

114
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.

Invigilator's Signature _____

Invigilator's Signature _____

Name KUMUD RANJAN

Mobile No. _____

Date _____

Signature Kumud Ranjan

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 seriatim. (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. Neolithic Site - Mehrgarh

- (1/2) Situated in Kachi Plains of Baluchistan
- Neolithic, early harappan establishments found
- earliest evidence of Cotton production, and agriculture in Indian subcontinent.

2. Chalcolithic site - Ganeshpur

- (1/2) Situated in Rajasthan
- It supplied Copper to Harappan civilisation.

Remarks

ii) Settlements of chalcolithic, neolithic - chalcolithic found

iii. Cave paintings - Sittanvasal

- In Tamil Nadu

- (14) Sittanvasal has jaina cave paintings

- The caves have mural paintings in it.

- Also found evidence of megalithic culture.

(iv)

Palaeolithic site : Chopan Nanda

- (15) Chopan in Betan valley of Uttar Pradesh

- 1st evidence of battery in the Indian subcontinent

- domestication of animals

- Stone tool : handaxes, chopping tools found.

(v)

Political and cultural centre - Mathura

- One of the capitals of Kushans, Kushans king

- (2) many sculpture, images found of Mathura school of sculpture

- famous trade centre

- cultural and religious centre of Hinduism, Buddhism and Jainism

Remarks

(vi) Trade Centre : Sopara

- (10) An ancient port situated in Palghar district
- An inscription of Ashoka found in Sopara
- Part of Dakshinapatha ^{route} used in ancient times for trade

(vii) Harappan Site - Mohenjodaro

- (10) - a UNESCO World Heritage
- one of the most famous excavation sites of Harappan Civilization
- The Great bath, The Great granary, bronze dancing girl found here

(viii) Varshana Cultural Centre Berozgar

- (2) - Berozgar
- situated in Vidisha district Madhya Pradesh
- famous for Berozgar inscription installed by Heliodorus, an ambassador of Antiochus in the reign of Shunga king, Vasu
- called himself Bhagavata

Remarks

- ix) Painted Grey Ware site - Ahichholra
- Capital of North Panchala
 - famous for excavation of Painted Grey Ware, prevalent in the vedic culture

- x) Chalcolithic site - Lalishwar
- A chalcolithic site found situated in Gujarat
 - settlements found, houses made of mudbricks, etc

xii) Chopani Mounds - Bardya

- xiii) Early Agriculture Centre - Koldihwa
- ~~if~~ situated in Belan valley, a tributary river of Ganges.
 - ~~first~~ evidence of agriculture of wild rice
 - ~~closer~~ excavations are Madradaho, Chopani Mounds
 - ~~domestication~~ of animals, remains found at this site

Remarks

xii) Early Harappan Site - Anusi

- (i) Anusi is situated in Sindh of Pakistan
- situated at the bank of Indus
- evidence found of Early and mature Harappan
- rural establishment

xiii) An ancient temple Puri (Jagannath temple, Konark temple)

- (i) Situated in Puri district
- two famous temples of Jagannath temple (centre of Jagannath cult) and Konark temple (also called as Black pagoda, a Surya temple)

xiv) Political and cultural centre

- (i) Rajgir/Rajgriha
- 1st capital of Magadha set built by Bimbisara
- surrounded by fire hills and set as Durga
- Also a Jain Centre

xv) An ancient sea port - Kollam/Quilon

- (i) an ancient port - situated in Kerala
- famous port for trade with Romans and Greeks

Remarks

- trade with Arabs flourished as well.
- situated at Vembanad Lake

xvi)

Buddhist Centre - Nalanda

- Nalanda University founded by Kumaragupta,
- famous University where Mahayana and Hinayana Sect Monks attended received education.
- visited by Xuengyang and he wrote about it
- demolished by Kalchuri Khalaji.

xvii)

Inscrutable site - Mastki

- In Karnataka
- An Abokan inscription found that says the name of Abokan
- Neolithic settlements found at this site

xviii)

An ancient Capital - Kaveripattinam / Puhar

- a lost gem
- famous culture centre as well capital of early Cholas
- famous trade centre.

Remarks

xix) A Jain Centre Vallabhi

(1/2)

Capital of Maitraka dynasty

- two Jain Councils were conducted here
- famous for educational centre of Jainism

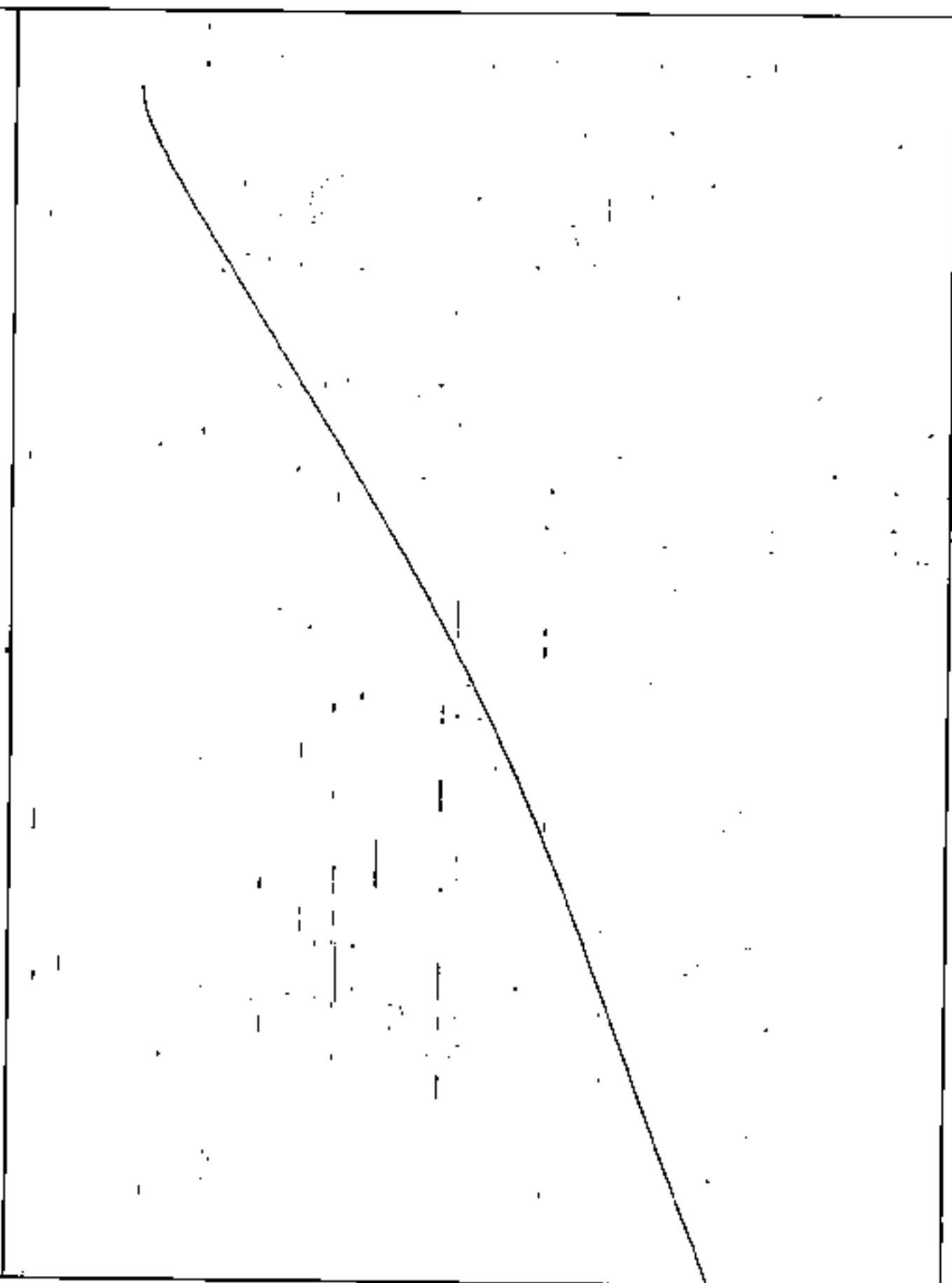
xx)

An ancient Capital - ~~Parthana~~ Parthan

(1)

- an ancient capital of Satvahans, modern Parthan

Remarks



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)

(a) History is study of past. It is a scientific study of past which is based on evidences of which are derived from multiple sources such as —

- i) archaeological sources
- ii) Epigraphy
- iii) literature
- iv) numismatics

interaction - Past - Present and whom change occurred in to question to past in this process history changed

History and its studies have changed lately which has also changed the nature of the subject.

History earlier was studied by Historiographers in the line of —

i) Political and dynastic history — The historiographers focused on political dynasties and their achievements. This kind of history told us about state, the nature and fluidic states formation and its relations with real or friendly states.

Remarks

What it missed was -

- i) social structure, stratification,
- ii) lives of common people & their aspirations
- iii) ~~hades~~
- iv) ~~Role of~~

ii)

Women related issues -

Earlier ~~historiographers~~ focused on royal women or women famous in the history. They represented women based on the achievements of some women which definitely was not true in all cases.

The recent shift to "gender equities", genderism in history focuses on social status of women in the households, royal houses as a whole without any segregation.

iii)

The history as portrayed by "Nationalist-Historians"
The "Nationalist historiographers" took up the task of countering the colonial history telling that described India as ruled by despotic rulers, devoid of respect and

Remarks

equality for women and termed it 'inferior' to other European civilisations.

The modern historiographers presented the History impartially and with more objectivity.

The recent innovations and progress in historical science and technology have paved path for more precise and non-penetrative ways of investigation historical sites like luminescent, Remote sensing technology.

This gives more insight to archaeological sites. It steadily shift to subaltern people [Rajit Ray], finding class conflict in the historical era [Marxist like Bipan chandra, D. D. Kosambi, R. S. Sharma] have changed the course of History and brought it to common men and society.

good facts →
analysis

Require better articulation

Remarks

(b) Mesolithic paintings in India are found at sites of Lakhudiyar (Uttarakhand), Bhimbetka (Raisen, Madhya Pradesh) and some other sites as well.

good fact The paintings at Bhimbetka are most famous which were found by R. S. Wakankar in 1957.

The Mesolithic paintings give a very good description of the society in the contemporary period -

i) Social life

i) The division of labour based on sex has begun in the mesolithic period. The women used to do household chores like collecting agro products from forest, fishing etc.

Men used to do hunting in groups. There are several paintings have been found men hunting animals.

ii) Women wear and men both wore clothes which is clear from the paintings.

Remarks

For better presentation draw Map of India and locate the sites

ii) Subsistence

i) The Mesolithic people depended upon hunting animals and collecting produce from forest for their subsistence.

ii) Fishing is also depicted in many paintings.

The animals depicted in the paintings are shown in full, sometimes an array of paintings have been done as well.

iii) Cultural Religious practices

i) The Mesolithic people danced in group, individually which are depicted in mesolithic paintings.

ii) The mesolithic paintings also show people wearing masks and dancing (termed as dancing Sorcerers).

The mesolithic paintings were painted using natural resources for colours like red ochre for red colour,

Remarks

Write the Role of other sources

Chalcolithic for green etc.

The paintings tell a lot about the contemporary period
of Mesolithic people.

Additional

(C) Harappan Civilization reached its maturity in 2600 BCE

(10)

and continued till 1900 BCE, according to several historians. There have been several theories and debate about the subsequent decline of Harappan civilization but none were conclusive and not verified by archaeological and literary sources (as has Harappan writings could not be deciphered yet).

The theories of Aryan invasion (P. J. Marshall), debt decline is trade of Lapis Lazuli, Catastrophic flood or earthquake, epidemic, climate change are not approved or declined conclusively.

The recent theories said say that the Harappan civilization

Remarks

did not decline abruptly but the declination of civilization was gradual. It was not the complete ~~and but~~ change in the nature of establishments as —

i) Transformation of Urban nature into Rural establishments

The Harappan civilization marked the first urbanization in Indian Subcontinent which was supported by agriculture. The decline in trade (external as well as internal) and in agriculture weakened the urban base which subsequently declined but continued as rural settlements near the Harappan settlements.

Crop production

ii) The settlements of Eastern Punjab, Sindh, etc.

show the continuation of production of crops like wheat, rice, cotton etc. that were earlier produced during Harappan civilization as well.

iii) The trade

Pre-d. Harappans were considered great traders. The trade continued ~~with~~ even after decline of the civilization.

Remarks

(14) The Rural settlements of Harappan Civilisation
 The rural settlements of Harappan civilisation show similar features such as houses made of wattle and daub, and bricks as of made in rural settlements of Harappan civilisation.

However the remarkable shifts that shows an altogether different culture shows are -

(i) The Harappans had planned urban spaces which were not found in later settlements

(ii) The script used by Harappans did not find place in later settlements.

(iii) The bronze objects, the sculpture of Harappans did not continue in later times.

Harappan civilisation continued in several senses as in late Harappan settlements but there is remained remarkable differences

Coswala with Chalcolithic sites than

draw properly

Decline & absence

Remarks

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) Verna 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)

Vedic culture is divided into two parts -

- (i) Early vedic - The era of Rigveda
 Considered as 1500 BCE - 1000 BCE, ~~in some~~
 by some historians as 1200 BCE - 1000 BCE
- (ii) Later vedic - The era of other vedas
 Considered as 1000 BCE - 600 BCE.

Vedas includes text of Samhita, Brahmans, Upanishads and Aranyakas. Though 'these texts are purely religious in nature' they provide a very good insight on the transformation between mid of 2nd millennium BCE to mid of the 1st millennium BCE.

Remarks

Explains properly
 how it was
 Religion

Social

→ In early period the society remained pastoral. The Aryans depended on agricultural produces and products from animals. Initially they used animals for meat and could not exploit other resources from them.

In later period they started settling down, practised agriculture, produced crops. They used animals for milk and meat.

→ Early
- Society was egalitarian as there was no stratification, division in classes.

- The 'division of labour' based on sexuality was practised. Women stayed in houses and men did hunting and agriculture.

In later vedic period

- society gradually started dividing into varnas i.e. Brahmans, kshatriya and others.

It was still egalitarian however mobility across the

Remarks

* ~~Varna system reduced.~~

- ~~Women - status of women declined as dependency on males increased, Men tried to control the 'purity and pollution' of women based by the means of 'social norms'.~~

Political

Early vedic

- ~~The Rajan was a tribal chief who led his tribe.~~
- ~~Not hereditary but was elected.~~

- ~~did not have standing army
graman were the fighting
bodies.~~

- ~~Women were allowed to attend Sabha, vidatha, Sangha Samiti which had enough control on Rajan.~~

late vedic

→ ~~slowly Rajan became strong and became chief of several tribes~~

- ~~gradually became hereditary, still they were elected at many places~~

- ~~did not have standing army.~~

- ~~Sabha, Samiti remained, women not allowed to attend these councils.~~

Remarks

Economics

- | | | |
|------|---|--|
| | <u>Early vedic period</u> | <u>later vedic period</u> |
| i) | <u>lived Pastoral life</u>
<u>practised agriculture</u>
<u>hunting and gathering</u> | - Started living <u>sedentary</u>
<u>life</u> . <u>practised agriculture</u>
<u>and animal rearing</u> . |
| ii) | <u>Artisan and Craftmanship</u>
<u>of metals, leathers, clothes,</u>
<u>were in practice. Iron</u>
<u>was not in use</u> | - Use of iron began which
allowed <u>intensive</u>
<u>agriculture</u> . |
| iii) | <u>Most establishments were</u>
<u>in Upper Ganga valley</u> | - Shifted to lower <u>valleys</u>
<u>of Ganga</u> . |
| iv) | <u>Society largely rural</u>
<u>society</u> | - In the end of the
<u>later vedic period</u> , <u>slight</u>
<u>beginning of urbanisation</u> had
started. |

There was significant transformation in almost all
segments like social, political, economic, cultural & life
between these two era which not only led to second
urbanisation but also resulted in strengthening of Brahmanical
influences on society and rise of Mahajanapadas.

Remarks

good concepts
clearly
fact

512
 b) The concept of varna division emerged from the Purushasutra hymn of Rig Veda mentioned in the 10th Mandala of the book. The society was divided into

four sections or

i) Brahmans

ii) Kshatriya

iii) Vaishya

iv) Shudra

Drivya

allowed to study vedas
 eligible for upavayans
 & other Sanskara.

so many restrictions

Not allowed to study vedas

or write Gayatri Mantra

The varna division initially was based on the chosen occupation of the individual and there were evidences found in vedic text that a singer, doctor, trader have been found from the same house.

The varna system was a class system which provided manpower to different occupations such as those. Vaishyas are involved in trading, craftmanship, artisans and in agriculture.

Remarks

you should think critically about

Remember something

Word of question

The Shudras was to do the menial jobs as well as they were involved in agriculture as well.

Brahmanas taught vedas and conducted the rituals to other sections of the society except Shudras.

Similarly, Kshatriyas were to protect the society from external aggression.

The class divisions based on Varnashrama divided the work of society to ensure -

- (i) smooth functioning of the society.
- (ii) no at conflict in work as it was based on vedic texts.
- (iii) Gradually the system became rigid as well as the social stratification. However, the varna system ensured the smoother functioning of society by declaring the social divisions a divinely approved system.

(C) Samrat Ashoka was the son of Mauryan ruler Bindusara whose reign began in 261 BCE to 232 BCE. He was the king of Magadha with cap which capital was Pataliputra.

Remarks

Ashoka innovated a Dhamma concept of 'Dhamma' to rule his subjects and for imperial victory on others.

His concept of Dhamma was based on —

i) Buddhism

- His dhamma was based on 'ahimsa', social equality, respect for others etc which are derived from Buddhism.

- Ashoka was a follower of Buddha and was greatly influenced by it.

ii) Hinduism/Brahmanism

- Respect for elders, Brahmanes were part of Brahmanical traditions.

iii) Jainism

- Concept of Ahimsa, non-killing of animals.

However, his dhamma was not a new religion or Buddhism as it was syncretism of best practices of all the religions he practiced in Magadha as well as the best practices of the society at that period.

- (i) He talks about the 'parental' nature of king and his subjects as his children. He acted as a 'benevolent and enlightened despot'.
- (ii) His ideals of non-violence were based on rationalism as suggested by Kamala Thapar. Instead of adhering to violent practices and war he found Imperialistic victory in 'Dhammapadam' using which he won over Sri Lanka, Bactria, etc.
- (iii) His love for all his subjects, equality to all religions was the result of mixing up of Greeks, forest dwellers and people together. In order to achieve the peace smoothly he preached for non-violence and brotherhood.
- (iv) No fault to Brahmins because of his support to Buddhism as he advocated respect of all religions, Brahmins. The policies of Ashoka and his dhamma are mentioned on his various rock edicts, pillar edicts. His concept of dhamma was based more on political and social peace rather than a reflection of Buddhism or any other religion.

Overall
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)

1) Kushanas were the descendants of the great Yuechi from oxus who migrated to Bactria and north western part of India after getting pushed out of their mainland. Kanishka was their greatest ruler who ruled from his twin capitals of Peshawar and Mathura.

~~His stat~~ The Kushana state was not a sectarian state but a secular state.

2) He conducted 4th Buddhist Council in 78 AD in Sri Nagar and contributed for the promotion of Buddhism in North India, China, Tibet etc.

3) During the reign of Kushanas the Gandhar school of art and Mathura school of art flourished. Gandhara school of the one hand was main was

Remarks

related to images of Buddhism whereas at Mathura Hindu, Buddhist, Jainist images were found in abundance without discrimination.

(ii) During Kushanas trade grew manifold as they controlled the silk route. The growth of trade was attributed to prevailing peace, non-sectarian social outlook and unification of these trade routes.

(iii) The assimilation of Indo-Greeks, Parthian-Scythians, Kushanas etc. in Indian society was smooth.

Kushanas introduced many new features in the society like Ula boots, coats, metal stirrups for horses, curtains used in plays which also show nature of secular state.

The syncretism of foreign practices and assimilation of people from foreign origins proves the secular nature of Kushana state.

Besides Secularisation
look the nature of
other aspects of
Nature

Remarks

(b) ^{note} With the growth of trade the guilds of traders, artisans and craftsmen began to be formed.

The formation of guilds based on the respective trade and craftsmanship yielded the part traders/craftsmen certain social, political and economic advantages.

i) They could collectively protect their social, political and economic interest.

ii) They could regulate their trade practices and standardize it.

iii) They were able to control and administer their society and social practices.

Gradually the guilds became stronger and achieved a quasi-independent status in the state. It played multiple roles such as

1. Social

Guilds were able to write people practicing same trade.

Remarks

With prosperity the factors of energy

- (ii) It made rules for social transactions between the people of guild and outside the guild.
- (iii) It maintained control of interactions with other guilds.

Political

- They participated in rural-urban administration as part of local body. The Kotikumar adusthan adikaras list the name of chief of Shraut (shresthan) as being part of the administrators.
- (i) The guilds made rules for their people.
- (ii) They interacted directly with king and other royal persons important persons of state about interest of their guilds.

Economic

- (i) The guilds practised in similar trade which was regulated and standardized by the rules of guilds.
- (ii) The trades (external/ internal) were managed by the

Remarks

guild.

Religious

- i) Guilds donated to Buddhist, Jain, Brahmanical establishments like Buddhist caves (chaitya viharas) which also acted as stop and rest places for traders en-route.

The gradual empowerment of guild enabled them to participate in social, political and economic transactions which was natural outcome of changing social-political and economic condition of society.

With property the source of income to know

Remarks

(c) Jainism and Buddhism are not considered as of heterodox sects which did not believe in supremacy of Vedas. These were revolution against the Brahmanical influence on the society and growing materialism. The Buddhism and Jainism succeeded in —

i) Countering the Brahmanical supremacy over Kshatriyas. Both Buddha and Mahavira belonged to Kshatriya class. They rejected the Vedas and its supremacy. They also denied importance of rituals and sacraficial practices and stressed on non-violence. These practices were able to counter Brahmanical influences in the society.

ii) Both religions were based on equality. Both Jainism and Buddhism discarded varashrama and welcomed anybody from the society in their Sangha. The women were also provided space in their Sangha. This broke the class and social division of Brahmanism.

Remarks

and large number of people eventually joined the sangha.

(ii) Vaishyas were not given importance in Varnashrama system. Growing trade and role of Craftsmen, artisans empowered them and they strove for more power in society. They openly and wholeheartedly donated to Buddhism and Jainism and promoted its expansion.

(iii) Jainism and Buddhism rejected materialistic prosperity and advised society to go back to asceticism as preached by early philosophers like Sankhya and Upanishads.

However, both Buddhism and Jainism failed to transform the society.

... good
objectivity
and
clarity

(i) The class divisions remained as both did not outrightly reject caste based system. Even in Buddhism and Jainism the class division persisted.

(ii) Many Buddhist and Jain monks were from upper classes such as Brahmans and Kshatriyas. The gradual transformation of Buddhism and Jainism with so many

Remarks

Vices deterred people to join them.

- (iii) Conditions of women, slaves, army men remained as it was. women, though, could join sangha, her status remain subjugated. Similarly slaves were to get permission and freedom from their masters.

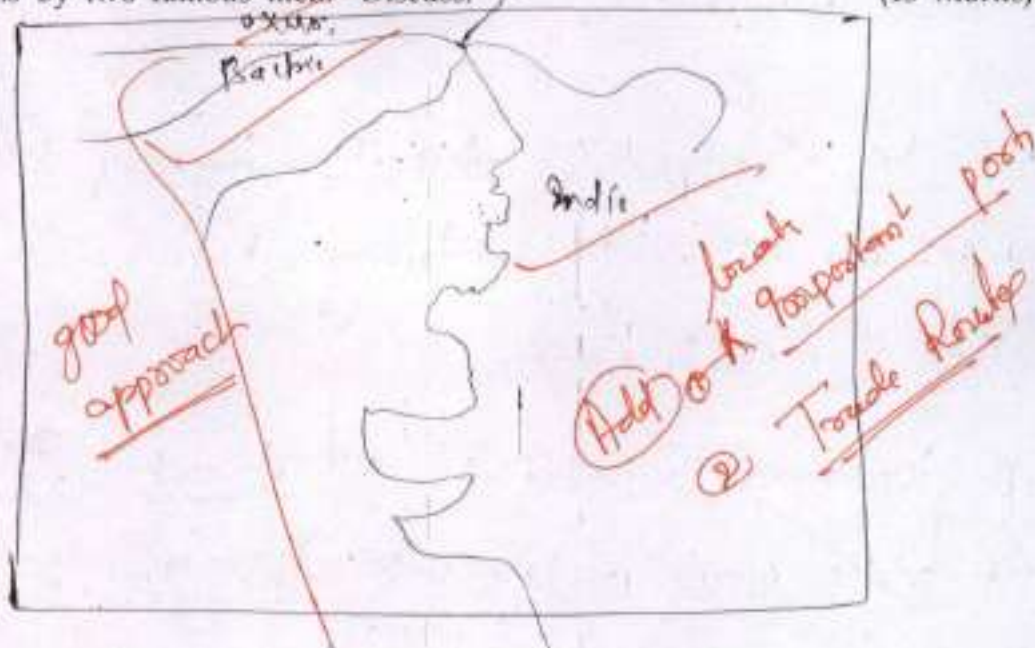
Jainism and Buddhism remained a revolution of ideas as it could not change the social practices prevailing in the society.

→ Conclude
with positive
contribution

With prosperity the example
of Money brief

Remarks

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)



- 1) The period between the 2nd Century BCE and 2nd Century CE witnessed arrival of Tudo, Greeks, Parthian, Scythians, Yuechs (Kushans) in India and establishing their political regime. This period also saw flourishing trade between India and Roman Empire because of

Remarks

- i) The arrival of Indo-Greeks into Bactria, Kandhar area provided a bridge between Indian subcontinent and Greeks. This provided an impetus to land trade through land route.
- ii) The political control of Indo-Greeks law of the trade route also helped in maintaining peace and order which helped increase the trade.
- iii) King Kushanas controlled the 'Silk Route'. Silk was imported by Greeks on large scale from China. The control of Silk route provided taxes in the form whereas trade of Silk and Indian goods flourished.
- iv) The Greek historians like Strabo, Arrian, Pliny, Herodotus promoted the trade with the information they provided to Greek society of India. 'Geography of the Indian Sea' book written by the traders with hands on experience provided a rough map for Roman traders.

Remarks

Roman should be mainly decided G.M two parts factor of Chauhan for trading traders this part missing

1) The craftmanship, artisan work grew manifold with increased trade opportunities and intervention of Indo-Greeks and Kushanas. This also increased trade relationship with Greeks.

The positive and secular outlook of Indo-Greeks & Kushanas patrons of 2nd century BCE to 2nd century CE promoted the trade relationship with Greeks immensely.

2) Gupta period was the most expanded period between 319 AD to 550 AD. Guptas ruled from Magadha and had controlled of whole north India, Central India to till Deccan.

Gupta dynasty was famous for its patronage to art and crafts.

The coinage found of Gupta period demonstrates of Samudragupta himself playing lyra.

Their contributions to art and culture, has been hailed by historians as the 'golden era' of art and culture.

(+) # Cave architecture

- (1) The cave architecture during Gupta period flourished significantly. Ajanta Caves, Bagh Caves, Ellora Caves are some magnificent examples of art and paintings.

(+) # Temple architecture

- (1) Beginning of simple temples began during Gupta period. The Uttarangaon temple, Deogarh temples show the simplicity design of temples which gradually developed into complex temple structures as in Nagara temple architecture.

Literature

The Sanskrit and Puranas and Al epics were written in this period.

Remarks

The scientific books like Aryabhatiya, Suryasiddhantaka,
the books written by Dharmantri etc are development
of science and medicine.

However many historians believe that it ^{did} ~~was~~ not merely
happened in Gupta period but also other dynasties
were involved.

↓
good objectivity

i) The Ajanta & Ellora Caves were patronised by
Vakataka kings like Harishena.

The Rasttrakutas contributed to Kailashanatha
temple of Ellora.

ii) The Nagara architecture got evolved in fullest form
during the reign of Chandellas, Palas, Pushyabaras.

iii) The development of literature, science and technologies
took place gradually from the Indo-Greeks to Palas.
Thus the historians of art of new points from arts indicate
that dynastic levels are appropriate.

good conceptual
clarity →
objectivity

Carryover

Remarks

(c) Harsha was a great ruler who ruled the Panch India from 606 AD ~~647 AD~~, the India mentioned are - Eastern Punjab (Modern Haryana), Kannauj (UP), Bihar, Bengal and Odisha. He ruled from Kannauj as his Capital.

He was a great ruler who had several achievements attributed to his reign like -

(i) He was able to unite the northern India and east India into one united political entity.

(ii) He was an abled political king with political shrewdness. He was able to befriend Guptak king through matrimonial relations and with Kanauj king Shashavarma through friendship.

(iii) He ruled with in peace as an et enlightened despot who took care of welfare of his subjects.

(iv) He organized Prayag Assembly and Kannauj Assembly and successfully spread Mahayana Buddhism.

Remarks

However, he was not as great as Samudragupta and lost to Purandara Pulakeshin II of Western Chalukya who shattered his dream of visiting India.

Neither his political control was like of Ashoka.

His reign was more of like of an overlord with

several semi-independent no Samantas under him.

His greatness were largely attributed to Xuanzang and

Panabhatta. Hans was his court poet who

immortalised him in his book - Harishchandra.

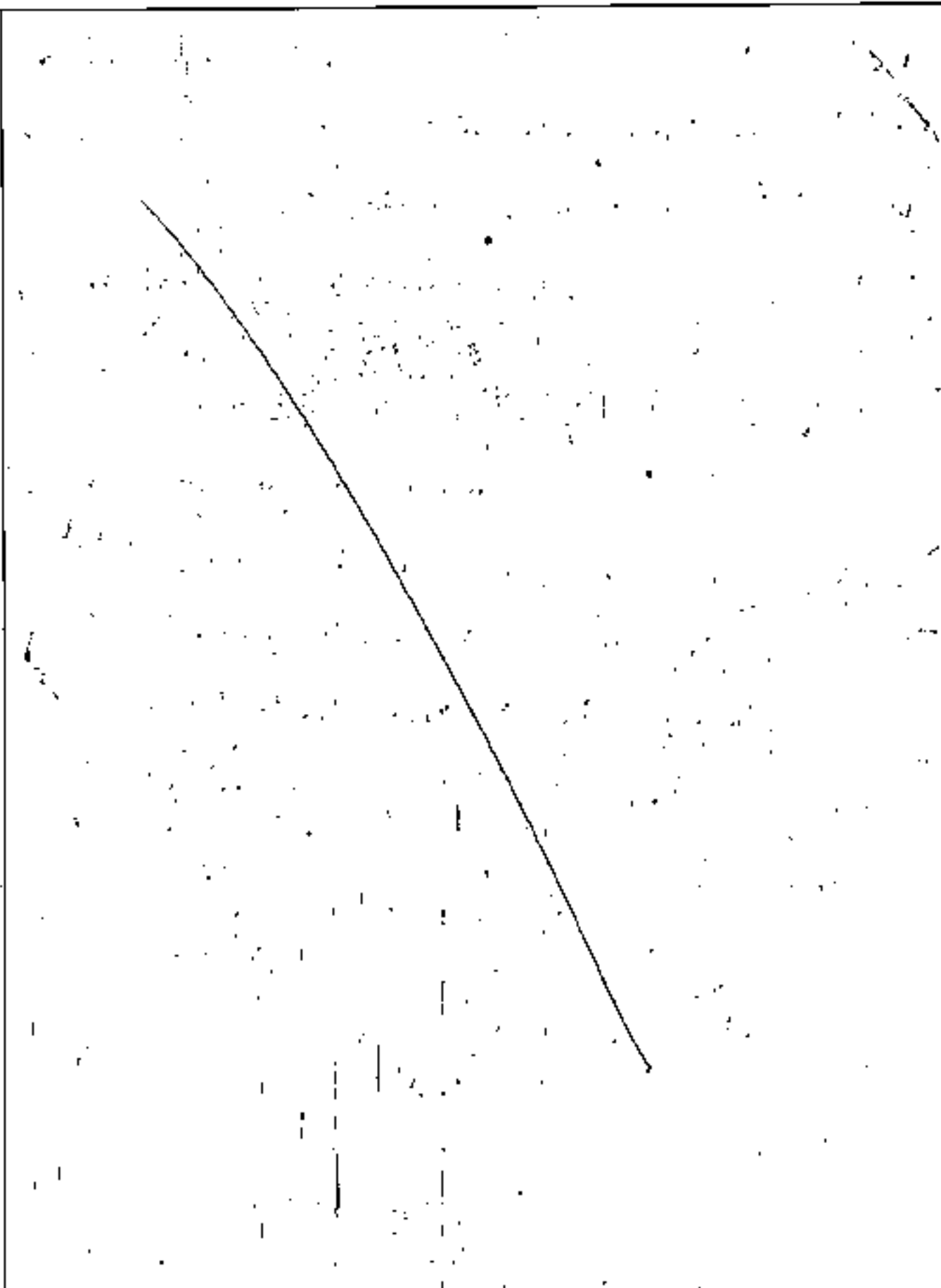
Similarly Xuanzang praised Hansha as his patron,

However, Hansha was the last of the greatest rulers of India.

and has remarkable achievements.

Despite all these
limitations

you should conclude
worthy true contribution
of Hansha



Remarks