

1162  
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 Parth Gupta

Mobile No. \_\_\_\_\_

Date \_\_\_\_\_

Signature Parth Gupta

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 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

i) Mehargarh

In Kachi plains, Baluchistan, this site gives evidence of neolithic artefacts like polished tools, composite tools, wheel turned pottery, along with evidence of wheat and barley cultivation.

Ty to locate in point #100

Remarks

ii) Jodhpura

Near Jaipur, in Rajasthan, the site gives evidence of copper hoards with numerous artefacts like arrowheads, anthropomorphic figures, triangles etc. Quality of copper reflects sound knowledge of metallurgy, perhaps from late Harappan contact.

iii) Sittanavasal

Caves in Tamil Nadu state, they belong to Jaina tradition in South India, mainly executed in the early medieval period. They were patronised by people as inferred from inscriptions.

iv) Chopra Manda

In Uttar Pradesh, site gives evidence of ~~the~~ occupancy from lower paleolithic to mesolithic times. stone and bone tools are found, like choppers, flakes, burins, scrapers, microliths etc.

v) Mathura

In U.P., the site of Mathura on Yamuna's banks gives evidence of rich artistic tradition belonging to Mathura school of art. Mathura served as second capital of Kushanas.

Remarks

## VI Sopara

The port site in present day Maharashtra, is mentioned in texts like periplus of erythraean sea, buddhist texts like Jatakas, antrashastra etc. Hoards of Roman coins found indicate thriving trade.

## VII Mohenjodaro

One of the largest excavated harappan site in Pakistan, it has yielded important artefacts like Bronze dancing girl, 'bearded man' statue etc and crucial buildings like great bath, which help us understand harappan culture.

## VIII Besnagar/Vidisha

In present day M.P., this site was an important political centre and an Indo - Greek Ambassador Heliocorus to Sunga court installed a Garuda pillar here. A Vishnu temple ~~dedicated to~~ is also there in Besnagar.

## IX Atranjikhera

Belonging to PGW - iron phase, this site in U.P., reflects the links between the PGW culture and the later vedic people. Earthen houses have been found. Iron tools - mainly for hunting, like arrowheads, have been found.

Remarks

x)

X) Kalothra/Mahagara

This site in Allahabad district in U.P., reflects the neolithic phase in Belan valley. Earliest evidence of rice cultivation in subcontinent is found here. Surplus meat was perhaps exchanged for stone tools from outside as stones are scant here.

XI) Amri

Belonging to early harappan phase, Amri in Pakistan reflects on the process of emergence of urban phase. Evidence of fortified site, cultivation, Bronze tools, etc found here.

XIV) Puri

In Odisha state, Puri has temples belonging to the Kalinga school of Nagara style of temple architecture. Jagannathpuri temple, is world famous as white pagoda, is in this site.

Remarks

XIV

XV) Muziris

In Kerala, this port has been an active port since ancient times. Ptolemy of Gythraean sea, and Sangam texts mention about brisk trade with Romans. Items of trade included spices, textiles and ivory products.

XVI) Nalanda

In present day Bihar, it was university where students come from various parts of world. Kumaragupta's reign marked its construction, and 200 villages were donated to it by Shashmapala (a Pala ruler). All 3 forms of Buddhism were taught here, but later Vajrayana became dominant.

XVII)

Remarks

XVIII) Kanchipuram

13) In Tamil Nadu, it was the capital of Pallavas who ruled in 6<sup>th</sup> to 8<sup>th</sup> Century AD. It was important centre of trade and learning with dakshinapatra passing through it. Kailashnath temple at Kanchi was built by Rajsimhavarman, a Pallava ruler.

XIX) Vallabhi

13) Important Jaina centre in present day Gujarat. It ~~was~~ <sup>was where Jainas</sup> held their 2<sup>nd</sup> council and important texts were compiled in final form in 6<sup>th</sup> century AD.

XX) Patalsthana / Paithan

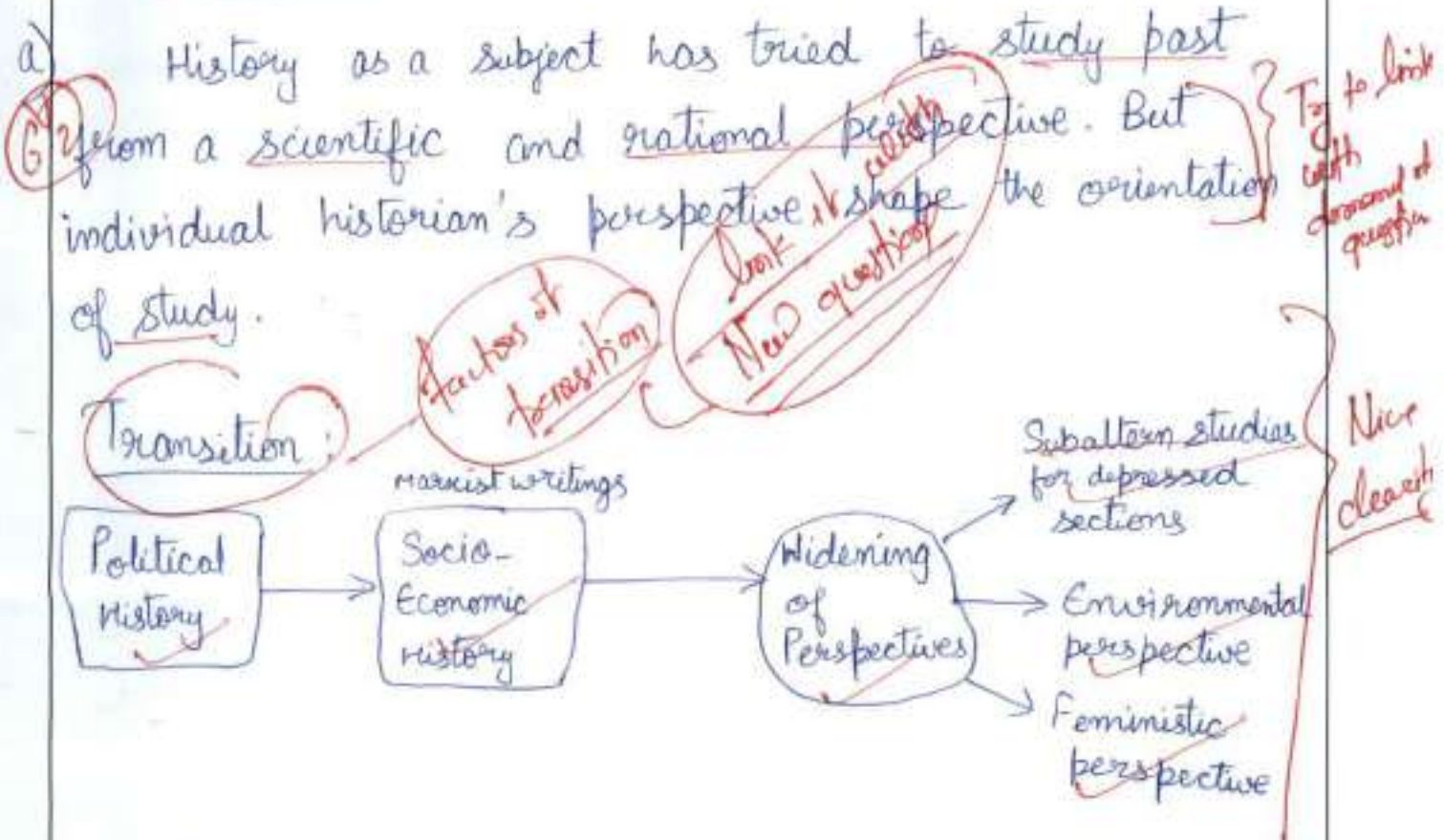
13) In Maharashtra, this site was the first capital of Satavahanas, as inferred from inscriptions at Nashik, Nanaghat and other sources. It lied on the



dakshinapatha and was connected to important cities like Ujjaini, Mahishmati, etc.

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)



Initially till the pre-modern phase, political history was focus, as history was a source of legitimacy of despotic regimes.

~~Now~~ Marxist writings drew light on the socio-economic aspects to highlight the fact that the socio-economic trends shaped history in a much more significant way. eg, RS Sharma's critique on Gupta

age as Golden age.

### Present Context

In present context, the focus of history is shifting to unexplored areas.

In the subaltern studies, Ray Ranjit Guha tries to see history from perspective of depressed classes. This has given a strong sociological dimension to history.

Similarly, many accepted notions are being questioned and revised. e.g., whether Harappan civilisation had abrupt or Empire growth and urbanisation were integrated phenomenon has been questioned by Romilla Thapar in the case of Mauryas.

Also new questions are emerging. It is not the question of whether harappan civilisation had abrupt of slow decline, but today studies are focussed on its continuation.

The use of modern technology like Carbon dating, biotechnology etc has revolutionised the way we see history. The recent debate over

Remarks

Well noted

But Require more conceptual clarity  
Related to "New way New questions".

no R1-a strand in Rakhigarhi skeletons has helped historians to understand the origin of aryan culture.

We can use AI to decipher Indus script, for which some efforts have been made by G. Mahadwan. Nice concept

All these developments show that history continues to evolve with emerging technology and better understanding of historians regarding how to best use resources.

b) Mesolithic painting site of Bhimbetka is a rich trove of evidence for historians to understand contemporary society.

The paintings show considerable skill in the art of drawing, which means long period of evolution of practice. The hunters are painted in red and dancers in green showing purpose-oriented approach to paintings. Nice analysis

The paintings show various themes which help us to understand society. Society was mainly dependent on hunting of animals. Numerous

hunting scenes are depicted, perhaps for planning purpose.

Paintings show emergence of institution of bands of 25-30, which later grew upto 500 members. Hunting in groups was practised.

The institution of family ~~was~~ <sup>had</sup> also emerged. Scenes of a family having food and a family mourning loss of child are depicted in paintings. This is corroborated by couple burials also.

The practice of marriage also perhaps had emerged, as one scene depicts a scenario similar to tribal marriages, but it could also mean ~~was~~ plunder raid.

In households, there seems to have emerged a sex-based division of labour with women assigned domestic chores which were less hazardous. It was perhaps because women had to take care of children too.

Remarks

Substantiated with more scenes of Mesolithic paintings  
 C for better preservation you can draw map of India and locate the sites

The painted caves ~~are~~ show signs of no habitation, which means some caves specifically kept for painting purpose. This points to some ritualistic significance.

Paintings tell of various activities pursued by people like honey collection, cat catching, small scale cultivation etc. in addition to hunting. But the production was only for subsistence level.

Paintings don't tell about hierarchy, but the burial sites with precious goods, do point to hierarchy in society.

(Nice point but requires more proper articulation)

As <sup>Prof.</sup> VK Jain points, we need to do more analysis of paintings with the animals depicted, their frequency etc to have better picture of this time and use ~~our resource~~ this evidence in best possible way.

on the basis of anthropological studies

c) After the discovery of Harappan culture, <sup>multiple</sup> theories about its decline were proposed. But present research indicates that there was no decline but continuation.

Mature Harappan phase <sup>(2600-1900 BC)</sup> has been associated with certain urban features like planned towns, seals and seals, uniform script, uniform pottery, uniform weights and measures etc. And as these features disappeared in late Harappan phase (1800-1300 BC), it was seen as decline. However this is not so.

*Micro analysis* In fact in the entire history of Harappan culture, while there was a trend towards uniformity there were local cultures too. As the dominant uniform trends disappeared, the local trends dominated. This can be seen in Rangpur where the lustrous red ware or in Sindh, where Thukar culture began more dominant.



Uniform weights largely disappeared because long distance trade no longer existed. Thus the cubical weights are not as frequent in Thukor culture.

The harappan script which was perhaps restricted to few sections and had its use in trade, declined as trade declined. Similarly the seals and sealings also weren't made.

As trade declined, urban centres too witnessed depopulation. Perhaps environmental factors too played a role. Hence urban centres declined. However, some urban centres like Lothal, Rajdi ~~Rangpur~~ show evidence of growth.

### Continuation

In fact many practices of harappans did continue to later period. Their religious practices like animal, plant worship, mother Goddess, phallus worship, a proto shiva etc all found continuation in later period, and finally added to Brahminism.

Many of their agricultural practices like cotton cultivation, use of plough etc also continued.

Rig veda mentions of longala (plough).

Many of their arts like weaving, ~~the~~ terracotta making also continued.

Their 'ekka' model of Bullock carts also continued. Their method of metal forging by lost wax technique is followed by ~~past~~ tribal communities even today.

In the absence of literary material, the archaeological sources point to a trend of de-urbanisation, and absence of any urban trends, but the culture as a whole continued to merge into later cultural trends.

good - clearly  
objectivity

Score this question 4 of 20 Marks  
So no. but you can write  
the factors of decline  
then you should write in  
detail - Continuity  
and change

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)

Q1) Vedas are an important source to understand the historical trends in Vedic period and transition from early Vedic (1700 BC - 1000 BC) to later Vedic (1000 BC - 500 BC).

your topic is to the point  
Carryover

Polity

Rig Veda tells about early Vedic polity as tribal polity with a Rajan as chief and the assemblies to exercise control over Rajan. Later Vedic texts suggest of increase in power of Rajan who now had an appointed council to assist him and assemblies were weakened. As tax <sup>(Bali)</sup> became mandatory, Rajan's power increased.

Position  
the  
source

Sacrifices emerged as a crucial way for legitimisation of Rajan's rule. Samiti and Vidhata became weak while Sabha was held at few occasions.

Tribal identity merges with territorial identity as areas under tribes come to be known after tribes. eg., Panchaladesa. This is essential change in rise of monarchies. The use of term 'Rashtra' indicates authority over land, but may not mean sovereignty within boundaries. Earlier control was over people, now it was over land and people. However, both periods don't have any standing army. Area changed from Sapta Sindhu to Upper Gangetic Plains.

### Economy

The Rig Vedic economy is pastoral, cow centric and agriculture has little importance with Yava (Barley) as major crop. Barter trading was practised. Voluntary tax 'Bali' was paid by people. Multiple professions existed and varna was flexible.

In later Vedic, sedentary economy based on agriculture became dominant. References to ploughshare, crops like wheat, Barley rice. Tax became mandatory and Balisadhaka collected it. varna became rigid on basis of birth. Exchange was still barter based.

### Remarks

with proper examples of Sarva with hard pastoral

## Society

Society in rig vedic time was more egalitarian and pastoral with almost equal status for women in marriage, education etc, though it was Patriarchal. People were organised as Arya, dasa, dasyus and Panis. Indra, Agni, Varuna were important deities. No beggary existed.

Purushasukta hymn laid foundation of emergence of 4-fold varna. Women position declined - couldn't attend assemblies, choose partners, get education etc. Shudra position deteriorated. Pushan, the god of cattle, became God of Shudras. Emergence of Trinity of Prajapati, Rudra, Vishnu emerged.

Hence overall it can be concluded that from rig vedic to later vedic there was remarkable change. In fact this rapid change was one of the reasons for rise of Upanishadic thought at the end of later vedic period.

Remarks

Nice correlation

b) Varna system's roots can be traced to Rig Vedic time, when the Varna (colour) was used to distinguish between Arya, Dasa, dasyu, Paris. However, it was not racial as such.

In subsequent period, it began was re-conceptualised as - Brahman, Kshatriya, Vaishya, Shudra. Purushasukta hymn tells about emergence of these varnas. Aitreya Brahmana tells about duties of each varna like gift accepting of Brahmana, ~~sewing~~ others for shudra.

### Requirement

As the sedentary phase began, there was need to expand economic production to meet needs of sedentary population. Hence Vaishyas were created as one group. To help them augment their production, Shudra varna was created.

Kshatriya varna was needed to protect the resources of production - land and cattle, and to provide administration. Brahmana varna

Remarks

Created an ~~not~~ elite position for themselves and ascribed the role of education to them.

In settlements, all kinds of menial works were also to be undertaken by shudra.

Hence the system conceptualised was to meet the urgent needs of day. But as economy expanded, new professions emerged, traders emerged. As foreigners came, Varma system became more haphazard.

The earlier rules of purity and endogamy had led to varnasamkara leading to proliferation of Chandalas.

It was these internal and external pressures which made varna incapable and hence emerged jati as a tool for ~~the~~ hierarchical and horizontal segregation. However, the complexities of human society could not be easily tapped by such systems which do outlive their ~~own~~ utility.

Remarks

Nice  
objectivity  
&  
clarity

Add → @ source name of sources

smooth way

blw social class & class divide

Add → see how jati help to

create paper diff

107  
 c) Ashoka's dhamma policy has been variedly interpreted as an attempt to spread buddhism or create new religion. But as Rommila Thapar argues, it was an attempt to unify his empire by Ashoka.

Neither Buddhism nor new religion

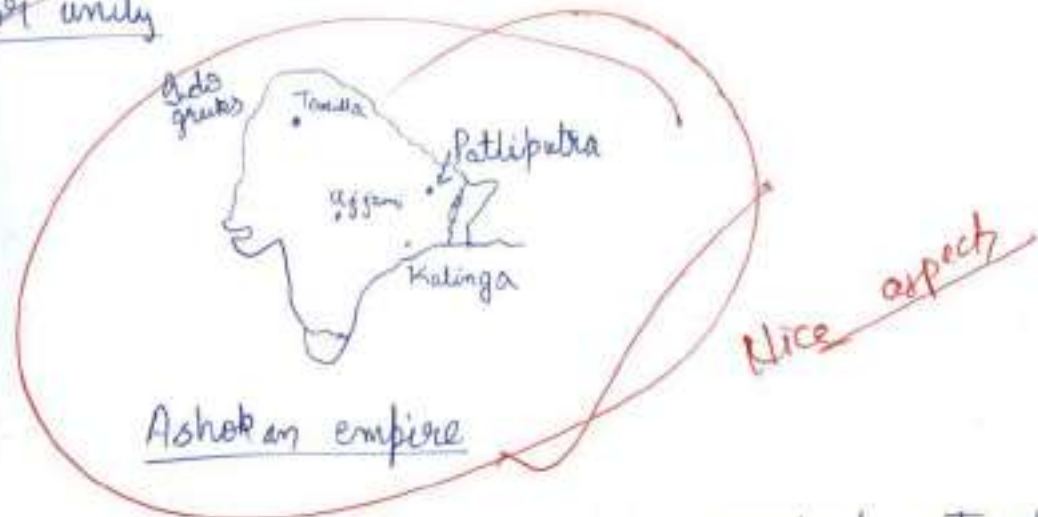
Also appeared to write with subheading  
 Carry on  
 Some ~~to~~ scholars consider the similarities between buddhist upasaka dhamma and Ashoka's dhamma as an indication of this. Ban on sacrifices, emphasis on non-violence is cited. Ashoka's Buddhist following is also given as proof.

However, it was not the case. The similarity is because, those are some ethical principles which Ashoka wanted to popularise. In fact, in Ashoka's Rock Edict III, he talks of respect for Brahmanas and shramanas. Dhammayatras were separate from his Buddhist campaigns. It seems that Ashoka tried to differentiate the two tools as explicitly as possible.

Remarks



Tool for unity



At the time of Ashoka, empire reached natural frontiers and there was need for consolidation.

For this there were two ways:

- i) Enforce strict military rule
- ii) Integrate through ideology

Ashoka chose the 2nd one in the form of dhamma. First alternative was expensive and went against the secular credentials of earlier Maurya rulers and his own belief.

He believed that to integrate an empire consisting of state-societies, tribal societies, republics, and to ensure stability in far flung border areas, there was need for a socio-ethical code. Moreover

the religious diversity of his empire to make him to implement policy of dhamma.

It can be concluded that dhamma was like the nudge which Ashoka felt would bring great peace and social cohesion. In this sense, his policy of Dhamma was way ahead of its time setting an altogether different benchmark.

Add → in detail diff b/w

- ① Buddhism & Dhamma
- ② and how it was not Buddhism
- ③ how it was not any other Religion as well.

over all consider is good. Nice objectivity

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 Kushana period can be studied from various sources like their coins, buddhist and brahmanical texts, inscriptions etc.

Kushana empire extended over large territory covering central Asia, northern India and some parts of Xinjiang.

Kushanas had a liberal attitude to religions as inferred from their coins. Their coins have images of Greek gods, along with hindu gods of Vaishnava and Shaiva pantheon, and Buddhist themes too. Nema Kadphises issued coins with Shiva images while Vasudeva issued coins with Vishnu images. This seems to be an attempt to gain legitimacy.

containing period  
Shows with the help of coins  
Trove and space H  
very part for history  
creator

Remarks

In Notes you can write to detail about - Kshatras system

In addition to coins, Kushanas patronised Saints from various sects. Kanishka is said to have organised the 4<sup>th</sup> Buddhist council chaired by Vasumitra, in Kashmir.

The fact that large no. of Buddhist sculptures from Grandhara school and Brahmanical sculptures along with Buddha and Jain sculptures from Mathura school indicate their secular nature.

There is hardly any evidence of persecution of any religious community. Kushanas perhaps felt it better to gain social acceptance from different groups rather than pursue religious goals.

A few no. of Hindu temples like at Sirkap in Taxilla etc indicate secular trends.

Hence it will be appropriate to say that Kushanas were a secular state.

Remarks

Work in detail why opted secular approach  
for better answer → in history paper — you should write

Q12  
b) The emergence of guilds seems to have had profound impact on polity, society and economy of India.

The emergence of guilds can be traced back to the Mauryan period as evidence comes from Arthashastra.

Role played

Political

Guilds are believed to have good relations with kings and thus had important political role.

Arthashastra mentions about registration of guilds and an officer to regulate their affairs. Many a times, Guild members were involved in administration especially that of urban areas (nigama), as told by Buddhist texts.

Kings invested in guilds which helped the kings in times of distress.

Remarks

well forest

But

no person  
consider should

evolution

process

think about the  
and think about the  
the question and think about the  
part and part of  
part and part of  
Read part and part of

## Economy:

Guilds determined quality, quantity and prices of produce. This helped stabilise market, avoid glut or price rise.

Guilds also helped in maintaining hereditary crafts and skilling of artisans in craft.

Guilds also helped the members in times of crisis or expenses (like marriage), by giving loans. Loans could also be given for expansion. Brahmanical texts - Smritis, usually discourage usury but do provide rules for same.

Guilds could make donations to religious groups. Many Jataka stories mention guilds of potters, sailors etc.

Guilds issued currency which helped in penetration of money economy. Many coins with 'Negama' inscribed on them have been found.

Guilds also accepted investments as told by

Remarks

### Sumner inscriptions.

Guilds accepted deposits and acted as banks as inferred from Mathura inscription.

Guilds of merchants led by Sarthavaha helped in streamlining of trade and supply chains.

### Society:

Guilds imposed shreni dharma on its members and this was highly restrictive on women. Even we find almost no guild of women.

Guilds popularised religions, spread education and helped in creation of welfare works like inns, stupas etc.

Hence Guilds played a very significant role in ancient times.

71  
 c) Jainism and Buddhism were the outcome of the rigid social structure of later Vedic society. They tried to bring many changes but had limited success.

Jainism and Buddhism tried to reduce the varna disparities by allowing for women, shudras and others to attain salvation. This was a remarkable change in ideology, as the doctrine of Karma denied salvation to these groups.

They also created separate monastic orders which were free from varna distinctions. However, the upasaka or the lay follower was not free from varna hierarchy. This was a big fault in their conception of equality.

Moreover, some prominent Buddhist saints like Upali were from lower origins.



However, on a closer analysis the impact of change in ideology was not very deep. Firstly, they created certain classes like debtor, soldier, slave who could not enter Sangha.

Secondly, even among those who entered Sangha, the differentiation existed. The male monks were always held in higher position over female monks, despite their ranks. Over a course of time, the positions of top monks in both the religions came to be dominated by Brahmanas. They <sup>Jainas</sup> came up with concept of 'true brahmana' through which only non-violent people (i.e., Jainas) could be called Brahmanas. This was a way to preserve their elite identity.

Slowly the language of religions changed to Sanskrit and their popular following reduced and replaced by Bhakti, Tantricism and other practices.

Soon, the householders were also allowed into monk-hood. Thus, business class too entered.

To conclude, it can be said that ~~the attempt to bring equality was ideologically~~ ~~and~~ could not achieve its real objective.

Approach is good  
 Substantiate with  
 more facts

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)

10 The period 2nd century BCE - 2nd century CE is referred to as 'age of merchantitism' because of brisk trade between India and other areas especially Roman empire.

We come to know about this period from Buddhist texts like Mahavastu, divyavadana, Sangam texts, foreigner's accounts like Periplus of Erythraean sea, Pliny's accounts, along with coins, artefacts and other sources.

### Mode of trade

The trade was done using metallic currency. Huge hoards of Roman coins have been earthed in sites like Barygoza.

excellent approach

Trade carried over land and sea based routes. Discovery of monsoon by Hippalus led to increase in maritime trade.

Mention of Ships in Yajna Sai Satkarni's coins and description of Sangam texts indicates thriving sea based trade.

### Commodities and Balance of Trade:

Commodities exported were the silk and cotton textiles of Varanasi, the red Blankets of Gandhara, woolen textiles of Punjab, spices like black pepper (yavanapeyia), metal artefacts like wootz steel, the ivory carved products etc.

Imports were generally less. Main items, were wine, perfume etc. In fact much of trade was done through exchange of Roman coins. Pliny complains of Roman gold emptied by trade with India.

Centres:



These centres were port Coast connected with the inland cities over routes like dakshinapatha, uttarapatha etc.

Role of state:

State provided security, stay for foreign traders, facilities for docking etc.

Role of Guilds:

Guilds played a crucial role - Guilds of sailors indicate that Indian traders too went for trade. Guilds financed trade also.

Hence this trade was quite diverse and created huge opportunities for growth in India.

good clearly demonstration

Add →

① factors of flourishing  
② " of decline - in  
short.

Remarks

c) Harsha Varadhana is generally described as last strong ruler in north India in Ancient period.

However many believe that this greatness is due to eulogistic accounts by Banabhatta in his Harshacharita and the work of Huen Tsang.

Banabhatta and Huen Tsang give credit to Harsha for creating a strong empire with high adherence to laws. Where economy thrived, and society prospered.

On a closer analysis however there are some flaws. Harsha, no doubt, was powerful ruler, who united almost all of north India except Kashmir. But his defeat from Pulakeshin II shows otherwise. Moreover, the feudalism too shows that ~~he~~ he was not as powerful.

Remarks

For point about the  
likely cause of both  
writing.

Economy was not very good either. Huen Tsang refers to urban decline in few areas. The choice of Thanesar as capital too shows the decline of economic basis as choice of capital. land grants were rampant. Money economy was almost non-existent. He paid his soldiers in land grants thus reducing state's resources.

Society was witnessing the hardening of Puranic hinduism. While Huen Tsang mentions of fall in crime, he himself mentions getting robbed.

It needs to be understood that motive of Huen Tsang was to write of a model state of affairs to tell to common people in China. While Banabhatta's intention would be to get favours from king.

Hence caution must be exercised in deducing writing history from these texts.

Remarks

Nice objectively / to the point —  
you have this strength —

d) The art of Gupta times was due to  
 (51) patronage of not just Guptas but also  
Vakatakas.

Gupta patronage:

i) Sarnath school of sculpture:  
 - Sultanganj statue of Buddha.

ii) Nalanda university.

iii) Mehrauli pillar

iv) literary works:

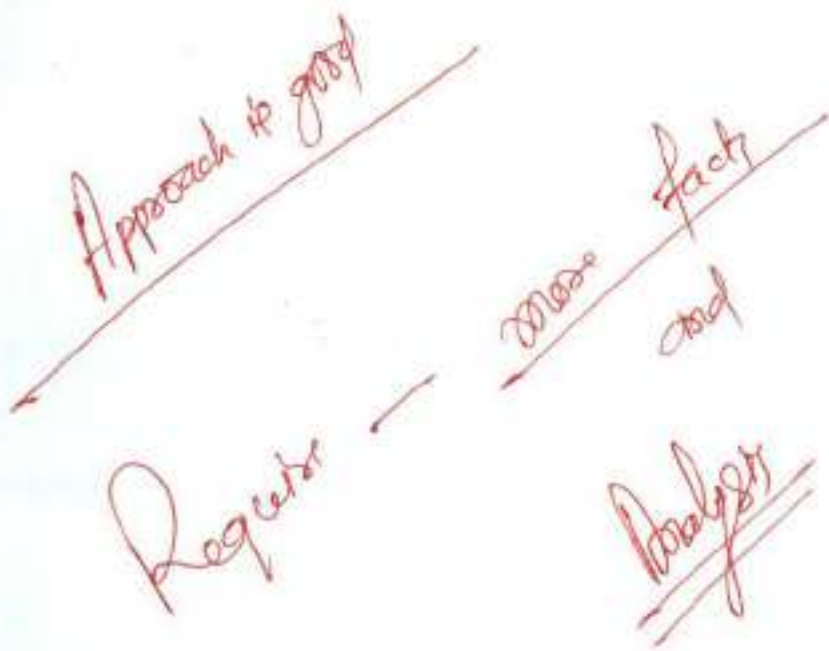
Kalidasa's Abhijnanashakuntalam,  
Malkikagnimitram etc, Shudraka's  
Mruchakatika, ~~Vishakhadatta's~~ Bhasa's  
Dasarudracharudatta etc are some works.

Vakataka patronage:

The Ajanta cave paintings were largely  
 under Vakataka king Harishena.



Thus while Guptas can be credited for Sculpture and literary arts, in painting, the use of dynastic name may not be justified.



Remarks