

$$\frac{134\frac{1}{2}}{250}$$
HISTORY

Time Allowed: 3 Hrs.

Max. Marks: 250

Instructions to Candidate

- Please read each of the following instructions carefully before attempting questions
- There are Five questions, printed in ENGLISH
- Candidate has to attempt FIVE questions in all.
- All the Questions are compulsory
- The number of marks carried by a question/part is indicated against it.
- Answers must be written in the medium authorized in the Admission certificate which must be stated clearly on the cover of this Question-cum-Answer (QCA) booklet in the space provided. No marks will be given for answers written in medium other than the authorized one.
- Word limit in questions, wherever specified, should be adhered to.
- Attempts of questions shall be counted in chronological order. Unless struck off, attempt of a question shall be counted even if attempted partly.
- Any page or portion of the page left blank in the answer book must be clearly struck off.

Name _____

Mobile No. _____

Date _____

Signature Ashutosh Kulkarni

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1. Invigilator's Signature _____

2. Invigilator's Signature _____

REMARKS

GS SCORE

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1. Identify the following places marked on the map supplied to you and write a short note of about 30 words on each of them in your Question-cum-Answer Booklet. Locational hints for each of the places marked on the map are given below serialim. (2.5×20 = 50 Marks)
- (i) Neolithic factory site
 - (ii) Chalcolithic site
 - (iii) Cave paintings
 - (iv) Paleolithic site
 - (v) Political and Cultural centre
 - (vi) Trade centre
 - (vii) Harappan site
 - (viii) Vaishnava cultural site
 - (ix) Painted Grey Ware site
 - (x) Chalcolithic site
 - (xi) Early agricultural centre
 - (xii) Early Harappan site
 - (xiii) An ancient temple
 - (xiv) Political and Cultural centre
 - (xv) An ancient sea port
 - (xvi) Buddhist centre
 - (xvii) Inscriptional site
 - (xviii) An ancient capital
 - (xix) A Jaina centre
 - (xx) An ancient capital

1) Mehrgarh

- ② - Located in Balan valley in Baluchistan
- Period I to VI exist, I & II are of Neolithic Age
 - Earliest evidence of domestication of wheat found
 - Houses are circular, sedentary lifestyle seen
 - Stone tools, animal bone tools and microliths found
 - As we proceed from period I to VI, houses are complex, stone tools refined, subsistence base more diverse

Remarks

2) Jodhpura - Grameshwar

Located in ~~NW~~ Rajasthan in drier region of Aravallis

- Copper tools, axes, choppers, spatula, fish hooks found
- ~~Orange~~ Coloured pottery found, followed by Painted Gray Ware
- Wattle & daub houses found
- Primitive agriculture of wheat, barley, oats, found

3) Siltanvatal

They are Jain caves dating to 8th century, located in Pudukkottai district of Tamil Nadu

- The painters were patronized by Pallava rulers
- Paintings are of Mahavira, Trishankara like Rishabha and Parsvanatha
- Characters are natural, with emotions and are tried to be projected as 3D

4) Mirzapur

Located in Belan valley in Allahabad district of UP

- site is mainly lower-paleolithic & upper paleolithic dating to approx 2 lakh BP years
- stone tools of axes, ~~roses~~, choppers, hand held celts are found
- Animal bones show usage for bone tools & meat

Remarks

5) Mathura

- (16) - NBW pottery site, Capital of Surasena Mahajanapada
- Important political center - second capital of Kushanas
- Located on intersection of Uttarapatha & Dakshinapatha
- Center for Mathura school of sculpture
- Center of Vaishnava Bhakti & Krishna-Vasudeva cult

6) Sopara

- (17) Port city trading with Romans. Roman gold coins, amphorae & pottery found
- Site of Ashokan major rock edict
- In 1st century CE, it was the port for Silk Route as Parthians had blocked land route in north west
- In later times, Capital of Aparanta kingdom of Konkan

7) Kot Diji

- (18) Early Harappan - Mature - Late Harappan site dating to 3300 BCE
- Located on the left bank of Indus
- Planned city, drainage, burnt bricks, seals found
- Famous for characteristic polychrome Kot Diji pottery.

Remarks:

8) Vidisha

- (10) Today's Besnagar, located in Vidisha district of MP
- Place for Heliodorus pillar, who was an Indo-Greek, dating to 2nd century BCE
 - He claims to be ambassador of Indian King & also a Bhagvata
 - Pillar had a Garuda capital. Evidence of Vishnu temple nearby have been found dating 1st century BCE

9) Jakhira

- (11) Located in Bareilly district of UP
- It dates to 2nd millennium BCE
 - It shows change from Ochre coloured pottery to Black & red ware to PGW
 - Mud houses, bead industry and copper artifacts found

10) Savaldei / Kayathis

- (12) - Places date to 2nd century BCE
- (13) - Located in Narmada-Tapi valley
- Site shows Ahar → Malwa → Kayatha culture
- Characteristic Savaldei pottery with polychrome paintings found
 - Copper artifacts found

Remarks

11) Koldihwa / Mahagara

- ⑪ - Located in Deoran valley in Allahabad district.
- They are neolithic sites of Vindhya region dating to 6th millennium BCE
- Domestication of rice has been seen for first time
- Basic housing, sedentary life style seen
- Later periods reveal coarse pottery with gray slip

12) Amri

- ⑫ - Located on banks of Indus, dates to 3500 BCE
- Early and pre-Harappan site has shown pottery, paintings with fish scales, etc
- Mature phase shows fortified settlement, planned city and seals of semi-precious stones
- Survived as late Harappan site & Thukhar culture site

13) Puri

- ⑬ - Located on coast, Jagannath Puri temple is host of Vaishnava cult
- Temple is of Vasudhara Krishna, Balbhadra & Subhadra, all siblings
- Temple was reconstructed in Marathe times (18th century)
- Site famous for Jagannath Rath Yatra.

Remarks

14) Vaishali

- Capital of Licchavi & Vajji Ganasanghas
- N.B.W site, currently located at Basorb mound in Bihar
- Buddhist & Jaina site, Ashokan pillar with lion capital found
- Buddhist stupas excavated dating to 1st century BCE
- Located on Uttarapatha, important trade center mentioned in Jatakas & Puranas

15) Muziris

- ②
- Ancient port of Cheras of Kerala
 - Vienna Papyrus mentions it traded with Roman centers like Alexandria
 - Port site excavated shows habitation till 10th century CE
 - Roman gold coins Dinarii found along with pottery
 - site is mentioned in Sangam texts
 - Muziris Heritage Project setup to resurrect remains

16) Bodhi Groves

- Site of enlightenment of Buddha below Banyan tree
- Buddhist stupas first built by Ashoka in 3rd century BCE and expanded by Satavahanas & Gupta
- It got donations from Palas as well as the

Remarks

Srivijaya empire of Java-Sumatra

17) Maski

- Minor rock edict site of Ashoka
- ② - Mentions both names - Ashoka as well as Devanampiya Piyadassi, connecting the two for first time
- Site is also a chalcolithic & megalithic with urn and pit burials and copper artifacts
- Site is located in Brahmagiri hills, rock edict being carved on a mountain surface

18) Kanchipuram

- ② - Capital of Pallavas, built by Mahendravarma I in late 7th century CE
- Famous for Kanchipuram Shiva temple
- Center of art - GI tagged Konjeevaram sources
- Famous center of learning, famous Sanskrit poet Dandi studied here
- Sacked by Pulakeshin-II of Chalukyas

19) Vallabhi

- ② - Vallabhi means blessed. Site located in Sourashtra
- Jain council in 5th century was held here where Jain Agamas were finalized

Remarks

- Famous center of learning which taught Hindu as well as Buddhist subjects
- Excavations have revealed statues of Mahavira and other Tirthankars
- Sacked by Arab merchants in 8th century CE

20) Pratishthana

- Today's Paithan, located on banks of Godavari
- (11) - Claimed to be capital of Ashmaka Mahajanapada and later of Satavahanas
- It was located on Dakshinapatha, visited by Xuan Xang
- Famous for GI tagged Paithani sarees
- Mentioned in Periplus of Erythraean Sea as Pedana

Remarks

2. (a) There are now many new questions being asked to history, which is changing the nature of the subject. Comment. (15 Marks)
- (b) Mesolithic paintings give a very good description of the society in the contemporary period. Elaborate. (15 Marks)
- (c) It was not decline of Harappan Civilisation but only about the absence of certain specific features in the culture. Critically analyse. (20 Marks)

9) Noted historian EH Carr has said that history is a continuous dialogue between the past and the present.

Being a continuous dialogue, the nature of history and its historiography change with time as newer interpretations and evidences come up.

New questions being asked.

good objectively

① Antiquity of Harappa Civilization - Recent excavations at Rakhigarhi and Bhirrana reveal early Harappan phase dating to 4500 BCE creating questions on antiquity

② Possible existence of Saraswati river has been expressed in the K.S. Valdiya report, that has raised issues of Vedic-Harappan linkages

③ The issue of correlating Itihasa literature with actual

Remarks

archaeological findings has risen up

eg- Arrows and chariots found at Saranali in Begpet have been linked to Mahabharata

④ The question of Aryan invasion has gone to Aryan migration as newer genetic studies suggest waves of admixture of Indo-Iranian population-post 2000 BCE

⑤ New forms of archaeology have come up-

→ Ethno archaeology deals with ethnography of societies

→ Experimental archaeology replicates ancient cultures to study the actual processes

However, even though history as a subject is changing, it has also brought challenges in recent times-

① Saffronization of history is a big threat as

political interference in history is increasing

② The so-called Revisionist schools are not able to give appropriate evidence for their hypotheses like in

Remarks

Approach should be as opinion of UPSC not of academics / media / press

Case of bronze statue of dancing girl of Mohenjodaro being claimed as that of Goddess Parvati.

Concluding, history is abound with interpretations and will always have debate. Nevertheless, when the discussion is purely academic, it will end up enriching the field of history.

b) Mesolithic paintings are the mirror to the society as the times were of Pre-history with no script or literary source. Thus, paintings are the chief source of knowing about Mesolithic Society.

Locations of
Mesolithic
paintings

- MP: Bhimbetka, Tehanwar, etc
- Kerala: Eluppa Guba, Woyarod, etc
- Orissa - Sambalpur, Ganjapohad
- Karnataka - Tekkalakota, Pikkilihal
- Uttarakhand - Lakhudiyar

The aspects of Mesolithic society can be seen from the following sub-categories -

Remarks

class prep made
Dreata

① Need for paintings

→ It shows a need to express creative urge, create memories or to depict common social scenes.

② Basics of paintings

→ Paints were made from common minerals. Red was made from haematite, green from chalcadony, white from limestone

→ A total of 16 shades have been identified

→ Brushes were from twigs, hair were from animal fur

It shows mesolithic people utilized diverse materials

③ Animals known include tiger, deer, chital, rhino, nilgai,

elephant and birds, insects, crabs, lizards and frogs. Curiously,

no snakes are shown. famous Bhimbetka Boar has a

body of boar but snout of a rhino

④ Hunting scenes

→ People hunted in groups or single, with spears & arrows

→ They wore headgear, ornaments like necklaces

→ Dogs were used for hunting, showing domestication

→ Some animals were shown in x-ray type. i.e. internal

Remarks

organs were shown. Eg: Pregnant deers with womb

⑤ Depiction of people

- Men were shown in stick format while women have fuller forms.
- Clothes worn include tan cloth, animal hide & leaves.
- Masked men are shown in community dances.
- Other scenes include rearing, food preparation & sex scenes.

⑥ Division of labour is seen with men hunting and women rearing, foraging and preparing food.

⑦ Religious nature

→ Out of 642 caves at Dhimberka, around 400 have paintings, most are having low roofs not worthy of living. This shows caves had special religious significance.

→ Some paintings have 20 layers showing re-painting.

Concluding; the Mesolithic society as seen from paintings is shown as pastoralists, nomads with primitive forms of habitation, food, clothes and communal habits.

Remarks

fact →
classify

to find out
reason of other
to know
about society

(12) c) The decline of Harappan civilization around 1500 BCE has been debated a lot. While most urban features disappeared, the decline has been attributed to multiple reasons of invasion, migration, tectonic movement, drought, etc.

Processes during decline of Harappan civilization

- De-urbanization of cities
- Shift of population to east & south
- Increased rural focus and agriculture
- Late Harappan artifacts like Jhukar, Chanhudaro etc.
- Develop with Printed Grey ware & Ochre coloured Pottery

More absence of urban features

① Absence of city planning - Newer settlements like Bhagwanpur, Rojdi, Rangpur, ~~Atanjikhera~~ show no signs of planning, rectangular roads, drainage etc.

② Primitive Housing - Houses now were made of mud, wattle & daub and usage of burnt bricks declined. Very few multi-storied houses found at Daimohad or Alamgirpur

Remarks

- ③ Diversity in craft reduced as bead, use of Precious stones, Seals, etc. reduced. This shows de-industrialization.
- ④ Change in pottery was seen as Jhukar pottery was thick, sturdy and less bright. Characteristic pottery like porphorated jars, goblets, long-necked jars are absent.
- ⑤ Use of Harappan script has been reduced as later sites at Amri, Chanhudaro & Dholavira show usage only on pottery.
- ⑥ Less long distance trade with Mesopotamia was seen.
- Thus, decline was seen in Harappa as chief urban features vanished. Thus, instead of full-fledged decline, the population merely shifted and adopted newer styles of life.

Nevertheless, the absence of urban features is not true-

- ① Dholavira has revealed flourishing craft industry
- ② Sites like Kutchiolo & Bet Dwaraka show small trade with Mesopotamia
- ③ Dholavira still shows typical Harappan seals
- ④ Sites like Prak in Baluchistan show increased agriculture

Remarks

Moreover, denying decline of Harappa civilization has been also disputed by historians -

- ① Aryan invasion theory was supported by M. Wheeler, Michael Witzel saying it was proper decline of Harappa as newer populations intermixed
- ② George Dales said that Mohenjodaro declined due to natural disasters while sites in Punjab declined due to drying up of Ghaggar-Hakra and tectonic movement
- ③ Moreover, Chalcolithic sites after Harappa like Ahor, Malwa cultures, Sathis-Siswal, Gaudhara Grave Culture have little relation to Harappa, showing that it declined totally.

Concluding, historical processes are complex and often the reality lies in the gray area. The decline of Harappa seems to be a mixture of new additions, movement of people, ruralization and change in lifestyles, it cannot be attributed to a single factor.

Remarks
 good
 and clarity
 and clarity
 presentation

3. (a) Though Vedas are purely religious in nature, yet they also provide a very good insight on the transformation between the mid of the second millennium BCE to mid of the first millennium BCE. Comment. (20 Marks)
- (b) Varna division was not only a social division but also a class division which was required during the time of its evolution for running the society in a smoother way. (10 Marks)
- (c) Ashokan dhamma was neither Buddhism nor a new religion but a measure to keep the huge empire unified. Critically analyse. (20 Marks)

Q) The Vedas (Rig, Yajur, Sam and Atharva) and the other Vedic literature (Brahmanas, Aranyakas, Upanishads) were composed in the transition period of 1500-500 BCE and thus can reveal the changes in the society.

The Vedas are purely religious in nature since -

- ① Their prime purpose is to see the performance of sacrifices to various Gods like Indra, Varuna, Soma, etc
- ② They are compilations of hymns to be sung at Yajnas
- ③ They are even categorized as Apri Suktas depending on the family of composers - Bharadvaja, Kashyapa, Vishvamitra, Vashistha, Atreya, Bhrigu, Angiras, Gautama, Varidrasa, etc
- ④ They are sung for begetting sons, cows, wealth and

Remarks

victory over the enemies like Dasas, ~~Asuras~~ & Panis

- ⑤ Brahmanas show the meaning behind rituals, Araanyakas delve into mysticism and Upanishads into philosophy.

Thus the primary purpose is of religion. Nevertheless, it shows a lot of indirect information on society & the changes that came about.

Social Transformations

- ① Tribal to settle society was seen as the earlier agro-pastoralist tribes of Bharatas, Tritsus and Yatsus etc settled down in the Ganga Valley towards East.
- ② Rigidity of Varna order was seen. Rigveda has Purush Sukta of a later stage. By the time of ~~later~~ Vedic age, the 4 varnas appear. They are clearly mentioned along with their rules in Shatapatha Brahmana.
- ③ Reduction in public role of women was seen. From hymn composers in Rigveda, their access to assemblies was reduced.

Remarks

with Atharvaveda eulogizing them as mothers

- ④ Social rules came up like Gotra system & Ashramas

Political Transformation

- ① Agrapatelism turned to definite political structure of Mahajanapadas & Gana Samhitas
- ② Tribal assemblies of Sabha, Samiti & Vidatha vanished

Economic Transformation

- ① Use of iron (Krishna Ayas) started that led to surplus in agriculture and that led to urbanization. Aitareya Brahmana mentions Puras, Nagoras and Mahanagoras
- ② we find growth of Granashtas or guilds; use of coins and long distance trade on the Uttarapatha mentioned in the Shatapatha Brahmana.

Religious Transformation

- ① Society became more ritualistic as other Vedas composed show how to perform rituals and rules thereof

② An attempt of going beyond rituals was seen in Upanishads as they delved into theories of Brahman, Karma, Atma, Moksha and Purushotha.

Thus, Vedic literature reveals a deep picture of societal ^{formation} even though it was not the primary motive ^{of composing} these texts.

⑤ - Varna means colour, but also got a societal meaning of a hierarchy of occupation in the society. It rose in the Early Vedic period and got rigid in later times.

Varna as class division

- ① The society transformed from agro-pastoralist to a settled urban society.
- ② This led to development of crafts right from pottery, coppersmiths to teachers, charioteers, hunters, etc.
- ③ In order to maintain and guarantee the services of

Remarks

all these professions, it became necessary to solidify these classes into social groups. This led to rise of Varna order

- ① The Brahman-Kshatriya alliance ensured that this class order was maintained and got religious legitimacy. Thus, in order to run the fast changing society smoothly, the four Varna system, elaborate rules, duties and rules of endogamy and Gotra were developed.

Nevertheless, other views also existed -

- ① Ambedkar in his "Who were the Shudras" says that Varna was a conspiracy to trap the Multivariates in unprofitable professions
- ② A view also says that Varna developed to establish Brahman supremacy and create an unjust society
- ③ Far from smooth functioning, Varna order led to confusion as new clans got settled in India and resulted in Varna Sankara.

Remarks

Ancient

Varna

Brahman - Kshatriya
alliance to rule
his/her air

Many critically analyze
see "Rigveda" smoothly
and it's great

(2) c) Having taken a lesson from the bloody Kalinga war, Ashoka decided to choose the path of Dhamma. In his 2nd pillar edict, Ashoka defines Dhamma as abstention from sin, good deeds, purity, charity and truthfulness. However, the nature

of Dhamma has come under intense debate and has various views

Neither Buddhism nor religion

Sources needed for answer

- 14 Major Rock Edicts
- 6-7 Minor Rock Edicts
- Pillar Edicts
- Core Inscriptions of Ashoka

① Ashoka's Dhamma has certain

basic differences and extra additions than Buddhism

② B.N Mukherjee has said that Ashoka's inscriptions at Kandahar and Lampaka, being bilingual and in either Greek or Aramaic carry different concepts than Buddhism

③ They talk of following Dhamma for going to heaven and not attaining Nibbana

④ Moreover, Ashoka's Dhamma had things that cannot be directly associated with Buddhism.

Remarks

⑤ Dhauki major rock edict talks of respect for elders while the Joguda major rock edict and one at Mahasthapa mention regulation of festivals.

⑥ The Dhauki edict also contains threat to tribals that essentially goes against Buddhism.

⑦ A religion is defined as one with fixed dogmas and organized way of spreading it. Dhamma didn't have fixed dogmas, declined after Ashoka's death. Plus, Ashoka used Dhamma-Mahamattas to spread Dhamma and not Sangha.

On the other hand, Dhamma was linked to Buddhism.

① Ashoka talks of Buddhist concept of Ashtanga Marga, Nibbana, non-violence and not killing animals

② Minor edict at Bhabra lists six Buddhist texts

③ Ashokan pillars exist at Buddhist places like Sarnath, Sanchi, Purnagiri, Lauriya Nandangarh and Vaishali

④ Ashoka himself hosted the Third Council of Buddhism at Pataliputra.

Remarks

Dhamma to keep empire united

- ① This view point is of Romila Thapar who said Dhamma was used to keep the peripheral areas under control due to vastness of empire and large distance from Pataliputra.
- ② It acted as a pacifist policy to calm people down after war and bloodshed.
- ③ ^{hardly explicit} Dhamma also acted as a unifier for diverse communities.
- ④ However, it still couldn't quell revolts as Grandhara and Savarnami regions rebelled against oppressive bureaucracy.

Concluding, Ashoka's Dhamma is a complex construct of morality, ideals, Buddhism and political expediency and was skillfully utilized by Ashoka to hold on to a

vast empire

well tried

to cover all aspects

of question

properly

Remarks

4. (a) Kushana state was not a sectarian state but a secular state. With respect to the above given statement examine the nature of Kushana state. (15 Marks)
- (b) Coming of guilds (shreni) was a natural outcome of the changing socio-political and economic condition of society. In the light of above given statement evaluate multiple roles played by guilds in Ancient India. (20 Marks)
- (c) Jainism and Buddhism seem to be a revolution but only in terms of ideas not in society. Critically evaluate the given statement with special reference to the social composition of the Monasteries. (15 Marks)

Q) The invading Yueh-chi tribe of Central Asia settled as Kushans in northwestern India in 1st century BCE. After the early kings like Kadphises I, Kadphiser II, Wima Kadphises, the real growth was seen in terms of Kanishka. We analyze the nature of Kushana state on basis of Kanishka's rule.

Sectarian State

good approach

- ① Kushana proclaimed Buddhism and became a follower of Tathagata. He patronized Buddhism
- ② Donations were given to Buddhist Sangha and stupa were sponsored like in case of Takht-i-Bahi near Peshawar
- ③ A Maha-stupa existed in Punshpur along with 2 massive Buddha statues at entry gates as said by Xuan Xang

Remarks

④ The 4th Buddhist Council was held by Kanishka as well as patronage to Dharmaguptaka tradition was given

Thus, Kushana state seems to be biased towards Buddhism.
R.C. Mazumdar feels Kushana state heavily leaned towards Buddhist.

Secular State

① Kanishka is seen to patronize other religions too.

② The Bobak inscription of Afghanistan seeks to take blessings of Persian Goddess Nana

③ Coins of Kushanas have gods like Shiva, Indra, Greek Gods like Zeus & Hercules and Persian gods like Mitra on the flip side

④ The excavations at Kankali Tila reveal patronage to Mathura School of Art having sculptures of Hinduism & Jainism too

⑤ The grandson of Kanishka took the name "Vasudava" showing allegiance to Vaishnavism

Other analysis of Kushans state include -

→ Economic state as it lay on silk route & extracted heavy custom duties and patronized silk artisans and guilds to do trade

→ Military state as a huge empire till Central Asia meant strict military control over heterogeneous areas and need to prevent attacks from tribes like Abhires.

elaborate this part

Other aspect of Kushans

Concluding, Kushans state leans more towards secularism as it patronized Buddhism & other religions equally

b) R.C Mazumdar in his "Guilds of Ancient India"

10/2

says the rise of Ganasha or guilds from 6th century BCE made trade and commerce the central issue of society of post-Vedic times.

It was a natural outcome of conditions of those times because -

① Coming of Axial Age of 6th Century BCE led to urbanization, settling of tribes, political stability by

Remarks :

Mahajanapadas and development of non-agricultural crafts

- ② Development of Uttarapatha and use of punch marked coins led to traders aiming for long distance trade
- ③ The society had transformed because the Varna order gave rise to Vaishyas who wanted a more organized and institutionalized trade & commerce.

Thus the guilds were formed where groups of merchants & artisans grouped together under principle of collectivization

Multiple Roles played by guilds

Economic Role

- ① They were chief generators of wealth as they paid taxes, custom duties and generated demand
- ② They ensured quality and standardization of products as the head of guild (Kanika Shreshthi) ensured everyone produced goods of same quality

Remarks

Write properly
the Name
Srivastava

③ They created backward linkages to manufacturing by artisans and cultivation by farmers

Social Role

① Most artisans were Shudra professionals, leading to rise of Shudras in terms of money earned.

② Guilds donated largely for social goods, thus ensuring redistribution of wealth.

③ They indulged in banking and usury thus ensuring that credit is given to the people in need

Political Role:

① Guilds became lobbies that could pressurize kings into trade reforms

② Kings themselves invested heavily in guilds to get good profit. The Nashik inscription of Vahapana Kshatrapa reveals he invested 3000 Korshapanas in a guild at 1% rate of interest

Remarks

Religious Role.

- ① Guilds of Vaishyas, especially of Gram Sanghas, patronized Buddhism & Jainism due to the rigidities of Brahminical system.
- ② Guilds even promoted Buddhism along Silk Route and made it spread right till Central Asia. Guilds like Apollonia & Manigramam spread Shoivism in S-E Asia.
- ③ Inscriptions at Mangulam and Vamanasi reveal donations to Buddhist Sangha too.

Concluding, guilds became an important social institution of ancient India as seen from the need to regulate them voiced in texts like Arthashastra, Manu Smriti and Yajnavalkya Smriti.

- c) The peak of Shramanic traditions reached in 6th century BCE with the rise of Buddhism & Jainism who had a common ideology of anti-Vedic, anti-ritual and anti-Brahman fight.

Remarks

Revolution of Ideas

Idea	Buddhism	Jainism
1) No soul or <u>Atma</u>	✓	✓
2) Non-violence (<u>Ahimsa</u>)	✓	✓
3) 5 Vows or <u>Panchshila</u>	✓	✓
4) <u>Salvation</u>	<u>Nirvana</u>	<u>Moksha</u>
5) Against rituals and <u>Vedas</u>	✓	✓
6) Against <u>Varna</u>	Completely	Partially
7) Special philosophy	4 Arya Satyas, 8 fold path	Anekantavada, Syadvada, etc

and
Panchshila

However now these ideas were, their utility and impact on society was limited and has been criticized-

① Role of women in Sangha

- There were rules on which women to allow
- Pregnant women, rebellious women, women with unmarried children were not allowed
- Digambara Jains believe a woman's body was biggest hindrance in her salvation

Remarks

→ Vinaya Pitaka essentially places nuns below monks as women seen as sources of lust

Role of Shudras in Sangha

→ We have evidence of Shudras being part of Sangha like Harikashiyas became Jaina monks. Yet, Dasas, Kaymakaras were not allowed in Sangha

Views on Casteism & Varna

→ They were ambiguous as Vinaya Pitaka makes a classification of Hira Jati and Uchhuk Jati based on deeds.

→ Jaina believe that bad karma makes one born in Hira kula like Chandalar & Nishodas

Aristocratic Sangha -

① Historian Oldenburg has said that maximum Brahmins and Kshatriyas became monks giving it an aristocratic character, thus making Buddhism less revolutionary

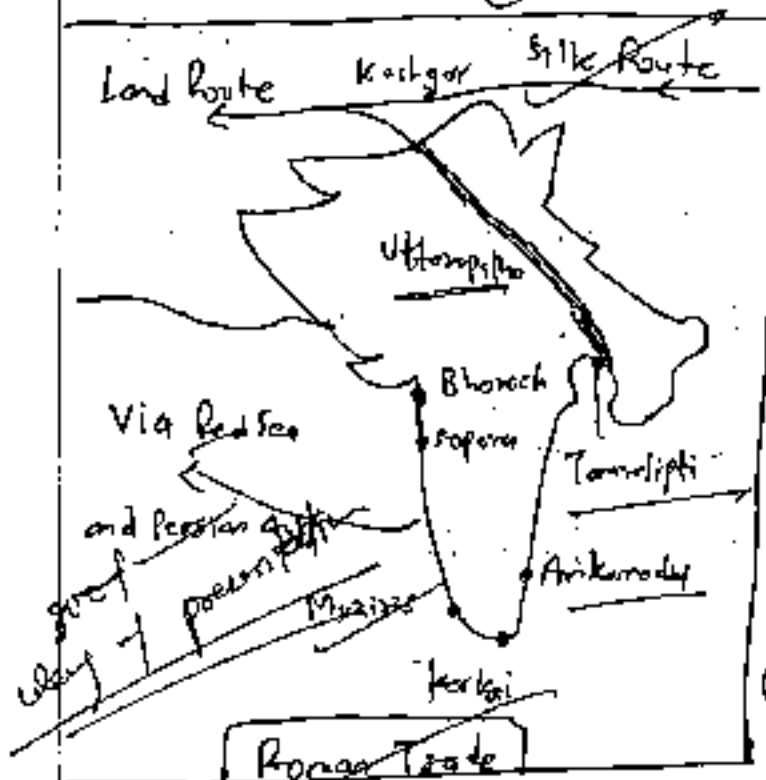
Concluding, while the ideas propounded by Jainism & Buddhism were revolutionary, their impact on society was indeed limited.

Remarks

well done

5. (a) The period between the 2nd century BCE and 2nd century CE saw flourishing trade between India and the Roman Empire. Delineate characteristics of this trade. (20 Marks)
- (b) Many historians are critical of using dynastic labels during the Gupta period, but art historians point out that in some cases, including this one, dynastic labels are appropriate. Examine. (15 Marks)
- (c) "Harsha owes his greatness largely not to any real achievements but to formulate descriptions by two famous men." Discuss. (15 Marks)

2) Indo-Roman trade accounts for the most glorious foreign contact of Indian merchants as it saw ups and downs through the centuries.



The Indo-Roman trade flourished in the early centuries CE as both Roman and Indian kingdoms took strong hold of trade.

Write the factors of flourishing

Characteristics of Trade

1) Induced Trade - Historians believe the earliest invasions

of Indo-Greeks made the Romans aware of India

2) Trade via land - It happened via Silk Route which connected Uthorapatha in India beyond Purnashapura

Remarks

The raw silk came in from China, made into textiles by Indian artisans and traded to Rome via Kashgar - Persia - Aleppo - Constantinople - Rome route.

② Trade via sea - Important ports like Sopara, Bharuch, Muziris, Korkai, Arikamedu, Tamralipti traded with Romans. A poem in Pathupattu talks of Yavana ships docked at Korkai.

The land and sea routes were often blocked and alternate routes were found out.

eg: In 1st century CE, Parthian invasion blocked land route.

The trade is said to have continued via Sopara & Bharuch.

④ Political help for trade - Romans under Tiberius reached Muscat in 115 CE, facilitating trade. Embassies of Augustus & Tiberius set up in India helped ease trade.

⑤ Artifacts traded - India traded ivory, spices, precious stones, leather, iron and steel, etc. In return, gold & silver was obtained.

⑥ Archaeological evidence - Roman gold coin Dringii and

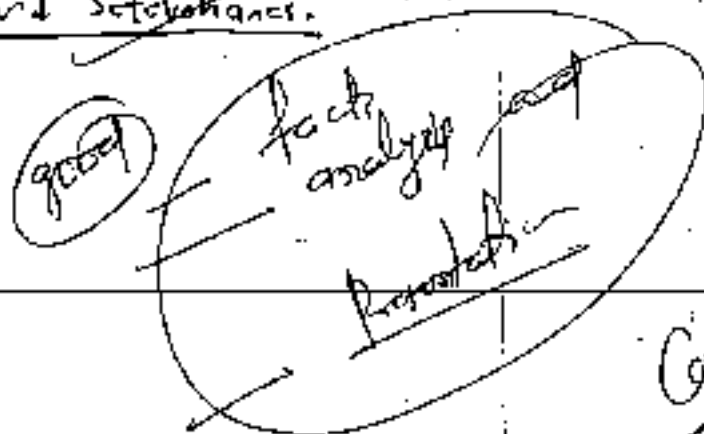
Remarks

silver coin Aurei have been found at Dharanikota, Sopara, Bairat and Schela. Arikamedu has revealed Roman pottery, perforated jars, amphorae while Kapisa revealed a bronze statue of Tiberius. All show existence of trade. A Vienna Papyrus showing trade contract between trader of Alexandria and Muziris has been found.

② Cultural contact via trade became big. Pepper began to be called Yavanapippa. Horoscope reading came to India while Buddhism spread till Central Asia due to Roman trade.

③ Lastly, balance of trade was in favour of India as Pliny claimed Rome was being drained of gold & silver.

Overall, the trade was prosperous till Rome split up in 230 CE and finally ended with the fall of Byzantine empire in 6th Century CE. The trade particularly enriched the Kushans and Satyavahans.



Casey

8) Just like naming cultures after pottery, use of dynastic labels has been common to denote time periods, special characteristics and culture of a time.

Eg: "Gupta" coins, "Valabala" plates, "Chalukya" coins, etc

Historians have been critical of this because -

① Over generalization - Dynastic labels tend to generalize the conditions in a kingdom as they try to define definite characteristics

Eg: Condition during Chandragupta II and Skandagupta vastly varied in terms of prosperity & size of empire

② It does not count for political diversity as many smaller kingdoms existed along with major dynasties.

Eg: Yaudheyas, Sairdhavas, Grandhoras, Medvas, Kemloputras are mentioned in Paryaya Puran by Harisena

③ Dynastic labels often miss the various royal lines within the same dynasty

Remarks

eg: Purana mention 17 Gupta rulers, often belonging to secondary blood lines

- ④ Regional diversity is often not looked in dynastic labels as vast kingdoms may have diverse cultures even though under one dynasty.

Nevertheless, art historians support dynastic labels -

- ① Dynastic labels help in signalling special features of art of a particular area. Eg: Gupta style temples
- ② A dynasty will have specific religion, beliefs, traditions, geography and attitude that get reflected in art. Thus, dynastic labels are important

Eg: Flip side of Gupta coins have religious beliefs of Gupta kings like Laxmi, Surya, Indra, etc.

- ③ It helps in cataloguing the exact time period of newly discovered artifacts of art

④ Lastly, all this helps in other aspects of history like

Remarks

good speech

social history, political history, economic history and anthropological studies

good
 including, dynastic labels use the most easy method
 of categorizing history even though it may have some
 drawbacks

8) Harsha or Harshavardhan of the family of Pushtabhuti shifted from Thanesar and took charge of Kannauj and became the most powerful ruler between 600-647 CE. He was a follower of Buddha and his life and times are documented by two men - Xuan Xang in his travelogue and Banabhatta in Harshacharita.

Harsha and exaggerated descriptions.

- ① Xuan Xang and Bana both had received patronage from Harsha. Xuan Xang was honoured at Prayaga assembly and Bana was commissioned to compose Harshacharita.
- ② Thus, their writings reflect bias and adulations.

Remarks

- ③ Harsha hardly won a war with Pulakeshin II of Chalukyas yet his warlike skills were eulogized.
- ④ His kingdom was restricted to North India and was definitely not comparable to Ashoka or Samudragupta, yet he was eulogized as an emperor.
- ⑤ Administrative skills, his generous nature was told by Xuan Xang. He says king splits his revenue in 4 parts of which two are given to monks and scholars.
- ⑥ Lastly, Bana's Harshacharita is classified as a novel or kadambari and hence exaggerations are expected.

Nevertheless, Harsha did have achievements.

- ① After the political disunity created by Hun invasion in 5-6th century, he united major parts of India
- ② He patronized Buddhism and did donate large to Buddhist Sangha.
- ③ He took care of Nalanda university, the center of learning, as well as other universities like Vikramshila & Odantapuri.

Remarks

④ He was a skilled diplomat as seen from the embassy exchanged with the Sing dynasty of China

⑤ He is a composer of texts like Ratnavali showing his education and enlightenment

⑥ Merely, his greatness can be seen from fact that after his death, India was plunged into a Tripartite war between Pratiharas, Palas & Rashtrakutas. This shows Harsha held the nation united till his death.

good linkage ability

Concluding, keeping the exaggerations aside, Harsha was indeed one of the great kings of ancient India and the last one too since his death in 647CE is considered by historians as end of ancient age.

well made

Remarks

Map-Test: 1

