



Open Session on GS Prelims



Past 7 Years Paper's (2017 - 2023) Analysis & Discussion



26th November, 5 PM

Ancient & Medieval Indian
History, Art & Culture

Offline Only

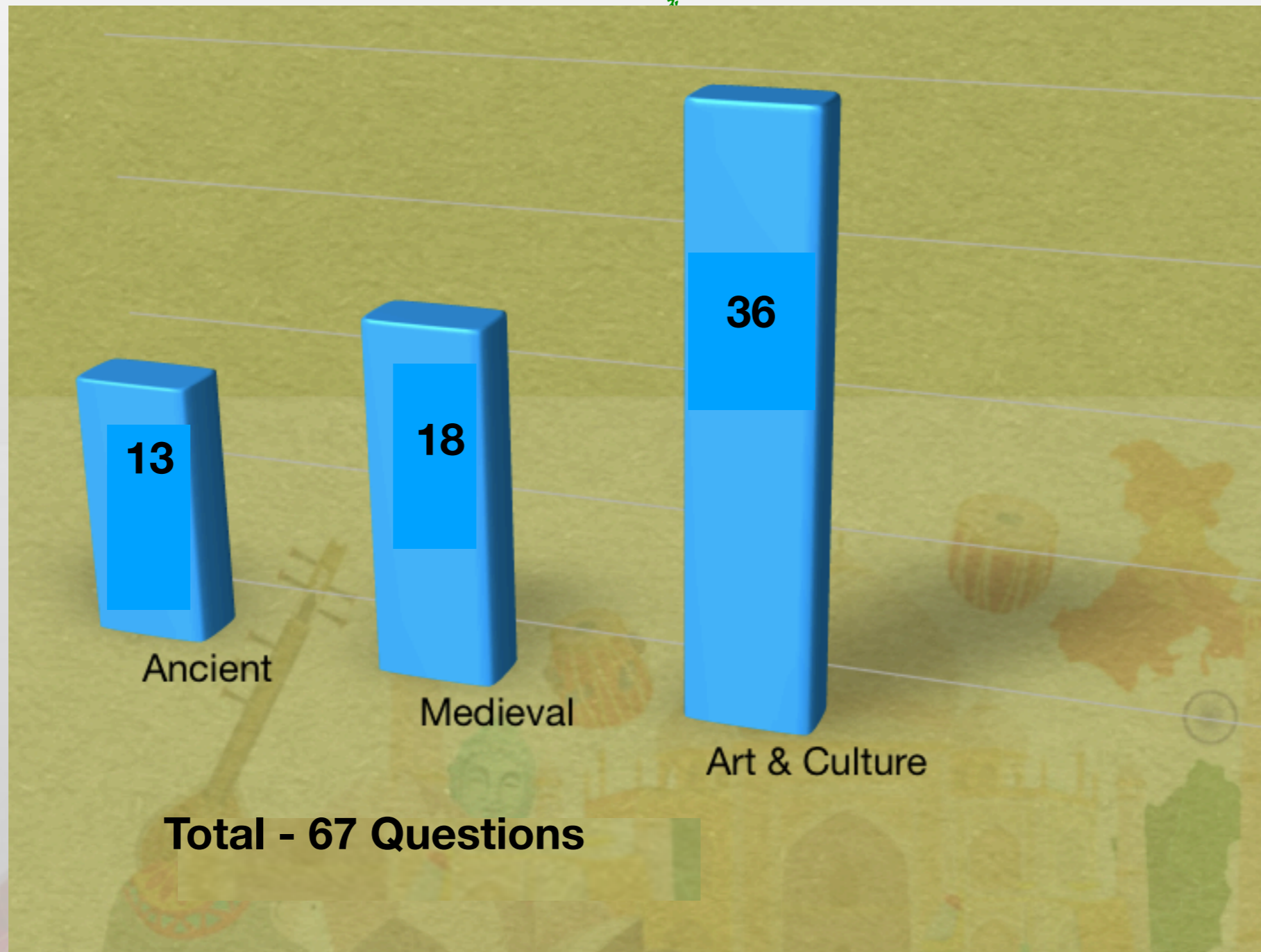


Vision Hall-1 classroom 34 Main Pusa
Road, Near Karol Bagh Metro, (Oppo-
site Metro Pillar 114), (Adjacent 33
GMMR Classroom) Delhi 110005

Ancient & Medieval Indian
History, Art & Culture



7 years Analysis - Ancient, Medieval & Culture



Total History Questions – (2017 – 2023)

Modern History – 50
Ancient History – 13
Medieval History – 18
Art & Culture – 36

TOTAL - 117 Questions

Art & Culture

Predictable Themes

- Buddhism & Jainism
- UNESCO Intangible Cultural Heritage List/UNESCO World Heritage Sites
- Dances and Festivals
- Tribes & their regions
- Architecture – Temple , Monuments, etc

UNESCO

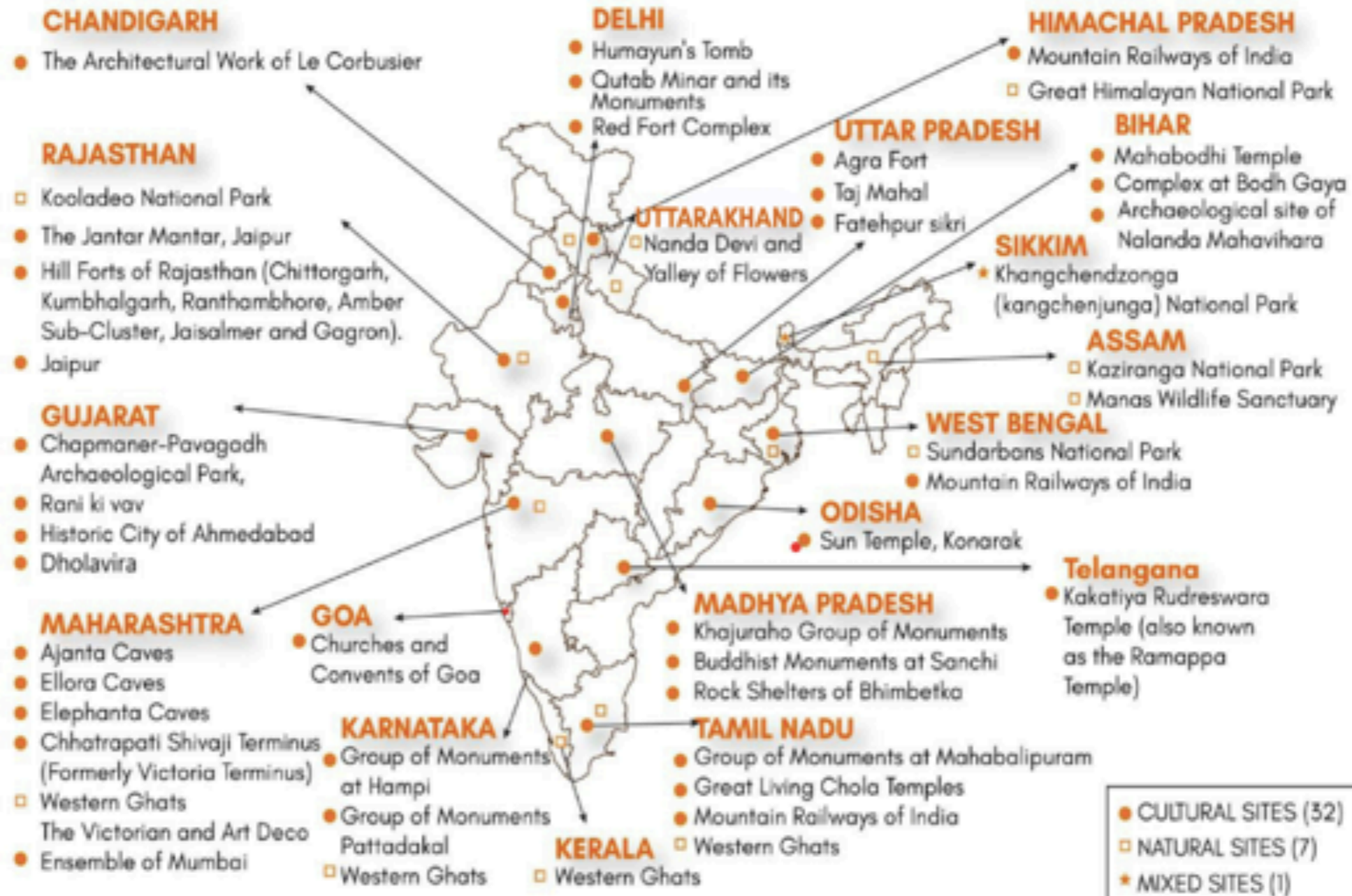
UNESCO's Representative List of Intangible Cultural Heritage of Humanity in India.

S.N.	Intangible Cultural Heritage	Year of Inscription
1.	Tradition of Vedic chanting	2008
2.	Ramlila, the traditional performance of the Ramayana	2008
3.	Kutiyattam, Sanskrit theatre of Kerala	2008
4.	Ramman, religious festival and ritual theatre of the Garhwal region	2009
5.	Mudiyettu, ritual theatre and dance drama of Kerala	2010
6.	Kalbelia folk songs and dances of Rajasthan	2010
7.	Chhau dance, tribal martial art dance in Odisha, Jharkhand and West Bengal.	2010
8.	Buddhist chanting of Ladakh	2012
9.	Sankirtana, ritual singing, drumming and dancing of Manipur	2013
10.	Traditional brass and copper craft of utensil making among the Thatheras of Jandiala Guru, Punjab	2014
11.	Yoga	2016
12.	Nuvroz, beginning of the New Year for the Parsis	2016
13.	Kumbh Mela	2017

Backlog Nominations

- Sowa Rigpa
- Qawwali
- Nautanki
- Practice of turban tying, Rajasthan
- Jangam Gayan
- Durga Puja
- Gaddi Jatar
- Ranmale
- Chettikulangara Kumbha Bharani
Kettukazhcha
- **Kalamkari paintings**
- **Sattriya Dance**
- Kolam – rangoli
- Chaar Bayt, a Muslim tradition in
lyrical oral poetry
- Dashavatar: traditional folk theatre
form, Maharashtra and Goa, India
- Salhesh Festival, Bihar
- Phad, scroll paintings
- Patola
- Nachya folk theatre, Chattisgarh
- Hingan: votive terracotta painted
plaque of Molela, Rajasthan, India
- Sankheda lacquered turned wood
furniture Gujarat
- Rathwa, tribal dance, Gujarat
- **Shadow puppet theatre traditions**
- Lama dances of Sikkim: Buddhist
monastic dances, Sikkim, India
- Music and knowledge of the Veena
stringed instrument

UNESCO WORLD HERITAGE SITES IN INDIA



Buddhism & Jainism Questions

11 Questions



Al Basham - "Wonder That Was India"



Very
Important
Book for
Buddhism
& Jainism,

UPSC 2017 – Static & Fundamental; Difficult

Sects & Philosophy

With reference to the religious history of India, consider the following statements :

1. Sautrantika and Sammitiya were the sects of Jainism.
2. Sarvastivadin held that the constituents of phenomena were not wholly momentary, but existed forever in a latent form.

Which of the statements given above is/are correct ?

- (a) 1 only
- (b) 2 only
- (c) Both 1 and 2
- (d) Neither 1 nor 2

The doctrines which we have described are those of the Sthavira-vādin sect of the Lesser Vehicle, which is the only surviving sect of that branch of Buddhism, and is today dominant in Ceylon, Burma, Siam, Cambodia and Laos. Other sects of the Lesser Vehicle have now quite disappeared, though they survived longer in India itself than the Sthaviravādins. Chief among these was the sect of the Sarvāstivādins (They who say "All is"), who had a canon in Sanskrit, and who differed from the Sthaviravādins in their view that the constituents of phenomena (dharmas) were not wholly momentary, but existed forever in a latent form. Another important sect was that of the Sautrāntikas, who maintained that our knowledge of the outside world was only a feasible inference, and who were well on the way to the idealism of some schools of the Great Vehicle. A fourth sect, the Sammitīyas, even went so far as to reject the doctrine of soullessness and to postulate a sort of soul in the *pudgala* or person, which passed from life to life. These early sects of Buddhism probably gave much encouragement to the evolution of Indian philosophy, as distinct from mystical speculation.

UPSC 2019 – Static & Fundamental; Easy

Sects & Philosophy

Consider the following statements:

1. Deification of the Buddha
2. Trading the path of Bodhisattvas
3. Image worship and rituals

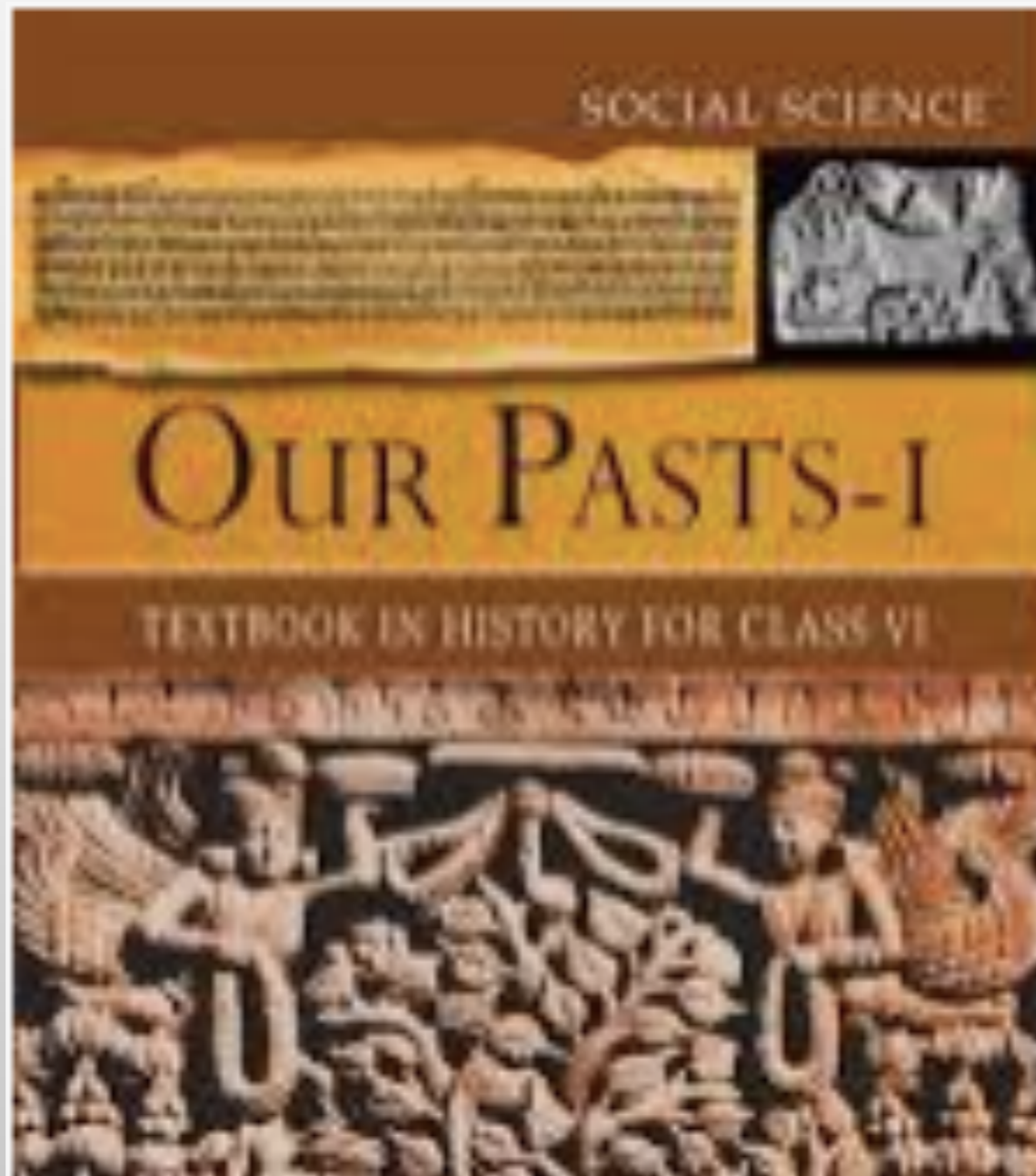
Which of the above is/are the feature/features of Mahayana Buddhism?

- (a) 1 only
- (b) 1 and 2 only
- (c) 2 and 3 only
- (d) 1, 2 and 3



CHAPTER 10

TRADERS, KINGS AND PILGRIMS



Class 6th

The spread of Buddhism

The most famous Kushana ruler was Kanishka, who ruled around 1900 years ago. He organised a Buddhist council, where scholars met and discussed important matters. Ashvaghosha, a poet who composed a biography of the Buddha, the *Buddhacharita*, lived in his court. Ashvaghosha and other Buddhist scholars now began writing in Sanskrit.

A new form of Buddhism, known as Mahayana Buddhism, now developed. This had two distinct features. Earlier, the Buddha's presence was shown in sculpture by using certain signs. For instance, his attainment of enlightenment was shown by sculptures of the *peepal* tree.

Now, statues of the Buddha were made. Many of these were made in Mathura, while others were made in Taxila.



The second change was a belief in *Bodhisattvas*. These were supposed to be persons who had attained enlightenment. Once they attained enlightenment, they could live in complete



isolation and meditate in peace. However, instead of doing that, they remained in the world to teach and help other people. The worship of *Bodhisattvas* became very popular, and spread throughout Central Asia, China, and later to Korea and Japan.

UPSC 2020 – Fundamental; Difficult

Sects & Philosophy

With reference to the religious history of India, consider the following statements:

1. Sthaviravadins belong to Mahayana Buddhism.
2. Lokottaravadin sect was an offshoot of Mahasanghika sect of Buddhism.
3. The deification of Buddha by Mahasanghikas fostered the Mahayana Buddhism.

Which of the statements given above is/are correct?

- (a) 1 and 2 only
- (b) 2 and 3 only
- (c) 3 only
- (d) 1, 2 and 3

The division of the Buddhist community in India in the first three centuries following the death of the Buddha in c. 483 BC.

The first division in the Buddhist community occurred as a result of the second council, said to have been held 100 years after the Buddha's death, at Vaisali (Bihar state) this Council was called to condemn certain practices of some monks which were contrary to the Vinaya or Monk's Code of conduct., when the Acariyavadins (followers of the traditional teaching) split away from the Sthaviravadins (followers of the Way of the Elders) and formed their own school, known as the Mahasanghikas.

These Sthaviravadins followed a realist line, stating that all phenomena exist and are unstable compounds of elements. They taught that it is necessary for all humans to strive for Arahantship or release from the constant round of rebirth (Samsara). They taught that Buddhas are men - pure and simple, rejecting any notion of their being transcendental. The other group, which were in the majority, were known as the Mahasanghikas.

They differed or came to differ significantly from the Sthaviravada in how they understood the nature of the Buddha, and they are the first to attribute divinity to him and represent him in anthropomorphic form in statuary, setting a precedent which has continued to the present day. Hence statement 3 is correct.

Further subdivisions of the Mahasanghikas over the next seven centuries included sect of Lokottarvadin whose philosophy was based on the concept of Lokottara Buddha or Supernatural Buddha., the Ekavyavaharikas, and the Kaukkutikas. Hence statement 2 is correct.

- The emergence of Bodhisattva is central to Mahayana sect of Buddhism, which emerged during the fourth council of Buddhism held in 1st century A.D at **Kashmir during the reign of Kanishka.**
- Bodhisattvas were perceived as deeply **compassionate beings who accumulated merit through their efforts but used this not to attain Nibbana** and thereby abandon the world but to help others.
- **The worship of images of the Buddha and Bodhisattvas became an important part of this tradition.**

UPSC 2018 – Fundamental; Medium

Different Bodhisattvas

With reference to Indian history, who among the following is a future Buddha, yet to come to save the world ?

- (a) Avalokiteshvara
- (b) Lokeshvara
- (c) Maitreya
- (d) Padmapani

The universe of the Great Vehicle contains numerous Bodhisattvas, chief of whom, from the earthly point of view, is Avalokiteśvara ("The Lord who Looks Down"), also called Padmapāni ("The Lotus-Bearer") (pl. LXXII). His special attribute is compassion, and his helping hand reaches even to Avīci, the deepest and most unpleasant of the Buddhist purgatories. Another important Bodhisattva is Mañjuśrī, whose special activity is to stimulate the understanding, and who is depicted with a naked sword in one hand, to destroy error and falsehood, and a book in the other, describing the ten pāramitās, or great spiritual perfections, which are the cardinal virtues developed by Bodhisattvas. • Vajrapāni, a sterner Bodhisattva, is the foe of sin and evil, and, like the god Indra, bears a thunderbolt in his hand. The gentle Maitreya, the future Buddha, is worshipped as a Bodhisattva. Also worthy of mention is Kṣitigarbha, the guardian of the purgatories, who is thought of not as a fierce torturer, but rather as the governor of a model prison, doing his best to make life tolerable for his charges, and helping them to earn remission of sentence. Though the Great Vehicle agrees in theory with the Lesser that the world is full of sorrow, it is fundamentally optimistic. The world contains much good as well as evil, and there is help for all who ask. Every living thing, from the humblest worm upwards, is in a sense a Bodhisattva, for most schools of the Great Vehicle maintain implicitly or explicitly that ultimately all beings will attain Nirvāṇa and become Buddha.

UPSC 2019 – Static & Fundamental; Easy

Buddhist Paintings

The painting of Bodhisattva Padmapani is one of the most famous and oft-illustrated paintings at

- (a) Ajanta
- (b) Badami
- (c) Bagh
- (d) Ellora

**PADMAPANI BODDHISATTVA
AJANTA CAVE NO. 1**



UPSC 2020 – Fundamental & Static; Difficult

Buddhist Terminology

With reference to the cultural history of India, consider the following pairs:

1. Parivrajaka Renunciant and Wanderer
2. Shramana : Priest with a high status
3. Upasaka : Lay follower of Buddhism

Which of the pairs given above are correctly matched?

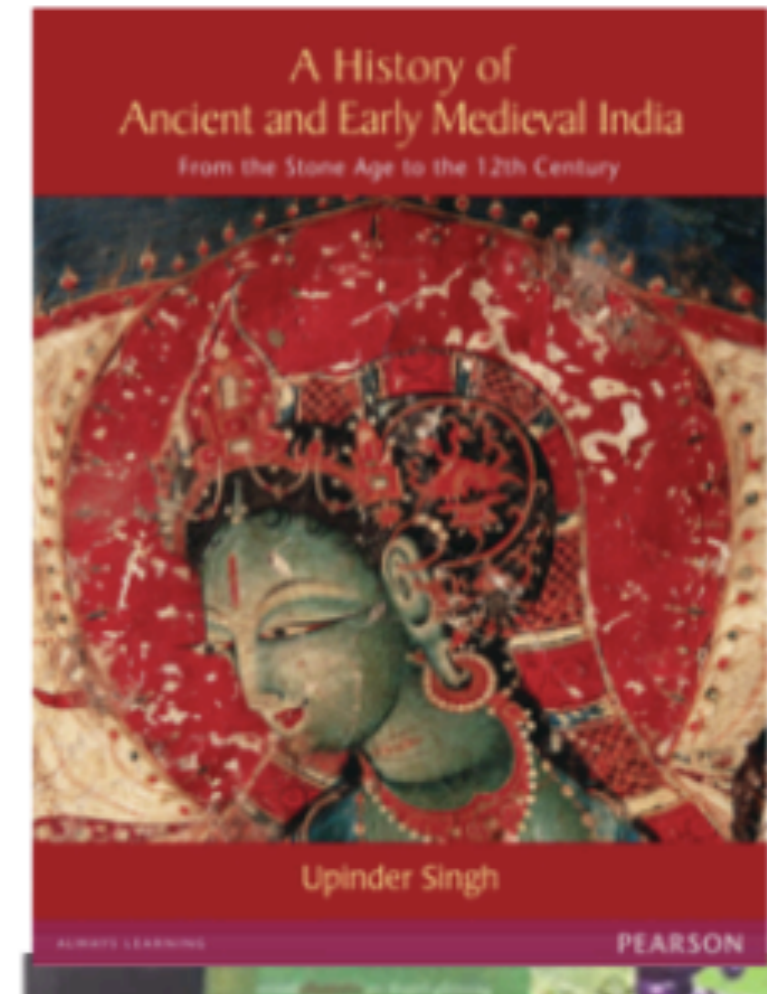
- (a) 1 and 2 only
- (b) 1 and 3 only
- ~~(c) 2 and 3 only~~
- (d) 1, 2 and 3

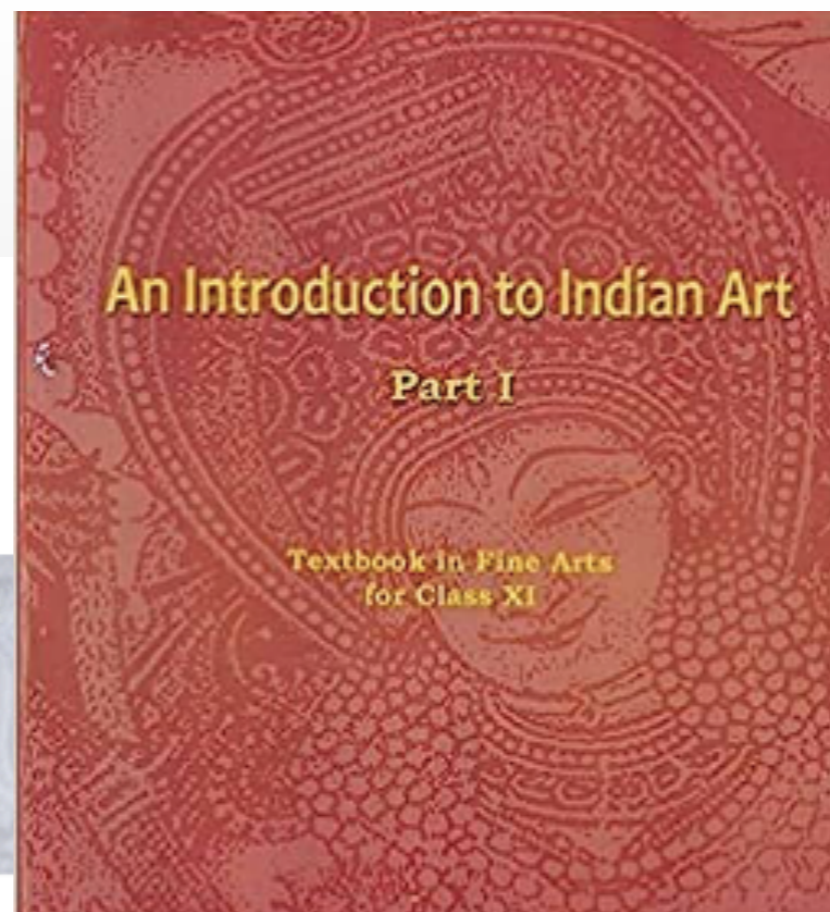
śatru of Banāras, both of whom probably lived in the 7th century B.C. The forest hermits (*vānaprastha*) seem to have departed less far from Vedic orthodoxy than the wanderers (*parivrājaka*), who maintained a bewildering variety of doctrines. It was chiefly among the former that the literature of the Upanisads developed.





According to tradition, the first **lay** followers of the Buddha were two merchants, Tapassu and Bhallika. Thereafter, the ranks of the laity expanded swiftly. The laity included male followers (*upasakas*) and female followers (*upasikas*). An *upasaka/upasika* was a person who had declared that he/she had taken refuge in the Buddha, *dhamma*, and *sangha*, but who had not taken monastic vows. For the laity, good conduct consisted in taking the five vows—not to harm living things, not to take that which has not been given, to avoid sexual misconduct, not to indulge in false speech, and not to consume intoxicants. On certain occasions such as the full moon days, or for longer periods of time, a layperson could move a step further by replacing the vow of avoiding sexual misconduct with sexual abstinence, and by taking the additional vows of not eating after mid-day, not attending entertainments, not using jewellery or perfumes, and not using luxurious beds. By following these modified eight vows, the layperson narrowed the gap between herself and the monastic discipline. Buddhist texts give several instances of learned **lay**-persons. There are also a few instances of a layperson (e.g., the Buddha's father) becoming an *arhat* without joining the *sangha*, on simply hearing the doctrine.





3

ARTS OF THE MAURYAN PERIOD

SIXTH century BCE marks the beginning of new religious and social movements in the Gangetic valley in the form of Buddhism and Jainism which were part of the *shraman* tradition. Both religions became popular as they opposed the *varna* and *jati* systems of the Hindu religion. Magadha emerged as a powerful kingdom and consolidated its control over the other regions. By the fourth century BCE the Mauryas established their power and by the third century BCE, a large part of India was under

*Pillar capital and abacus
with stylised lotus*

The word Parivrajaka means "roaming ascetic". A wandering religious mendicant. Although this term occurs in the early Brahmanic tradition of the Upaniṣads, it is also applicable to Buddhist and Jain monks, as well as to Hindu saṃnyāsins. **The Pāli equivalent is paribbājaka.**

The Shramana group - Buddhism, Jainism and various 'heterodox' sects - is one such well-established group. Shramanas did not regard the brahmins as being of the highest status. The shramanas included a variety of ascetics, as well as the monks and lay followers of various sects - Buddhist, Jaina, Ajivika and others

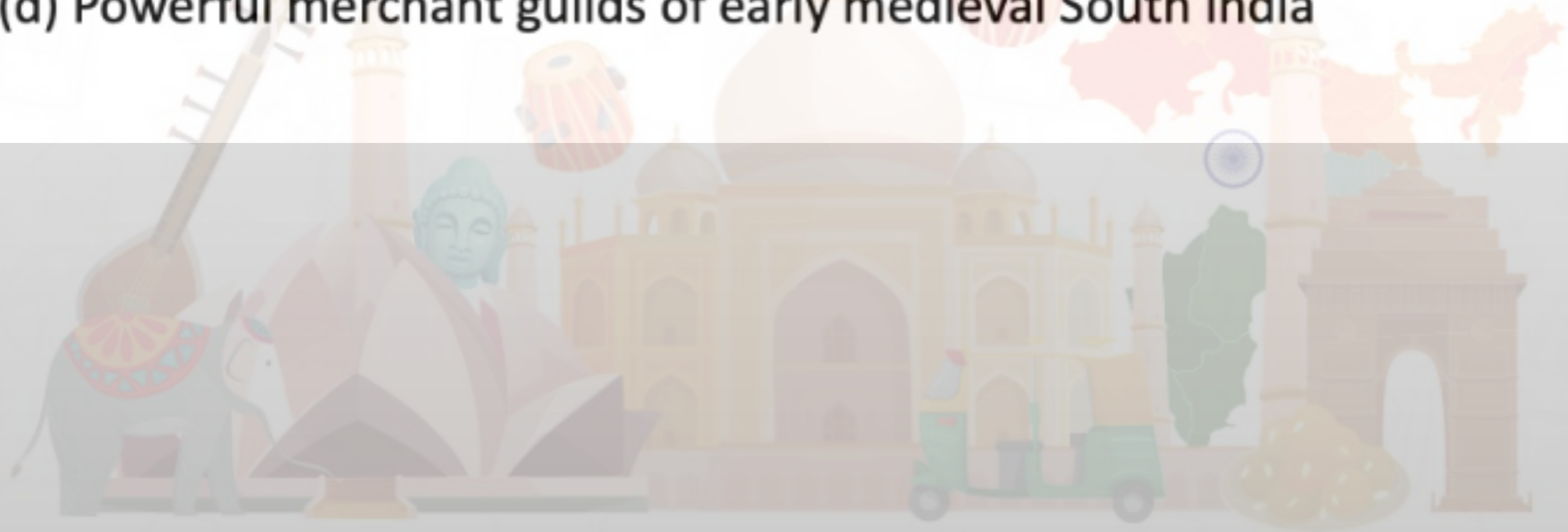
Monks renounced social obligations to take on an alternative life when they joined the Order. They lived as equal members of the Order, denying caste distinctions. But they lived in monasteries near villages and towns so that they could draw on the support of the lay community, namely, those who were Buddhists or Jainas but were not initiated into renunciatory groups. **Lay followers were referred to as upasaka and upasika.**

UPSC 2020 – Fundamental & Static; Difficult

Buddhist Terminology

With reference to the cultural history of India, which one of the following is the correct description of the term paramitas?

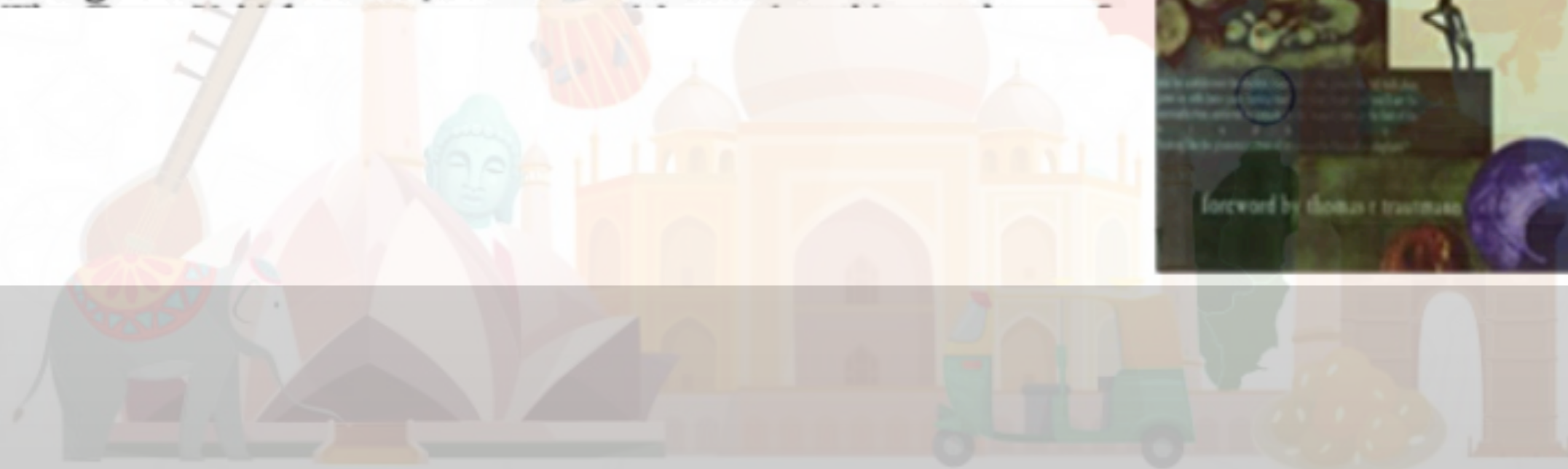
- (a) The earliest Dharmashastra texts written in aphoristic (sutra) style
- (b) Philosophical schools that did not accept the authority of Vedas
- (c) Perfections whose attainment led to the Bodhisattva path
- (d) Powerful merchant guilds of early medieval South India



The universe of the Great Vehicle contains numerous Bodhisattvas, chief of whom, from the earthly point of view, is Avalokiteśvara ("The Lord who Looks Down"), also called Padmapāni ("The Lotus-Bearer") (pl. LXXII). His special attribute is compassion, and his helping hand reaches even to Avīci, the deepest and most unpleasant of the Buddhist purgatories. Another important Bodhisattva is Mañjuśrī, whose special activity is to stimulate the understanding, and who is depicted with a naked sword in one hand, to

the ten pāramitās, or great spiritual perfections, which are the cardinal virtues developed by Bodhisattvas. • Vajrapāni, a stern Bodhi-

ars a thunderbolt in his hand. The gentle Maitreya, the future Buddha, is worshipped as a Bodhisattva. Also worthy of mention is Kṣitigarbha, the guardian of the purgatories, who is thought of not as a fierce torturer, but rather as the governor of a model prison, doing his best to make life tolerable for his charges, and helping them to earn remission of sentence. Though the Great Vehicle agrees in theory with the Lesser that the world is full of sorrow, it is fundamentally optimistic. The world contains much good as well as evil, and there is help for all who ask. Every living thing, from the humblest worm upwards, is in a sense a Bodhisattva, for most schools of the Great Vehicle maintain implicitly or explicitly that ultimately all beings will attain Nirvāṇa and become Buddha.



UPSC 2022 - Fundamental; Easy

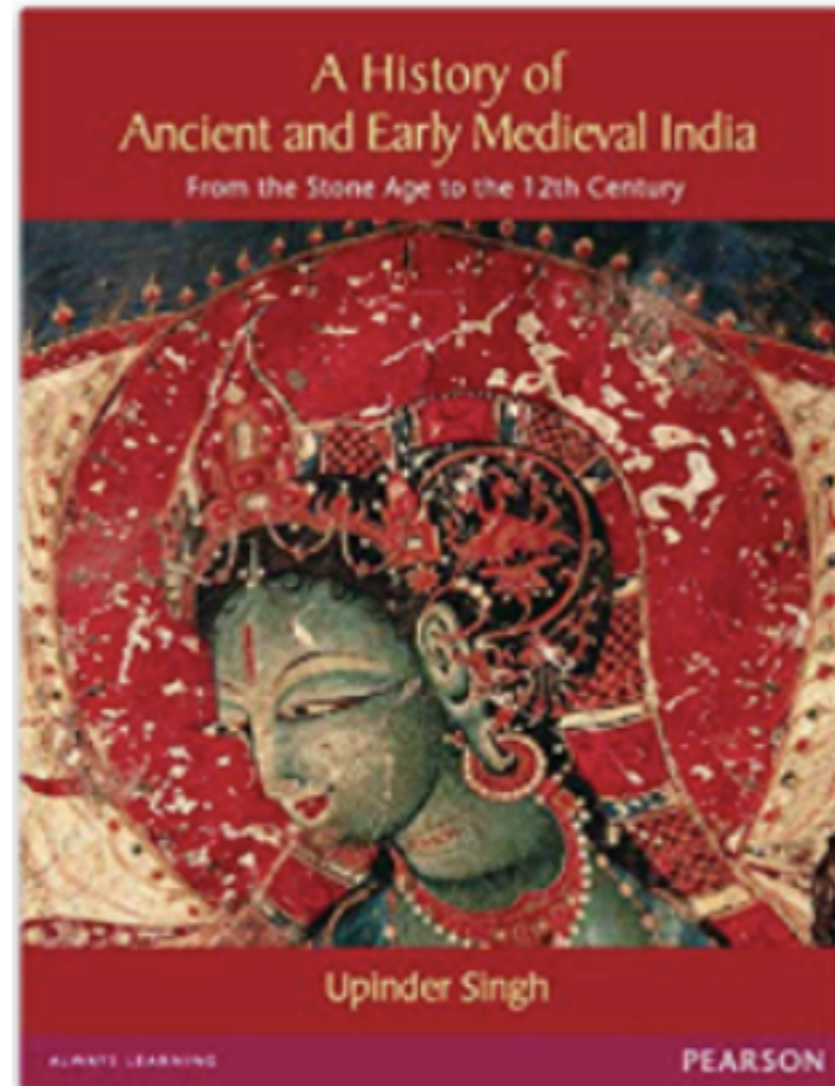
Buddhist Texts

With reference to Indian history, consider the following texts:

1. Nettipakarana
2. Parishishtaparvan
3. Avadanashataka
4. Trishashtilakshana Mahapurana

Which of the above are Jaina texts?

- (a) 1, 2 and 3
- (b) 2 and 4 only
- (c) 1, 3 and 4
- (d) 2, 3 and 4



The Jaina Puranas (the Shvetambaras call them Charitas) are hagiographies of the Jaina saints known as *tirthankaras* (literally ‘ford makers’), but they contain other material as well. The *Adi Purana* (9th century) narrates the life of the first *tirthankara* Rishabha, also known as Adinatha. The 8th century *Harivamsha Purana* gives a Jaina version of the stories of the Kauravas, Pandavas, Krishna, Balarama, and others. The *Trishashtilakshana Mahapurana* by Jinasena and Gunabhadra (9th century) has life stories of various Jaina saints, kings, and heroes. It also has sections on topics such as life-cycle rituals, the interpretation of dreams, town planning, the duties of a warrior, and how a king should rule. The *Parishishtaparvan* (12th century) by Hemachandra gives a history of the earliest Jaina teachers and also mentions certain details of political history. A number of Prabandhas (12th century onwards) from Gujarat offer semi-historical accounts of saints and historical

The Nettipakarana (Pali: **-pakaraṇa**, also called Nettippakarana or just Netti) is a Buddhist scripture. Nettipakarana is a guide to help those who already understand the teaching present it to others. The Netti methods were taught by the Buddha's disciple Kaccana (also Katyayana or Kaccayana).

The Parishishtaparvan also known as the Sthaviravalicharitra is a 12th-century Sanskrit mahakavya by Hemachandra which details the histories of the earliest **Jain teachers**.

Mahapurana or Trishashthilkshana Mahapurana is a major Jain text composed largely by "Acharya" Jinasena during the rule of Rashtrakuta ruler Amoghavarsha and completed by his pupil Gunabhadra in the 9th century CE. Mahapurana consists of two parts. The first part is **Ādi purāṇa** written by "Acharya" Jinasena. The second part is Uttarapurana which is the section composed by Gunabhadra.

UPSC 2018 – Newspaper/Current Affairs

With reference to the religious practices in India, the “Sthanakvasi” sect belongs to

- (a) Buddhism
- (b) Jainism
- (c) Vaishnavism
- (d) Shaivism

Jains chant 'Navkar Manthra' 36 lakh times for World Peace

Amrutha Vasireddy / Updated: Jul 16, 2017, 19:11 IST



HYDERABAD: 5,000 Jains chanted "Navkar Manthra", 36 lakh times for [World Peace](#) in the city on Sunday and created a record for chanting the mantra record number of times in just two hours.

[Amokara mantra](#) is the highly revered and the most significant mantra in Jainism. This is the first prayer recited by the Jains while meditating. Many Jain monks too participated in the initiative.

Jains participated in this novel and record creating peace initiative with lot of devotion, dedication and pride.

"We want world to be as peaceful as possible. Live and let others live" commented few Jains who participated in the initiative. Young to old, men to women, people from all walks of life from Jain community participated in the event. About 100 plus people from different religions too took part in the chanting of the [Navkar Manthra](#).

It was organised under the aegis of ~~Shri Vardhaman Sthanakvasi Jain Shrivak~~ Sangh Secunderabad which embarked on two unique "Peace Building" initiatives.

UPSC 2023 – Fundamental; Easy

"Souls are not only the property of animal and plant life, but also of rocks, running water and many other natural objects not looked on as living by other religious sects."

The above statement reflects one of the core beliefs of which one of the following religious sects of ancient India?

- (a) Buddhism
- (b) Jainism
- (c) Shaivism
- (d) Vaishnavism



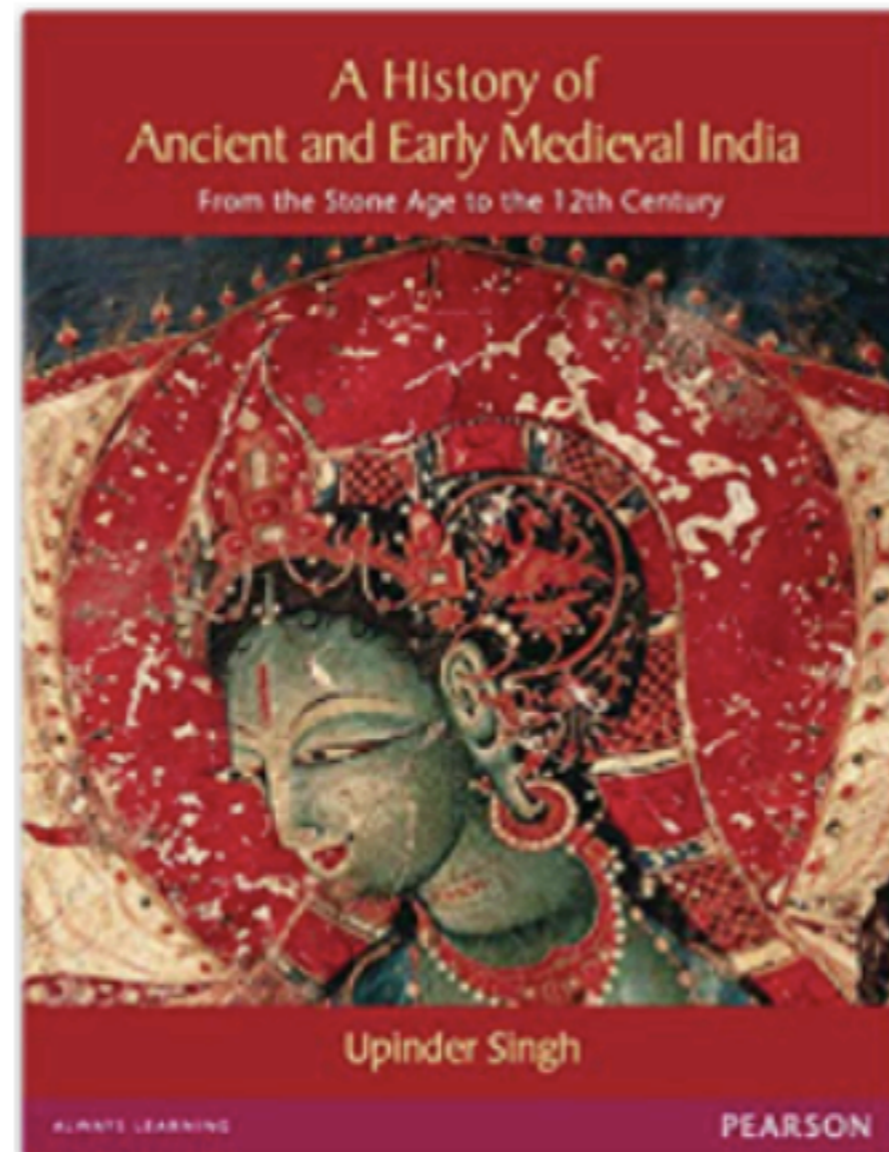
UPSC 2022 – Fundamental & Static;

With reference to Indian history, consider the following pairs:

<i>Historical person</i>		<i>Known as</i>
1. Aryadeva	–	Jaina scholar
2. Dignaga	–	Buddhist scholar
3. Nathamuni	–	Vaishnava scholar

How many pairs given above are correctly matched?

- (a) None of the pairs
- (b) Only one pair
- (c) Only two pairs
- (d) All three pairs



doctrines. Later works of Mahayana thinkers such as Nagarjuna, Vasubandhu, Asanga, Aryadeva, Buddhapalita, and Dignaga are all in Sanskrit.

Buddhist texts are important sources for the history of Buddhism, its doctrines, monastic order, and royal patrons such as Ashoka, revealing many other facets of the polity, society, and economy of their times as well. They offer a non-Brahmanical window into ancient India; however, the Brahmanical perspective is replaced by a Buddhist one.

Architecture – Famous temples, monuments, etc

6 Questions



UPSC 2017 – Static & Fundamental; Easy

Which of the following is/are famous for Sun temples ?

1. Arasavalli
2. Amarakantak
3. Omkareshwar

Select the correct answer using the code given below :

- (a) 1 only
- (b) 2 and 3 only
- (c) 1 and 3 only
- (d) 1, 2 and 3

UPSC 2018– Current Affairs / Newspaper

With reference to the cultural history of India, consider the following statements :

1. White marble was used in making Buland Darwaza and Khankah at Fatehpur Sikri.
2. Red sandstone and marble were used in making Bara Imambara and Rumi Darwaza at Lucknow.

Which of the statements given above is/are correct ?


- (a) 1 only
- (b) 2 only
- (c) Both 1 and 2
- (d) Neither 1 nor 2

Buland Darwaza and Rumi Darwaza: gateways to heaven

How rulers left their mark on history through architecture

September 17, 2017 12:15 am | Updated 12:15 am IST

 COMMENTS  SHARE

 READ LATER



Architectural accomplishments

And so was built Sikri, which was later renamed Fatehpur Sikri, or the city of victory. It is an architectural delight, but it is the Buland Darwaza, or 'gate of magnificence', that has held many enthralled. The entrance to the complex houses the Sufi saint's exquisite marble shrine and the Jami mosque.

Professor Rezavi says the Buland Darwaza at Fatehpur Sikri is "the most iconic architectural accomplishment of Akbar's reign. It incorporates almost all the essential features of Akbar's architectural traditions: red sandstone, stone carvings, relief by inserting white marble, etc."

The construction of the Buland Darwaza was inspired by Timurid architecture. Along with Humayun's Tomb, its monumentality reflects its Central Asian origins.

Catherine Asher writes in *The New Cambridge History of India: Architecture of Mughal India*, "This monumental gate, however, was probably less intended to commemorate a military victory than to underscore Akbar's links with the Chishti order. Its surface is covered by marble slabs inscribed with Quranic verses promising paradise to true believers, appropriate for the entrance into a khanqah, a complex intended for meditation and devotion."

Architecture at a time of crisis

Asaf-ud-Daula's rule saw a devastating famine, which created an economic crisis. The residents of Awadh were self-respecting people, so instead of handing out dole, the Nawab started a food-for-work programme. The famous Asafi Imambara, or Bara Imambara, of Lucknow was built to give employment and revenue to the public.

Resources were strained, a peak had been reached in architectural style, and a certain decadence had crept in. To overcome these, the Nawabs used a more economical style in architecture, which also gave a touch of lightness to the buildings.

Instead of stones and marble, brick and lime were used. Stucco ornamentation (*gajkari*) was used to decorate the monuments, giving it a deep relief effect even on flat walls.

Mother of pearl and shells deposited in lake beds were used in the stucco ornamentation to give a shine finer than marble.

The local masons cleverly used the brick, with its small size and thickness, to form remarkably fine details on the wall and column surfaces. It's a testimony to their skill that they could adapt lowly material to such wonderful effect: balusters were imitated in clay supported on iron rods. Similarly, pottery was used for roof finials and ornaments.

This skill can be seen in the delicately built Rumi Darwaza that was the main gateway to the Bara Imambara. It was called so because the design of the structure bears resemblance to an ancient gateway at Constantinople. It's also called the "Turkish Gateway". The word Rumi means Roman, and the name was probably given due to the gateway's design having traces of Roman architecture.

UPSC 2019 – Static & Fundamental; Easy

Building 'Kalyaana Mandapas' was a notable feature in the temple construction in the kingdom of

- (a) Chalukya
- (b) Chandela
- (c) Rashtrakuta
- (d) Vijayanagara



Fig. 7.22

A **kalyana** mandapa, meant to celebrate divine weddings

Fig. 7.23

A line drawing of a sculpted pillar

➤ Describe what you see on the pillar.



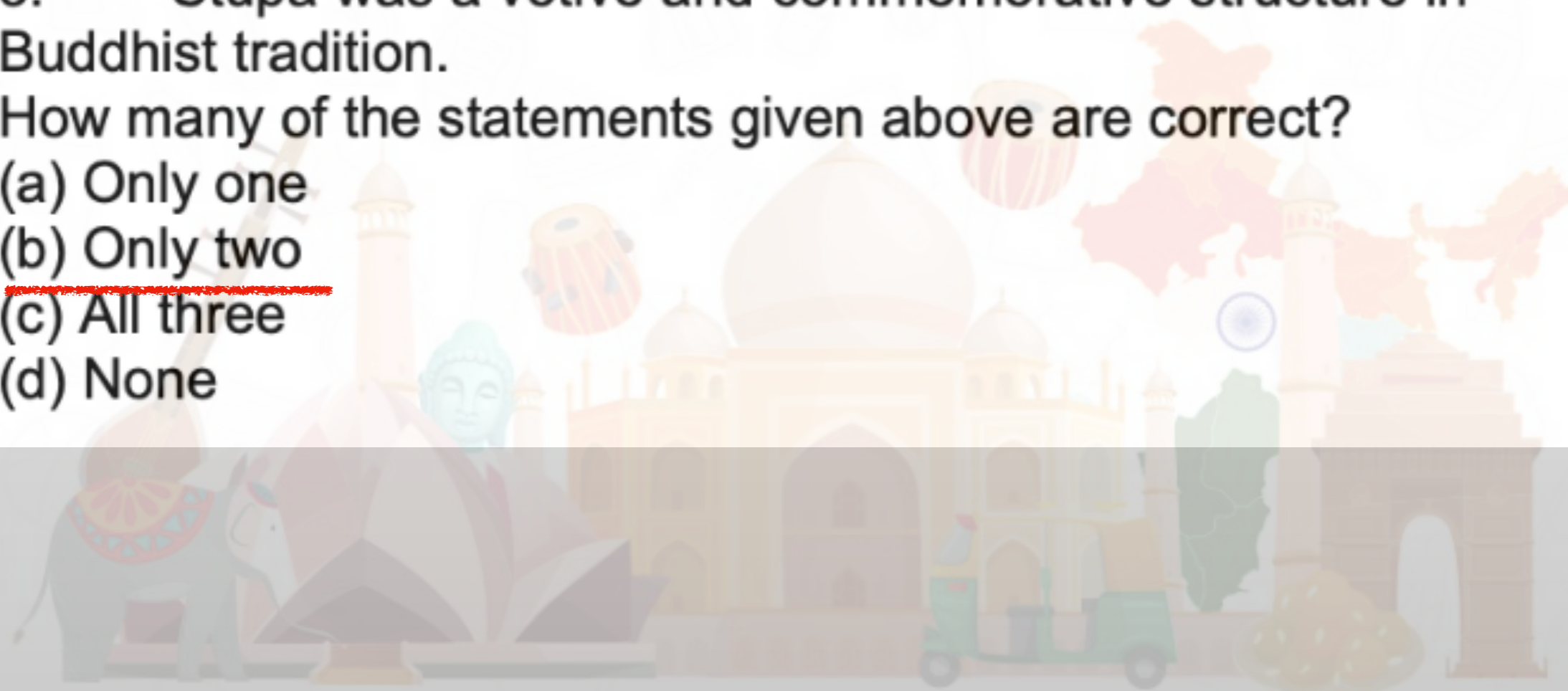
UPSC 2023 – Static +Current Affairs; Easy

With reference to ancient India, consider the following statements:

1. The concept of Stupa is Buddhist in origin.
2. Stupa was generally a repository of relics.
3. Stupa was a votive and commemorative structure in Buddhist tradition.

How many of the statements given above are correct?

- (a) Only one
- (b) Only two
- (c) All three
- (d) None



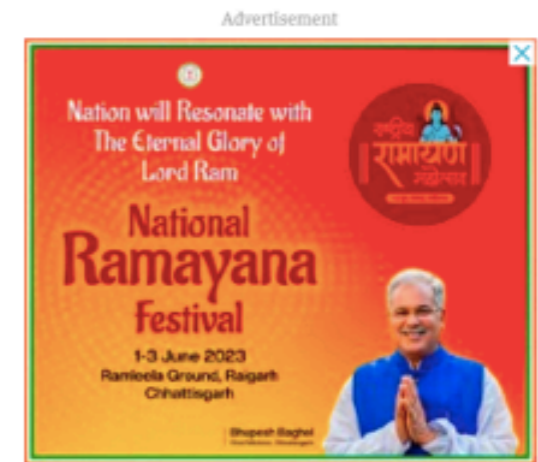
ASI discovers two 1200-year-old miniature stupas at Nalanda

PTI 12 January, 2023 03:02 pm IST



Text Size: **A-** **A+**

Patna, January 12 (PTI) Patna circle of the Archeological Survey of India (ASI) has discovered two 1200-year-old miniature votive stupas during landscaping activities near Sarai Tila mound within the premises of 'Nalanda Mahavihara', a world heritage site in Nalanda district in the state. The stupas, carved from stone, depict Buddha figures.



Part -I

Buddha's life – where he was born (Lumbini), where he attained enlightenment (Bodh Gaya), where he gave his first sermon (Sarnath) and where he attained *nibbana* (Kusinagara). Gradually, each of these places came to be regarded as sacred. We know that about 200 years after the time of the Buddha, Asoka erected a pillar at Lumbini to mark the fact that he had visited the place.

Source 8

Why were stupas built

This is an excerpt from the *Mahaparinibbana Sutta*, part of the *Sutta Pitaka*:

As the Buddha lay dying, Ananda asked him:

“What are we to do Lord, with the remains of the Tathagata (another name for the Buddha)?”

The Buddha replied: “Hinder not yourselves Ananda by honouring the remains of the Tathagata. Be

7.1 Why were stupas built

There were other places too that were regarded as sacred. This was because relics of the Buddha such as his bodily remains or objects used by him were buried there. These were mounds known as stupas.

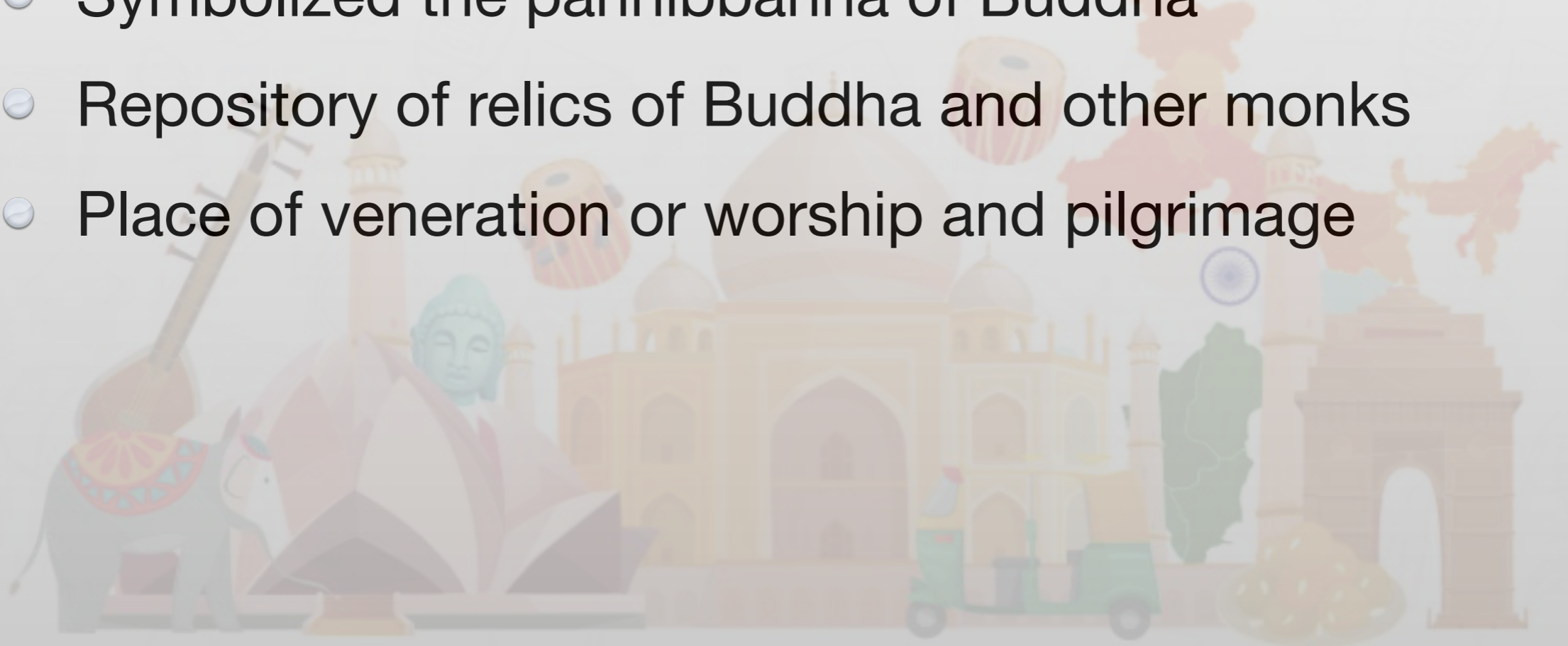
The tradition of erecting stupas may have been pre-Buddhist, but they came to be associated with Buddhism. Since they contained relics regarded as sacred, the entire stupa came to be venerated as an emblem of both the Buddha and Buddhism. According to a Buddhist text known as the *Ashokavadana*, Asoka distributed portions of the Buddha's relics to every important town and ordered the construction of stupas over them. By the second century BCE a number of stupas, including those at Bharhut, Sanchi and Sarnath (Map 1), had been built.

excavations which were added in the subsequent centuries but all are of the *vihara* type. Apart from Guntapalle, the other important cave site is Rampaerrampallam which has very moderate small excavations but there are rock-cut stupas on the hillock. At Anakapalli near Vishakhapatnam, caves were excavated and a huge rock-cut stupa was carved out of the hillock during the fourth–fifth centuries CE. It is a unique site as it has the biggest rock-cut stupas in the country. Many votive rock-cut stupas all around the hillock have also been excavated.

The rock-cut cave tradition also existed in Odisha. The earliest examples are the Udaigiri-Khandagiri caves in the vicinity of Bhubaneswar. These caves are scattered and have inscriptions of Kharavela Jain kings. According to the inscriptions, the caves were meant for Jain monks. There are numerous single-cell excavations. Some have been carved in huge independent boulders and given the shape of animals. The big caves include a cave with a pillared veranda with cells at the back. The upper part of the cells is decorated with a series of *chaitya* arches and

- **Stupa**, evolved from simple **prehistorical heap** or tumulus under which ashes of the dead were buried. (Sanskrit word for heap).
- It is a **mound-like (hemispherical) burial structure**.
- The **concept of stupa does not have Buddhist origin**.
The word Stupa is mentioned in the Rigveda, Atharvaveda, Vajasaneyi Samhita, Taittiriya Samhita, etc.
- There are **three types of stupas**, namely *Saririka*, *Paribhogika* and *Uddesika*.
- ***Saririka*** stupas contain corporeal relics of the Buddha or eminent Bhikkhus and Bhikkhunis.
- ***Paribhogika*** (personal belongings) stupas retain the objects used by them
- ***Uddesika*** stupas are votive stupas that the devout install as an act of piety or in fulfilment of a vow or to commemorate some event.

- **Purpose/Representation of Stupa:**
- Stupa stood for *axis mundi* centre of the universe.
- Symbolized the parinibbanna of Buddha
- Repository of relics of Buddha and other monks
- Place of veneration or worship and pilgrimage



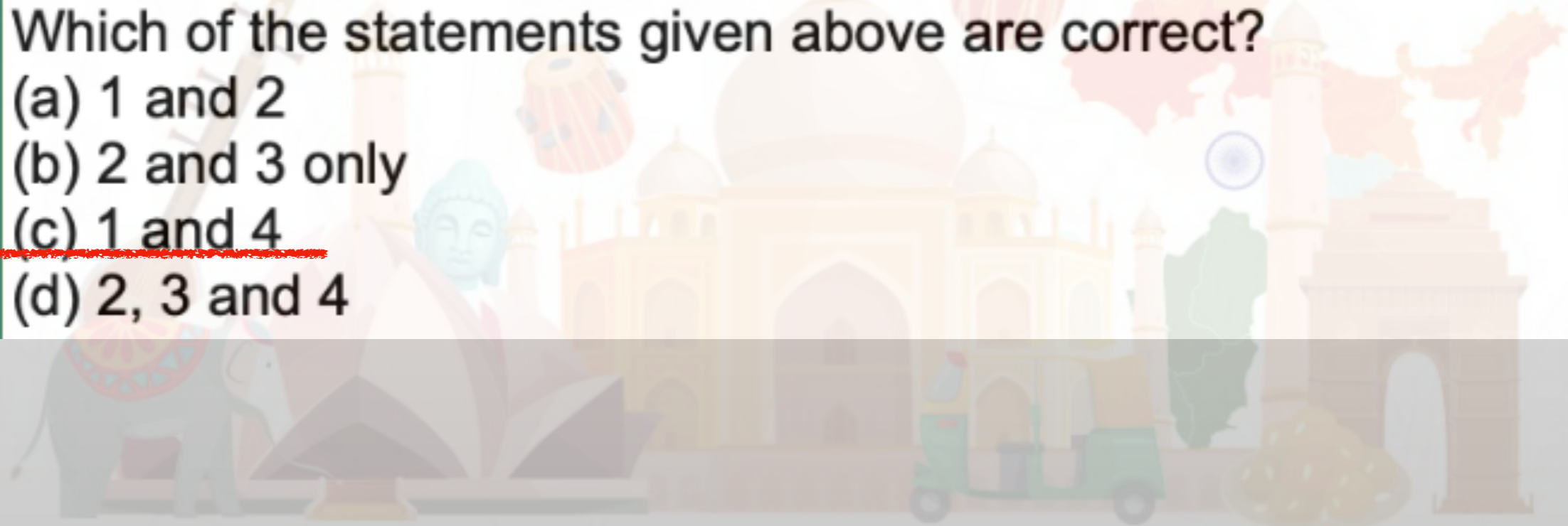
UPSC 2021– Current Affairs /Newspaper

With reference to Chausath Yogini Temple situated near Morena, consider the following statements:

1. It is a circular temple built during the reign of Kachchhapaghata Dynasty.
2. It is the only circular temple built in India.
3. It was meant to promote the Vaishnava cult in the region.
4. Its design has given rise to a popular belief that it was the inspiration behind the Indian Parliament building.

Which of the statements given above are correct?

- (a) 1 and 2
- (b) 2 and 3 only
- (c) 1 and 4
- (d) 2, 3 and 4



New Delhi architecture was meant to soften nationalism, Parliament House was always meant only for Indians

The enthusiasm for Indian architectural elements in New Delhi was deemed all the more necessary given the nationalist political climate and the fear of what it might hold for British rule in the country.

Written by [Adrija Roychowdhury](#) | New Delhi |
Updated: December 12, 2020 9:10:13 pm



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Temples which inspired design of Indian Parliament: Madhya Pradesh's Chausath Yogini Mandir

Updated: May 11, 2019 6:39 PM

The uniqueness of this Yogini temple is its circular shape that is popularly believed to have inspired the design of the Indian Parliament, though there are no historical proofs for this.

Advertisement



One is often struck by the similarity in structure and design of the Parliament House and the [Chausath Yogini Temple](#) at Mitawli village in Morena district near Gwalior, Madhya Pradesh. (Wikimedia Commons)

- The Chausath Yogini temple is in Morena district 40 kilometres from Gwalior. According to an inscription dated to 1323 CE (Vikram Samvat 1383), **the temple was built by the Kachchhapaghata king Devapala (1055 – 1075). Hence statement 1 is correct.** The cells and the main shrine are flat topped, but it is believed that initially each had a shikhara on top.
- While the 64 Yoginis originally placed in the 64 subsidiary shrines **The central shrine also holds a Shivalinga.**
- **The uniqueness of this Yogini temple is its circular shape that is popularly believed to have inspired the design of the Indian Parliament.**
- The circular shape is likely to have represented a SriYantra in which the Yoginis reside, with the Supreme Yogini or Maha Sakti residing in the centre (represented by the circular central main shrine). **It is not the only circular temple built in India. Hence statements 2 and 3 are not correct and statement 4 is correct.**

UPSC 2022 – Factual + Current Affairs

The Prime Minister recently inaugurated the new Circuit House near Somnath Temple at Veraval. Which of the following statements are correct regarding Somnath Temple?

1. Somnath Temple is one of the Jyotirlinga shrines.
2. A description of Somnath Temple was given by Al-Biruni.
3. Pran Pratishtha of Somnath Temple (installation of the present day temple) was done by President S. Radhakrishnan.

Select the correct answer using the code given below:

- (a) 1 and 2 only
- (b) 2 and 3 only
- (c) 1 and 3 only
- (d) 1, 2 and 3

Ayodhya Ram mandir's ground floor in final stages of construction, PM Modi to do Pran-Pratishtha ceremony, the progress of Ram Temple so far



Ayodhya Ram mandir: The progress of the ground floor of the Ram Temple was reviewed recently by senior members of the trust,...

13-Jun-2023

Somnath temple debate is crucial to understand significance of Ram Mandir and opposition to it

The opposition to the Ram Mandir in Ayodhya is more vocal than the opposition to the Somnath temple was. This does not dampen the spirits of innumerable Bharatwasis who believe in the integral and holistic spiritual tradition of Bharat.

PM to inaugurate new Circuit House near Somnath Temple



PTI

NEW DELHI: JANUARY 20, 2022 13:52 IST

UPDATED: JANUARY 20, 2022 13:52 IST

stones, this temple is the symbol of faith and aspirations of billions of Bharatiya people spread across the world. A landmark event, this day transports one back to the year 1952 when the then President of independent Bharat, Rajendra Prasad, did prana pratishtha puja of the Somnath Temple. Illustrious leaders of the country like Sardar Patel, Mahatma Gandhi, Kanhaiya Lal Munshi, V P Menon, S Radhakrishnan and Rajendra Prasad had hailed the resurrection and restoration of the Somnath temple as a proud moment in the history of independent Bharat — an affirmation of our eternal legacy. However, then Prime Minister Jawaharlal Nehru deemed the act as “Hindu revivalism”. In his book Pilgrimage to Freedom, K M Munshi, a minister in Nehru’s cabinet, reproduced

- **Somnath is a magnificent temple the location of Somanatha was earlier referred to as Prathasa Pattana, a well known Tirtha or place of pilgrimage in Saurashtra.** It is situated on the **west coast of Kathiawar and is at present under Junagadh.** It was associated with the nearby confluence of three rivers and it adjoined the port of Veraval.
- **One of the 12 holy Jyotirlingas of Lord Shiva is in Jyotirlinga here in Somnath. Hence statement 1 is correct.**
- This temple of Somnath has been very attractive in front of many destructive foreign invaders who want to lure and convert to the temple glory. Whenever the temple has tried to destroy it, then it has been built again. **Mahmud began series of seventeen invasions into northwestern India at the end of the 10th century his 16th expedition was the plunder of Somnath temple (dedicated to Shiva) in 1025 A.D. Mahmud of Ghazni plundered the Somanath temple and there are multiple versions of the event in Turko-Persian sources. AlBeruni** writes that the temple was built of stone and 'constructed about 100 years prior to Mahmud's attack (which would date it to the 10th century) that it was set in a fortress surrounded by the sea on 3 sides – presumably; its wealth had to be guarded. **Al-Beruni** states that the upper part of the icon was broken at the orders of Mahmud and parts of it were taken back as look to Ghazni and placed so that people would walk on it. Mahmud's raids caused economic devastation and the Turks were hated among the people who suffered because of these raids. **Hence statement 2 is correct.**

- India's Iron Man and First Deputy Prime Minister Sardar Vallabhbhai Patel on November 13, 1947 promised to rebuild the temple. Today's Somnath Temple is built on its original place in seventh place. In 1951, India's first **President Dr. Rajendra Prasad proposed to purify Jyotirling**, he said, "This temple of Somnath is a symbol of victory over construction on destruction". **Hence statement 3 is not correct.** The temple is built under Shri Somnath Trust And this trust is now monitoring the temple, Sardar Patel was the first chairman of this trust

Literature

5 Questions



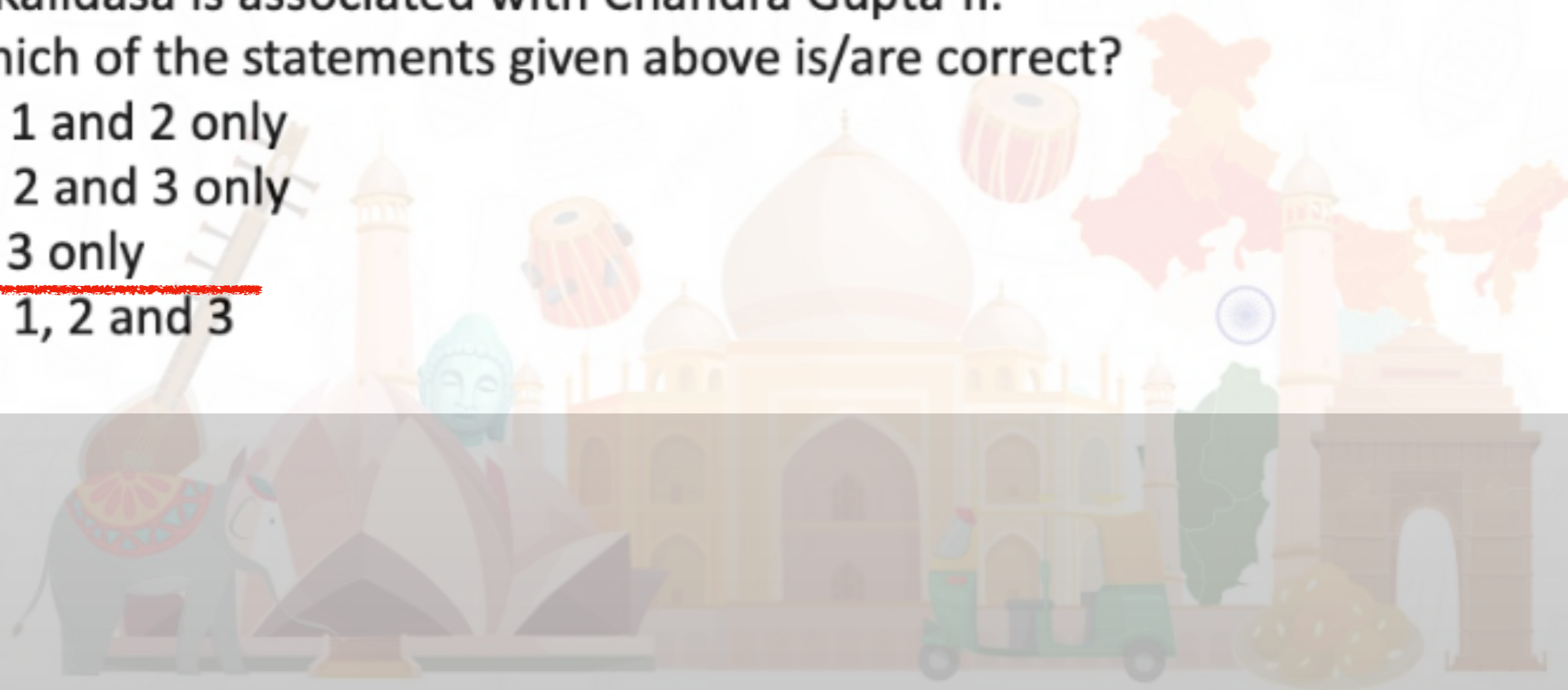
UPSC 2020– Static & Fundamental

With reference to the scholars/litterateurs of ancient India, consider the following statements :

1. Panini is associated with Pushyamitra Shunga.
2. Amarasimha is associated with Harshavardhana.
3. Kalidasa is associated with Chandra Gupta-II.

Which of the statements given above is/are correct?

- (a) 1 and 2 only
- (b) 2 and 3 only
- (c) 3 only
- (d) 1, 2 and 3



NAVRATNAS OF GUPTA COURT

Name	Contribution	Famous work
Kshapanka	Astrology →	Jyothisyashastra
Dhanvantri	Medicine	Ayurveda
Kalidasa	Drama & Poetry	Shakuntalam & Meghadutam
Amarasimha	Lexicography	Amarakosha
Varahamihira	Astrology	Brihadsamhita
Vararuchi	Grammar	Vyakarana
Sanku	Architecture	Shilpashastra
Vetalabatia	Magic	Mantrashastra
Ghatakarapara	Architecture	Sculpture- Architecture

TIMELINE 1

MAJOR TEXTUAL TRADITIONS

c. 500 BCE	<i>Ashtadhyayi</i> of Panini, a work on Sanskrit grammar
c. 500-200 BCE	Major Dharmasutras (in Sanskrit)
c. 500-100 BCE	Early Buddhist texts including the <i>Tripitaka</i> (in Pali)
c. 500 BCE-400 CE	<i>Ramayana</i> and <i>Mahabharata</i> (in Sanskrit)

- **Panini** belonged to the **5–6th Century BCE** Period– he wrote **Ashtadhyayi**, where as **Pushyamitra Sunga** belonged to the **Post Mauryan Period– 2nd Century BCE**– he came to power **after killing last Mauryan King– Brihadratha**.
- **Harsha reign – 606–647 CE**

UPSC 2021- Static & Fundamental

With reference to the history of ancient India, Bhavabhuti, Hastimalla and Kshemeshvara were famous

- (a) Jain monks
- (b) playwrights
- (c) temple architects
- (d) philosophers



UPSC 2023 – Static and Factual

With reference to ancient Indian History, consider the following pairs:

<i>Literary work</i>	<i>Author</i>
1.Devichandragupta	: Bilhana
2.Hammira-Mahakavya	: Nayachandra Suri
3.Milinda-panha	: Nagarjuna
4.Nitivakyamrita	: Somadeva Suri

How many of the above pairs are correctly matched?

- (a) Only one
- (b) Only two
- ~~(c) Only three~~
- (d) All four

- **Vishakhadatta's** Mudrarakshasa (7th/8th century) revolves around the manoeuvres of Chanakya to win over Rakshasa, a minister of the Nandas, to Chandragupta's side. His **Devichandragupta** centres on an **incident set in the reign of the Gupta king Ramagupta. So, pair 1 is not correctly matched.**
- A Jaina monk, **Nayachandra Sūri**, wrote **Hammīra-mahākāvya**, which is among the latest important works of **Sanskrit literature**. This beautiful but little known poem deals with the **life of Hammīra, the last of the dynasty of the Chahamanas, who was defeated and killed by the Delhi sultan Alauddīn Khaljī in 1301**, after a long siege of his capital Ranasthambhapura (in the vernacular, Ranthambhor). **So, pair 2 is correctly matched.**

- **Milindapanha** (1st century BCE–1st century CE), which consists of a dialogue on various philosophical issues between king Milinda—no doubt the Indo-Greek Menander—and the monk **Nagasena**. **So, pair 3 is not correctly matched.**
- **Somadeva** followed up the concepts of the **Arthashastra tradition** comprising mandala, sadgunyam, and four upayas in his **Nitivakyamrita** (the nectar of the Niti—lessons). The author has also attached **importance to the acquisition of land, which, according to him, is better than that of money, which is better than acquiring the land.** He has also referred to the **importance of the king's three powers (shaktis) after Kautilya, such as the intellectual, the material, and the volitional.**

Greeks. In the beginning of the second century B.C., the Indo-Greeks occupied a large part of north-western India, much larger than that conquered by Alexander. It is said that they pushed forward as far as Ayodhya and Pataliputra. But the Greeks failed to establish united rule in India. Two Greek dynasties ruled north-western India on parallel lines at one and the same time. The most famous Indo-Greek ruler was Menander (165-145 B.C.) He is also known by the name Milinda. He had his capital at Sakala (modern Sialkot) in Panjab, and he invaded the Ganga-Yamuna doab. He was converted to Buddhism by Nagasena, who is also known as Nagarjuna. Menander asked Nagasena many questions relating to Buddhism. These questions and Nagasena's answers were recorded in the form of a book known as *The Questions of Milinda*.

history of India because of the large number of coins which the Greeks issued. The Indo-Greeks were the first rulers in India to issue coins which can be definitely attributed to the kings. This is not possible in the case of the early punch-marked coins, which cannot be assigned with certainty to any dynasty. The Indo-Greeks were the first to issue gold coins in India, which increased in number under the Kushans. The Greek rule is also memorable on account of the introduction of Hellenistic art features in the north-west frontier of India, giving rise to the Gandhara art.

The Sakas

The Greeks were followed by the Sakas, who controlled a much larger part of India than the Greeks did. There were five branches of the Sakas with their seats of power in different parts

106. Milinda Panho is in the form of a dialogue between King Milind and which Buddhist monk?

(a) Nagasena

(b) Nagarjuna

(c) Nagbhata

(d) Kumarilbhata

IAS (Pre) GS 1997

UPSC 2022 – Static + Fundamental

Which one of the following statements about Sangam literature in ancient South India is correct?

- (a) Sangam poems are devoid of any reference to material culture
- (b) The social classification of Varna was known to Sangam poets
- (c) Sangam poems have no reference to warrior ethic.
- (d) Sangam literature refers to magical forces as irrational.

2013 UPSC MAINS QUESTION:

Though not very useful from the point of view of a connected political history of South India, the *Sangam* literature portrays the social and economic conditions of its time with remarkable vividness. Comment.

- Sangam poets mention four Varnas:

1. Arashar (King/nobility)
2. Brahmanas (priests)
3. Viashiyar (traders)
4. Velala (Farmer)- they even held civil and military post.

- Brahmanas (priests) performed yagna before wars

- Priests, poets and bards (Panar): respected by society and patronized by ruling elite.

A History of Ancient and Early Medieval India

From the Stone Age to the 12th Century



Upinder Singh

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SANGAM LITERATURE AND LATER TAMIL WORKS

The earliest literature of South India is represented by a group of texts in old Tamil, often collectively referred to as Sangam literature. A tradition recorded in post-7th century texts speaks of three Sangams or literary gatherings in ancient times. The first is supposed to have been held in Madurai for 4,440 years, the second at Kapatapuram for 3,700 years, and the third in Madurai for 1,850 years. Although the details of this legend obviously cannot be considered historical, the similarity of language and style within the Sangam corpus suggests the possibility that they were the product of some sort of literary gathering. The case for the historicity of at least the third Sangam is that some of the kings and poets associated with it are historical figures. On the other hand, there is a possibility that the legend of the Sangams may have been based on a very different event—the establishment of the Jaina *sangha* in Madurai in about the 5th century. In view of the controversy surrounding the tradition of the three Sangams, some scholars prefer to use the term ‘early classical Tamil literature’ rather than ‘Sangam literature’.

There are two kinds of Sangam poems—*akam* and *puram*. *Akam* poems had love as their theme, while *puram* poems were mostly about war. A. K. Ramanujan (1999) describes *puram* poetry as ‘public poetry’ which dealt with all kinds of themes other than love, such as good and evil, community and kingdom. The poems were modelled on the bardic songs of older times and were orally transmitted for an indefinite period before they were written down. The anthologies include a total of 2,381 poems ascribed to 473 poets, 30 of whom were women. The poets came from cities and villages and had varied social and professional backgrounds. They included teachers.

The *Manimekalai* (The Jewel Belt) of Sattanar consists of 30 cantos and a preamble. The outline of the story is as follows: Prince Udayakumara is in love with Manimekalai, who is not interested in him because she wants to renounce the world and become a Buddhist nun. In order to escape the attentions of the prince, Manimekalai assumes the form of a woman named Kaya-Chandikai. She distributes food to the needy people of Madurai, using a magic alms-bowl. The husband of the real Kaya-Chandikai sees Manimekalai with the prince and kills him in a fit of jealousy. Manimekalai is put in prison, where she survives many ordeals to which she is subjected. Realizing that she is a saintly person, the queen begs forgiveness and sets her free. Manimekalai eventually reaches Kanchi, where a famine is raging and feeds the poor with her magic alms-bowl. She ultimately fulfils her heart's desire by joining the Buddhist *sangha*.

The *Manimekalai* is often considered somewhat inferior to the *Silappadikaram* in terms of its formal literary features. While the *Silappadikaram* has a Jaina flavour, the *Manimekalai* has a strong, strident Buddhist tone. Its characters are either good or bad, with few shades of grey, and the narrative is marked by many more miracles and supernatural interventions.

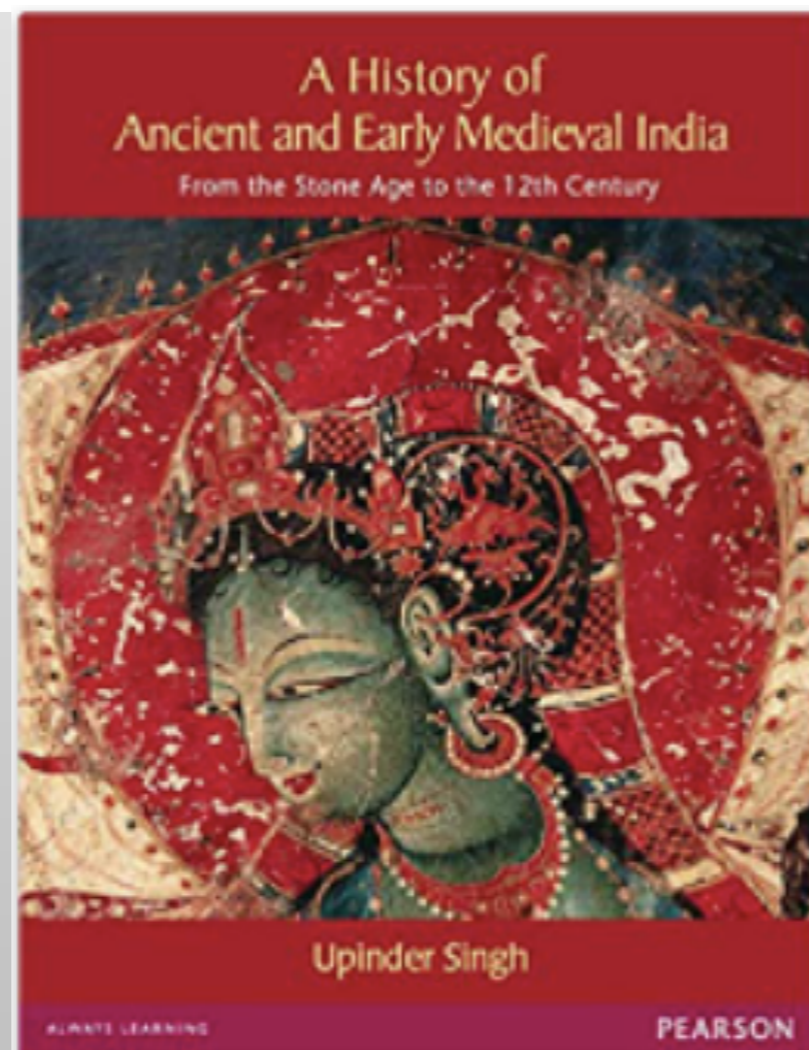
Anaṅku is a phenomenon of sacred power described in ancient Tamil literature such as the Sangam literature. This sacred magical forces were supposed to inhabit various objects, which eventually determined there association with the society.

UPSC 2023 – Static + Difficult

Which one of the following explains the practice of 'Vattakirutal' as mentioned in Sangam poems?

- (a) Kings employing women bodyguards
- (b) Learned persons assembling in royal courts to discuss religious and philosophical matters
- (c) Young girls keeping watch over agricultural fields and driving away birds and animals
- (d) A king defeated in a battle committing ritual suicide by starving himself to death

Sangam poems are pervaded with a warrior ethic. The goal of the hero of the *puram* poems was *pukal* (glory, fame) and a heroic death was greatly valued. It was believed that the spirit of a warrior who died in battle dwelt in paradise. A poem in the *Purananuru* suggests that the bodies of warriors who did not die in battle were cut with swords before the funerary rites, to simulate death in battle. The practice of *vattakirutal* was one in which a defeated king committed ritual suicide by starving himself to death, accompanied by those who had been close to him during his lifetime. The worship of memorial stones (*natukal*) was a corollary of the importance of the heroic ideal. Memorial stones were erected in honour of heroes who died fighting valiantly in battle; the spirit of the fallen hero was believed to reside in these stones.



Music & Paintings

3 Questions



UPSC 2018 – Static & Fundamental; Newspaper Reading

The well-known painting “Bani Thani” belongs to the

- (a) Bundi school
- (b) Jaipur school
- (c) Kangra school
- (d) Kishangarh school

Bani-Thani paintings to welcome passengers at Kishangarh airport

TNN / May 1, 2017, 06:16 IST



New For You



There will be a display of famous Bani-Thani paintings of Kishangarh style in the galleries and halls of the newly built Kishangarh airport. The Airports Authority of India has nearly completed all formalities for aviation services and now it is gearing

UPSC 2019 – Fundamental & Newspaper related

With reference to Mian Tansen, which one of the following statements is ***not*** correct?

- (a) Tansen was the title given to him by Emperor Akbar.
- (b) Tansen composed Dhrupada on Hindu gods and goddesses.
- (c) Tansen composed songs on his patrons.
- (d) Tansen invented many Ragas.





JUST IN

- 1 5hrs Manufacturing sector PMI gains in May
- 2 5hrs Swedish court rejects request to detain Assange
- 3 5hrs Rouhani rules out talks till U.S. acts 'normal'
- 4 5hrs Divers pull out body from Hungary river

MENU



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ENTERTAINMENT > MUSIC

RAAG TAAL GHARANA MUSIC

The legend of Mian Tansen

Jyoti Nair

MARCH 01, 2018 16:50 IST
UPDATED: MARCH 01, 2018 16:50 IST



Titles to Tansen

Tansen was the title given to him by Raja Vikramjit of Gwalior. Tansen was a court musician in the darbar of Raja Ramachandra of Bandavagarh (Rewa).

When Akbar heard of his prodigious talent, he sent a 'firman' to the king asking for Tansen and made him one of the Navaratnas in his court. He gave him the title of 'Mian'. Tansen is also known as the 'Sangit Samrat', according to *Musical Heritage of India* by Lalita Ramakrishna.

Abul Fazl records in his *Ain-i-Akbari* that Akbar gave Rs 2 lakhs to Tansen for his first performance in the court. He composed many dhrupads on Ganesha, Shiva, Parvati and Rama. He also composed songs on his patrons.

Kalpadruma is a compilation of 300 of his dhrupads that were in Gauhar Bani. Tansen composed in his favourite ragas – Multani, Bhairavi and Todi .

He invented the night raga Darbari Kanhra, morning raga Mian Ki Todi, mid-day raga, Mian ki Sarang, seasonal raga Mian ki Malhar. His descendants and disciples are called Seniyas.

UPSC 2019 – Static & Fundamental

Who among the following Mughal Emperors shifted emphasis from illustrated manuscripts to album and individual portrait?

- (a) Humayun
- (b) Akbar
- (c) Jahangir
- (d) Shah Jahan



NCERT Satish Chandra (Old)

the Indian brush, giving the pictures a three-dimensional effect.

Mughal painting reached a climax under Jahangir who had a very discriminating eye. It was a fashion in the Mughal school for the faces, bodies and feet of the people in a single picture to be painted by different artists. Jahangir claims that he could distinguish the work of each artist in a picture.

Apart from painting hunting, battle and court scenes, under Jahangir, special progress was made in portrait painting and paintings of animals. Mansur was the great name in this field. Portrait painting also became fashionable.

Under Akbar, European painting was introduced at the court by the

Cultural Places/Sites & Traditions/ GI Tags

Total 7 Questions



UPSC 2017 – STATIC & FUNDAMENTAL

With reference to Manipuri Sankirtana, consider the following statements :

1. It is a song and dance performance.
2. Cymbals are the only musical instruments used in the performance.
3. It is performed to narrate the life and deeds of Lord Krishna.

Which of the statements given above is/are correct ?

- (a) 1, 2 and 3
- (b) 1 and 3 only
- (c) 2 and 3 only
- (d) 1 only

Manipur dance has a large repertoire, however, the most popular forms are the *Ras*, the *Sankirtana* and the *Thang-Ta*. There are five principal *Ras* dances of which four are linked with specific seasons, while the fifth can be presented at any time of the year. In Manipuri Ras, the main characters are Radha, Krishna and the *gopis*.



Radha and Krishna

The themes often depict the pangs of separation of the *gopis* and Radha from Krishna. The *parengs* or pure dance sequences performed in the *Rasleela* dances follow the specific rhythmic patterns and body movements, which are traditionally handed down. The *Ras costume* consists of a richly embroidered stiff skirt which extends to the feet.

A short fine white muslin skirt is worn over it. A dark coloured velvet blouse covers the upper part of the body and a traditional white veil is worn over a special hair-do which falls gracefully over the face. Krishna wears a yellow dhoti, a dark velvet jacket and a crown of peacock feathers. The jewellery is very delicate and the designs are unique to the region.



Pung Cholam

The Kirtan form of congregational singing accompanies the dance which is known as Sankirtana in Manipur. The male dancers play the Pung and Kartal while dancing. The masculine aspect of dance - the Choloms are a part of the Sankirtana tradition. The Pung and Kartal choloms are performed at all social and religious festivals.



Kartal Cholam

UPSC 2017 – DIFFICULT QUESTION

Consider the following pairs :

	<i>Traditions</i>	<i>Communities</i>
1.	Chaliha Sahib Festival	– Sindhis
2.	Nanda Raj Jaat Yatra	– Gonds
3.	Wari-Warkari	– Santhals

Which of the pairs given above is/are correctly matched ?

- (a) 1 only
- (b) 2 and 3 only
- (c) 1 and 3 only
- (d) None of the above

- Chaliha Sahib Festival – a 40 day-long fasting by Sindhi communities after offering prayers and performing aarti to Lord Jhulelal. They break the fast with simple vegetarian food.
- Nanda Raj Jaat Yatra – more famous as **Nanda Devi Raj Jaat Yatra (Uttarakhand)** - The yatra is hosted once in every 12 years and is associated with the deity Nanda Devi's journey from her maternal home to her husband's abode on the snowy Kailash.

- Varkari (meaning "a pilgrim") is a sampradaya (religious movement) within the bhakti spiritual tradition of Hinduism, geographically associated with the Indian states of Maharashtra and northern Karnataka.
- Varkaris worship Vitthal (also known as Vithoba), the presiding deity of Pandharpur, regarded as a form of Krishna. Saints and gurus of the bhakti movement associated with the Varkaris include Jñāneśvar, Namdev, Chokhamela, Eknath, and Tukaram, all of whom are accorded the title of Sant.
- The Varkari movement includes the worship Vithoba and a duty-based approach towards life emphasising moral behavior and strict avoidance of alcohol and tobacco, the adoption of a strict lacto-vegetarian diet

UPSC 2018 – DIFFICULT QUESTION

Consider the following pairs :

	<i>Tradition</i>	<i>State</i>
1.	Chapchar Kut festival	— Mizoram
2.	Khongjom Parba ballad	— Manipur
3.	Thang-Ta dance	— Sikkim

Which of the pairs given above is/are correct ?

- (a) 1 only
- (b) 1 and 2
- (c) 3 only
- (d) 2 and 3

Pair 1 is correct. Chapchar Kut is the biggest festival of the Mizos and is celebrated in March after completion of jhum operation. It is a spring festival.

Pair 2 is correct. Khongjom Parba is a style of ballad singing from Manipur using Dholak (drum) which depicts stories of heroic battle fought by Manipuris against the mighty British Empire in 1891. It is one of the most popular musical art forms of Manipur inciting the spirit of patriotism and nationalism among the people at one time.

Pair 3 is not correct. Manipur dance has a large repertoire, however, the most popular forms are the Ras, the Sankirtana and the Thang-Ta. Thang-ta dance of Manipur was an evolved from the martial arts drills promoted by the kings of Manipur.

UPSC 2018 – DIFFICULT QUESTION; NEWSPAPER

Consider the following pairs :

	<i>Craft</i>		<i>Heritage of</i>
1.	Puthukkuli shawls	—	Tamil Nadu
2.	Sujni embroidery	—	Maharashtra
3.	Uppada Jamdani saris	—	Karnataka

Which of the pairs given above is/are correct ?

- (a) 1 only
- (b) 1 and 2
- (c) 3 only
- (d) 2 and 3

HOME / SOCIETY

FIELD NOTES

Bihar's Sujani embroidery has a GI tag. But why does no one know about it?

Considered a 'cousin' of Madhubani Mithila, but perhaps closer to Bengal's Kantha work

March 03, 2018 04:22 pm | Updated 04:22 pm IST



AMARNATH TEWARY

- **Puthukkuli shawls – Tamil Nadu:**

- Puthukkuli shawls are made by Todas of Nilgiri hills in Tamil Nadu.
- Locally called Pugur, meaning flower, the fine and intricate Toda embroidery is done by tribal men and women on shawls.
- The shawl adorned with the Toda embroidery is called Poothkuli

- **Sujni embroidery – Bihar:**

- Sujni embroidery is a form of embroidery originating from the Bhusura village of Bihar.
- It was given a GI tag.

- **Uppada jamdani sarees – Andhra Pradesh:**

- Uppada Silk sarees or Jamdani Sari is a silk sari style woven in Uppada of East Godavari district of Andhra Pradesh.
- It was also given a GI tag.

UPSC – 2020 – Unconventional

With reference to the history of India, consider the following pairs:

Famous Place	Present State
1. Bhilsa :	Madhya Pradesh
2. Dwarasamudra :	Maharashtra
3. Girinagar :	Gujarat
4. Sthanesvara :	Uttar Pradesh

Which of the pairs given above are correctly matched?

- (a) 1 and 3 only
- (b) 1 and 4 only
- (c) 2 and 3 only
- (d) 2 and 4 only

Vidhisha is an ancient city in Madhya Pradesh state in India. It is also the administrative capital of the district with the same name. It was known as Besnagar in ancient times. Vidhisha city was known as Bhilsa during the Medieval period.

The Hoysala empire ruled a large part of modern day Karnataka and parts of Andhra Pradesh and Tamil Nadu from the 10th to the 14th century. **Hoysalas had their capital at Dwarasamudra, the modern Halebidu in Belur Taluk.**

Girnar, also known as Girinagar ('city-on-the-hill') or Revatak Parvata, is a group of mountains in the Junagadh District of Gujarat, India. Girinar is one of the most ancient Jain Tirthankar lord Neminath prabhu kshetras in India. Lord Neminath performed penance and salvation at the top of the hill.

Thanesar (sometimes called Thaneswar and, archaically, Sthanishvara) is a historic town and an important Hindu pilgrimage centre on the banks of the Saraswati River in the state of Haryana in northern India.

UPSC – 2023 Static + Fundamental

Consider the following pairs :

Site	Well known for
1. Besnagar	: Shaivite cave shrine
2. Bhaja	: Buddhist cave shrine
3. Sittanavasal	: Jain cave shrine

How many of the above pairs are correctly matched?

- (a) Only one
- (b) Only two
- (c) All three
- (d) None

- **Besnagar: Vaishnavite cave shrine. Hence pair 1 is not correctly matched.**

During the second century BC to third century AD, many rulers from West Asia and Central Asia like the Indo-greeks, the Shakas, the Parthians, the Kushans assimilated into Indian culture and adopted Indian religions. Some adopted Vaishnavism, which means they worship Lord Vishnu, the God of protection and preservation. **The Greek ambassador called Heliodorus set up a pillar in honour of Lord Vasudeva at Besnagar near Vidhisa in MP around the middle of the second century BC.**

Cave Tradition in Western India

In western India, many Buddhist caves dating back to the second century BCE onwards have been excavated. Mainly three architectural types were executed—(i) apsidal vault-roof *chaitya* halls (found at Ajanta, Pitalkhora, Bhaja); (ii) apsidal vault-roof pillarless hall (found at Thana-Nadsur); and (iii) flat-roofed quadrangular hall with a circular chamber at the back (found at Kondivite). The front of the *chaitya* hall is dominated by the motif of a semi-circular *chaitya* arch with an open front which has a wooden facade and, in some cases, there is no dominating *chaitya* arch window such as found at Kondivite. In all the *chaitya* caves a stupa at the back is common.

In the first century BCE some modifications were made to the standard plan of the apsidal vault-roof variety where the hall becomes rectangular like at Ajanta Cave No.

Chaitya, Cave No. 12, **Bhaja**





Sittanvasal — early Pandya period, ninth century CE

LATER MURAL TRADITIONS

Chitrakarapuli (tiger among artists), Chaityakari (temple builder), which show his interest in art activities. The paintings in these temples too were done at his initiative, though only fragments remain. The Panamalai figure of a female divinity is drawn gracefully. Paintings at the Kanchipuram temple were patronised by the Pallava king, Rajsimha. Only traces of paintings remain now which depict Somaskanda. Faces are round and large. Lines are rhythmic with increased ornamentation when compared with the paintings of an earlier periods. Depiction of torso still remains like the earlier sculptural tradition but is elongated.

When the Pandyas came to power, they too patronised art. Tirumalaipuram caves and Jaina caves at Sittanvasal are some of the surviving examples. A few fragmented layers of paintings can be seen in Tirumalaipuram. In Sittanavasal, the paintings are visible on the ceilings of shrines, in verandas, and on the brackets.

UPSC 2021 – Fundamental

Which one of the following statements is correct?

- (a) Ajanta Caves lie in the gorge of Waghora river.
- (b) Sanchi Stupa lies in the gorge of Chambal river.
- (c) Pandu-lena Cave Shrines lie in the gorge of Narmada river.
- (d) Amaravati Stupa lies in the gorge of Godavari river.

Maharashtra Tourism Website

History

Ajanta caves are known as the masterpiece of Buddhist religious art across the globe. This UNESCO heritage site, named after a neighboring medieval village, has more than 30 caves. All the caves are rock-cut in nature, and the antiquity of it goes back to 2000 years. It is on the ancient trade route, which was part of a network of silk routes.

Ajanta cave complex is on a horseshoe-shaped escarpment overlooking the **Waghur river**. These fascinating caves were carved out of rock in two phases. The first phase started around the 2nd Century BCE under the dominance of Theravada or Hinayana Buddhism, and the second around 460-480 CE under Mahayana Buddhism. These caves were used for several religious purposes and had dedicated functional roles like *Chaitras (prayer halls)*, *Viharas (assembly halls)* that made the ancient monuments at Ajanta.

Miscellaneous Questions - Current Affairs/Newspaper

4 Questions



UPSC 2022 – Factual + Current Affairs

"Yogavasistha" was translated into Persian by Nizamuddin Panipati during the reign of:

- (a) Akbar
- (b) Humayun
- (c) Shahjahan
- (d) Aurangzeb



UPSC 2022 - Factual + Current Affairs

Hidden in Plain Sight in Modi's New Coronavirus Action Call, a Pattern of Nines

While the PM's critics called his proposal for Indians to light candles for nine minutes a diversion, the claim by his supporters that there's 'science' behind it is quite hard to see.

A former head of the Indian Medical Association, Dr K.K. Aggarwal, took to social media to “explain the science” behind the prime minister’s announcement – but his explanation, if it can be called that, led only to further confusion. “[the announcement] is based on *Yoga Vasistha*, Chapter 6, the principle of collective consciousness. ...This collective consciousness has the power to heal the ACE2-receptor in our bodies,” he said.

“If we all think together that the coronavirus not attach itself to our ACE2-receptors, then our collective consciousness will make sure this doesn’t happen. So we should all follow what Modiji said,” Aggarwal concluded.

- **Yoga Vasistha (also known as Vasistha's Yoga) is a Hindu spiritual text traditionally attributed to Valmiki.** It recounts a discourse of the sage Vasistha to a young Prince Rama, during a period when the latter is in a dejected state. **The contents of Vasistha's teaching to Rama is associated with Advaita Vedanta, the illusory nature of the manifest world and the principle of nonduality.** The book has been dated between the 11th and 14th century AD) and is generally regarded as one of the longest texts in Sanskrit (after the Mahabharata) and an **important text of Yoga.** The book consists of about 32,000 shlokas (lines), including numerous short stories and anecdotes used to help illustrate its content.
- **Originally written in Sanskrit, the Yoga Vasistha has been translated into most Indian languages, and the stories are told to children in various forms.**
- The number of Muslim scholars who collaborated with Hindu pandits in making Sanskrit works available was considerable. **During the Moghul Dynasty the text was translated into Persian several times, as ordered by Akbar, Jahangir and Dara Shikoh.**
- Nizam al-Din Panipati rendered the widely influential Yoga Vasistha into Persian late in the sixteenth century at the behest of the Mughal ruler Jahangir while he was still a crown prince. The translation, known as the Jug-Basisht, has since become popular in Persia among intellectuals interested in Indo-Persian culture.

UPSC 2022 – Factual + Current Affairs

The World's second tallest statue in sitting pose of Ramanuja was inaugurated by the Prime Minister of India at Hyderabad recently. Which one of the following statements correctly represents the teachings of Ramanuja?

- (a) The best means of salvation was devotion.
- (b) Vedas are eternal, self-existent and wholly authoritative.
- (c) Logical arguments were essential means for the highest bliss.
- (d) Salvation was to be obtained through mediation.

DH Deccan Herald

216-feet tall Statue of Equality to be inaugurated in Telangana on February 5

After the Statue of Unity in Gujarat, now comes the Statue of Equality, in Telangana. A 216 feet Ramanujacharya statue made of pancha-loha,...

01-Feb-2022



Vishista Advaita (qualified monism) Ramanuja.

In Vishista Advaita, the world and **Brahman** are also considered **two equally real entities, as in dualism**, but here the **world is not separate from Brahman but is formed out of Brahman**. As in dualism, Brahman is a personal God with omniscient qualities. **He has created the world, but He has created the world out of His own self. Thus the world bears to Brahman the relation of part to whole, or the relation of a 'qualified effect' to the base (hence qualified monism)**. Brahman as defined by Ramanuja is **an entirely personal God. i.e. Vishnu or one of His Avatars**. Thus in Vishista Advaita, **although both the world and Brahman are considered equally real, they are not considered two separate entities as in Dualism.**

UPSC 2021 – Factual + Current Affairs

Consider the following statements

1. St. Francis Xavier was one of the founding members of the Jesuit Order.

2. St. Francis Xavier died in Goa and a church is dedicated to him there.

3. The Feast of St. Francis Xavier is celebrated in Goa each year.

Which of the statements given above are correct?

(a) 1 and 2 only

(b) 2 and 3 only

(c) 1 and 3 only

(d) 1, 2 and 3



[Home](#) / [India News](#) / [Goa's famous annual feast of St Francis Xavier to go 'online' t...](#)

Goa's famous annual feast of St Francis Xavier to go 'online' this year amid Covid-19

Hindustan Times, Panaji | By Gerard de Souza | Edited by Sohini Sarkar

[Google Follow](#)

Nov 17, 2020 01:17 PM IST



The feast of the 16th century Spanish Jesuit who is revered as Goencho Saib (Lord of Goa) in Goa, where his sacred relics remain is celebrated annually on December 3, and draws thousands of devotees from across the state and beyond.

St. Francis Xavier, one of the founders of the Society of Jesus, arrived in Goa in 1542 and travelled as far as Thoothukudi and Punnakayal to baptize the converts. Xavier established a network of Jesuit mission centres. **Hence statement 1 is correct.**

He died of a fever on a Chinese island in 1552, at just 46 years old, and was brought back to Goa a few years later. **Hence statement 2 is not correct.**

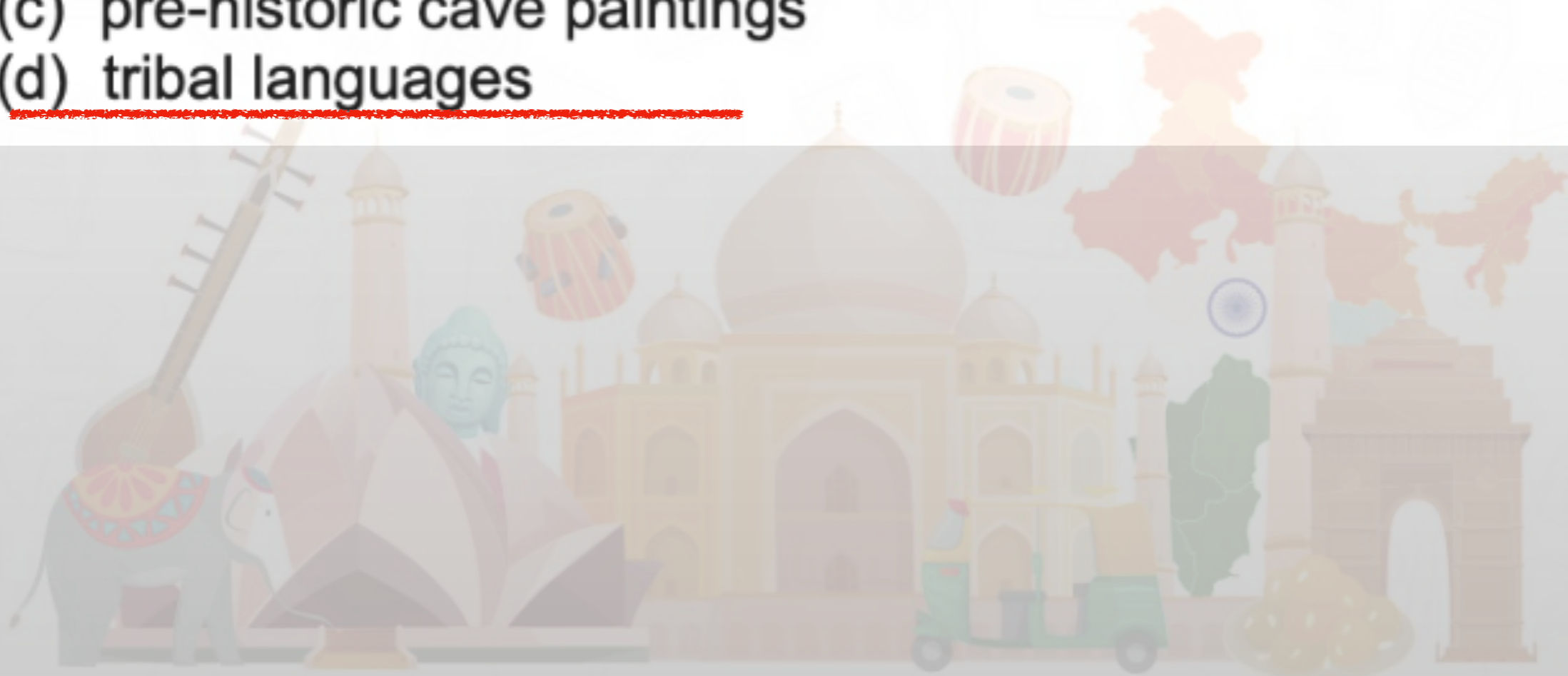
Each year, on 3rd December, marks the anniversary of St Francis Xavier's death, when thousands gather at the Basilica of Bom Jesus. This annual festival, known as the Feast of St Francis Xavier is the biggest of all the Christian festivals in Goa. **Hence statement 3 is correct.**



UPSC 2021 – Factual + Current Affairs

With reference to India, the terms 'Halbi, Ho and Kui' pertain to

- (a) dance forms of Northwest India
- (b) musical instruments
- (c) pre-historic cave paintings
- (d) tribal languages



Meet the tribal Halbi rappers of Chhattisgarh's Maoist-hit Bastar

By [Ritesh Mishra](#) 

[Google Follow](#)

Feb 02, 2021 01:57 PM IST



Halbi, also known as Bastari, is an Eastern Indo-Aryan language and is spoken by tribes across the central part of India.



The young rappers(HT Photo)

The Halbi rap song "Ram Ram Sadu" is a new sensation in Maoist-affected Bastar with around 2.5 lakh hits on YouTube (and counting).

 Hindustan Times

Guhar, an app that helps Bastar residents file complaints in Halbi and Gondi

 Hindustan Times

Guhar, an app that helps Bastar residents file complaints in Halbi and Gondi. The mobile application named 'Guhar' is making accessing justice...

28-Aug-2020

Ancient History Questions

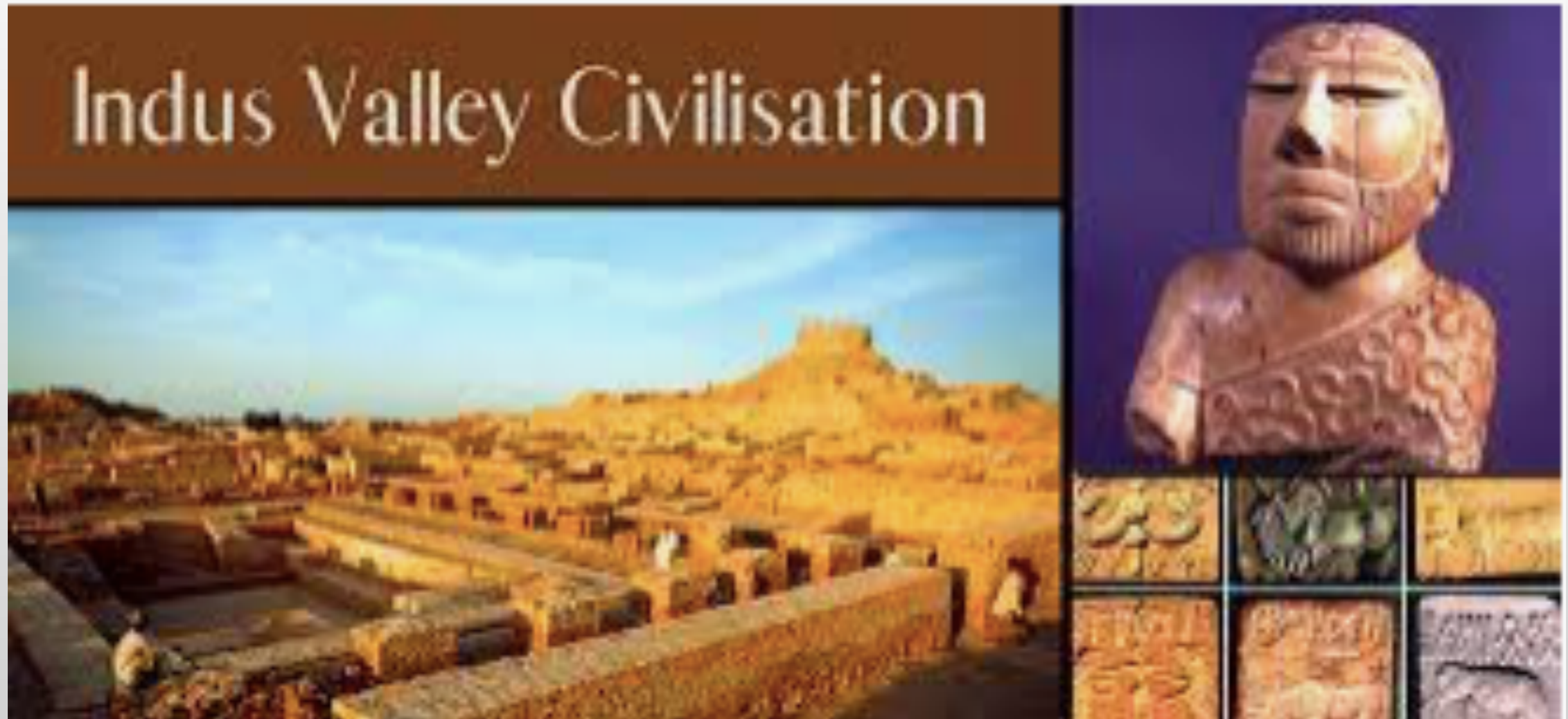


Ancient India

Topics based on PYP

- SOCIAL & ECONOMIC LIFE OF ANCIENT INDIA
- INDUS VALLEY CIVILIZATION
- ASHOKA, GUPTA, MAURYAN PERIOD
- SANGAM PERIOD & SOUTH INDIAN HISTORY
- MEDICINE, SCIENCE, MATHEMATICS

INDUS VALLEY CIVILIZATION - 3 Questions



To what extent has the urban planning and culture of the Indus Valley Civilization provided inputs to the present day urbanization? Discuss.

Which one of the following is ***not*** a Harappan site?

- (a) Chanhudaro
- (b) Kot Diji
- (c) ~~Sohgaura~~
- (d) Desalpur

UPSC 2019

Which one of the following ancient towns is well-known for its elaborate system of water harvesting and management by building a series of dams and channelizing water into connected reservoirs?

- (a) ~~Dholavira~~
- (b) Kalibangan
- (c) Rakhigarhi
- (d) Ropar

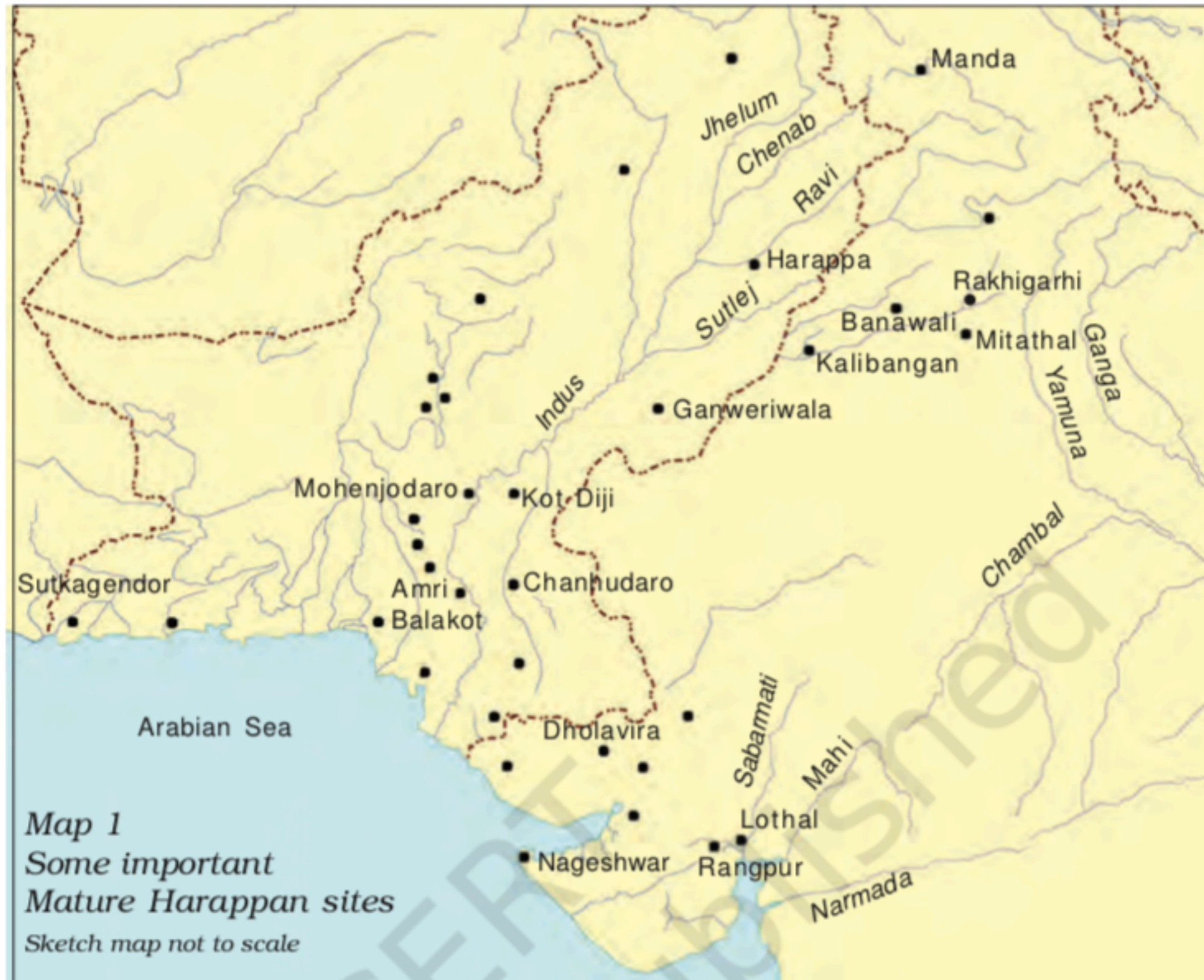
UPSC 2021

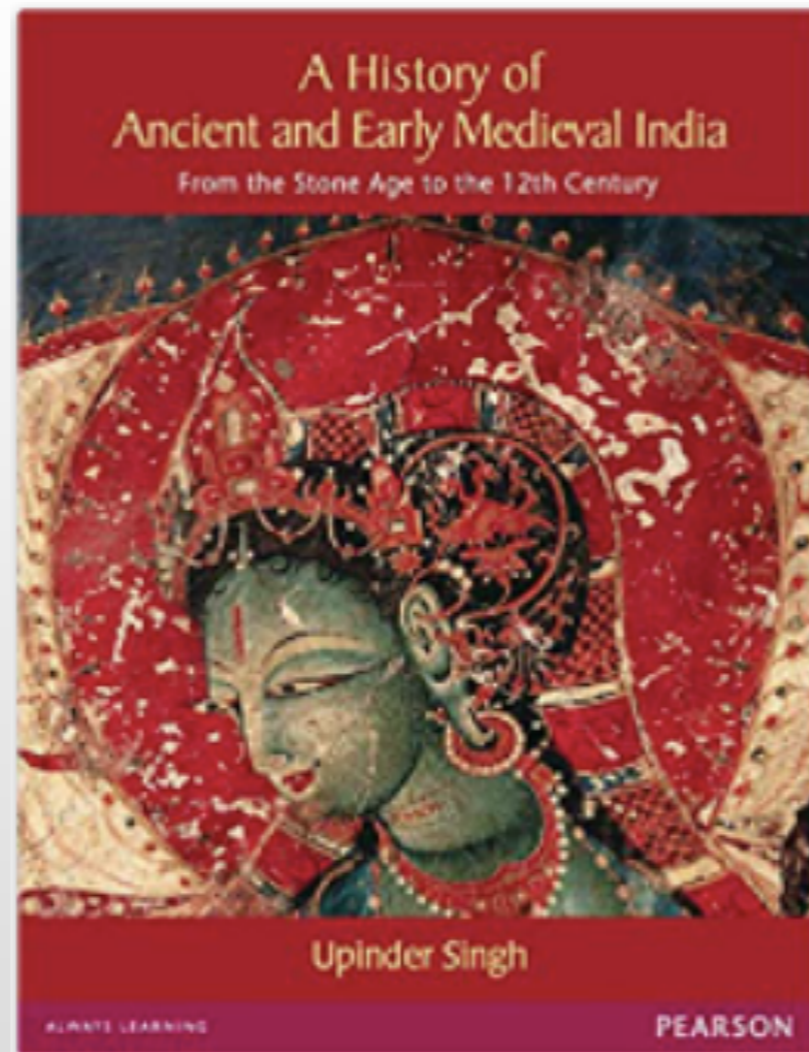
Current Affairs

Heritage. Dholavira – Harappan city becomes UNESCO World Heritage Site

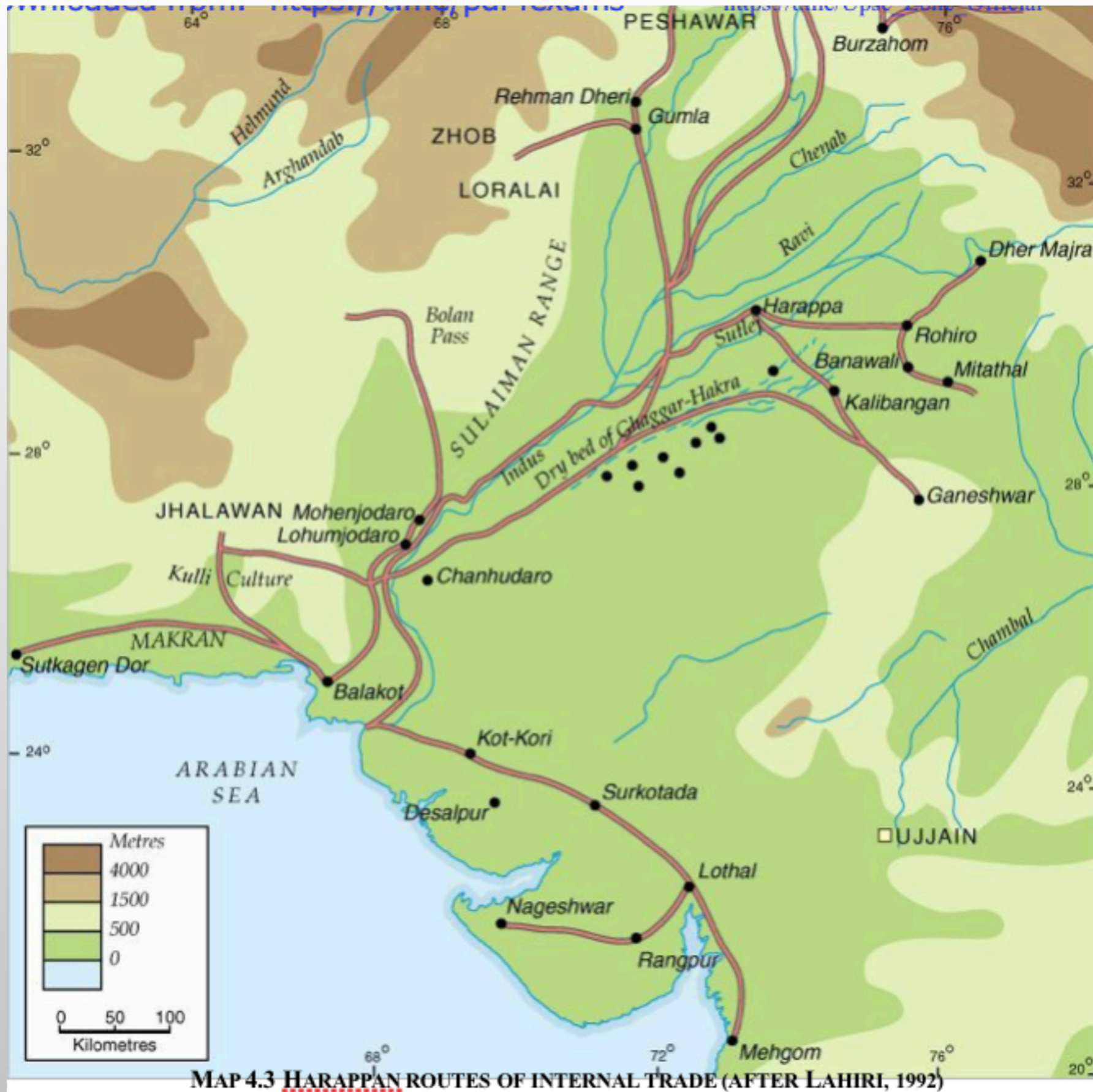
Updated - July 28, 2021 at 10:16 AM. | Ahmedabad, July 27

Ancient city becomes India's 40th and Gujarat's 4th to enter the coveted list





Black-and-red pottery occurs in many parts of the subcontinent in several different cultural contexts. For example, it occurs at neolithic sites (Chirand, Piklihal, etc.), pre-Harappan Lothal, many Harappan sites in Gujarat (e.g., Lothal, Surkotada, Rojdi, Rangpur, and Desalpur), chalcolithic sites in the middle and lower Ganga valley (Chi-rand, Pandu Rajar Dhibi, etc.), sites of the Ahar/Banas culture (Ahar, Gilund), Malwa culture (Navdatoli, Inamgaon), Kayatha culture (Kayatha), and Jorwe culture (Chandoli), iron age PGW sites (Atranjikhera, Hastinapur, etc.),



MAP 4.3 HARAPPAN ROUTES OF INTERNAL TRADE (AFTER LAHIRI, 1992)



Site Search

Search results for: *kot diji*



Kot Diji phase coiled basket impression

Careful excavation resulted in the finding and preservation of this **Kot Diji** phase coiled basketry impression. Basketry **Kot Diji** Phase Harappa Harappa Archaeological Research Project Color ...



Larger Kot Diji phase kiln

The larger **Kot Diji** phase kiln, here shown under excavation, had a highly vitrified and reduced interior. Excavators Kilns **Kot Diji** Phase Harappa Harappa Archaeological Research Project Color ...



Kot Diji phase terracotta bangles

Kot Diji phase terracotta bangles include many styles and incised ... atmosphere and red bangles were fired in an oxidizing atmosphere Jewelry **Kot Diji** Phase Bangles Harappa Harappa Archaeological Research Project Color ...



Kot Diji phase street debris

The **Kot Diji** phase streets were filled with debris, including potsherds, charcoal, ash, animal bones, and occasional bangles and steatite beads. Bangles **Kot Diji** Phase Steatite beads Harappa Harappa Archaeological ...



Kot Diji phase gold sequins

Gold sequins found in the **Kot Diji** phase street suggest that some people were wearing clothing or paraphernalia decorated with rare and presumably costly materials. Metal Objects Gold **Kot Diji** Phase Harappa Harappa ...



Kot Diji phase elephant seal- reverse

View of the reverse of the elephant seal (H2000-4474/8994-01) from the **Kot Diji** phase levels, shows manufacturing marks and traces ... Elephant **Kot Diji** Phase Harappa Harappa Archaeological Research Project Color ...



Kot Diji phase elephant seal- obverse

Obverse of an unfinished elephant seal (H2000-4474/8994-01) in steatite from the **Kot Diji** phase levels at Harappa. This is the earliest seal ... Indus seals. Seals **Kot Diji** Phase Elephant Harappa Harappa Archaeological ...



Female Figurines

with traces of painting. Figurines **Kot Diji** Phase Harappa Harappa Archaeological ... Early Harappan (**Kot** Dijian Phase, Period II) female figurines are often broken. On the left is the lower half of a figurine, showing wide ...



Kot Diji phase steatite disc beads

This set of steatite disc beads, each about 1 cm in diameter, were found in the **Kot Diji** phase street and appear to be a necklace segment ... Jewelry **Kot Diji** Phase Steatite beads Harappa Harappa Archaeological ...

To what extent has the urban planning and culture of the Indus Valley Civilization provided inputs to the present day urbanization? Discuss.



Three Early Harappan zebu figurines from Harappa

The earliest animal figurines from Harappa are Early Harappan (Ravi Phase, Period 1 and **Kot Diji** Phase, Period 2) zebu figurines. ... Zebu Ravi Phase **Kot Diji** Phase Harappa Richard H. Meadow Color ...

Spotted Dog Figurine from Chanhu-daro

By [StephanieV.](#) May 26th, 2015



- **DESALPUR** archaeological site or '*Gunthli*' is a portion of the **Indus Valley Civilization** which is situated at Nakhtrana Taluka, **Kutch District** in **Gujarat**.
 - A **massive fort** was found.
 - Many **houses were constructed** just against the inner face of the fortification wall. In the centre was found a structural complex having massive walls and the rooms with offsets.

UPSC 2017 – Fundamental & Static

With reference to the difference between the culture of Rigvedic Aryans and Indus Valley people, which of the following statements is/are correct ?

1. Rigvedic Aryans used the coat of mail and helmet in warfare whereas the people of Indus Valley Civilization did not leave any evidence of using them.
2. Rigvedic Aryans knew gold, silver and copper whereas Indus Valley people knew only copper and iron.
3. Rigvedic Aryans had domesticated the horse whereas there is no evidence of Indus Valley people having been aware of this animal.

Select the correct answer using the code given below :

- (a) 1 only
- (b) 2 and 3 only
- (c) 1 and 3 only
- (d) 1, 2 and 3

in India for its seeds, which provide edible oil. There is no clear evidence of the cultivation of rice, but the Harappā people grew and used cotton. It is not certain that irrigation was known, although this is possible. The main domestic animals known to modern India had already been tamed—humped and humpless cattle, buffaloes, goats, sheep, pigs, asses, dogs, and the domestic fowl. The elephant was well known, and may also have been tamed. The Harappā people may have known of the horse, since a few horse's teeth have been found in the lowest stratum of the Balūchistān site of Rānā Ghundāī, probably dating from several centuries earlier than the foundation of Harappā. This would indicate that horse-riding nomads found their way to N.-W. India in small numbers long before the Aryan invasion; but it is very doubtful whether the Harappā people possessed domestic horses themselves, and if they did they must have been very rare animals. The bullock was probably the usual beast of burden.

On the basis of this thriving agricultural economy the Harappā people built their rather unimaginative but comfortable civilization.

ted its people. The Indus people sowed seeds in the flood plains in November, when the flood water receded, and reaped their harvests of wheat and barley in April before the advent of the next flood. No hoe or ploughshare has been discovered, but the furrows discovered in the pre-Harappan phase at Kalibangan show that the fields were ploughed in Rajasthan in the Harappan period. The Harappans probably used the wooden ploughshare. We do not know whether the plough was drawn by men or oxen. Stone sickles may have been used for harvesting the crops. *Gabarbands* or *nalas* enclosed by dams for storing water were a feature in parts of Baluchistan and Afghanistan, but channel or canal irrigation seems to have been absent.

Domestication of Animals

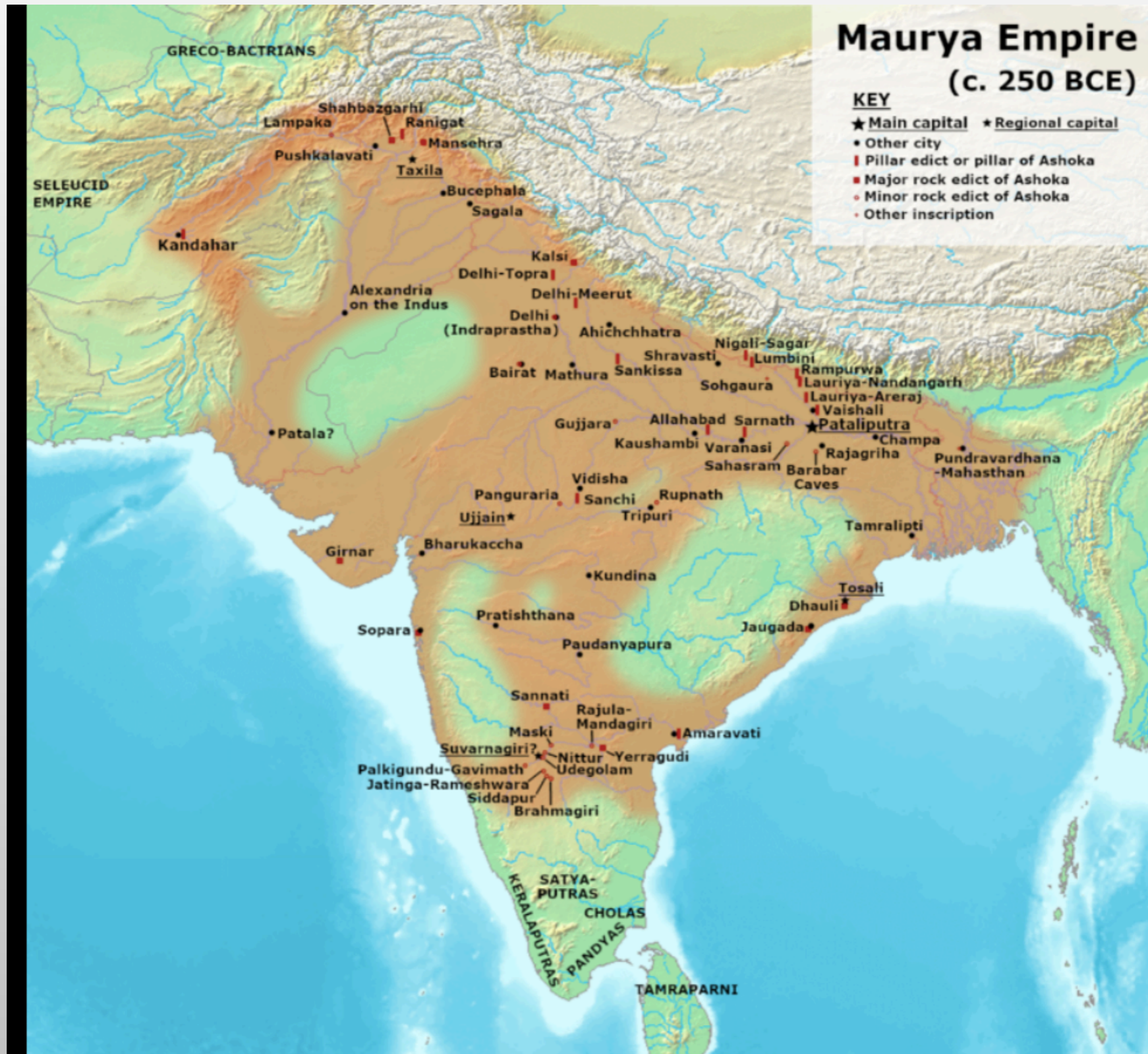
Although the Harappans practised agriculture, animals were kept on a large scale. Oxen, buffaloes, goats, sheep and pigs were domesticated. The humped bulls were favoured by the Harappans. From the very beginning dogs were regarded as pets. Cats were also domesticated, and signs of the feet of both dogs and cats have been noticed. They also kept asses and camels, which were possibly used as beasts of burden. Evidence of the horse comes from a superficial level of Mohenjo-daro and from a doubtful terracotta figurine from Lothal. The remains of the horse have been reported from Suikotada, situated on the west of Gujarat, and belong to around 2000 B.C., but it is clear

that this animal was not in regular use in Harappan times. Elephants were well known to the Harappans, who were also acquainted with the rhinoceros. The contemporary Sumerian cities in Mesopotamia practically produced the

of masons. The Harappans also practised boat-making. As will be shown later, seal-making and terracotta manufacture were also important crafts. The goldsmiths made jewellery of silver, gold and precious stones; the first two

MAURYAS

3 Questions



UPSC 2019 – Static & Fundamental

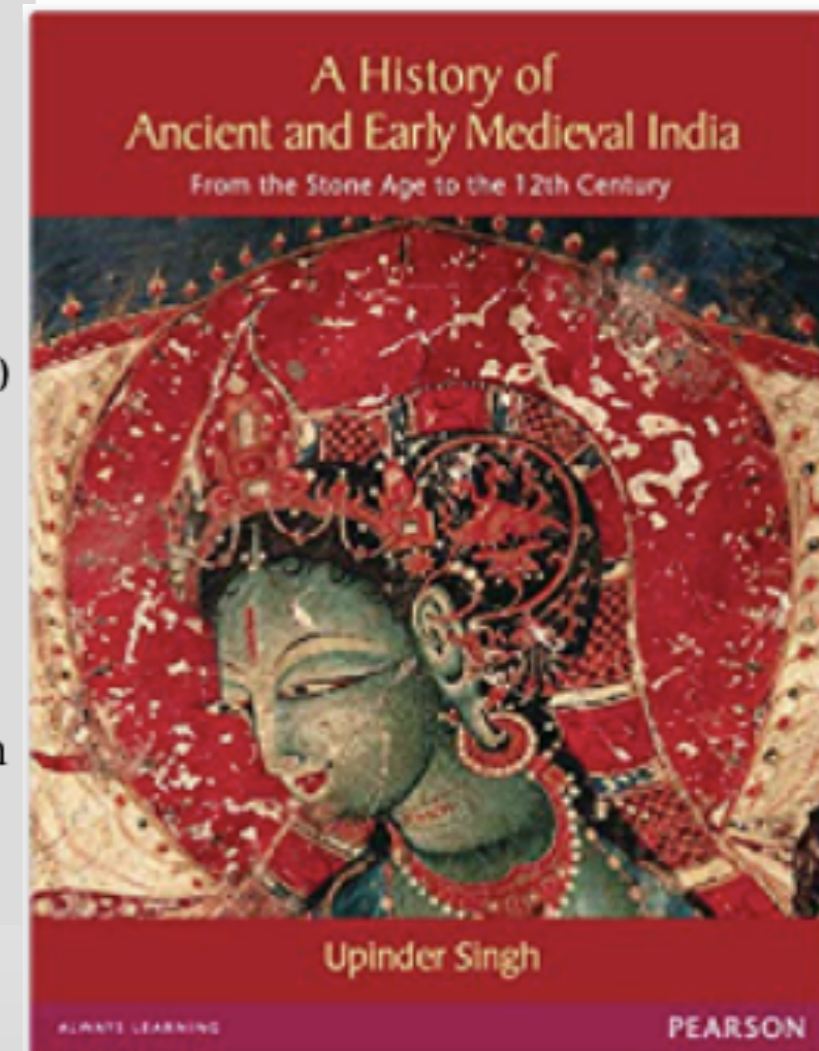
In which of the following relief sculpture inscriptions is 'Ranyo Ashoka' (King Ashoka) mentioned along with the stone portrait of Ashoka?

- (a) Kanganahalli
- (b) Sanchi
- (c) Shahbazgarhi
- (d) Sohgaoura

from [Kanaganahalli](#).

This site is situated on the left bank of the [Bhima](#) river, 3 km east of the [Chandralamba](#) temple at [Sannati](#). Here, some irregular stones arranged in an arc in the midst of agricultural fields attracted the attention of the archaeologists. Trial excavations in 1994–95 under the direction of K. P. [Poonacha](#), revealed one-eighth of a large brick *stupa* encased with sculpted limestone slabs. Carved limestone slabs, pillars, railings, capitals, and sculptures were unearthed. Over 60 lead coins bearing the names of [Satavahana](#) kings, and 200 donative and label inscriptions were identified. The remains of the [Kanaganahalli](#) *stupa* (known as a [mahachaitya](#)) can be securely dated between the 1st and 3rd centuries CE.

The discoveries at the site included a broken relief sculpture showing a king and queen flanked by female attendants, two of whom held up a parasol and fly whisk—symbols of sovereignty—in their hands. An inscription in [Brahmi](#) letters read '[Ranyo Ashoka](#)' (king Ashoka), leaving no doubt about who the central figure was supposed to represent.



UPSC 2022 – Static & Fundamental

Consider the following pairs:

Site of Ashoka's major rock edicts Location in the State of

1. Dhauli – Odisha
2. Erragudi – Andhra Pradesh
3. Jaugada – Madhya Pradesh
4. Kalsi – Karnataka

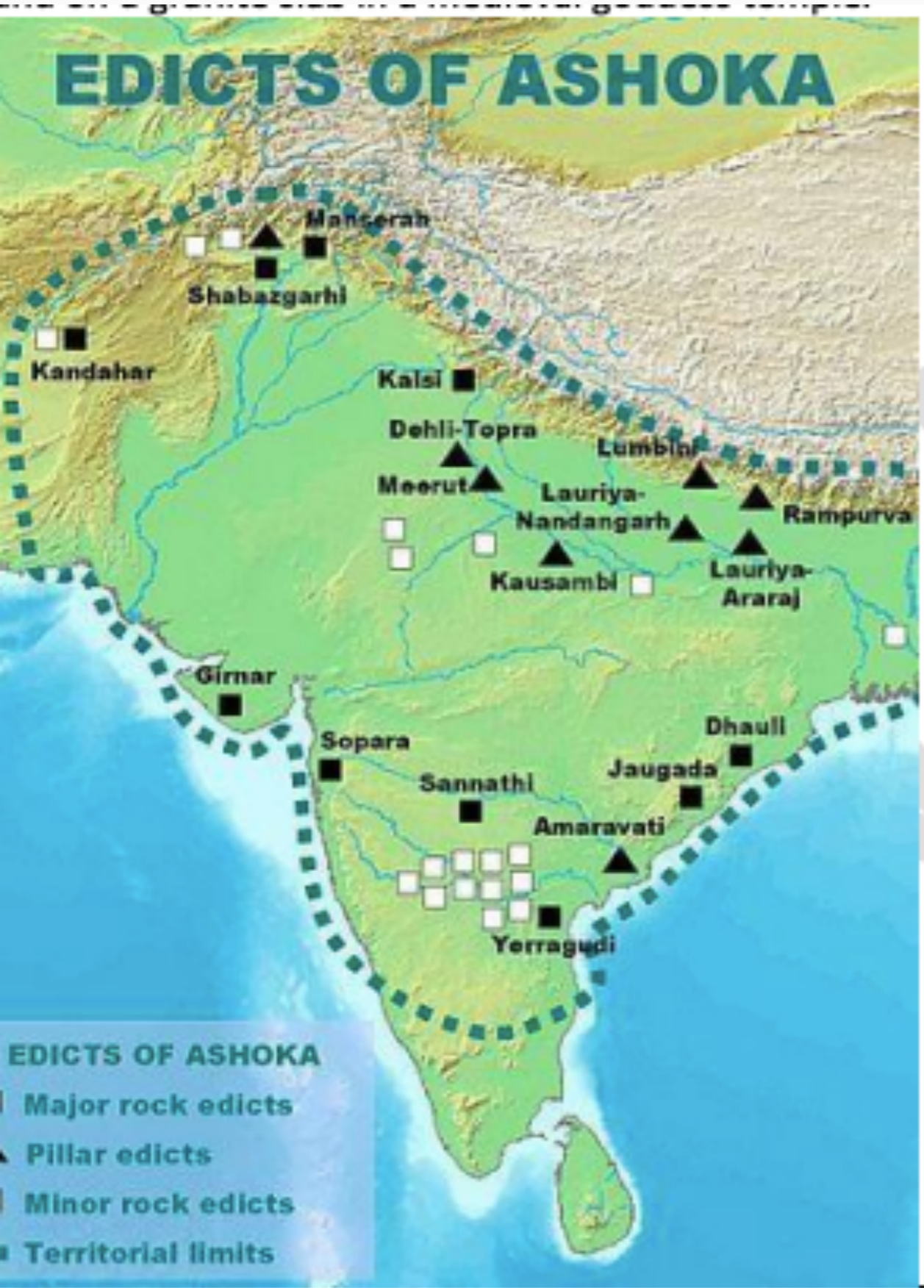
How many pairs given above are correctly matched?

- (a) Only one pair
- (b) Only two pairs
- (c) Only three pairs
- (d) All four pairs

CHAPTER 8

ASHOKA, THE EMPEROR WHO GAVE UP WAR





Elephant, **Dhauri**

Terracotta figurines show a very different delineation of the body as compared to the sculptures. Depiction of a monumental rock-cut elephant at **Dhauri** in Orissa shows modelling in round with linear rhythm. It also has Ashokan rock-edict. All these examples are remarkable in their

Yerragudi aka Jonnagiri

UPSC 2022 – Fundamental; Difficult

According to Kautilya's Arthashastra, which of the following are correct?

1. A person could be a slave as a result of a judicial punishment.
2. If a female slave bore her master a son, she was legally free.
3. If a son born to a female slave was fathered by her master, the son was entitled to the legal status of the master's son.

Which of the statements given above are correct?

- (a) 1 and 2 only
- (b) 2 and 3 only
- (c) 1 and 3 only
- (d) 1, 2 and 3

19.3 SLAVERY

NIOS MATERIAL

Slavery as it existed in India was different both in form and essence, from the classical Greek and Roman slavery. That is why Megasthenes could not find slaves in India. And he was certainly wrong in his judgement. Slavery was an established institution and the legal relationship between the owner and slave was clearly defined. For example, if a female slave bore her master a son, not only was she legally free but the child was entitled to the

legal status of the master's son. The '*Arthashastra*' states that a man could be a slave by birth, by voluntarily selling himself, by being captured in war, or as a result of a judicial punishment. The sanskrit word for slave is '*dasa*' which initially meant a member of the people captured by migrating Aryan hordes. Many such '*dasas*' were reduced to bondage. In India, the slaves were generally employed as domestic servants and personal attendants. The slave was, in fact, a subordinate member of his master's household. The masters had no rights over the lives of their slaves. There were no slave markets in the early periods, however in the early centuries of the Christian era, there was trade in slave-girls between India and the Roman empire in both directions, and slave markets existed in the 16th century Vijayanagara empire.

- Slavery was a recognized institution and the legal relationship between master and slave was clearly defined e.g. **if a female slave bore her master a son, not only was she legally free but the child was entitled to legal status of the master's son.**

GUPTA EMPIRE

2 Questions



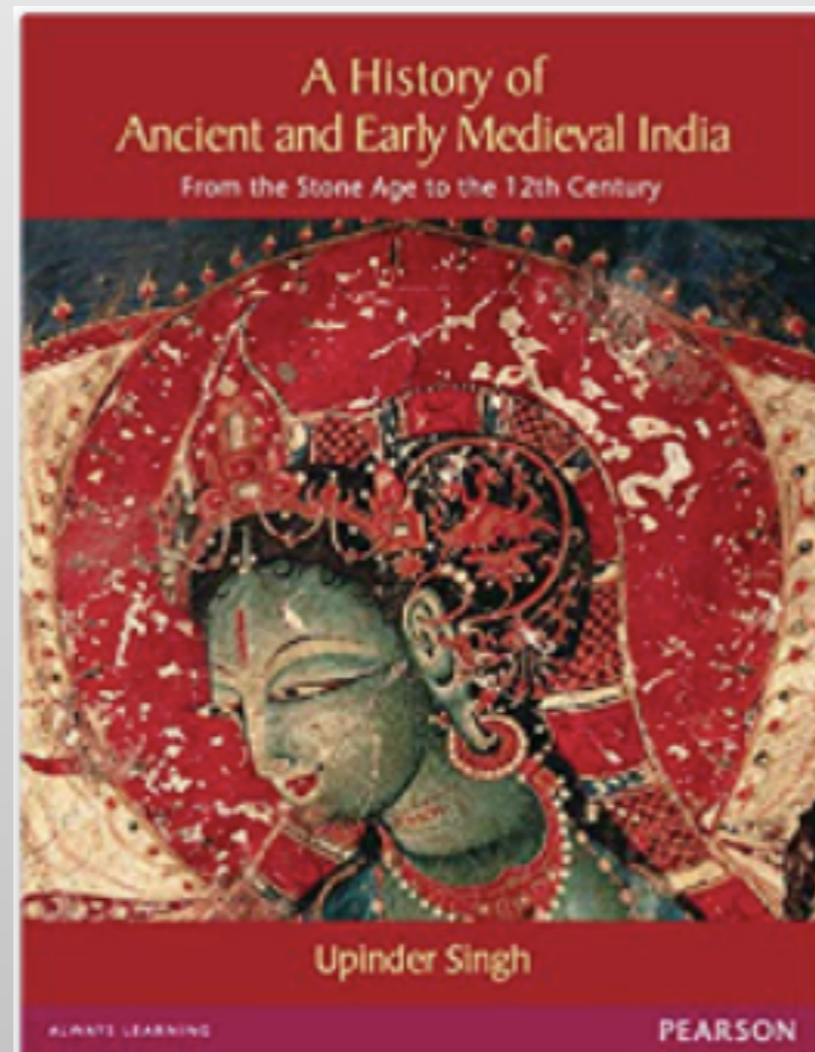
UPSC 2019 – Static & Fundamental

With reference to forced labour (Vishti) in India during the Gupta period, which one of the following statements is correct?

- (a) It was considered a source of income for the State, a sort of tax paid by the people.
- (b) It was totally absent in the Madhya Pradesh and Kathiawar region of the Gupta Empire.
- (c) The forced labourer was entitled to weekly wages.
- (d) The eldest son of the labourer was sent as the forced labourer.

Forced labour (vishti) became more common than before in this period. The fact that it is mentioned along with taxes in land grant inscriptions suggests that it was considered a source of income for the state, a sort of tax payed by the people. The fact that most of the inscriptions referring to vishti come from the Madhya Pradesh and Kathiawar regions may suggest that this practice was more prevalent in these areas.

newly established villages should consist of 100–500 families, mostly Shudras. There is mention of the state extracting vishti from the people. This is usually interpreted as forced labour, but in this period, could mean labour employed by the state or that provided by subjects in lieu of taxes.



UPSC 2021 – Static & Fundamental

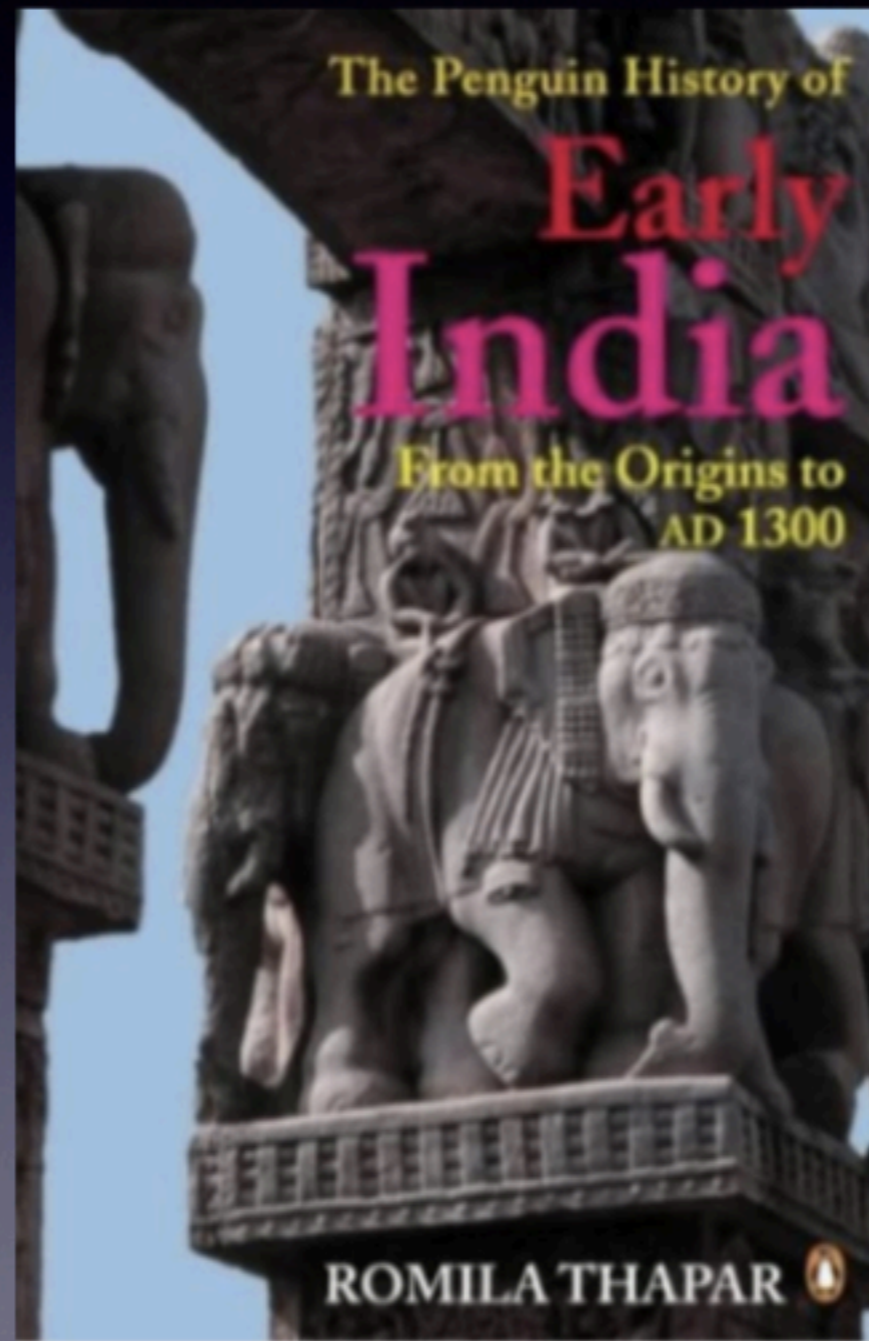
From the decline of Guptas until the rise of Harshavardhana in the early seventh century, which of the following kingdoms were holding power in Northern India?

1. The Guptas of Magadha
2. The Paramaras of Malwa
3. The Pushyabhutis of Thanesar
4. The Maukharis of Kanauj
5. The Yadavas of Devagiri
6. The Maitrakas of Valabhi

Select the correct answer using the code given below.

- (a) 1, 2 and 5
(b) 1, 3, 4 and 6
(c) 2, 3 and 4
(d) 5 and 6

EXACT SOURCE



Harsha

From the decline of the Guptas until the rise of Harsha in the early seventh century four kingdoms effectively held power in northern India: the Guptas of Magadha; the Maukharis of Kanauj; the Pushyabhutis of Thanesar; and the Maitrakas of Valabhi. The Guptas of Magadha were not part of the

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EARLY INDIA

main Gupta dynasty, but were a minor line bearing the same name. At first the Maukharis held the region of the western Ganges Plain around Kanauj, gradually ousting the Magadhan Guptas from their kingdom. Originally, they were tributary rulers who established an independent kingdom, changing their title from *maharaja* to *maharaja-adhiraja*, doubtless in imitation of the earlier Guptas. The Pushyabhutis ruled in Thanesar, north of Delhi. A marriage alliance with the Maukharis led, on the death of the last Maukhari king, to the unification of the two kingdoms, which were eventually ruled by Harsha of the Pushyabhuti family. The Maitrakas, who had held administrative office under the Guptas, ruled in Saurashtra in Gujarat and developed Valabhi, their capital, into an important centre of commerce and of learning. On the periphery of these four were a number of lesser dynasties – the Manas and the Shailodbhavas in Orissa, the Varmans in Assam and the Aulikaras, with various others, recorded in inscriptions for their grants of land. Of the four main kingdoms, the Maitrakas survived the longest, ruling until the middle of the eighth century when they were weakened by attacks from the Arabs.

Significant Ancient Historical Places/

Total 4 Questions

UPSC 2021– Static + Dynamic

Consider the following pairs:

(Historical place)	(Well-known for)
1. Burzahom	: Rock-cut shrines
2. Chandra-ketugarh	: Terracotta art
3. Ganeshwar	: Copper artefacts

Which of the pairs given above is/are correctly matched?

- (a) 1 only
- (b) 1 and 2
- (c) 3 only
- (d) 2 and 3



NEWS / CITY NEWS / KOLKATA NEWS / Heritage Panel Plans Int'l Centre At Chandraketugarh

Heritage panel plans int'l centre at Chandraketugarh

Priyanka Dasgupta / Updated: Sep 7, 2021, 11:02 IST



In the Kashmir valley, there are several neolithic sites near Srinagar and between Baramulla and Anantnag. These include Burzahom, Gufkral, Hariparigom, etc. Pits have been found at neolithic levels at **Burzahom**. **Other finds of Period I at Burzahom included ill-fired, handmade, coarse pottery in grey, red, brown, and buff colours. Burzahom had a well-developed bone tool industry; artefacts such as points, harpoons, needles etc. The site is famous for pit dwelling and neolithic tool industry. Hence pair 1 is not correctly matched.**

Chandraketugarh is located in the Ganga delta in West Bengal. In early historic times, Chandraketugarh was connected to the Ganga by the Vidyadhari river, and must have been an important centre of trade, and possibly also a political centre. Chandra-ketugarh was a major centre of terracotta craft. Various kinds of artefacts have been

found at the site over the years, including coins, pottery, seals and sealings, and figurines made of ivory, wood, and bronze. Hence pair 2 is correctly matched.

The Ganeshwar–Jodhpura culture was located in the north-eastern part of Rajasthan. Hundreds of copper objects found at this site suggest that it had emerged as a copper-working centre and that its people were supplying these items to communities elsewhere. Hence pair 3 is correctly matched.

UPSC 2023 – Static & Fundamental

In which one of the following regions was Dhanyakataka, which flourished as a prominent Buddhist centre under the Mahasanghikas, located?

- (a) ~~Andhra~~
- (b) Gandhara
- (c) Kalinga
- (d) Magadha



12093CH02

THEME TWO

KINGS, FARMERS AND TOWNS

EARLY STATES AND ECONOMIES (C. 600 BCE-600 CE)

There were several developments in different parts of the subcontinent during the long span of 1,500 years following the end of the Harappan civilisation. This was also the period during which the *Rigveda* was composed by people living along the Indus and its tributaries. Agricultural

Map 3
Some important kingdoms
and towns



UPSC 2023 – STATIC & CURRENT AFFAIRS

With reference to ancient South India, Korkai, Poompuhar and Muchiri were well known as

- (a) capital cities
- (b) ports
- (c) centres of iron-and-steel making
- (d) shrines of Jain tirthankaras

HOME / NEWS / INDIA / **TAMIL NADU**

Ancient port city of Poompuhar traced undersea, claim researchers

A huge harbour, lighthouse and settlements formed part of the port city, they claim

January 20, 2023 10:12 pm | Updated January 21, 2023 06:10 pm IST - TIRUCHI

- **Korkai, Poompuhar and Muchiri were well-known ports.**
- The Sangam literature provides valuable insights into the urban centres and cultures of early historical South India.
- **Kaverippumpattinam (also known as Pumpuhar or Puhar) was the premier Chola port in early historical times. Classical accounts refer to it as Khaberis or Camara.**
- **Korkai was the major Pandya port, while Tondi and Muchiri were the important ports in the Chera kingdom.**

UPSC 2020 – UNCONVENTIONAL & DIFFICULT

With reference to the period of Gupta dynasty in ancient India, the towns Ghantasala, Kadura and Chaul were well known as

- (a) ports handling foreign trade
- (b) capitals of powerful kingdoms
- (c) places of exquisite stone art and architecture
- (d) important Buddhist pilgrimage centres

Buddha statue unveiled at Ghantasala village in NOV-2019
Cyclone Nisarga: Central team set to survey losses in Chaul, Diveagar and Kashid in Raigad



Cyclone Nisarga: 20 days on, many areas in Raigad without power supply



The team visited villages Akshi, Nagaon, Nagaon beach, Chaul, and Agrav in Alibag; Nandgaon, Rajapur and Murud in Murud taluka; Adgaon, Dive Agar in Shrivardhan; and Harihareshwar, the Raigad district administration informed Tuesday. (Express/Representational)

Nearly 20 days since Cyclone Nisarga's landfall in Raigad district, some homes and commercial establishments continue to remain without power supply as

QUESTIONS ON TERMINOLOGIES – 1 Question

UPSC 2020 – STATIC & FUNDAMENTAL

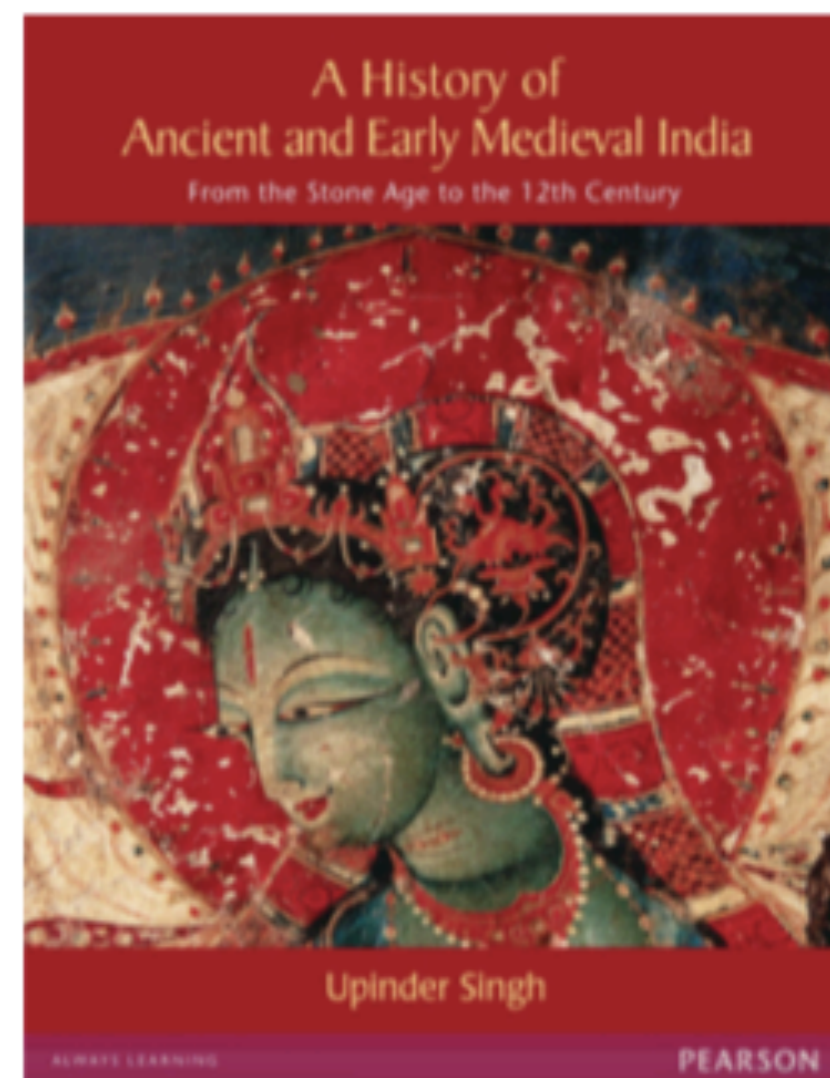
With reference to the history of India, the terms "kulyavapa" and "dronavapa" denote

- (a) measurement of land
- (b) coins of different monetary value
- (c) classification of urban land
- (d) religious rituals

The fact that there are no secular sale deeds of this period may be because such records were maintained on perishable material and were not inscribed on stone or metal. However, 11 inscriptions, all from eastern India, record the purchase of land for pious donations and reflect the involvement of local governments in the process. The basic procedure was as follows: The potential buyer applied to the district office and city council, giving the details of the land he wanted to buy, the reasons why he wanted to do so, and his willingness to pay the prevailing price. The city council consulted the office of the record keepers. The applicant paid the price for the land to the district office. The local government inspected the land and demarcated its boundaries according to the standard measure. The city council then recorded and announced the sale in the presence of the royal officials, village headman, Brahmanas, and householders. The price of land within an area could vary. For instance, one of the Damodarpur copper plates records that in 443–44 CE, one *kulyavapa* of *aprada* and *aprahata* land in Pundravardhana *bhukti* was bought at the rate of 3 *dinaras* per *kulyavapa*. On the other hand, the Paharpur copper plate states that in 479 CE, Nathasharma and his wife Rami bought 1½ *kulyavapa* of *khila* land in the same *bhukti* at the rate of 2 *dinaras* per *kulyavapa*.

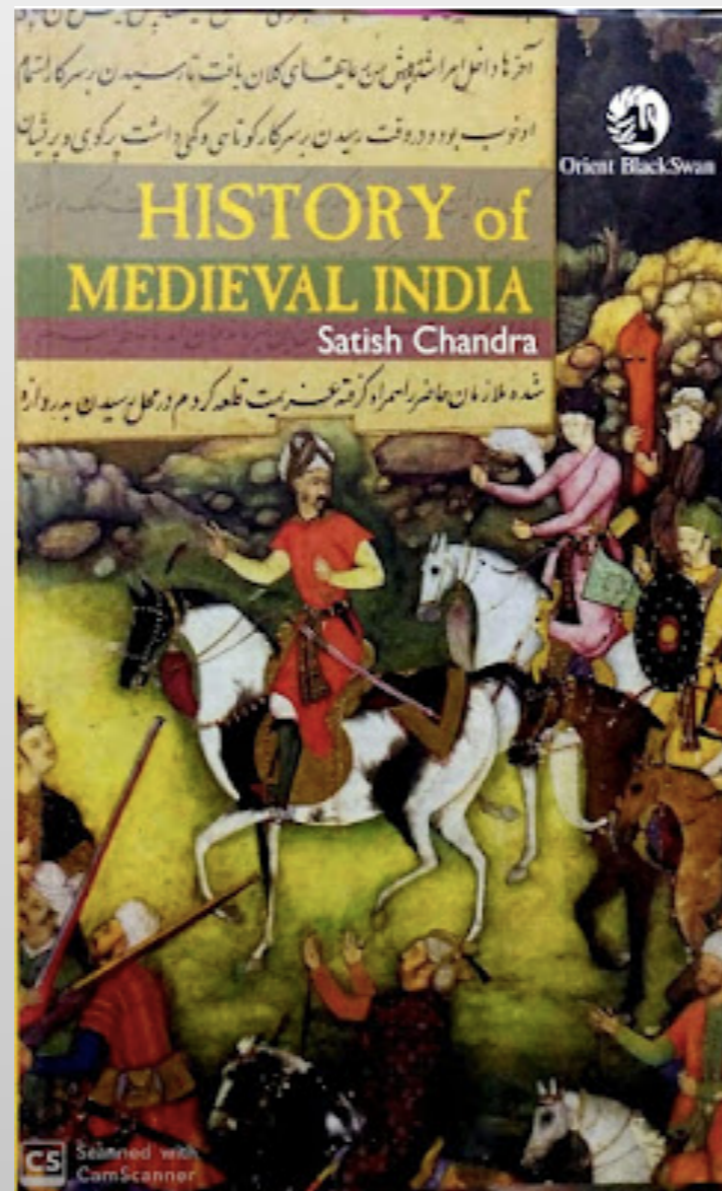
Royal Land Grants

As mentioned in an earlier chapter, the earliest mention of royal gifts of land to Brahmanas occur in later Vedic texts. The ambivalence of the early texts eventually made way for wholehearted approval and the *Mahabharata*, for instance, makes repeated exhortations to kings to gift land to Brahmanas. In a perceptive statement in the *Danadharma* section (33.17) of the *Anushasana Parva* of this text, Bhishma tells Yudhishtira that



MEDIEVAL INDIA

Total 18 Questions



Important Themes

- **Significant Dynasties - Delhi Sultanate, Mughals, Vijayanagar etc.**
- **Bhakti Sufi Traditions**
- **Terminology based questions**

Early Medieval dynasties/ Significant Dynasties

13 Questions

UPSC 2017 – Static & Fundamental

Which one of the following was a very important seaport in the Kakatiya kingdom ?

- (a) Kakinada
- (b) Motupalli
- (c) Machilipatnam (Masulipatnam)
- (d) Nelluru

UPSC 2018 – Static & Fundamental

Which one of the following foreign travellers elaborately discussed about diamonds and diamond mines of India ?

- (a) Francois Bernier
- (b) Jean-Baptiste Tavernier
- (c) Jean de Thevenot
- (d) Abbe Barthelemy Carre



Fig. 5.6
A seventeenth-century painting depicting Bernier in European clothes

3. FRANÇOIS BERNIER

A DOCTOR WITH A DIFFERENCE

Once the Portuguese arrived in India in about 1500, a number of them wrote detailed accounts regarding Indian social customs and religious practices. A few of them, such as the Jesuit Roberto Nobili, even translated Indian texts into European languages.

Among the best known of the Portuguese writers is Duarte Barbosa, who wrote a detailed account of trade and society in south India. Later, after 1600, we find growing numbers of Dutch, English and French travellers coming to India. One of the most famous was the French jeweller Jean-Baptiste Tavernier, who travelled to India at least six times. He was particularly fascinated with the trading conditions in India, and compared India to Iran and the Ottoman empire. Some of these travellers, like the Italian doctor Manucci, never returned to Europe, and settled down in India.

Francois Bernier, a Frenchman, was a doctor, political philosopher and historian. Like many others, he came to the Mughal Empire in search of opportunities. He was in India for twelve years, from 1656 to 1668, and was closely associated with the Mughal court, as a physician to Prince Dara Shukoh, the eldest son of Emperor Shah Jahan, and later as

UPSC 2021 – Unconventional

According to Portuguese writer Nuniz, the women in Vijayanagara Empire were expert in which of the following areas?

1. Wrestling
2. Astrology
3. Accounting
4. Soothsaying

Select the correct answer using the code given below.

- (a) 1, 2 and 3 only
- (b) 1, 3 and 4 only
- (c) 2 and 4 only
- (d) 1, 2, 3 and 4

Exact Source - <https://www.historydiscussion.net/history-of-india/progress-of-the-vijayanagar-empire-in-india/2738>

Social Conditions:

Position of women:

Women occupied a high position in the society. They took part in the literary, political and social life of the society. They were educated and worked at various posts in the government departments. They were trained in fine arts like music, dance and painting. They also received training in wrestling and fighting. They were employed body guards as well. Social evils concerning women were also prevalent. These were child marriages, polygamy, dowry system and practice of 'sati'.

Women worked in different occupations. According to **Nuniz**, "The king of Vijayanagara has also women who wrestle, and others who are astrologers and soothsayers; and has women who write all the accounts of expenses that are incurred insides the gates of the palace and others whose duty is to write all the affairs of the kingdom and compare their books with those of writers outside; he has women also for music, who play instruments and sing. Even the wives of the kings are well-versed in music... He has judges as well as watchman who every night guard the palace, and these are women."



UPSC 2023 – Static & Fundamental

Who among the following rulers of Vijayanagara Empire constructed a large dam across Tungabhadra River and a canal-cum-aqueduct several kilometres long from the river to the capital city?

- (a) Devaraya I
- (b) Mallikarjuna
- (c) Vira Vijaya
- (d) Virupaksha

Satish Chandra - Medieval India NCERT chapter 9, page 116

- Devaraya I in around 1410 A.D. got a barrage constructed across the Tungabhadra river and commissioned a 24 km long aqueduct from the Tungabhadra river to the capital. The account provided by Nuniz gives details of the projects undertaken by Deva Raya I that brought prosperity to the Kingdom.
Hence option (a) is the correct answer.

UPSC 2022 – Static & Fundamental

Consider the following pairs:

<i>King</i>	<i>Dynasty</i>
1. Nannuka	Chandela
2. Jayashakti	Paramara
3. Nagabhata II	Gurjara-Pratihara
4. Bhoja	Rashtrakuta

How many pairs given above are correctly matched?

- (a) Only one pair
- (b) Only two pairs
- (c) Only three pairs
- (d) All four pairs

- **The Gurjara Pratihara dynasty was founded by Nagabhata I** in the region of Malwa in the 8th century AD. Gurjara-Pratihara dynasty ruled much of Northern India from the mid-8th to the 11th century. The Pratiharas derived their name from the Sanskrit meaning doorkeeper, are seen as a tribal group or a clan of the Gurjaras. **Nagabhata I, Nagabhata II, Mihir Bhoj or Bhoja and Mahendrapala** were the other important rulers of the dynasty. The expansion of the Gurjara-Pratihara kingdom involved constant conflicts with other contemporary powers such as the Palas and the Rashtrakutas known as the tripartite struggle over the city of Kannauj.
- **Dantidurga was the founder of the dynasty called, Rashtrakuta dynasty (8th century AD).** The capital of the Rastrakutas was Manyakheta or Malkhed near Sholapur. **Dhruva-I, Krishna-I and Amoghavarsha** were the other important rulers of this dynasty.
- **The Chandela or Chandel was Indian Rajput clan of Central India. They were popularly termed as Chandelas or Jejakabhukti dynasty in Indian history.** Nannuk, a ruler of small kingdom was the founder of Chandela Dynasty. Khajuraho was a strong hold of Nannuk who was considered as the chief of his clan. Vakapati succeeded his father in the first quarter of tenth century. Vakapati had to often assist Pratiharas in the battle field, as he was a liegeman of them. Some inscriptions prove that his territory extended till Vindhya hills. **Jaishakti**, the elder son, succeeded the throne and was successful in extending his empire. Jaishakti, the elder brother who ruled first, was also called Jai Jak and from this name the region ruled by the Chandelas acquired the name of **Jaijikhukti. He was succeeded on the throne by his younger brother, Vijayshakti.**

<https://ncert.nic.in/ncerts/l/gess102.pdf> (Our past-II Class 7th NCERT (New Kings and Kingdom),

[https://nios.ac.in/media/documents/SrSec315NEW/History Module1.pdf](https://nios.ac.in/media/documents/SrSec315NEW/History_Module1.pdf)

UPSC 2023 – Static & Fundamental

Consider the following dynasties:

1. Hoysala
2. Gahadavala
3. Kakatiya
4. Yadava

How many of the above dynasties established their kingdoms in early eighth century AD?

- (a) Only one
 - (b) Only two
 - (c) Only three
 - (d) None
-

- The Hoysala era (1026 CE – 1343 CE) was marked by illustrious achievements in art, architecture, and culture. The nucleus of this activity lay in the present-day Hassan district of Karnataka, India. **Hence option 1 is not correct.**
- The Gahadavala dynasty also Gahadavalas of Kannauj was a Rajput dynasty that ruled parts of the present-day Indian states of Uttar Pradesh and Bihar, during **11th and 12th centuries**. Their capital was located at Banaras in the Gangetic plains, and for a brief period, they also controlled Kannauj. **Hence option 2 is not correct.**

- The Kakatiya **dynasty** ruled most of eastern Deccan region in present-day India **between 12th and 14th centuries**. Their territory comprised much of the present day Telangana and Andhra Pradesh, and parts of eastern Karnataka, northern Tamil Nadu, and southern Odisha. **Hence option 3 is not correct**
- The Seuna, Sevuna or Yadava **dynasty (850 - 1334 A.D.)** was an Indian dynasty, which at its peak ruled a kingdom stretching from the Tungabhadra to the Narmada rivers, including present-day Maharashtra, north Karnataka and parts of Madhya Pradesh, from its capital at Devagiri (present-day Daulatabad in Maharashtra). **Hence option 4 is not correct.**

UPSC 2021- Static & Fundamental

With reference to Indian history, which of the following statements is/are correct?

1. The Nizamat of Arcot emerged out of Hyderabad State.
2. The Mysore Kingdom emerged out of Vijayanagara Empire.
3. Rohilkhand Kingdom was formed out of the territories occupied by Ahmad Shah Durrani.

Select the correct answer using the code given below.

- (a) 1 and 2
- (b) 2 only
- (c) 2 and 3
- (d) 3 only

Source: Modern India (Old NCERT- Bipin Chandra)

INDIAN STATES AND SOCIETY IN THE 18TH CENTURY

27

Bangash Pathans and Rohelas

Muhammad Khan Bangash, an Afghan adventurer, established his control over the territory around Farrukhabad, between what are now Aigarh and Kanpur, during the reigns of Farrukh Siyar and Muhammad Shah. Similarly, during the breakdown of administration following Nadir Shah's invasion, Ali Muhammad Khan carved out a separate principality, known as Rohilkhand, at the foothills of the Himalayas between the Ganga in the south and the Kumaon hills in the north with its capital at first at Aolan in Bareilly and later at Rampur. The Rohelas clashed constantly with Avadh, Delhi, and the Jats.

Nizamat of Arcot was established by Mughal Emperor Aurangzeb and was the legal dependency of the Nizam of Hyderabad, it did not emerge from the Hyderabad state. **Hence statement 1 is not correct.**

Mysore was a small **feudatory kingdom under the Vijayanagar Empire. After Vijayanagar fell in 1565, the ruling dynasty of Wodeyars** asserted their independence and the Raja Wodeyar ascended the throne in 1578. The capital moved from Mysore to Srirangapatnam in 1610. **Hence statement 2 is correct.**

Several states emerged as a result of the decline of the Mughal Empire. Some of them are Awadh, Bengal, Rohilkhand. The states of Rohilakhand and the kingdom of the Bangash

Pathans were a fall out of the Afghan migration into India. Large scale immigration of Afghans into India took place in mid-18th century because of political and economic turmoil in Afghanistan. Ali Muhammad Khan took advantage of the collapse of authority in north India following **Nadir Shah's invasion, to set up a petty kingdom, Rohilakhand.** Ahmad Shah Durrani was the founder of the state of Afghanistan and ruler of an empire that extended from the Amu Darya to the Indian Ocean and from Khorāsān into Kashmir, the Punjab, and Sindh. **Hence statement 3 is not correct.**

UPSC 2023 – Static & Fundamental

Who among the following rulers of medieval Gujarat surrendered Diu to Portuguese?

- (a) Ahmad Shah
- (b) Mahmud Begarha
- (c) Bahadur Shah
- (d) Muhammad Shah

Old
NCERT
Medieval
India
Satish
Chandra(p
age128)
Spectrum
Modern
History

DELHI SULTANATE/ MUGHALS

UPSC 2019 – Static & Fundamental

With reference to Mughal India, what is/are the difference/differences between Jagirdar and Zamindar?

1. Jagirdars were holders or land assignments in lieu of judicial and police duties, whereas Zamindars were holders of revenue rights without obligation to perform any duty other than revenue collection.
2. Land assignments to Jagirdars were hereditary and revenue rights of Zamindars were not hereditary.

Select the correct answer using the code given below.

- (a) 1 only
- (b) 2 only
- (c) Both 1 and 2
- (d) Neither 1 nor 2

of cultivable wasteland (*banjar*) available in medieval times. It was not difficult for an enterprising group of people to settle a new village or to bring under cultivation the wastelands belonging to a village and become the owners of these lands. In addition to owning the lands they cultivated, a considerable section of the zamindars had the hereditary right of collecting land revenue from a number of villages. This was called his *talluqa* or his *zamindari*. For collecting the land revenue, the zamindars received a share of the land revenue which could go up to 25 per cent in some areas. The zamindar was not the "owner" of all the lands comprising his *zamindari*. The peasants who actually cultivated the land could not be dispossessed as long as they paid the land revenue. Thus, the zamindars and the peasants had their own hereditary rights in land.

The term *mansabdar* refers to an individual who holds a *mansab*, meaning a position or rank. It was a grading system used by the Mughals to fix (1) rank, (2) salary and (3) military responsibilities. Rank and salary were determined by a numerical value called *zat*. The higher the *zat*, the more prestigious was the noble's position in court and the larger his salary.

The *mansabdar's* military responsibilities required him to maintain a specified number of *sawar* or cavalymen. The *mansabdar* brought his cavalymen for review, got them registered, their horses branded and then received money to pay them as salary.

Mansabdars received their salaries as revenue assignments called *jagirs* which were somewhat like *iqtas*. But unlike *muqtis*, most *mansabdars* did not actually reside in or administer their *jagirs*. They only had rights to the revenue of their assignments which was collected for them by their servants while the

Zat ranking

Nobles with a *zat* of 5,000 were ranked higher than those of 1,000. In Akbar's reign there were 29 *mansabdars* with a rank of 5,000 *zat*; by Aurangzeb's reign the number of *mansabdars* had increased to 79. Would this have meant more expenditure for the state?

Zabt and Zamindars

The main source of income available to Mughal rulers was tax on the produce of the peasantry. In most places, peasants paid taxes through the rural elites, that is, the headman or the local chieftain. The Mughals used one term – *zamindars* – to describe all intermediaries, whether they were local headmen of villages or powerful chieftains.

Akbar's revenue minister, Todar Mal, carried out a careful survey of crop yields, prices and areas cultivated for a 10-year period, 1570-1580. On the basis of this data, tax was fixed on each crop in cash. Each province was divided into revenue circles with its own

- The Sultan was the fountain pen of judiciary system in Mughal period. He was all in all in the state .He was responsible for any kind of error in the state.
- The second **agency of judiciary was the Qazi**. Qazi had a bigger role in the judiciary system in the state and he held the court and gave justice. Whereas **Jagirdars were those mansabdars who were given salary in lieu of military service in terms of jagirs(land)**. Hence statement 1 is not correct.
- **The judicial and police functions were performed locally by zamindars.**

- An important feature of the jagir system was **shifting of jagir-holders from one jagir to another for administrative reasons.** This system of transfers checked the jagirdars from developing local roots. **Thus jagirs were transferable and could be seized too. Zamindars on the other hand were hereditary.** The zamindars were present in practically every part of the Mughal Empire and held the most significant position in the agrarian structure of Mughal India. **Hence statement 2 is not correct.**

UPSC 2019 – Static & Fundamental

Consider the following statements:

1. In the revenue administration of Delhi Sultanate, the in-charge of revenue collection was known as 'Amil'.
2. The Iqta system of Sultans of Delhi was an ancient indigenous institution.
3. The office of 'Mir Bakshi' came into existence during the reign of Khalji Sultans of Delhi.

Which of the statements given above is/are correct?

- (a) 1 only
- (b) 1 and 2 only
- (c) 3 only
- (d) 1, 2 and 3

In the revenue administration of Delhi Sultanate, the in-charge of revenue collection was known as 'Amil'.

- The initial Turkish conquests in India in the early 13th century displaced many local chiefs. In order to consolidate, the **Turkish rulers made revenue assignments (iqta), in lieu of cash, to their nobles.** So, Iqtas were provinces or spheres of influence which were put under the charge of officers called 'Iqtadars' (governors). Iqta is an Arabic word and the institution had been in force in the early Islamic world as a form of reward for **services to the state. It was used in the Caliphate administration as a way of financing operations and paying civil and military officers. It was not an ancient indigenous institution.**

In Akbar's administration, the military department was headed by Mir Bakshi which looked after all matters pertaining to the military administration. He was also considered as the head of nobility.

Like the earlier Sultans, the Khalji and Tughluq monarchs appointed military commanders as governors of territories of varying sizes. These lands were called *iqta* and their holder was called *iqta*dar or *muqti*. The duty of the *muqtis* was to lead military campaigns and maintain law and order in their *iqtas*. In exchange for their military services, the *muqtis* collected the revenues of their assignments as salary. They also paid their soldiers from these revenues.

IQTA SYSTEM

Meaning

- ◆ Form of reward for services to the state. Holders as **iqtadar or muqti**.
- ◆ Army commanders and nobles were given territories to administer and collect the revenue.

Purpose

- ◆ System of payment to the officers and maintenance of army.
- ◆ Muqti was given complete charge of the administration of the iqta.

Important terms

- ◆ Khwaja: To keep a record of the income of the Iqtas.
- ◆ Barid: Intelligence officer.
- ◆ khalisa: Areas under direct control of Sultan.

spiritual relationships with a select band of his nobility by treating them as his disciples (*murid*).

For members of the nobility, imperial service was a way of acquiring power, wealth and the highest possible reputation. A person wishing to join the service petitioned through a noble, who presented a *tajwiz* to the emperor. If the applicant was found suitable a *mansab* was granted to him. The *mir bakhshi* (paymaster general) stood in open court on the right of the emperor and presented all candidates for appointment or promotion, while his office prepared orders bearing his seal and signature as well as those of the emperor. There were two other important ministers at the centre: the *diwan-i ala*

Tajwiz was a petition presented by a nobleman to the emperor, recommending that an applicant be recruited as *mansabdar*.

UPSC 2021 – Static & Fundamental

Consider the following statements :

1. It was during the reign of Iltutmish that Chengiz Khan reached the Indus in pursuit of the fugitive Khwarezm prince.
2. It was during the reign of Muhammad bin Tughluq that Taimur occupied Multan and crossed the Indus.
3. It was during the reign of Deva Raya II of Vijayanagara Empire that Vasco da Gama reached the coast of Kerala.

Which of the statements given above is/are correct?

- (a) 1 only
- (b) 1 and 2
- (c) 3 only
- (d) 2 and 3

With reference to Indian history, consider the following statements:

1. The first Mongol invasion of India happened during the reign of Jalal-ud-din Khalji.
2. During the reign of Ala-ud-din Khalji, one Mongol assault marched up to Delhi and besieged the city.
3. Muhammad-bin-Tughlaq temporarily lost portions of north-west of his kingdom to Mongols.

Which of the statements given above is/are correct?

- (a) 1 and 2
- (b) 2 only
- (c) 1 and 3
- (d) 3 only

UPSC 2022 – Static & Fundamental

- **Statement 1 is correct:** The Khwarezm ruler Jalaluddin who was being pursued by Chengiz Khan fled to Delhi Sultanate. Iltutmish, who was ruling Delhi then, refused the request of Jalaluddin for asylum.
- **Statement 2 is not correct:** Muhammad Tughluq's time period is 1324 -1351 (He died in 1351 (Source: <https://ncert.nic.in/ncerts/l/gess103.pdf>) and Timur had started his career of conquest in 1370. He crossed Indus during the reign of Firuz Shah Tughluq (1351 -1388).
- **Statement 3 is not correct:** Devaraya II died in 1446 and Vasco da Gama arrived in 1498.

Statement 1: Satish
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Statement 2: Satish
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Statement 3: Satish
Chandra-Medieval India
–Class XI-Old NCERT-Page
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Sangama Dynasty

Rulers	Ruling Period
Harihara Raya I	1336-1356
Bukka Raya I	1356-1377
Harihara Raya II	1377-1404
Virupaksha Raya	1404-1405
Bukka Raya II	1405-1406
Deva Raya I	1406-1422
Ramachandra Raya	1422
Vira Vijaya Bukka Raya	1422-1424
Deva Raya II	1424-1446
Mallikarjuna Raya	1446-1465
Virupaksha Raya II	1465-1485
Praudha Raya	1485

Saluva Dynasty	
Rulers	Ruling Period
Saluva Narasimha Deva Raya	1485-1491
Thimma Bhupala	1491
Narasimha Raya II	1491-1505

Tuluva Dynasty	
Rulers	Ruling Period
Tuluva Narasa Nayaka	1491-1503
Viranarasimha Raya	1503-1509
Krishna Deva Raya	1509-1529
Achyuta Deva Raya	1529-1542
Sadashiva Raya	1542-1570

Aravidu Dynasty

Rulers	Ruling Period
Aliya Rama Raya	1542-1565
Tirumala Deva Raya	1565-1572
Sriranga I	1572-1586
Venkata II	1586-1614
Sriranga II	1614-1614
Ramadeva	1617-1632
Venkata III	1632-1642
Sriranga III	1642-1646

THE TUGHLAQS (1320—1412)

Ghiyasuddin Tughlaq established a new dynasty which ruled till 1412. The Tughlaqs provided three competent rulers: Ghiyasuddin, his son Muhammad bin Tughlaq (1324—51), and his nephew Firuz Shah Tughlaq (1351—88). The first two of these sultans ruled over an empire which comprised almost

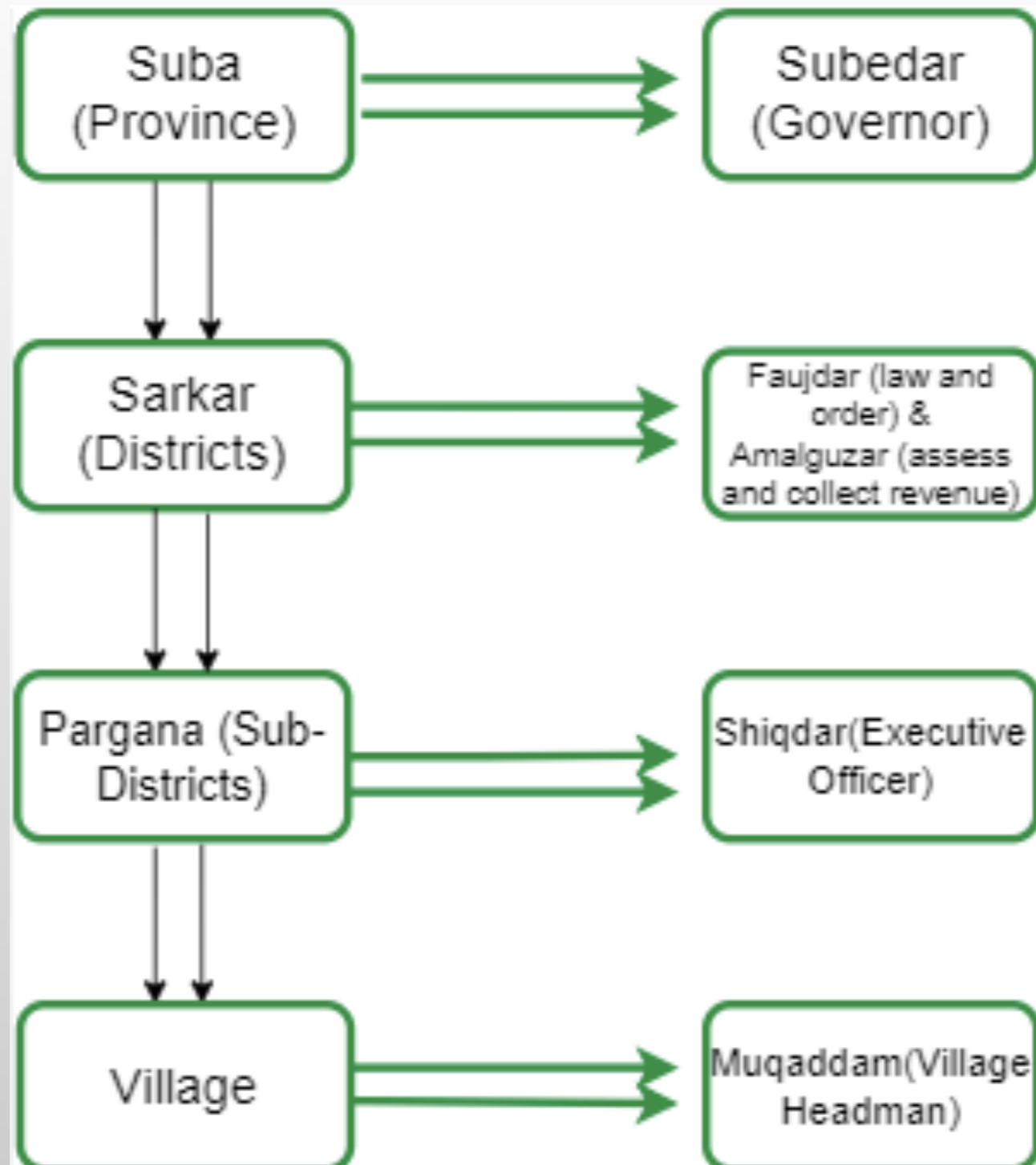
The weakness of the Delhi Sultanat was made even worse by Timur's invasion of Delhi (1398), Timur, who was a Turk but could claim a blood relationship with Chingiz, had started his career of conquest in 1370, and gradually brought under his rule the entire tract from Syria to Trans-Oxiana and from southern Russia to the Indus. The raid into India was a plundering raid, and its motive was to seize the wealth accumulated by the sultans of Delhi over the last 200 years. With the collapse of the Delhi Sultanat, there was no one to meet this incursion. Timur's army mercilessly sacked and plundered the various towns on the way to Delhi. Timur then entered Delhi and sacked it without mercy; large number of people, both Hindu and Muslim, as well as women and children lost their lives.

- **Statement 1 is not correct** as Changez Khan reached Indus during the reign of Itutmish in 1221 AD, chasing the Khwarizmi prince Jalaluddin.
- **Statement 2 is correct** :The **fourth Mongol invasion during Ala-ud-din Khalji reign took place only after some months of Ala-ud-din's return from Chittor in 1303 A.D.** The Mongols numbering 1,20,000 horsemen under the command of Targhi moved so swiftly that provincial governors could not get time to reach Delhi to help the Sultan. Besides, a large part of the army of Ala-ud-din had left for Telingana campaign and the army left at Delhi was insufficient and weak after its tough battle at Chittor. Therefore, Ala-ud-din was not in a position to face the Mongols in an open battle. He retired to the fort of Siri and took up defensive position. **The Mongols plundered the environs of Delhi and besieged the fort for two months. But as they were ignorant of the art of siege-warfare, they failed to capture the fort and withdrew.**
- **Statement 3 is not correct**:The next major Mongol invasion took place after the Khiljis had been replaced by the Tughlaq dynasty in the Sultanate. In 1327 the Mongols invaded under Tarmashirin. **Historians have differed regard Muhammad Tughlaq's policy.** According to one version, he defeated the Mongols and himself chased them to drive them out. However according to another version, Muhammad Tughlaq bribed the Mongols and they went back.

UPSC 2021 – Static & Fundamental

With reference to medieval India, which one of the following is the correct sequence in ascending order in terms of size?

- (a) Paragana—Sarkar—Suba
- (b) Sarkar—Paragana—Suba
- (c) Suba—Sarkar—Paragana
- (d) Paragana—Suba—Sarkar



Using the methods of Sher Shah, Akbar organised his empire into administrative units independently of existing local usage. Groups of villages formed **parganas, then sarkars, and finally subahs**. Hence the correct order is Paragana-Sarkar-Suba.

BHAKTI/SUFU MOVEMENTS

2 Questions

UPSC 2018 – Static & Fundamental

With reference to cultural history of India, consider the following statements :

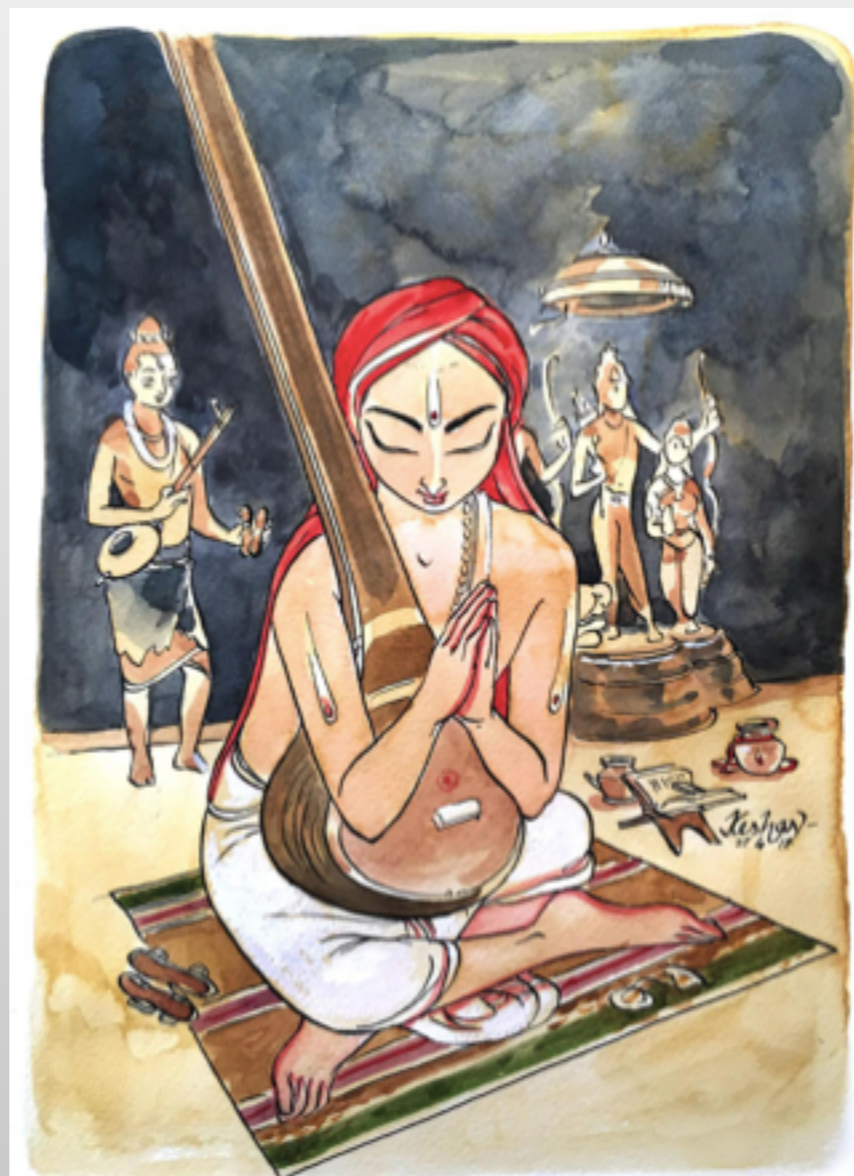
1. Most of the Tyagaraja Kritis are devotional songs in praise of Lord Krishna.
2. Tyagaraja created several new ragas.
3. Annamacharya and Tyagaraja are contemporaries.
4. Annamacharya kirtanas are devotional songs in praise of Lord Venkateshwara.

Which of the statements given above are correct ?

- (a) 1 and 3 only
- (b) 2 and 4 only
- (c) 1, 2 and 3
- (d) 2, 3 and 4

Celebrating Tyagaraja

Articles by eminent artistes, special illustrations and a selection from our archives to commemorate the 250th birth anniversary of Saint Tyagaraja.



Statement 1 is not correct. Most of Tyagaraja's songs were in praise of Rama, who, like Krishna, is believed to be an incarnation of the god Vishnu.

Statement 2 is correct. Tyagaraja is credited with various musical innovations, including the use of a structured variation of musical lines within the performance, a practice that may have been derived from improvisatory techniques.

Statement 3 is not correct. Tyagaraja belonged to the 18th century and Annamacharya to the 15th century.

Statement 4 is correct. Annamācārya was a 15th-century Hindu saint and is the earliest known Indian musician to compose songs called sankirtanas in praise of the god Venkateswara, a form of Vishnu.

UPSC 2019 – Static & Fundamental

Consider the following statements:

1. Saint Nimbarka was a contemporary of Akbar.
2. Saint Kabir was greatly influenced by Shaikh Ahmad Sirhindi.

Which of the statements given above is/are correct?

- (a) 1 only
 - (b) 2 only
 - (c) Both 1 and 2
 - (d) Neither 1 nor 2
-

TIMELINE

SOME MAJOR RELIGIOUS TEACHERS IN THE SUBCONTINENT

c. 500-800 CE	Appar, Sambandar, Sundaramurti in Tamil Nadu
c. 800-900	Nammalvar, Manikkavachakar, Andal, Tondaradippodi in Tamil Nadu
c.1000-1100	Al Hujwiri, Data Ganj Bakhsh in the Punjab; Ramanujacharya in Tamil Nadu
c.1100-1200	Basavanna in Karnataka
c.1200-1300	Jnanadeva, Muktabai in Maharashtra; Khwaja Muinuddin Chishti in Rajasthan; Bahauddin Zakariyya and Fariduddin Ganj-i Shakar in the Punjab; Qutbuddin Bakhtiyar Kaki in Delhi
c.1300-1400	Lal Ded in Kashmir; Lal Shahbaz Qalandar in Sind; Nizamuddin Auliya in Delhi; Ramananda in Uttar Pradesh; Chokhamela in Maharashtra; Sharafuddin Yahya Maneri in Bihar
c.1400-1500	<u>Kabir</u> , Raidas, Surdas in Uttar Pradesh; Baba Guru Nanak in the Punjab; Vallabhacharya in Gujarat; Abdullah Shattari in Gwalior; Muhammad Shah Alam in Gujarat; Mir Sayyid Muhammad Gesu Daraz in Gulbarga, Shankaradeva in Assam; Tukaram in Maharashtra
c.1500-1600	Sri Chaitanya in Bengal; Mirabai in Rajasthan; Shaikh Abdul Quddus Gangohi, Malik Muhammad Jaisi, Tulsidas in Uttar Pradesh
c.1600-1700	<u>Shaikh Ahmad Sirhindi</u> in Haryana; Miyan Mir in the Punjab

Note: These time frames indicate the approximate period during which these teachers lived.

- **Ramanuja (11th century)** gave philosophical justification for bhakti. He tried to establish a careful balance between orthodox Brahmanism and popular bhakti which was open to all. Though he did not support the idea of the "lower" castes having access to the Vedas, he advocated bhakti as a mode of worship accessible to all including the Sudras and even the outcastes. While propagating bhakti, he did not observe caste distinctions and even tried to eradicate untouchability.
- **Nimbarka**, a Telugu Brahmin, is believed to have been a younger **contemporary of Ramanuja**. He spent most of his time in Vrindavan near Mathura in North India. He believed in total devotion to Krishna and Rama. **Akbar - 1556 to 1605**
- **Madhvacharya (13th Century)** was a Hindu philosopher and the chief proponent of the **Dvaita school of Vedanta**. Madhva called his philosophy Tatvavada meaning arguments from a realist viewpoint.

TERMINOLOGIES RELATED QUESTIONS

3 Questions

UPSC 2020 – Static & Fundamental

Which of the following phrases defines the nature of the Hundi' generally referred to in the sources of the post-Harsha period?

- (a) An advisory issued by the king to his subordinates
- (b) A diary to be maintained for daily accounts
- (c) A bill of exchange
- (d) An order from the feudal lord to his subordinates

In India, instruments of credit have been in use since time immemorial and are popularly known as Hundies.

The movement of goods during Medieval period was facilitated by the growth of a financial system which permitted easy transfer of money from one part of the country to another.

This was done through the use of Hundis. The Hundis was a letter of credit payable after a period of time at a discount. The Hundis often included insurance which was charged at different rates on the basis of value of the goods. The sharrafs was specialized in dealing with Hundis. In the process they acted as private bank and supplement the money in circulation. Many Sharrafs set up their agency in different parts of India and also in West and Southeast Asia. Therefore, they helped in promoting external trade with neighboring countries.

The hundies are written in Indian languages and have a large variety:

Hundies and its Types

There are a variety of hundies used in our country.

Shahjog Hundi: This is drawn by one merchant on another, asking the latter to pay the amount to a Shah. Shah is a respectable and responsible person, a man of worth and known in the bazaar. A shah-jog hundi passes from one hand to another till it reaches a shah, who, after reasonable enquiries, presents it to the drawee for acceptance of the payment.

Darshani Hundi: This is hundi payable at sight. It must be presented for payment within a reasonable time after its receipt by the holder. It is similar to a demand bill.

Muddati Hundi: A muddati or miadi hundi is payable after a specified period of time. This is similar to a time bill.

There are few other varieties of hundies like **Nam-jog hundi, Dhani-jog hundi, Jawabee hundi, Hokhami hundi, Firman-jog hundi**, and so on.

UPSC 2022 – Static & Fundamental

In medieval India, the term "Fanam" referred to:

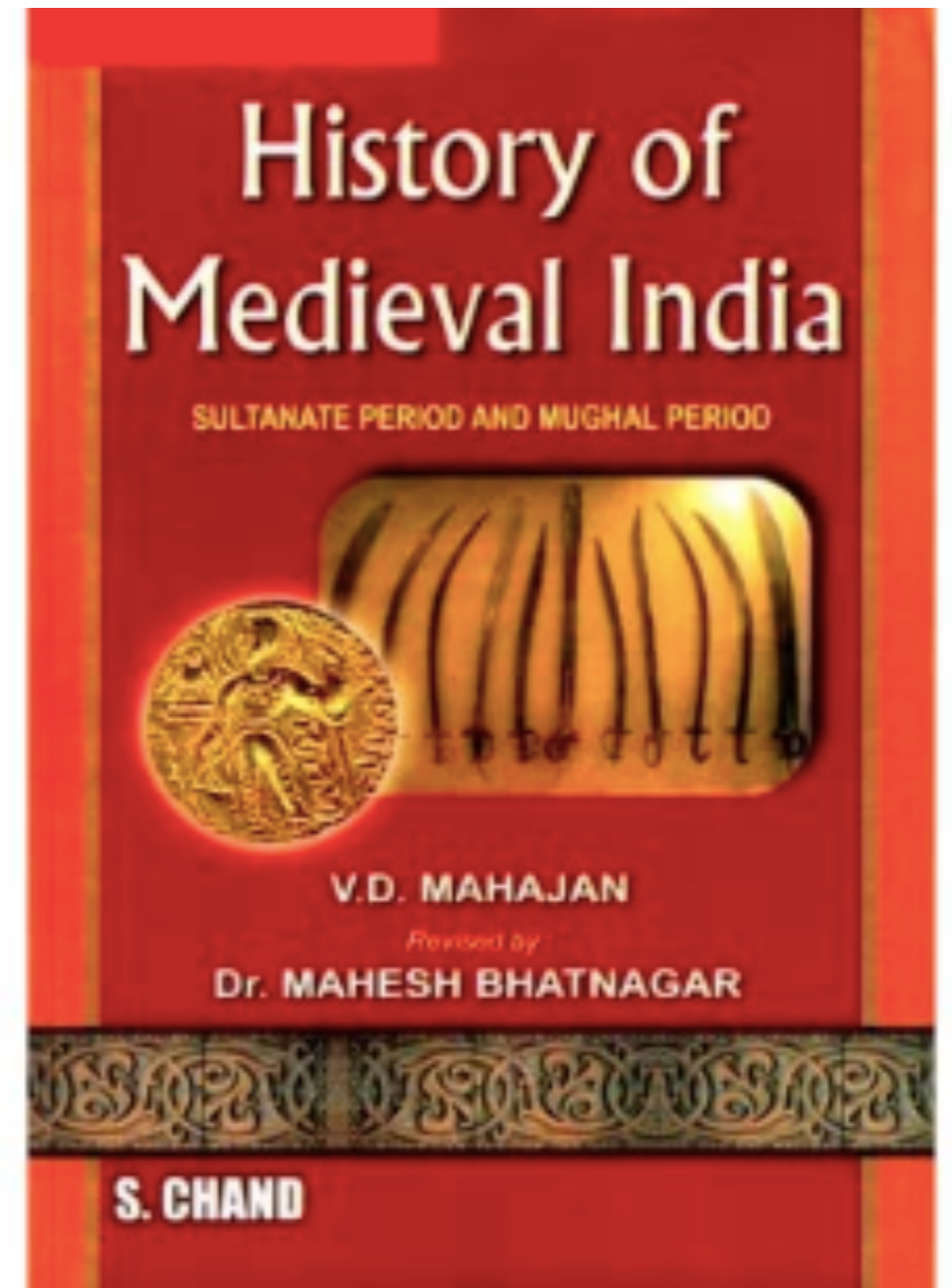
- (a) Clothing
- (b) Coins
- (c) Ornaments
- (d) Weapons

- Coins were called by popular names such as : anna, cash, dhinglo, dokdo, doudou, dub, escudo, fanam, faruqi, karshapara, kas, kon, mohur, naya paisa, pagoda, panam, pice, pie, rupia, suvarna, tanga, and tanka. **The fanam was a small coin used in south India between the 9th and 19th centuries.** These **small gold coins** weighed as little as 0.3 grams and had a diameter of less than a centimetre.
- **Fanam and Tara coins** were issued by Harihara of Vijayanagara dynasty

UPSC 2022 – Unconventional

With reference to Indian history, who of the following were known as "Kulah-Daran"?

- (a) Arab merchants
- (b) Qalandars
- (c) Persian calligraphists
- (d) Sayyids





- **The Sayyids were claimed to descent from the Prophet through his daughter Fatima. They Commanded special respect in Muslim society.** Even the Timur protected the life of Sayyids during his invasion in India. Although his policy was one of general slaughter. **The sayyids put on a pointed cap (kulah) and they were known as 'Kulah Daran' during Delhi sultanate.**

Take-Aways and Learnings for History

- Stick to the basic fundamental books and sources.
- Read and understand the test series as a source itself.
- Prepare important topics and try to have in-depth knowledge.
- Do not ignore chronology.
- Always look for link between current affairs and history.

THANKS & ALL THE
VERY BEST

