

HISTORY

Time Allowed: 3 hr.

Max. Marks: 250

Instructions to Candidate

- Please read each of the following instructions carefully before attempting questions.
- There are Six questions divided in Two Sections and printed in ENGLISH.
- Candidate has to attempt FIVE questions in all.
- Question no. 1 is compulsory and out of the remaining, Four are to be attempted choosing at least one from each section.
- 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 clearly marked 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.
- Attempt of questions shall be counted in chronological order. Unless struck off, attempt of a question shall be counted even if attempted partly.
- Any portion of the page left blank in the answer book must be clearly struck off.

Name BASUKI JHA

Mobile No. _____

1. Invigilator's Signature _____

Date 27/10/16

2. Invigilator's Signature _____

Signature [Signature]

REMARKS

GS SCORE

Roll No. _____

SECTION- A

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" Booklet. Locational hints for each of the places marked on the map are given below seriatim. (25 × 20 = 50 Marks)

1. A Palaeolithic site
2. A Neolithic site
3. A megalithic site
4. An Ancient capital
5. Palaeolithic site
6. historical site
7. Harappan site
8. an ancient capital
9. political and cultural centre
10. megalithic site
11. Mesolithic site
12. Chalcolithic site
13. Buddhist centre
14. political and cultural centre
15. ancient capital
16. port site
17. rock-cave art centre
18. ancient capital
19. political and cultural center
20. ancient town

Rem

1) - Nalagonda

(i) - located in present day state of Andhra Pradesh.

(ii) - ~~old~~ Earlier paleolithic tools in the form of hand axes have been found here.

2) - Maski - (i) - located in Karnataka.

(ii) - It is also one of the important megalithic sites

(iii) - Ashokan edict which reveals his name as 'Ashoka' found here.

3) - Brahmagiri

(i) - located in Chitradurga district of Karnataka

(ii) - Big stone boulders surrounded by smaller stones found here.

(iii) - ~~B~~ megalithic settlement also found

(iv) - Ashokan edicts also discovered here

4) - Vaishali (i) - located in current day Vaishali district of Bihar.

Remarks

- (ii) It was capital of Licchavi republic
 - (iii) It was ~~there~~ Mahavira was born in Kundagram near Vaishali.
 - (iv) It was also an important learning and trade centre.
- 5) - Pojdi (i) - located in Gujarat
- (ii) Evidence shows ~~it~~ it was also a Harappan village.
 - (iii) mud and mud houses have been discovered from here.

6) - Alamgirpur

- (i) - located in Meerut district of Uttar Pradesh.
- (ii) - It marks the eastern most site of Harappan civilization.
- (iii) - Terracotta figures and resembling IVC found here.
- (iv) - Also important Chalcolithic site.

7) - Surkhatala (i) - located in Gujarat.

- (ii) - Unique evidence in form of house remains have been found.
- (iii) - Seals, terracotta figures also discovered here.

Remarks

- 8) Ujjain - (i) - located in Madhya Pradesh
 (ii) - Capital of Avanti Mahajanapada
 (iii) - Currently famous for Kishore pilgrimage of Pimpleswar Mahadeo
 (iv) - Reference also found in works of Patanjali

- 9) - Madurai - (i) - Initial capital of Pallavas.
 (ii) - Famous for ~~cotton~~ cotton trade
 (iii) - Famous temples like Meenakshi temple found here.

(iv) -

(10) -

- 11) - Birbhanpur (i) - located in West Bengal
 (ii) - Evidence from the show that climate was changing during mesolithic time.
 (iii) - tools like burins and flakes discovered after excavation.

Remarks

12) - Inamganj - (i) - Belongs to Jorwe culture

(ii) - Unique houses with multiple rooms found here.

(iii) - Evidence also shows fortified towns.

(iv) - BRW potteries and red pottery with black painting also found.

13) - Shrawasti - (i) - ~~Gap~~ located in state of Uttar Pradesh

(ii) - Capital of Kosala kingdom

(iii) - Buddha gave sermons here.

(iv) - Stupas of ~~the~~ ancient period found.

14) - Kashi, Allahabad - (i) - In Uttar Pradesh.

(ii) - Prayag Prashasti of Samudra Gupta found here.

(iii) - Currently famous for cultural event of Kumbha Mela.

15) -

- (16) - Tamralipti - (i) - located in west-Bengal.
 (ii) - Also called as Tamrugh.
 (iii) - It was the end point of Uttarpatha-trade route.
 (iv) - Ashoka came here to see off his sons to Sri Lanka.

(17) -

- (18) - Kannauj - (i) - located in Uttar Pradesh.
 (ii) - Earlier capital of Mughhans then, of Kershna.
 (iii) - Tripartite struggle between Palas, Pratiharas and Rashtrakutas to occupy this town.

- (19) - Lumbini - (i) - Capital of the republic during Mahajanapada period.
 (ii) - Ashokan pillar found here which shows that he reduced tax, because Buddha was ~~from~~ born in a village here.

Remarks

Q2 Mendigot (i) - located in present day
Afghanistan.

(ii) Evidence shows Harappan remains
as well.

(iii) It was also an important trade
centre of ancient time.

Remarks

Remarks

2. (a) Colonial scholars described the Indian past as 'oriental despotism', arguing that it was a static society that registered no historical change, and therefore it had no use for recording the past and used only cyclic time. Examine. (20 Marks)
- (b) Critically analyse the Panini's work on Sanskrit grammar. (10 Marks)
- (c) At first glance, coins may appear to carry little historical information, but they provide clues to several historical processes. Explain. (20 Marks)

Ans 2 (a)- The opinion that Indians did not record their past because of static past and describing it as "oriental despotism" is based on false intentions, prejudices and intentions of British historians to support their idea of white man's burden to rule India. They often cite Alberuni's Kitab-ul-Hind to which says that Indians didn't know the art of writing history and resorted to whims and fancies when asked to do so.

However, careful observation and study of history shows that India was neither an "oriental despotism" nor a stagnant society. In addition, though history writing didn't exist as like that of Greeks but it was prevalent in India.

Remarks

Contradiction to "Oriental despotism."

Starting from Harappa, there was evidence of centralized rule was different opinions to have been presented like priest king, merchant corporate rule, clan based rule etc. None of evidence point to oriental despotism.

During Rig Vedic period, polity was tribal and egalitarian, so argument of oriental despotism is disregarded.

From Mohajanapada till the early medieval period, civilisation of monarchy was prevalent which was centralized, hereditary but can't be termed as despotic. Firstly, they are ruled as per ritas and dharma. Kautilya informs that king was to look after his subjects and provides guidelines. Ashoka already describes duty of monarch in his edicts.

Imperial guptas were ruling as per dharma which was replicated by Pallavas in the south. Thus, concept of 'oriental despotism' is rejected.

Contradiction to stagnant society.

Indian society has marked an element of continuity and change since ancient period.

Remarks

From an urban society of Harappa to tribal societies of Vedic times shows change. Gradually, changing elements like emergence of varnas, gotras marked an element of change which proliferated into castes like Kayastha etc. during Gupta period.

In religion, marked changes like emergence of Buddhism, Jainism etc. happened, which itself underwent lot of changes like development of Mahayana Buddhism etc.

Institutions of king, & and ^{family} society also went through change with rulers from different background ruled India. eg:- Kushanas were from Yue-Chi tribe but became Indians over a period of time.

Over and above, there was a constant influx of people from all over like Indo Greeks, Yavanas in south, central Asian Hunas etc. which show that society was never static.

Contradiction of history writing.

Though history writing as a subject didn't evolve during ancient period, but Indians knew the art.

Remarks

Megasthenes talks about images of rulers placed along with their names placed on Naveyan court which shows archiving political history.

Puranas shows deep sense of history writing. Varsha and Varshamancharita talks about rulers and their reigning period.

Finally, Kalhana's Rajatarangini shows that history writing was much refined during early medieval period and it was a culmination of earlier attempts of history writing.

Therefore, the argument of colonial authors appears flawed and is at best can be attributed to selective reading of history.

Ans 2(b)- Panini's Ashtādhyayi was ^{one} ~~the~~ of the first secular literature of ancient India. It gives a detailed account of sanskrit grammar and its usage. Along with this it can also be used as a source of history for the period.

Remarks

After ~~the~~ vedic period, Sanskrit became intensely used. ~~not~~ with rise of Brahmana as a caste the need for correct pronunciation and usage of Sanskrit was required. Thus, a treatise was written by Panini. It contains not just grammar but also, phonetics, etymology etc often referred to as Vedangas. Thus, his work presents ~~as~~ the original form of Sanskrit language of ancient time.

The work also presents views on the literary evidence of the period. It informs that Sanskrit became immensely popular. Thus it throws light on the ~~the~~ popular language of the period.

Ans.3 - (c) Earliest coins are found to be of Mahajanapada period. These coins are irregularly shaped with shapes of moons, sun etc. Thus, they are not much relevant as source of history.

However, later coins contain ~~details~~ names of rulers, their titles, etc which show

Remarks

political history of period. However, on the face of it, they just tend to portray political names of rulers and their periods of rule but, careful study of coins provides detailed history of economy, society, science, religion and of course politics of the different period. In fact Pramodwaridh Gupta, has used coins to decipher entire history of Gupta period through coins.

Coins as source of political history

(i)- Name of kings and ~~the~~ period of reign -

Eg:- coins of Gupta period tell about names of rulers like Samudra Gupta, Chandragupta etc and period of their rule.

(ii)

(ii)- Political relations ^{and marital} - Coins of Gupta period show Dhruvadevi (queen of Lichhavi) which show Gupta's married Lichhavi princess.

(iii)- Imperialist ideas - ~~As~~ Ashwamedha and Tiger slayer coins of ^{Samudra} Gupta show his imperialist ideas.

Remarks

Coins: Economic history

- (i) - Highly pure gold coins of Indo-Greeks show intense favourable trade of the period.
- (ii) - Extent of coinage also show material prosperity
eg. Early Gupta period, large number of coins show economic progress while decline during later half shows economic decline.
- (iii) Coins of guilds found in Bhilā show their economic activities.

Coins: Society and Religion

- (i) - Less number of copper coins show that common people didn't gain fruit of economic rise during Gupta.
- (ii) - Inscriptions of Garuda show presence of Vaishnavism during Gupta. Similarly, Kanishka's inclination towards Shaivism is evident from his coins.

Coins: Scientific history

- (i) - Gradual evolution of material and aesthetic quality of coins show that, our science

Remarks

of minting evolved and we got proficient with time. Coins also show the evidence of material known to us during the period.

Therefore, coins have been a vital source to decipher history of the past. They may appear to be of little significant but on relating with other sources they give useful evidence of economy, politics, society and science of their respective periods.

Remarks

3. (a) Through the Paleolithic painting draw a sketch of the life-ways of Paleolithic hunters and gatherers. (15 Marks)
- (b) How far do you agree that the evolution of IVC could be better interpreted with the term 'Early phase of IVC' rather than 'Pre phase of IVC'? (15 Marks)
- (c) Upanishads marked a great shift in the philosophical thoughts in the Later Vedic Period. Analyse. (20 Marks)

Remarks

Remarks

Remarks

Remarks

Remarks

Remarks

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Remarks

Remarks

SECTION-B

4. (a) How far do you agree that the prime concern of Buddhism was society than the religion in Post Vedic era. (15 Marks)
- (b) "Mauryan state controls the people, produce, and resources of its domain with all-encompassing and robotic precision." Critically analyse. — (20 Marks)
- (c) Explain the administration of justice in Ancient India and how it was apparent in the Ancient Indian Literary sources. (15 Marks)

Ans 4(a) Emergence of Buddhism to its spread, was a product of social changes taking place during post Vedic era. This was due to increased economic activity and emergence of artisans and traders. However, the society was complicatedly interwoven with religion during this time. So, prime concern of Buddhism was mainly society but also covertly and overtly, with the religious support which resisted social change.

Post Vedic period saw emergence of artisans and traders who became immensely rich within short period of time. However, despite their economic mobility they could not gain social mobility. This was because society was marked with Brahmanical

Remarks

rigidity ~~was~~ where each caste had to adhere to its own profession. Further, status of Brahmans were held high compared to Kshatriyas and vaishyas. In addition, Brahmanas demanded intense sacrifice from traders which reduced their resources for trade. Further, activities like usury were forbidden, which restricted trade activities.

Thus, Buddhism attempted to undo these social rigidities. It denounced the caste system and held Kshatriyas and vaishyas as higher. Further, sacrifice and ritual were abandoned. Practice of usury was allowed and even shudras could indulge in trade. By focus on good conduct, non-violence etc it reduced the role of Brahmanas between ~~god~~ god and the laity. Thus, Buddhism's prime focus was on social change.

However, there were certain ideas which were directed against religious beliefs of the time. Example, Buddha remained silent,

Remarks

On the question of existence of god, which means tacit disapproval of religion. Similarly, he denounced role of yajna, sacrifice etc to reach god thus disapproving Brahman's concept of religion. However, as time progressed, Buddhism itself got converted to religion.

Thus, initially, prime concern of Buddhism was society and since society and religion was inter-related, its ideas struck direct contradiction with religion.

Ans 4(b) - The given statement advocates the centralized character of Mauryan rule.

Various evidence in form of Megasthenes' India, Kautilya's Arthashastra, and Asokan edicts shows this the central command of Mauryan rule over its people, produce and resources.

However, recent researches also portray a degree of autonomy in the peripheral areas. ~~that~~

Remarks

(i) Mauveyan rule and its central control over people

(ii) Mauveyan rule was divided into provinces, kingdoms, ~~states~~ provinces, which were ruled by kumaramatyās, directly appointed by king. These were further divided into districts ruled by trithās, amatyās, Ashtyals which were appointed by ruler himself ^{or} kumaramatyās. Thus, there was no political autonomy to people. Further, Ashokan edicts

(iii) shows that people were asked to forbade killing of animals and tribes were threatened for their violation of order. Shows that king controlled the lives of people. Presence of spies as mentioned by Kautilya also show control of people. Further, officers recorded, birth and date, immigration of people into towns etc (as per Megasthenes) show there was restriction on movement of people.

Remarks

Mauryan rule and control over produce.

Eg. ~~as~~ ^{for} ~~the~~ ^{Mauryan} had elaborate state mechanisms to collect land revenue. Kautilya says that close to $\frac{1}{4}$ of produce was taxed along with other taxes like taxes on irrigation etc.

Edict as lumbini, where Ashoka reduced taxes also shows that local officials were not instructed to abolish tax but reduce them, thus showing control over produce.

further, evidence of Sitadhyaksha i.e. officer of crown land suggest that state had control over the land as well. This is also corroborated by Kautilya, where he says that the king is the owner of all land and his subjects are cultivators.

Mauryan control over resources.

Resources like metals, minerals etc were kept under state control with each officer reporting to the ruler. Eg. ~~as~~ ^{for} Lohadhyaksha controlled

Remarks

iron smelting & di.

Further, arts and crafts like tanneries, coin minting etc were also controlled by the stati. Officers were appointed to look into quality of goods produced and weights and measurement.

Thus, stati had immense control over its people, produce and resources. But there are evidence of autonomy as well,

Ashokan edicts at Kandhar, shows that they are not literal translation of other edicts and some changes are made. E.g. no reference of Purnima as gateway to heaven. Thus, it suggests that officers could enjoy some autonomy from stati.

Thus, like as Kamla Thapar suggest, While there was central control over core regions of the empire, there was autonomy in peripheral regions. This is also true considering the ext extent of the empire.

Remarks

Answer - Considering the monarchical nature of polity, justice system was by and large state controlled & exists during ancient India.

during the Rig Vedic and later Vedic period, there is a reference of purohit who used to guide the ruler in delivering justice as per the Vedas.

However, as monarchy developed, special offices got appointed. Example, Arthashastra's talks about Dandanayaka who would deliver justice. He even talks of death penalty for revolting against the state.

Other punishments included chopping off hands especially for common people like traders, artisans etc. However, Ashoka's edicts show he abolished death penalty, at least in theory.

Remarks

During Indo Greek, manuscripts served as guiding lights for administration of justice. manuscripts talk about right of people to defend themselves. ~~principles~~ Thus, a form of codified judicial system emerged.

The massive change happened in Gupta period. During Gupta's reinvented judicial system and reduced state's interference however final verdict of king was to be respected. They also abolished death penalty. later during, this period, feudal lords and Brahmanas were also given power to administer justice in agraharas and brama degas.

Apart from this, guilds also enjoyed certain judicial powers over its members. There are reference in scrolls about extent of judicial power of guilds and state control over them.

Thus, judicial administration saw evolution as per the nature of ruler and his power.

Remarks

5. (a) On the Basis of Sangam literature analyse the society in early historical South India. (20 Marks)
- (b) On the basis of contemporary sources find out the elements of change and continuity in military organisations and its technique in Ancient India. (10 Marks)
- (c) Discuss the change in the economy during the period from 4th century AD to 7th century AD. (20 Marks)

Ans 5(a) : Sangam literature contains earliest literary evidence of history of South India.

It covers a period of 2c BC to 3c AD and provides a detail of Sangam society.

Society can be analyzed in terms of social stratification, institutions like marriage, caste, religion & condition of women and degree of literacy among people.

Social Stratification

- (i) - Society was largely ~~king~~ & kinship based in the beginning with 'kuti' being the basic element which consisted of clan based relationship.
- (ii) - Society was marked with horizontal classification, where people in different ecozones had different culture but no hierarchy.

Remarks

Ecozone :-	Hills	Forest	Plains	Coastal	Desert
Type of people :-	Ayaz	Kurruwar	Vellalas	Minavar	Maruwar
Occupation :-	Hunting	Pastoral	Farming	Fishing	Robbers/ Marauders
Religious beliefs :-	Sayan marugan	Mayan Vishnu	Indra/Vasudeva	Varenu	Kali

(iii) However, with coming of Brahmanas, 2-fold social division emerged i.e. Brahmanas (higher) and non-Brahmanas (lower)

(iv) Caste system was absent

Social Institutions

(i) manaram (mel) was an important social institution, where people met and marriages happened.

(ii) Marriage - 8 fold / types of marriage is found in sangam literature.

(iii) ~~Social~~ Religion - as discussed above was evolved. However, there is no evidence of temple found, though sangam literature refers to it.

Remarks

Condition of woman

- (i) - Society was patriarchal and women had relatively low status.
- (ii) - However, ~~these~~ chaste women were respected.
- (iii) - widow remarriage was allowed.
- (iv) - Sangam literature also talks of women working in fields and crafts etc.

Education

- (i) - Evidence of oral system of education in polity and religion.
- (ii) - Women were largely neglected for education.

Therefore, we find that society was less stratified ~~to~~ than North India. Institutions were developed and women had better positions compared to North.

Ans 5(B2) During the Chalukyan phase, not much reference has been found to of a military or army. They were largely peaceful as

no evidence of tools etc found.

However, with ~~geo~~ Rig Vedic age evidence of wars and battles (e.g. Sudas and Bharata war) suggest military evidence. Text suggested that members from each Kula provided help and wars were fought for lifting cattle. Same happened in Jangam age.

As societies became sedentary and importance of land increased, wars and standing army came to prominence. ~~From~~ ~~too~~ discovery of Iron added to military strength. E.g. Magadha had advantage over others due to Iron in the region. Iron tools in form of bow arrows are found.

Later, Megasthenes even talks of presence of navy swimming navvayas. along with infantry and elephantry. This could be true considering large scale expansion of navvayas.

Similar structure continued - during Indo-Greeks. However, during guptas, elaborate

Remarks

division emerged. Reference of Balodhikurita as head of army and individual heads of cavalry, infantry, artillery etc emerged. Gupta had reference of large standing army as especially during Samudragupta's rule.

Later, as feudalism grew, role of standing army reduced and feudal lords used to provide military support to rulers.

Therefore, as the ambitions of rulers increased the importance of military and warfare increased.

Ans 5(a) - To ~~study~~ the change in Gupta period from

Ans 5(c) - Evidence of the period from 6th - 7th century is found in literary works of Ka Kalidasa, Varahmihira, Arjuna Bhata etc. Further, archaeological evidence in form of

Remarks

Coins and excavation of sites also provide knowledge of economy during this period.

Economy of the ~~see~~ time can be analysed from various areas of agriculture, art and crafts, trade and commerce, coinage and degree of urbanization.

Agriculture

(i)- Like the previous period, agriculture witnessed increased during 4-7th c. Crops like rice, wheat, barley were grown along with fruits and vegetables. However, ^{multiple} ~~new crops~~ were also grown ~~also~~ with increased state support.

Art and architecture

In the initial period art and craft bloomed like ~~the~~ during Indo Greeks. Guilds ~~of~~ became specialized and ~~also~~ exclusive centres like Mathura for cotton, Patliputra for iron, Bengal for silk etc emerged. Vatsyayan also talks about flourishing trade

Remarks

and commerce: However, during second half
the art and craft declined, because of
political instability, invasion of huns -
and decrease in market-trade and commerce.

(11)- Trade and Commerce

It saw a decline during this period, because of fall of Achaemenid Empire, invasion of trade routes by huns, Sino-Tibetan struggle and political instabilities in India. this
 However, trade with South East Asia excised because of establishment of stable kingdoms and penetration of money economy.

(12)- Coinage

There is a debate about extent of coinage during the period. However, with decline in trade and commerce, the degree of purity of coins decreased and their astruc value eroded compared to Indo Greeks.

(v)- Urbanization

Prof. R.S. Sharma says this period saw a decline of urban sites. & because of decline of trade, emergence of feudalism etc. Even, Vatsyana talks about emptying towns which is corroborated by archaeological evidence of Kosambi etc. However, as Chen Tsang says new towns like Kannauj's etc grew up. So traditional towns decreased but new came up.

Therefore, on a whole 4th c - 7th c marked increase in agriculture but decrease in arts, trade & quality of coinage and decline of conventional towns and cities compared to period of Indo-Greeks.

Remarks

6. (a) In architecture there is no real trace of relationship between the brick houses of Harappa and the temples of Historical age, whether the earliest sculptures of historical times, on the other hand shows a great likeness to that of Harappa. Elucidate. (15 Marks)
- (b) Over the time it became difficult for the individual to upgrade in the social order but social mobilization was always evident in Indian society. Critically Examine. (20 Marks)
- (c) Earlier the post Mauryan period has been perceived by historians as a phase of Brahminical revivalism but now historians don't approve it. Critically Evaluate (15 Marks)

Ans 6 (a):- sculptures as well as architecture was present during Harappan civilization while later sculptural techniques show resemblance to Harappans, architecture was completely different both in style and content.

Harappan sculpture is seen in form of terracotta figures of a god, bearded priest etc and bronze idols of dancing girl etc. These & the terracotta figures were made by wet clay which were dried while bronze statues were made of lost wax method. Later sculptures like those of Mauryan capital.

Remarks

eg. to ~~o~~, idols of Buddha or even local 'yakshas' were made of same technique.

Further, bronze statue of Sultangarj also ~~from~~ was also built by lost-wax method. Thus, similarity exists in sculpture.

However, in architecture, there is a marked difference. Firstly, Harappan houses were made of bricks while historical temples were ~~be~~ either initially rock cut (eg - Mahakallipuram) or made of rock material. Bricks emerged very late during Gupta period.

(eg: Nagara style temples of Tigwa etc), Secondly, buildings of Harappa show entire degree of uniformity and planning, with each house facing east and uniform brick size, while temples vary from place to place in terms of size and design. eg:- Pravidian style in south, Nagara in North, Jagmohan in Orissa etc.

Remarks

Even, in terms of context, buildings of Harappans were made secular. They were either made for dwelling, or for communal usage (Eg:- great bath, granaries). So, there is no place for a mandapa, a garbhagriha etc. There are rooms with amenities like toilets, kitchen etc. However, temples have dedicated garbhagriha (placing gods), mandapams (for visitors). Further, they are unusually large or so high to depict status of god. (Eg:- Thanjavur temples).

Thus, very difference in purpose of usage made Harappan buildings different from historical temples.

Remarks

Ans 6(b) - Caste hierarchy emerged as a functional concept during Rig veda, but which determined one's profession.
 therefore, a person could change his social order (Caste) by changing his profession.

During later vedic age, a four fold division emerged, which became somewhat rigid. However, same family could have different caste as shown in one of verses of veda; where son was a bard and father was a farmer.

As society became heterogeneous with coming of Indo-Greeks etc, social order became fixed with a predefined hierarchy. Brahmanas and Kshatriyas were held in high status, while Shudra were despised. Texts like Manu-Smriti and other shastras focussed one on staying in one's own caste for lifetime.

Remarks

As feudalism, grew, the trend could not be reversed and social order became rigid and one could not change his caste. This has continued even in present day.

However, this does not mean that social mobility was absent ^{since} ~~to~~ ancient times.

A person could gain higher status depending on the conditions prevalent during the age.

For example, during post vedic period,

Vardhman gained social mobility with rise of Buddhism. Similarly, a non-Brahman could rise upto become a king (Chandra Gupta Maurya), which was the prerogative of Kshatriya. There is also evidence of Lushyasmitha Sunga (Brahman) becoming a king (Kshatriya). Therefore, a person, while being on his own social order could gain social mobility across caste.

Remarks

Further, this was also dependent on the socio-economic condition of people.

As feudalism grew, land became a prized possession. Those who held land were given high social status while conditions of status of varnishes declined.

therefore, ~~there~~ there is reference of a Shudra given high social respect by virtue of land possession.

Even, in present day, while one cannot change his caste, but can rise up the social ladder by increasing his socio-economic condition. Civil servants and IAS officers are given high respect irrespective of their caste.

So, though social order became rigid but social mobility was always linked to one's socio-economic condition since ancient time.

Remarks

Remarks

Remarks