

Uttar Pradesh Public Service Commission
New Pattern

UPPCS (Mains)

GENERAL STUDIES

[PAPER - V, VI]

Descriptive

SOLVED PAPERS

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SYLLABUS for the Combined State/Upper Subordinate Services (General Recruitment/Special Recruitment) MAINS (Written) EXAMINATION

सामान्य हिन्दी

- (1) दिये हुए गद्य खण्ड का अवबोध एवं प्रश्नोत्तर।
- (2) संक्षेपण
- (3) सरकारी एवं अर्द्धसरकारी पत्र लेखन, तार लेखन, कार्यालय आदेश, अधिसूचना, परिपत्र।
- (4) शब्द-ज्ञान एवं प्रयोग।

(अ) उपसर्ग एवं प्रत्यय प्रयोग

(स) वाक्यांश के लिए एक शब्द

(ब) विलोम शब्द

(द) वर्तनी एवं वाक्य शुद्धि
- (5) लोकोक्ति एवं मुहावरे।

ESSAY

There will be three sections in the question paper of **Essay**. Candidates will have to select one topic from each section and they are required to write essay in 700 words on each topic. In the three sections, topics of essay will be based on following sphere :

Section A :

- (1) Literature and Culture.
- (2) Social sphere.
- (3) Political sphere.

Section B :

- (1) Science, Environment and Technology.
- (2) Economic Sphere
- (3) Agriculture, Industry and Trade.

Section C :

- (1) National and International Events.
- (2) Natural Calamities, Land slide, Earthquake, Deluge, Drought etc.
- (3) National Development programmes and projects.

GENERAL STUDIES-I

1. History of Indian Culture will cover the salient aspects of Art Forms, literature and Architecture from ancient to modern times.
2. Modern Indian history (from A.D.1757 to A.D. 1947): Significant events, personalities and issues, etc.
3. The Freedom Struggle- its various stages and important contributors/contributions from different parts of the country.
4. Post-independence consolidation and reorganization within the country (till 1965 A.D.).
5. History of the world will include events from 18th century to middle of the 20th century such as French revolution of 1789, industrial revolution, World Wars, redraw of national boundaries, Socialism, Nazism, Fascism etc-their forms and effect on the society.
6. Salient features of Indian Society and culture.
7. Role of Women in society and women's organization, population and associated issues, poverty and developmental issues, urbanization, their problems and their remedies.
8. Meaning of liberalization, privatization and globalization and their effects on economy, polity and social structure.
9. Social empowerment, communalism, regionalism & secularism.
10. Distribution of major natural resources of World- Water, Soils, Forests in reference to South and South-East Asia with special reference to India. Factors responsible for the location of industries (with special reference to India).
11. Salient features of Physical Geography- Earthquake, Tsunami, Volcanic activity, Cyclone, Ocean Currents, winds and glaciers.
12. Oceanic resources of India and their potential.
13. Human migration-refugee problem of the World with focus on India.
14. Frontiers and boundaries with reference to Indian sub-continent.
15. Population and Settlements- Types and Patterns, Urbanization, Smart Cities and Smart Villages.
16. Specific knowledge of Uttar Pradesh – History, Culture, Art, Architecture, Festival, Folk-Dance, Literature, Regional Languages, Heritage, Social Customs and Tourism.
17. Specific knowledge of U.P.- Geography- Human and Natural Resources, Climate, Soils, Forest, Wild-Life, Mines and Minerals, Sources of Irrigation.

GENERAL STUDIES-II

1. Indian Constitution- historical underpinnings, evolution, features, amendments, significant provisions and basis structure, Role of Supreme Court in evolution of basic provisions of Constitution.
2. Functions and responsibilities of the Union and the States: issues and challenges pertaining to the federal structure, devolution of powers and finances up to local levels and challenges therein.
3. Role of Finance Commission in Centre- State financial relations.
4. Separation of powers, dispute redressal mechanisms and institutions. Emergence and use of alternative dispute redressal mechanisms.
5. Comparison of the Indian constitutional scheme with that of other major democratic countries.
6. Parliament and State legislatures- structure, functioning, conduct of business, powers and privileges and concerned issues.
7. Structure, organization and functioning of the Executive and the Judiciary: Ministries and Departments of the Government, Pressure groups and formal/informal associations and their role in the Polity. Public Interest Litigation (PIL).
8. Salient features of the Representation of People's Act.
9. Appointment to various Constitutional posts, Powers, functions and their responsibilities.
10. Statutory, regulatory and various quasi-judicial bodies including NITI Aayog, their features and functioning.
11. Government policies and interventions for development in various sectors and issues arising out of their design, implementation and Information Communication Technology (ICT).
12. Development processes- the role of Non Governmental Organizations (NGOs), Self Help Groups (SHGs), various groups and associations, donors, charities, institutional and other stakeholders.
13. Welfare schemes for vulnerable sections of the population by the Centre and States and the performance of these schemes, mechanisms, laws, institutions and Bodies constituted for the protection and betterment of these vulnerable sections.
14. Issues relating to development and management of Social Sector/Services relating to Health, Education, Human Resources.
15. Issues relating to poverty and hunger, their implication on body politic.
16. Important aspects of governance. Transparency and accountability, e-governance applications, models, successes, limitations, and potential, citizens, charters and institutional measures.
17. Role of Civil Services in a democracy in the context of emerging trends.
18. India and its relationship with neighbouring Countries.
19. Bilateral, Regional and Global groupings and agreements involving India and/ or affecting India's interest.
20. Effect of policies and politics of developed and developing countries on India's interests- Indian diaspora.
21. Important International Institutions, Agencies their structure, mandate and functioning.
22. Specific knowledge of Uttar Pradesh regarding Political, Administrative, Revenue and Judicial System.
23. Current affairs and events of Regional, State, National and International importance.

GENERAL STUDIES-III

1. Economic planning in India, objectives and achievements. Role of NITI Aayog, Pursuit of Sustainable Development Goals (SDG's).
2. Issues of Poverty, Unemployment, Social justice and inclusive growth.
3. Components of Government Budgets and Financial System.
4. Major Crops, Different types of irrigation and irrigation systems, storage, transport and marketing of agricultural produce, e-technology in the aid of farmers.
5. Issues related to direct and indirect farm subsidies and minimum support prices, Public Distribution System- objectives, functioning, Limitations, revamping, issues of buffer stocks and food security, Technology missions in agriculture.

6. Food processing and related industries in India- scope and significance, location, upstream and downstream requirements, supply chain management.
7. Land reforms in India since independence.
8. Effects of liberalization and globalization on the economy, changes in industrial policy and their effects on industrial growth.
9. Infrastructure: Energy, Ports, Roads, Airports, Railways etc.
10. Science and Technology-developments and applications in everyday life and in National Security, India's Science and Technology policy.
11. Achievements of Indians in science & technology, indigenization of technology. Developments of New technologies, transfer of technology, dual and critical use technologies.
12. Awareness in the fields of Information and Communication Technology (ICT) and Space Technology, Computers, Energy resources, nano- technology, microbiology, biotechnology. Issues relating to intellectual property rights (IPR), and digital rights.
13. Environmental security and Ecosystems, Conservation of Wild life, Biodiversity, Environmental pollution and degradation, environmental impact assessment.
14. Disaster as a Non-traditional security and safety challenge, disaster mitigation and management.
15. Challenges of International Security: Issues of Nuclear proliferation, Causes and spread of extremism, Communication networks, role of media and social networking, Basics of cyber security, money laundering and human trafficking.
16. India's internal security challenges: Terrorism, corruption, insurgency and organized crimes.
17. Role, kind and mandate of security forces, Higher defense organizations in India
18. Specific knowledge of Uttar Pradesh Economy:- Overview of UP Economy: State Budgets. Importance of Agriculture, Industry, Infrastructure and physical resources. Human Resources and Skill development. Government Programmes and Welfare Schemes.
19. Issues in Agriculture, Horticulture, Forestry and Animal Husbandry.
20. Law and Order and Civil Defence with special reference to U.P.

GENERAL STUDIES-IV

- **Ethics and Human Interface** : Essence, determinants and consequences of Ethics in human action, dimensions of ethics, ethics in private and public relationships. Human Values-lessons from the lives and teachings of great leaders, reformers and administrators, role of family, society and educational institutions in inculcating values.
- **Attitude** : Content, structure, function, its influence and relation with thought and behavior, moral and political attitudes, social influence and persuasion.
- **Aptitude and foundational values for Civil Service**, integrity, impartiality and nonpartisanship, objectivity, dedication to public services, empathy, tolerance and compassion towards the weaker-sections.
- **Emotional Intelligence**- concept and dimensions, its utility and application in administration and governance.
- Contributions of moral thinkers and philosophers from India and world.
- **Public/Civil Service values and ethics in Public Administration**: status and problems, ethical concerns and dilemmas in government and private institutions, laws, rules, regulations and conscience as sources of ethical guidance, accountability and ethical governance, strengthening of moral values in governance, ethical issues in international relations and funding, corporate governance.
- **Probity in Governance** : concept of public service, philosophical basis of governance and probity, information sharing and transparency in government, Right to Information, codes of ethics, codes of conduct, citizen's charter, work culture, quality of service delivery, utilization of public funds, challenges of corruption.
- Case studies on above issues.

GENERAL STUDIES-V

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- Architecture, their significance and maintainability, museum, archive and archaeology of UP.
- Contributions of UP in Pre and post 1857 freedom struggles of India.
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- Evolvement of Public-Private Partnership (PPP) for development of UP.

History, Civilization, Culture and Ancient Cities of Uttar Pradesh

Q. Uttar Pradesh has an important place in the propagation of Buddhism. Explain

UPPCS Mains 2023 Paper-V

Ans. The state Uttar Pradesh holds immense significance in the propagation of Buddhism due to its association with the life of Gautam Buddha, the founder of Buddhism and the subsequent development and spread of Buddhist religion.

Propagation of Buddhism in Uttar Pradesh -

- **Birth place of Gautam Buddha :-** Lumbani, the birth place of Gautam Buddha is located near the border of present day Uttar Pradesh in Nepal. The proximity makes Uttar Pradesh a significant region related to life of Buddha and origin of Buddhism.
- **Enlightenment at Bodh Gaya :-** Bodh Gaya, situated in the modern day district of Gaya in Bihar, but very close to border of Uttar Pradesh, is where Gautam Buddha attained enlightenment under the Bodhi Tree. The Bodh Gaya's proximity to Uttar Pradesh makes the state an important location for Buddhist pilgrimages and activities.
- **Deer Park in Sarnath :-** Sarnath, is located in Uttar Pradesh near the ancient city of Varanasi. In Sarnath, Gautam Buddha delivered his first sermon known as the Dharma Chakra Pravartana Sutta or the "Wheel of Dharma". This event, referred to as the 'Turning of the Wheel of Dharma' marks the beginning of Buddha's teaching mission. Sarnath thus holds immense significance as one of the four key pilgrimage sites for Buddhists, known as the four holy sites.
- **Monastic Centre :-** Uttar Pradesh was home to numerous monastic centers and universities during ancient time. Most notably, Nalanda and Vikramashila Universities, though situated in present day Bihar, attracted Buddhist scholars and monks from all over the world, including Uttar Pradesh.
- These centers played a crucial role in the propagation of Buddhist teachings, fostering intellectual exchange and the spread of Buddhist philosophy and scriptures.

In Conclusion, Uttar Pradesh's association with the birth, enlightenment and teachings of Gautama Buddha as well as its historical significance as a hub for Buddhist Monasticism and royal patronage, solidifies its crucial role in the propagation and development of Buddhism. Today Uttar Pradesh continues to attract Buddhist

pilgrims from around the world to visit its sacred sites and engage in spiritual practices.

Q. Identify the sites related to Harappan Civilisation in Uttar Pradesh

UPPCS Mains 2023 Paper-V

Ans. The Harappan Civilisation, also known as Indus valley Civilisation flourished around 2600 BCE to 1900 BCE in the north western regions of Indian Subcontinent, primarily in present day Pakistan and northwest India. The Harappan sites in Uttar Pradesh is as -

- **Alamgirpur :-** Alamgirpur is located at Meerut district of Uttar Pradesh. It is believed to be one of the easternmost sites of Harappan Civilisation.
- **Hulas :-** Hulas is situated in Basti District of Uttar Pradesh. It is an important sites where evidence of Harappan Civilisation has been found, indicating its presence in the eastern part of Uttar Pradesh.
- **Sonauli :-** Sonauli is located in Baghpat district of Uttar Pradesh. Excavations at Sonauli have revealed chariots, pottery and other artifacts suggesting a connection to the late Harappan or Post- Harappan Period.

These sites indicates the presence of Harappan Civilization influence in Uttar Pradesh and they provide valuable insights into the spread and influence of this ancient civilisation beyond its primary heartland.

Q. Present a geographical description of Bundelkhand as a cultural region.

Ans. Bundelkhand is a geographical and cultural region in central India historically known as "Jejakabhukti". It spans across the districts of Jalaun, Jhansi, Lalitpur, Chitrakoot, Hamirpur, Banda, and Mahoba in Uttar Pradesh, and parts of Madhya Pradesh.

It's known for its rich history, vibrant culture, and spectacular scenery. Here are some of the region's geographical and cultural features:

Terrain

Bundelkhand is characterized by steep, isolated hills, ravines, and dense forests in the west, south, and southeast. The northern parts of the region are covered in scrub.

Rivers

The region's rivers include the Jamuna, Chambal, Betwa, Dhasan, and Ken. The Betwa River has been dammed to provide irrigation water and hydroelectricity.

Crops

The region's principal crops are wheat, grain sorghum, and cotton.

Cultural Heritage

Bundelkhand has many important cultural and tourist attractions, including forts, palaces, and the temples. E.g. Dashavatara temple of Deogarh (Lalitpur), UNESCO World Heritage Site of Khajuraho, Kalinjar Fort etc.

Folk Music and Songs:

- Bundelkhand has a rich tradition of folk songs, with variations in tunes, rhythm, and style depending on the region and occasion.
- Aalha, a popular form of folk music, are sung across Bundelkhand, often in 'veer rasa' (heroic sentiment).
- Isuri Fag, another form of folk song, is also associated with this region.

Folk Dances:

Bundelkhand is home to a variety of folk dances, including Badhai, Rai, Saira, Alha, Jawara, Akhada, Shaitan, and Dhimrai.

Language

The Bundeli language is the most common of the Hindi dialects spoken in Bundelkhand.

So, from the above discussion, it can be clearly seen that the region of Bundelkhand is culturally very rich and has contributed immensely to the art and culture of north India.

Q. Describe the cultural significance of "Prayagraj" in ancient India.

Ans. Prayagraj is one of the historic and mythological cities of India with glorious past and present. It continues to enjoy the distinction of being a place of haunting and lasting memories. It is a city of mixed culture of Hindu, Muslims, Jains and Christians.

"Cultural significance of "Prayagraj"

Prayagraj is located at the confluence of three rivers: the Ganga, Yamuna, and the invisible Saraswati. This convergence is known as the Triveni Sangam, making the region of immense religious and cultural significance in India.

Ancient History of Prayagraj :- Prayagraj's history stretches back to prehistoric times. Mesolithic sites like Lekhahia and Chopanimando are located in the region, indicating early human settlements.

Prayagraj During the Mahajanapada Period During the Mahajanapada period, Prayagraj was part of the Kaushambi Mahajanpada. Kaushambi, an important city in ancient India, holds significance due to Ashoka's pillar inscription found there. The famous Prayag Prashasti, which mentions the achievements of Gupta emperor Samudragupta, is in Prayagraj..

Buddhist and Jain Influence Prayagraj was not only important in Hindu culture but also served as a confluence of Jain and Buddhist religions. The region boasts several significant Buddhist viharas, including Ghoshitaram Vihara, making it a prominent religious center in ancient India.

Mythological and Vedic Connections

According to Hindu Mythology, Lord Brahma, the creator God of the Trinity, chose a land on earth (ie Prayag) to perform 'Prakrista Yag', at the beginning of the creation and he also referred to it as Tirth raj or the King of all pilgrimage centres. The bathing at Prayag is mentioned in Brahma Puran – in the month of Magha at the bank of Ganga Yamuna in Prayag bestows results of millions and millions of Ashvmedha Yajna.

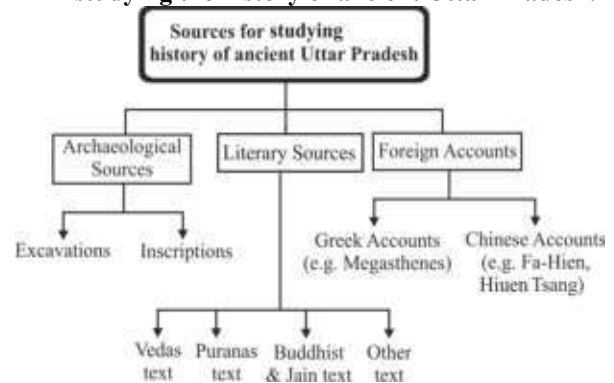
Prayagraj is closely associated with the birthplaces of mythological characters like Soma, Varuna, and Prajapati. Prayag has been associated with mythological personalities in Brahmanical(Vedic) and Buddhist Literatures. The city has been mentioned in Vedic scriptures and is linked to the teachings and lives of renowned sages such as Bharadwaj, Rishi Durvasa, and Rishi Panna, reinforcing its position as a spiritual hub.

Role in Hinduism and Kumbh Mela: Prayagraj is one of the most important pilgrimage sites for Hindus. It hosts the Maha Kumbh Mela every 12 years, and the Kumbh (Ardh Kumbh) Mela every 6 years. These events attract millions of pilgrims from across the world. In ancient times, King Harsha organized the "Mahamoksha Parishad" every five years in Prayagraj, further adding to its religious significance.

Connection to Literature and Arts: Prayagraj has left its mark in classical literature as well. Bhasa's play "Swapnavasavadatta," was centered on King Udayin of Kaushambi, ruler of the region. The city also played a role during the Bhakti movement, contributing to India's cultural renaissance.

From the days of civilization Prayagraj has been seat of learning, wisdom and writing. It is the most vibrant politically spiritually conscious and spiritually awakened city of India.

Q. Discuss the importance of various sources for studying the history of ancient Uttar Pradesh.



Ans. Uttar Pradesh has a glorious ancient history deeply intertwined with the history of India. This history can be primarily understood through three main sources: archaeological evidence, literature, and accounts of foreign travelers.

Archaeological Sources

Uttar Pradesh has been a treasure trove for archaeologists, yielding numerous records, coins, and monuments from several significant ancient Indian dynasties. These artifacts provide insights into rulers' perspectives, people's lifestyles, trade, commerce, and cultural development.

Notable Archaeological Source

- **Ashoka's Inscriptions:** Found at Sarnath, Prayagraj, Kaushambi, Meerut, and Ahraura.
- **Samudragupta's Prayag Prasasti (Prayagraj):** A vital inscription that reveals the greatness of this Gupta ruler.
- **Harsha's Basakhera Inscription (Shahjahanpur):** Provides insights into the reign of Emperor Harsha.
- **Skandagupta's Bhitari Inscription (Ghazipur):** Another important record related to the Gupta dynasty.
- **Coins of various dynasties,** especially those of the Gupta kings, have also been discovered in Uttar Pradesh,
- **Architecture-** Dashavatar temple Deogarh, Dhamek Stupa Sarnath.

Literary Sources

In addition to archaeological finds, literary works have played a crucial role in reconstructing the ancient history of Uttar Pradesh.

Notable Literary Works

- **Epic Poems:** The *Ramayana* and *Mahabharata* are deeply rooted in the region.
- **Religious Texts:** *Puranas*, *Uttar Vedic literature*, Buddhist texts like the *Anguttara Nikaya* and *Mahavastu*, and Jain texts like the *Bhagavati Sutra*.
- **Historical Texts:** Works by Indian writers like Harishena, Banabhatta, Kalidasa, and Sriharsha offer insights into the cultural and historical significance of Uttar Pradesh.

Foreign Traveler Accounts

- Foreign travelers have also documented their observations about the region, providing an external perspective on Uttar Pradesh's ancient history.

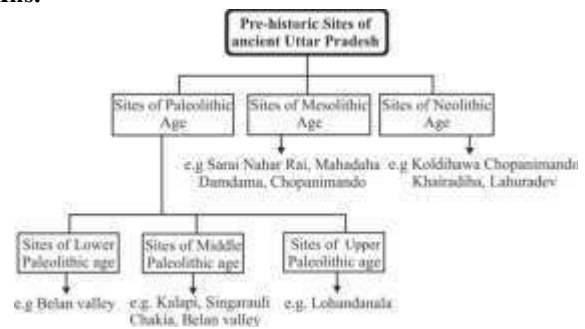
Notable Foreign Accounts

- **Fa-Hien:** Described the "Middle Country," contributing to knowledge of ancient India.
- **Xuanzang:** Chronicled Harsha's assemblies at Prayagraj and Kannauj.
- **Al-Biruni:** Provided observations on the social and cultural conditions of North India.
- **Sulaiman:** Gave insights into the political system of the region.

The diverse sources of archaeological evidence, literary works, and accounts of foreign travelers collectively offer a vivid and comprehensive picture of Uttar Pradesh's rich and complex ancient history. These sources complement and supplement each other, enriching our understanding of the region's historical narrative.

Q. Describe the major prehistoric sites of Uttar Pradesh.

Ans.



Prehistoric Age refers to the time when there was no writing and development. It consists of five periods – Paleolithic, Mesolithic, Neolithic, Chalcolithic & Iron Age. The sites related to all the periods have been found in Uttar Pradesh.

Major prehistoric sites of Uttar Pradesh.

● Paleolithic Age

Several Paleolithic sites have been discovered in Uttar Pradesh, primarily in the Belan Valley. The early Paleolithic sites are mainly found in the Belan Valley, while the middle Paleolithic sites are located in Kalpi, Singrauli, Chakia, and the Belan Valley. The upper Paleolithic sites are concentrated in Lohandaula, Chopanimando.

● Mesolithic Age

Major Mesolithic sites in Uttar Pradesh include Sarai Nahar Rai, Mahadaha, Damdama, and Chopanimando. Sarai Nahar Rai and Mahadaha have yielded evidence of human skeletal remains, pits, pillar pits, hearths, and burial rituals.

● Neolithic Age

The Neolithic Age marked the beginning of agriculture, animal husbandry, and settled life. Numerous Neolithic sites have been found in Uttar Pradesh, including Koldihawa, Chopanimando, Lahuradewa, and others. Lahuradewa in Uttar Pradesh has provided the earliest evidence of agriculture in the Indian subcontinent.

● Chalcolithic Age

Several Chalcolithic sites have been discovered in Uttar Pradesh, such as Narhan, Imlidih, and Sohgauna in Gorakhpur, Pratisthanpuri in Prayagraj, Khairadih in Ballia.

● Iron Age

The iron materials and furnaces of the iron age are found in Hastinapur and Atranjikheda in Uttar Pradesh

● Conclusion

Based on the above information, it can be concluded that the ancient history of Uttar Pradesh dates back to the Stone Age. Several prehistoric sites have been found in Uttar Pradesh, providing a chronological framework for the ancient history of India.

Q. Why is the Belan Valley in Uttar Pradesh called a "prehistoric textbook"? Explain.

Meaning of Pre-historic textbook

- Finding evidence of multiple cultures at one place.
- Finding all major qualities related to Pre-historical period.
- Finding the evidence of transition period at that place.
- Finding many sites, related to different cultures at one place.

Ans. The Belan Valley in Uttar Pradesh is significant for its prehistoric archaeological discoveries. This region presents evidence of multiple cultures from different prehistoric periods, making it a "Prehistoric Textbook" in Indian archaeology.

Sequential Evidence from the Prehistoric Period

1. Palaeolithic Age

Belan Valley is among those ancient sites where humans first settled. It is located in the valley of the Belan River, which originates in Sonbhadra and flows through the valley. The remains of all the three ages of the Palaeolithic Age- namely, the Lower Palaeolithic Age, Middle Palaeolithic Age and Upper Palaeolithic Age-have been found here. E.g Lohandanala, Chopanimando.

2. Mesolithic Sites :- Major Mesolithic sites in Belan valley is Chopanimando.

3. Neolithic Sites: - Neolithic Age site in Belan valley is Koldihwa

Major Characteristics of the Prehistoric Period Found in the Region

- The region has revealed almost all major characteristics of the prehistoric period.
- Discoveries include tools, artifacts, and evidence of human activity from early prehistoric times.

Significant Discoveries

- Clay Mother Goddess Statue: The world's earliest clay-made mother goddess statue was found in the Belan Valley.
- Human Skeletons: The first human bone skeleton from the prehistoric period was also discovered here.
- Transition from Food Gathering to Food Production: Evidence of this critical transition shows the move from hunter-gatherer societies to early agricultural communities.

Cultural Transitions in the Belan Valley

- The region presents signs of transition from one prehistoric era to another, particularly:
- From the Upper Paleolithic to the Middle Paleolithic.
- From food gathering to food production, indicating the dawn of a new era in human development.

Conclusion

- The Belan Valley presents a unique and invaluable picture of prehistory with its sequential evidence of various Paleolithic periods, cultural transitions, and significant archaeological finds.
- This collection of evidence makes the Belan Valley a "Prehistoric Textbook" and a key region for understanding India's prehistoric past.

Q. "Discuss the extent of the Indus Valley Civilization in Uttar Pradesh."

Expansion of Harappa Civilization in Uttar Pradesh



Ans. The Indus River Valley Civilization, 3300-1300 BCE, also known as the Harappan Civilization, extended from modern-day northeast Afghanistan to Pakistan and northwest India.

In later Harappan phase the civilization extended to present-day Uttar Pradesh.

Harappan Sites in Uttar Pradesh

Alamgirpur (Meerut District)

- **Excavation findings:** Pottery, beads, paintings of peacocks, squirrels, and triangles
- **Significance:** Evidence of the later stage of Harappan Civilization

Hulas (Saharanpur District)

- **Excavation findings:** Glass beads, bangles, tiles, toy carts, seal with Harappan script
- **Significance:** Different cultural stages, resemblance to other Harappan sites

Mandi (Muzaffarnagar District)

- **Findings During Excavation :** Gold coins, pottery shards, bricks
- **Significance:** Possibly it was a mint as indicated by the discovery of three different types of gold coins.

Baragaon (Baghpat District)

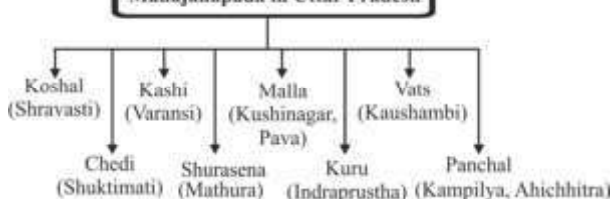
- **Findings :** Beads, pottery, bangles, and toys
- **Significance:** Evidence of the Later Harappan phase.

Manpura (Bulandshahr District)

- **Findings:** Beads, toys, bangles, pottery.
- **Significance:** Evidence of the Late Harappan phase. The civilization likely ended due to climate change and migration.

Q. How many Mahajanapadas were located in Uttar Pradesh during the ancient Mahajanapada period? Explain in detail.

Mahajanapada in Uttar Pradesh

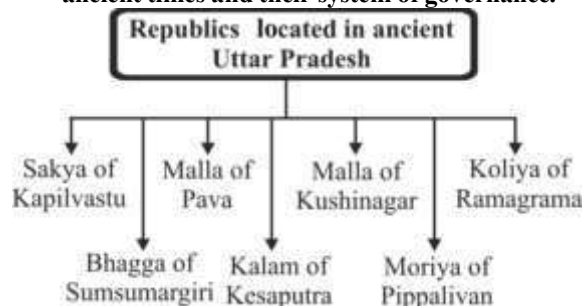


Ans. **Uttar Pradesh** was a significant center of power and culture in ancient times. It was home to eight of the sixteen Mahajanapadas, powerful kingdoms that flourished between the 6th and 4th centuries BCE.

Mahajanapadas in Uttar Pradesh

- **Kosala:** With its capital at Shravasti, Kosala was one of the most influential Mahajanapadas. Other important cities included Ayodhya and Saketa.
- **Kashi:** Modern-day Varanasi was the capital of Kashi. It was known for its rich cultural heritage and philosophical traditions.
- **Malla:** Located in Deoria district, the Malla Republic was a confederacy of states with capitals at Pava and Kushinagar.
- **Vatsa:** This Mahajanapada encompassed modern-day Allahabad and Banda districts. Its capital was Kausambi.
- **Chedi:** Situated in eastern Bundelkhand, Chedi had its capital at Shuktimati. Shishupala, a famous king from the Mahabharata period was ruler of Chedi.
- **Shurasena:** The region of Braj Mandal was home to Shurasena, with its capital at Mathura. It was known for its association with Krishna and the Bhagavad Gita.
- **Kuru:** Located in the Meerut-Delhi region, Kuru had its capital at Indraprastha. It was famous for its intelligent and powerful people.
- **Panchala:** This Mahajanapada was divided into two parts: Northern Panchala with its capital at Ahichchhatra and Southern Panchala with its capital at Kampilya.
- **Significance of Uttar Pradesh in Ancient India**
The presence of eight Mahajanapadas in Uttar Pradesh highlights its importance in ancient India. It was a major center of trade, commerce, and cultural exchange. The region witnessed the rise and fall of powerful dynasties and played a crucial role in the development of Indian philosophy, religion, and literature.

Q. Describe the republics located in Uttar Pradesh in ancient times and their system of governance.



Ans. In the 6th century BC, India was home to various republics, with seven of them located in Uttar Pradesh. These republics were characterized by their unique governance structures and regional significance.

Republics in Uttar Pradesh

1. Sakyas of Kapilvastu

- Location: Terai of Nepal to Siddharnagar
- Capital: Kapilvastu
- Significance: Gautama Buddha was born in this republic.

2. Koliyas of Ramgram

- Location: Primarily Gorakhpur district
- Notable: Known for their military strength and a notable dispute with the Sakyas over the Rohini river.

3. Moriyas of Pippailivan

- Location: Mainly Gorakhpur
- Relation: A branch of the Sakyas; named Moriyas due to their residence in the village of Moro.

4. Kalamas of Kesaputra

- Location: Sultanpur district
- Notable: Acharya Alara Kalam, an important teacher of Mahatma Buddha, hailed from this republic.

5. Bhaggas of Sumsumargiri

- Location: Mirzapur region
- Notable: Accepted the rule of the Vatsas.

6. Mallas of Kusinagar

- Location: Present-day Kasia in Deoria district
- Historical Reference: Considered descendants of Chandraketu Malla in the Ramayana.

7. Mallas of Pava

- Location: Padrauna, present-day Deoria district
- Notable: Known for their military nature.

Governance and Administration

- **Ruling Structure:** The republics were governed by kings elected directly by the people.

Assemblies:

- Parishad: The assembly of elected members.
- Sanstha: The building where the Parishad met.
- Ashtakulya: The assembly of heads from the main republics, where all administrative decisions were made by consensus.

In the 6th century BC, seven significant republics were located in present-day Uttar Pradesh. These republics had distinct governance structures and played crucial roles in the region's historical and cultural landscape. There was democratic governance and decisions were based on consensus.

Q. Determine the role of Uttar Pradesh in the second urbanization of ancient times.

Role of Uttar Pradesh in Second Urbanization

- Out of 16 Mahajanapada, 8 Mahajanapada were located in Uttar Pradesh
- First use of Iron was in Uttar Pradesh
- Coin was first use in Uttar Pradesh and Magadh
- Location of Uttar Pradesh in fertile land of Ganga valley
- Good condition of Uttar Pradesh in Industry and crafts.

Ans. In the 6th century BC, the Ganges Valley experienced a period of significant urbanization, largely driven by technological advancements and political changes. Uttar Pradesh played a pivotal role in this transformation.

Factors in the Second Urbanization

Role of Iron

- **Introduction:** The use of iron was a major factor in this period of urbanization.
- The earliest evidence of iron use comes from Atranjikhhera in Etah district, Uttar Pradesh.
- Iron tools facilitated the clearing of dense forests and improved agricultural practices with the development of iron ploughs.
- Enhanced agricultural productivity led to surplus production, laying the groundwork for urbanization.

Political and Economic Foundations

- In the 6th century BC, India was politically divided into 16 Mahajanapadas, with 8 located in Uttar Pradesh.
- This political unity in Uttar Pradesh prepared the economic foundation for urbanization.
- The political stability and unity provided a conducive environment for economic activities and urban development.

Urban Centers and Economic Development

- Key urban centers during this period included Shravasti, Kaushambi, Varanasi, and Sarnath.
- These cities saw the flourishing of crafts and industries, contributing to urban growth.

Introduction of Punch-Marked Coins

- Punch-marked coins emerged in the 5th-6th century BC.
- The earliest examples were found in Uttar Pradesh and Magadha.
- The circulation of these coins facilitated trade and commerce, further supporting urbanization.

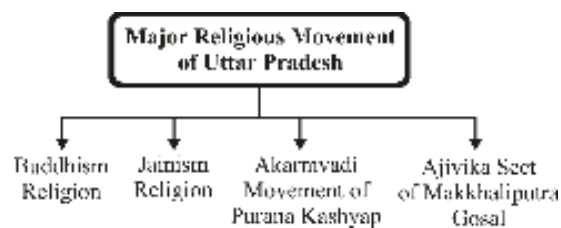
Agricultural Prosperity

- Uttar Pradesh is situated in the fertile Ganges Valley.
- Iron tools enabled better agriculture, resulting in surplus production.

This surplus production was crucial for supporting growing urban centers.

Uttar Pradesh was instrumental in the second urbanization of the Ganges Valley during the 6th century BC. The region's early adoption of iron technology, its political and economic foundations, and its role in developing major urban centers and trade practices collectively contributed to this significant historical transformation.

Q. In the context of Jain and Buddhist religions, describe the major religious movements that took place in Uttar Pradesh.



Ans. In ancient times, Uttar Pradesh emerged as a significant center for various religious reform movements. Despite Jainism and Buddhism originating in neighboring Bihar, the region played a crucial role in shaping and establishing the foundational doctrines of these religions, as well as other philosophical movements.

Religious Movements in Uttar Pradesh

1. Buddhism

- **Founder:** Gautama Buddha

Key Locations:

- **Sarnath:** Buddha preached his first sermon here after attaining enlightenment.
- **Varanasi:** Many of Buddha's followers became monks in this city.
- **Shravasti:** Buddha spent a significant portion of his life here.
- **Kushinagar:** Buddha attained Mahaparinirvana (final nirvana) in Kushinagar.
- **Other Cities:** Kaushambi, Mathura, and Saket were also closely associated with Buddha.
- **Significance:** Uttar Pradesh was pivotal in the spread and consolidation of Buddhist teachings and practices.

2. Jainism

Important Personalities :

- **Mahavira Swami:** The 24th Tirthankara, who significantly reformed Jainism.
- **Parshvanath:** The 23rd Tirthankara, born in Varanasi.

Activities:

- Mahavira Swami traveled extensively through Uttar Pradesh, spreading his teachings.
- Many of his followers and disciples were from Uttar Pradesh.
- **Significance:** Uttar Pradesh was a key region for the dissemination of Jain teachings and the life of Mahavira.

3. Ajivika Sect

- **Founder:** Makkhali Gosala

Key Location:

- **Shravasti:** The main center for Ajivika activities, with the house of a woman potter named Halahala serving as a significant site.
- **Doctrine:** Advocated the Niyatiwad/Bhagyavad doctrine, emphasizing that one's happiness or suffering is determined by destiny.

4. Akriyavad Movement

- **Founder:** Puran Kasyap

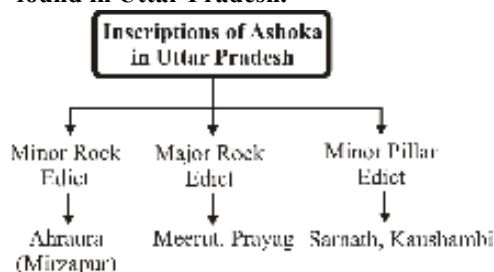
Key Location:

- **Shravasti:** Where Puran Kasyap practiced Jain Samadhi (water burial).
- **Doctrine:** Known for his severe Akriyavada (doctrine of inaction), which posited that karma had no effect on an individual.

Conclusion

Uttar Pradesh was a pivotal region for several major religious and philosophical movements in ancient India. While Jainism and Buddhism originated in Bihar, Uttar Pradesh provided a crucial arena for the development and establishment of these religions. The region was also significant for other movements like the Ajivika sect and the philosophy of Akriyavada. This historical significance underscores Uttar Pradesh's role as a central hub for religious and philosophical thought in ancient India.

- Q. Describe the major inscriptions of Ashoka found in Uttar Pradesh.



- Ans. Ashoka, the renowned Mauryan emperor, is notable for his efforts to communicate with his subjects through inscriptions. These inscriptions, spread across various parts of India, offer insights into policies of his reign. Uttar Pradesh, in particular holds great historical significance with several of Ashoka's inscriptions located in the region.

Types of Ashoka's Inscriptions

Minor Inscriptions

1. **Ahraura (Mirzapur) Inscription:**
 - **Location:** Hill of Bhandari Devi, Mirzapur, Uttar Pradesh
 - **Details:** This inscription mentions that 256 years had passed since Buddha's death, according to Bhandarkar.
2. **Kaushambi Pillar Inscription:**
 - **Location:** Kaushambi, Uttar Pradesh
 - **Details:** Highlights the charitable work of Ashoka's queen, Karuvaki, and refers to her as the mother of Prince Tivala. It is also known as the "Empress's Inscription"; is unique for mentioning a specific royal figure.
3. **Sarnath Pillar Inscription:**
 - **Location:** Sarnath, Uttar Pradesh
 - **Details:** Addresses the issue of schism within the Sangha, stating that those who attempt to create division will be expelled in white clothes.

Major Pillar Inscriptions

1. Prayag Pillar Inscription:

Location: Originally in Kaushambi, now in Prayagraj (Allahabad)

- **Details:** This pillar includes inscriptions of three emperors: Ashoka, Samudragupta, and Jahangir. It also contains Jahangir's genealogy, reflecting the historical continuity and the reverence for Ashoka's legacy.

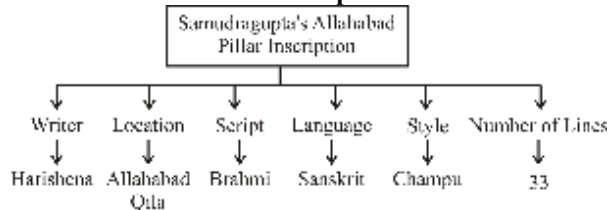
2. Delhi-Meerut Pillar Inscription:

- **Location:** Originally in Meerut, now in Delhi

- **Details:** This pillar was moved to Delhi by Firoz Shah Tughlaq. It provides insights into Ashoka's reign and policies, serving as a significant historical artifact.

Uttar Pradesh is a crucial region for understanding Ashoka's reign through his inscriptions. The presence of major and minor inscriptions across locations such as Mirzapur, Kaushambi, and Sarnath provides valuable information about his administrative policies, charitable works, and efforts to maintain religious unity. These inscriptions not only illustrate Ashoka's communication with his subjects but also highlight the historical and cultural significance of Uttar Pradesh in preserving his legacy.

- Q. Write a detailed note on Samudragupta's Allahabad Pillar Inscription.



- Ans. The Allahabad Pillar Inscription, also known as the Prayag Prashasti, is a crucial historical document that provides valuable information about Samudragupta, one of the most notable rulers of ancient India. This inscription, composed by Samudragupta's court poet, Harishena, is not only a significant source for studying Samudragupta's reign but also a notable piece of Sanskrit literature.

Features of the Allahabad Pillar Inscription

Historical Context

- **Original Location:** Originally erected in Kaushambi.
- **Current Location:** Moved to Allahabad Fort by Akbar during the medieval period.

Contents and Structure

- **Inscriptions Included:**
 1. **Ashoka's Major Inscriptions:** The inscription begins with Ashoka's inscriptions, which are followed by Samudragupta's.
 2. **Samudragupta's Inscription:** Written in Brahmi script and pure Sanskrit, this portion is a blend of verse and prose, showcasing the Champu style of Sanskrit. It is celebrated as a poetic representation of Samudragupta's achievements.

3. **Other Inscriptions:** The inscription also includes Jahangir's inscription, a queen's inscription, and a later-era Devanagari inscription.

Line Descriptions:

There are **thirty-three lines** in total.

- **Lines 13-14:** Detail the first war of Aryavarta.
- **Lines 19-20:** Describe Samudragupta's conquest of the Dakshinapatha.
- **Line 21:** Covers both the second war of Aryavarta and the conquest of forest kingdoms.
- **Line 22:** Focuses on the conquest of border kingdoms.
- **Lines 23-24:** Illustrate the conquest of foreign powers.

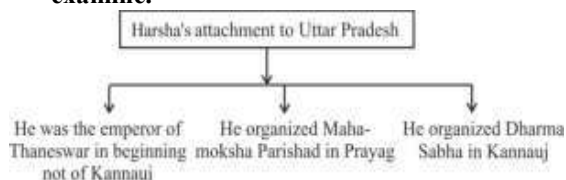
Significance

- **Historical Mirror:** The inscription serves as a detailed record of Samudragupta's military conquests and political achievements.
- **Autobiographical Nature:** It is often regarded as an autobiography carved in stone, providing a self-praise of Samudragupta's virtues.
- **Romila Thapar's View:** Thapar considers it a historical reinterpretation, highlighting its role in shaping historical narratives rather than providing an objective account.
- **Absence of Certain Details:** The inscription does not mention specific dates or Samudragupta's Ashvamedha sacrifice.

Conclusion

The Allahabad Pillar Inscription is a major source for studying Samudragupta's history, offering insights into his military conquests and achievements. However, it is essential to approach it with caution, recognizing it as a piece of praise rather than a purely factual account.

- Q. **Harsha's attachment to Uttar Pradesh was more in the cultural field than in politics. Critically examine.**



- Ans. Harsha, ruled over North India from 606 to 647 AD with Kannauj as his center, is often noted for his political and cultural impact on the region. While Kannauj served as the political hub of his empire, Harsha's relationship with Uttar Pradesh extended beyond mere governance, deeply influencing the cultural and religious landscape of the time.

Cultural Significance

1. **Maha Moksha Parishad in Prayag:**
 - Harsha organized the **Maha Moksha Parishad** in Prayag for the sixth time in 635 AD. This council, held every five years, was a significant cultural and religious event.

- The council included worship of Buddha, Sun, and Shiva, reflecting Harsha's dedication to promoting diverse religious practices.

2. **Dharma Sabha in Kannauj:**

- The Dharmasabha in Kannauj was organized to advance Mahayana Buddhism and was attended by kings from over 20 countries.
- This 20-day event highlighted Harsha's commitment to fostering religious and cultural exchanges.

However there were political significance as well.

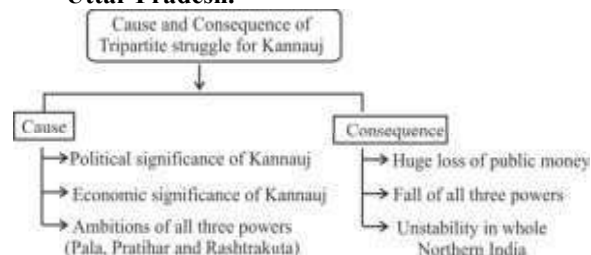
Political Significance

- **Kannauj as Capital:** Harsha established Kannauj as the center of his empire after initially ruling from Thaneswar. Despite his initial reluctance, Kannauj became the epicenter of his political activities and served as the base from which he expanded his control over North India.

- **Expansion of Rule:** From Kannauj, Harsha consolidated his authority over the entire northern region, making it a crucial political stronghold.

Harsha's reign was marked by a profound connection to Uttar Pradesh, not only politically but also culturally. While Kannauj was the political nucleus of his empire, Harsha's influence extended deeply into Uttar Pradesh through his organization of major cultural and religious events. These activities demonstrate that his engagement with the region was both substantial and multifaceted, encompassing both governance and cultural patronage. Thus, Harsha's legacy in Uttar Pradesh is characterized by a blend of political authority and cultural enrichment.

- Q. **Explain the causes and effects of the Tripartite conflict that took place in the post-Gupta period over the important city of Kannauj in Uttar Pradesh.**



- Ans. The Tripartite Struggle, also known as the **Kannauj Triangle Wars**, was a conflict that took place in the **8th and 9th centuries** in Northern India among three major empires: **the Palas of Bengal and Bihar, the Pratiharas of Avanti, and the Rashtrakutas of the Deccan**. The struggle was fought over control of the throne of the Kingdom of Kannauj, a strategically important city in Uttar Pradesh.

Tripartite Struggle Causes

The main causes of the Tripartite Struggle, a significant conflict in medieval Indian history involving the Rashtrakuta, Pratihara, and Pala Dynasties, were:

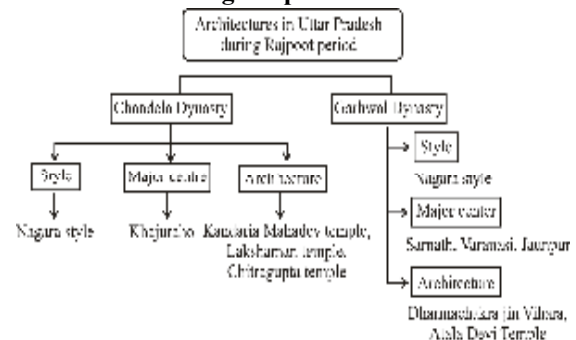
- **Significance of Kannauj:** Kannauj, in the Gangetic plain, symbolised political dominance in medieval northern India, coveted for its prestige and authority. It was a major centre for politics, economy, and culture, strategically located to amplify its commercial importance on the Silk Road, facilitating regional and intercontinental trade.
 - **Weak rulers in Kannauj:** During the late 8th and early 9th centuries, Kannauj was ruled by a succession of weak kings, including **Indrayudha**, **Vijrayudha**, and **Chakrayudha**, who were easily overthrown or subjugated by the more powerful empires vying for control.
 - **The desire for supremacy:** The desire to become the "**Sakala Uttarpathanatha**" (lord of all of northern India) or "**Uttarpathaswami**" (lord of the northern region) motivated the Rashtrakutas and Palas, respectively, to extend their influence over Kannauj and the surrounding areas.
- Tripartite Struggle Consequences**
- The Tripartite Struggle had far-reaching consequences that shaped the political, cultural, and artistic landscape of medieval India:
- **Consolidation of power:** After nearly a century of conflict, the Pratihara emperor **Nagabhata II** emerged victorious, establishing Kannauj as the capital of the Pratihara Empire, which ruled over northern India for nearly three centuries.
 - **Cultural Renaissance:** The tripartite struggle fostered a vibrant cultural and artistic environment, with the competing empires patronising scholars, artists, and architects.
 - This period witnessed the development of distinct architectural styles, such as the **Nagara style** of the Pratiharas.
 - The **Bangla-domed temples** of the Palas, and the **Vesara style** of the Rashtrakutas, exemplified by the Kailash temple at Ellora.
 - **Linguistic development:** The tripartite struggle coincided with the evolution and growth of regional languages like **Kannada**, **Bengali**, and **Apabhramsha**.
 - The Rashtrakuta king Amoghavarsha contributed significantly to the development of Kannada literature, while the Pala rule saw the emergence of **Proto-Bengali literature**.
 - Sanskrit literature also thrived during this period, with celebrated poets and scholars gracing the courts of Pala and Pratihara rulers.
 - **Weakening of Empires:** The prolonged conflict took a toll on the resources and stability of the empires involved, ultimately leading to their gradual decline.
 - The Pratiharas faced rebellions from feudatories, decline of the Palas paved the way for the emergence of the Sena dynasty in Bengal and the Rashtrakutas were challenged by the resurgent **Cholas** and the **Paramaras of Malwa**.

- **Administrative developments:** The Tripartite Struggle period witnessed the evolution and refinement of administrative systems, with the Pala and Pratihara Empires largely following the Gupta model, while the Rashtrakutas developed their distinct administrative structure.

Conclusion

The tripartite conflict was driven by the political and economic importance of Kannauj, a city that symbolized control over North India. The ambitions of the Palas, Pratiharas, and Rashtrakutas intensified the struggle, leading to widespread destruction and the eventual decline of all three powers. This conflict had a profound impact on the political landscape of India, reshaping the power dynamics of both North and South India.

- Q. **Shed light on the development of architectural art by the major Rajput dynasties of Uttar Pradesh during the period 750-1200 AD.**



- Ans. The Rajput period (750-1200 AD) was a significant era in Indian history, marked by the rise of various Rajput dynasties across different regions. In Uttar Pradesh, two important Rajput dynasties emerged during this time: the **Chandela dynasty in Bundelkhand** and the **Gahadavala dynasty in central and eastern Uttar Pradesh**. Both dynasties left a lasting cultural and architectural legacy.

The Chandela Dynasty: Art and Architecture

The Chandela dynasty, **founded by Nannuk**, is renowned for its cultural achievements, particularly in art and architecture. **Prominent rulers** such as **Yasovarman**, **Dhang**, **Gand**, and **Vidyadhar** played a key role in advancing these traditions. Under their reign, the dynasty **promoted the Nagara style of architecture**, with Khajuraho emerging as the center of this artistic movement.

1. Khajuraho Temples:

- **Temple Construction:** Approximately 30 temples dedicated to Vishnu, Shiva, and Jain Tirthankaras were constructed during this period. These temples are adorned with intricate sculptures and are a testament to the artistic excellence of the Chandela rulers.

Famous Temples:

- **Kandariya Mahadeva Temple:** This is the most famous temple in Khajuraho, dedicated to Lord Shiva, with idols of Ganesha and other Hindu deities.
- **Chitragupta Temple, Vishwanath Temple, and Parshvanath Temple** are other notable structures in the region, all showcasing exquisite craftsmanship.
- **Decoration:** The outer and inner walls of these temples are richly decorated with sculptures of deities, apsaras, nayikas, and ordinary women, capturing the essence of life and spirituality. This artistic brilliance reflects the immortal glory of the Chandela rulers and their contributions to Indian culture.

The Gahadavala Dynasty: Architectural Contributions

- Around the same time, the Gahadavala dynasty rose to prominence in central and eastern Uttar Pradesh. **Founded by Chandradeva**, the dynasty saw its greatest **heights under Govindchandra**, its most notable ruler. The **Gahadavala rulers** were also patrons of architecture, contributing to the region's cultural development.

Temple Construction:

- The Gahadavala rulers **built several temples in the Nagara architectural style**, continuing the tradition of temple-building that characterized the Rajput period.

Sarnath, Varanasi, and Jaunpur were major centers of construction during their reign, with several temples, viharas, and other structures being erected to promote religious and cultural activities.

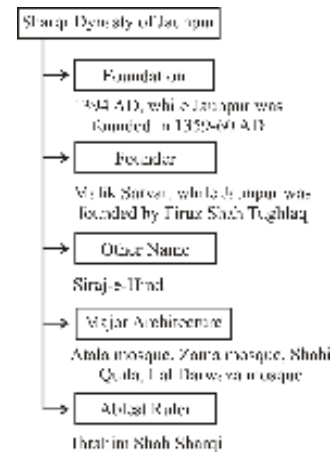
Notable Constructions:

- **Dharmachakra Jina vihar in Sarnath**, built by Kumardevi, the wife of Govindchandra, stands as a symbol of the dynasty's patronage of Buddhism.
- **The Atala Devi Temple in Jaunpur** is another prominent example of the Garhwal dynasty's architectural contributions.

Conclusion

- Both the Chandela and Gahadavala dynasties played a crucial role in advancing the cultural landscape of Uttar Pradesh during the early medieval period. The Chandelas are remembered for their artistic excellence while the Gahadavala dynasty left a significant architectural legacy. Together, these dynasties contributed to the cultural enrichment of Uttar Pradesh, making it a key center of art and architecture during the Rajput era.

Q. Describe the cultural features of the Sharqi Sultanate established in Jaunpur during the medieval period.



Ans. Sharqi dynasty was established in Jaunpur region of Uttar Pradesh by **Malik Sarwar Khwaja Jahan (Malik-us-Sharq)**. Sharqi rulers ruled for about a hundred years and gave encouragement to art and architecture.

1. Sharqi Architecture

The robust Sharqi architecture flaunts several Sufi shrines, mosques, forts, bridges, and palaces. The Sharqi architectural style heavily **borrowed from the Tughlaqs and Bengal Sultanate**. It also has its own distinguishable features.

Key Features of Sharqi Architecture:

- **Large pylon:** The main feature of Sharqi mosques is the large rectangular gateway with arches. **The Atala Masjid, Jama Masjid, and Lal Darwaza are three examples of Sharqi mosques in Jaunpur.**
- **No minarets:** Unlike Delhi mosques of the same period, Sharqi mosques do not have minarets.
- **Bold characters:** The prayer halls of Sharqi mosques have large screens on the sides and center with bold and forceful characters painted on them.
- **Stone, mortar, and concrete:** Sharqi architecture is made of stone, mortar, and concrete.
- **Courtyards:** Sharqi architecture features grand and graceful courtyards.
- **Floral design:** The doorways and prayer niches of Sharqi architecture are decorated with rich and elegant floral designs.
- **Geometric ornament:** Sharqi architecture features geometric ornament.
- **Two-storeyed colonnades:** Sharqi architecture features two-storeyed colonnades that are five aisles deep.
- **Smaller domes and gateways:** Sharqi architecture features smaller domes and gateways.

Notable Buildings and Mosques in Jaunpur

- **Atala Mosque (1408 AD):** - Commissioned by Ibrahim Sharqi, the Atala Mosque is considered one of Jaunpur's most iconic architectural landmarks. It features three grand entrances and two domes located above the north and south entrances. The mosque's striking design exemplifies the unique Sharqi architectural style, with its sloping walls and ornate arches.

- **Lal Darwaza Mosque (1450 AD):** -Built by Bibi Raja, the wife of Mahmud Shah, the Lal Darwaza Mosque is another significant structure in Jaunpur. Like the Atala Mosque, it features three entrances, but its most notable characteristic is its simplicity and elegance, embodying the spirit of Sharqi architecture.
- **Jama Masjid (1470 AD):** - Constructed by Hussain Shah, the Jama Masjid is renowned for its beautiful walls and three grand entrances. The mosque reflects the grandeur and refinement that the Sharqi dynasty brought to Jaunpur. Its intricate decoration showcases the artistry of the era.
- **The Royal Fort:** - The fort, constructed during the reign of Firoz Tughlaq, was a testament to the military and architectural prowess of the era. The entrance gate of the fort was adorned with blue and yellow stones, further highlighting the artistic ingenuity of the time.
- **Other Notable Mosques:** - Jaunpur also boasts the Jhajhri Mosque and the Khaliq Mukhlis Mosque, both of which reflect the artistic and architectural contributions of the Sharqi dynasty.

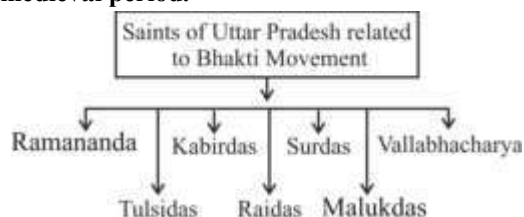
2. Jaunpur as a Center of Culture and Learning

Under the Sharqi rulers, Jaunpur became a flourishing center of art, literature, and culture. The city attracted scholars, poets, and artisans, earning its reputation as a beacon of cultural activities during the medieval period. The Sharqi dynasty encouraged intellectual discourse, and Jaunpur's cultural landscape thrived with the promotion of Persian literature and Islamic teachings.

Conclusion

Jaunpur, under the Sharqi dynasty, was not only a political power but also a cultural epicenter in medieval India. Its distinctive architectural style, characterized by the absence of minarets and the use of sloping walls and square pillars, made it a unique city in the Islamic world. The city's mosques and buildings, such as the Atala Mosque and Jama Masjid, stand as testament to the Sharqi dynasty's contributions to art and architecture. Jaunpur's legacy as a cultural hub continues to be celebrated, highlighting its significance in the medieval history of India.

Q. Determine the role of Uttar Pradesh in the Bhakti movement that took place during the medieval period.



Ans. Bhakti movement was a significant spiritual and social reform movement of medieval India, which first manifested in South India but reached its full potential in North India, particularly in Uttar Pradesh. This region became a key center for the spread of Bhakti ideals, influencing various aspects of society.

Prominent Saints of the Bhakti Movement in Uttar Pradesh

During the Bhakti movement era, Uttar Pradesh produced many saints who significantly contributed to its expansion and development. Prominent figures included:

1. Ramananda
2. Kabirdas
3. Surdas
4. Vallabhacharya
5. Tulsidas
6. Raidas
7. Malukdas

These saints laid the theological foundation for the Bhakti movement in Uttar Pradesh. Their combined efforts allowed the movement to spread from South to North India, eventually becoming an all-India phenomenon.

Social and Religious Impact

1. Reform in Caste system and Religious Tolerance

- The Bhakti movement in Uttar Pradesh played a major role in challenging the caste system. Saints like Ramananda welcomed disciples from all castes, including Dhanna Jat, Raidas Chamar, and Kabir Julaha.
- Kabir, in his verses, promoted religious harmony, identifying himself as the child of both a Hindu and a Muslim. His famous lines equating Mecca with Kashi and Ram with Rahim symbolized the unity of religions, fostering a spirit of religious tolerance.

2. Gender Equality and the Role of Women

- The movement was also progressive in terms of gender equality. Saints in Uttar Pradesh, such as Ramananda, accepted women as disciples, promoting their inclusion in spiritual activities.
- Tulsidas, through his portrayal of Sita as the ideal wife, and Surdas, who praised the divine love of Radha and Krishna, played crucial roles in elevating women's status in religious and social life.

3. Influence on Language, Culture, and Literature

- The Bhakti movement in Uttar Pradesh had a profound impact on language, literature, and culture. The saints wrote in **regional languages** to reach the masses.
- **Awadhi and Braj Bhasha** were two key languages that emerged as vehicles for devotional literature.

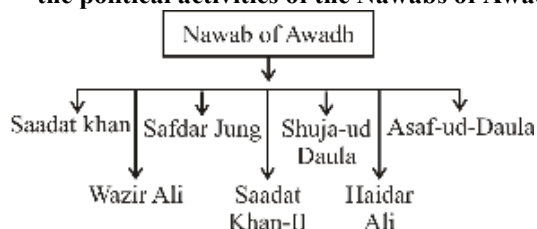
4. **Development of two major streams of Bhakti literature:**

- **Sagun Bhakti:** Focused on devotion to a personal god with attributes and form.
- **Nirgun Bhakti:** Focused on devotion to a formless divinity.

Conclusion

The Bhakti movement in Uttar Pradesh not only advanced the spiritual landscape of the region but also became a progressive force in challenging societal norms related to caste, gender, and religion. Its influence on language and culture was equally significant, enriching the literary traditions of the time.

18. **After the decline of the Mughals, shed light on the political activities of the Nawabs of Awadh.**



Ans. The foundation of Awadh as an independent state in the early 18th century marked a significant era in the history of Uttar Pradesh. The Nawabs of Awadh played a crucial role in providing political stability and fostering cultural development in the region. The legacy of these rulers shaped not only the political landscape but also the cultural heritage of Uttar Pradesh.

Nawabs of Awadh and their role

Saadat Khan (1722-1739 AD): -

- Founder of Awadh.
- Saadat Khan established the independent state of Awadh in 1722 AD.
- He ruled Awadh until 1739, when he was summoned to Delhi to fight Nadir Shah but was captured.
- Facing defeat, Saadat Khan took his own life by consuming poison.

Safdar Jung (1739-1754 AD): -

- After Saadat Khan's death, his nephew Safdar Jung succeeded him as the Nawab of Awadh.
- Mughal Emperor Muhammad Shah formally recognized him through a royal decree.
- In 1748 AD, Safdar Jung was appointed as the Wazir (Prime Minister) of the Mughal Empire.
- His reign marked the beginning of a trend where his successors were referred to as Nawab Wazirs.

Shuja-ud-Daula: (1754-1775 AD)

- Shuja-ud-Daula succeeded Safdar Jung and became the Nawab of Awadh in 1754.
- He aligned with Ahmad Shah Abdali during the Third Battle of Panipat in 1761.
- Shuja-ud-Daula fought in the Battle of Buxar (1764) alongside Mir Qasim against the British but was defeated.

He signed both the Treaty of Allahabad with Robert Clive and the Treaty of Banaras with Warren Hastings.

Asaf-ud-Daula: (1775-1797 AD)

- Asaf-ud-Daula took over from Shuja-ud-Daula in 1775 and ruled until 1797.
- He shifted the capital of Awadh from Faizabad to Lucknow, transforming Lucknow into a cultural hub.
- His reign saw the construction of the famous Imambara and he signed the Treaty of Faizabad with Warren Hastings.

Saadat Ali Khan: The First King of Awadh (1798-1814 AD)

- After Wazir Ali's short rule, Saadat Ali Khan became the Nawab of Awadh in 1798.
- He was the first ruler to adopt the title "King of Awadh."
- In 1801 AD, Saadat Ali Khan entered into the Subsidiary Alliance with Lord Wellesley, formalizing British control over Awadh.

Wajid Ali Shah: (1847-1856 AD)

- Wajid Ali Shah, the last Nawab of Awadh, ruled from 1847 to 1856.
- His reign saw increasing British interference, culminating in the annexation of Awadh by Lord Dalhousie in 1856 AD, based on the Outram Report accusing the Nawab of misgovernance.

Conclusion

The Nawabs of Awadh played a crucial role in the 18th century, providing political unity to Uttar Pradesh and fostering its cultural development. Their reigns contributed significantly to the architectural and cultural heritage of the region, especially under Nawabs like Asaf-ud-Daula and Wajid Ali Shah.

Ancient Cities of Uttar Pradesh

Ayodhya

1. **Ayodhya** holds a very important place among the ancient Indian cities. It is described as the "City of God" in the Vedas, and its prosperity has been compared to heaven. The Atharva Veda mentions Ayodhya as a yogic symbol.
- Located on the banks of the Sarayu River in Faizabad district (now Ayodhya district) of Uttar Pradesh, Ayodhya is famous in history as the birthplace of Lord Rama.
- It was the capital of the Kosala kingdom during the Ramayana period.
- During the time of Buddha, the Kosala kingdom was divided into two parts: the northern part with its capital Ayodhya or Saketa, and the southern part with its capital Sravasti.
- A record from the Shunga period has been found in Ayodhya, indicating that Pushyamitra Shunga performed two Ashvamedha Yajna.
- Ayodhya continued to be significant during the Gupta period, and Kalidasa has mentioned its glory.

- After the Gupta period, the importance of Ayodhya declined. The Chinese traveler Xuanzang found the city deserted. He mentioned the place Ayomukha near this location. Today, no remains of the Ramayana era can be found in Ayodhya. However, the construction of a grand Ram temple is currently underway in Ayodhya.
2. **Ahichchhatra**
- Ahichchhatra is associated with the present-day place called Ramnagar in Bareilly district. It was the capital of northern Panchala. It was a famous city during the Mahabharata and pre-Buddhist periods. The Mahabharata mentions that Dronacharya defeated Panchala King Drupada and took control of Ahichchhatra. Ashoka built a stupa here.
 - Excavations have revealed that the city had a large population in around 300 BCE, with buildings made of unbaked bricks.
 - During the Kushana period, it was surrounded by fortified walls of baked bricks. Coins of Agnimitra have been found here. Other Kushana-era artifacts include bowls, pitchers and tools made of iron and copper. Coins bearing the names Kushana, Panchala, and Achyuta have also been found.
 - A seal from the Gupta period has been found with the inscription "Ahichchhatra Mukti." The ruler mentioned in the Prayag inscription as Achyuta is believed to have ruled from this city. Grey pottery has been found here, and Ahichchhatra was also an iron-age site.
 - Ahichchhatra remained a prosperous city from the Kushana period to the early Gupta period. Later remains indicate the decline of the city.
3. **Atranjikhhera**
- **Atranjikhhera** is located on the banks of the Kali River in Etah district, Uttar Pradesh. Cunningham discovered the mounds here in 1861-62 CE. Excavations have revealed four main cultural layers: the red pottery tradition, the black-red pottery tradition, the painted grey pottery tradition, and the northern black polished pottery tradition.
 - Archaeological excavations at this site have revealed four distinct cultural phases.
 - **First Phase (2000-1500 BCE):** This phase is characterized by the use of red-ochre pottery, which is often decorated with paintings. The pottery includes various vessels such as pots, bowls, plates, and pitchers.
 - **Second Phase (1450-1200 BCE):** People of this phase produced black and red pottery, which was undecorated. They also left behind evidence of human habitation.
 - **Third Phase (1000-600 BCE):** This phase is known for its brown painted pottery, which was made on a potter's wheel. Some pottery was also hand-made. The pottery includes plates, bowls, and other vessels, decorated with various patterns.
4. **Kampilya**
- Kampilya** is another ancient city located in Uttar Pradesh, India. It is considered one of the oldest cities in India and was the capital of the South Panchala kingdom during the time of Buddha.
- **Mythological Significance:** Kampilya is mentioned in the Mahabharata as the kingdom of King Drupad. The ancient mound at the site is still known as "Drupad's Fort."
 - **Archaeological Discoveries:** Excavations at Kampilya have uncovered Mauryan-era bricks and sculptures from ancient temples. The Chinese traveler Xuanzang visited the city and wrote about the Buddhist monks who lived there.
 - **Jain and Vedic Connections:** Kampilya was also a center of Jainism, associated with the life of the Jain Tirthankar Vimalnath. Additionally, the legendary astrologer Varahamihira is believed to have been born in Kampilya.
 - **Historical Importance:** Kampilya's significance is comparable to other ancient cities like Kashi and Ujjain.
5. **Kannauj (Kanyakubj)**
- **Kannauj**, also known as Kanyakubj, is another ancient city in Uttar Pradesh. It is mentioned in the Mahabharata as the capital of King Gaadhi, the father of Vishvamitra.
 - Greek and Chinese travelers were familiar with Kannauj. The Chinese traveler Fa-Hien wrote about two Buddhist monasteries and a stupa in the city.
 - Kannauj gained prominence in the 7th century CE. It was first the capital of the Maukhari dynasty and later became the capital of Harshavardhana's empire. During this time, Kannauj replaced Pataliputra as a major center of political activity and power.
 - **Early History:** Kannauj was known as Kushasthala in Harshacharita. It flourished under Harsha's rule and became a prominent and prosperous city in India. It boasted numerous Buddhist viharas and Hindu temples dedicated to Shiva and Surya. Harsha organized a religious assembly in Kannauj, bringing together people from various faiths.
 - **Post-Harsha Period:** After Harsha's death, a three-way struggle ensued among the Pratiharas, Palas, and Rashtrakutas for control of Kannauj. The Pratiharas emerged victorious, and Kannauj once again became the capital of a vast empire. During this time, many Hindu temples were built in the city.

- **Later Rule:** Eventually, Kannauj came under the control of the Gahadavalas. Their ruler, Jayachandra, was defeated by Muhammad Ghori, who subsequently took control of the city.
6. **Kashi (Varanasi)**
- **Ancient Origins:** Kashi, the modern-day Varanasi, has a rich history dating back to the Vedic period. The Atharva Veda mentions the residents of Kashi for the first time.
 - **Buddhist Era:** During the time of Buddha, the rulers of Kashi were commonly known as Brahmadatta. Kashi was a renowned kingdom and was one of the sixteen Mahajanapadas.
 - **Conflict with Kosala:** Kashi had a long-standing conflict with its neighboring kingdom of Kosala, which ultimately prevailed. In the Buddhist era, Kashi was reduced to a province of Kosala.
 - **Varanasi as Capital:** The capital of Kashi was Varanasi, founded by King Divodasa according to the Mahabharata. Kashi was a significant center of Shaivite worship, attracting numerous devotees of Shiva.
 - **Center of Learning:** Kashi was also a center of Sanskrit education, attracting scholars from far and wide.
 - **Sacred City:** Kashi is considered one of the seven sacred cities of India that offer liberation. It is also known as the "Avidhanamukt Kshetra" (region free from laws). The Chinese traveler Xuanzang described Kashi as a prominent center of Shaivite faith.
7. **Kuru**
- The ancient Kuru Mahajanapada was situated in the region encompassing present-day Meerut and Delhi. Its capital was Indraprastha.
 - The city of Hastinapur, mentioned in the Mahabharata, was also located within this kingdom. According to Jataka stories, Hastinapur had a circumference of approximately 2,000 miles. During Buddha's time, the ruler of Kuru was Koranya.
 - The people of Kuru were renowned for their intelligence and strength from ancient times. Initially, Kuru was a monarchy, but it later transitioned into a republic. In the early 6th century BCE, Kuru was a prominent Mahajanapada in northern India, listed among the sixteen Mahajanapadas in the Anguttara Nikaya. The Mahasattva Sama Jataka states that the Kuru Janapada had an extent of 300 kms. The Jatakas also mention Indraprastha as the capital of Kuru.
8. **Kushinagar**
- **Early history-Kushinagar** was the capital of the Mallas, one of the 16 mahajanpads in the 6th century BCE. It was also part of the empires of Maurya, Shunga, Kushana, Gupta, Harsha, and Pala.
 - **Archaeological discoveries** in the 19th century, Alexander Cunningham, India's first Archaeological Surveyor, and his colleague C.L. Carlley discovered many archaeological artifacts in Kushinagar. Carlley discovered a 6.10 meter long statue of a reclining Buddha in 1876.
 - **Buddhist pilgrimage site** the Buddha is believed to have died and been cremated in Kushinagar. The site includes the Mahaparinirvana Temple, which is famous for its statue of the Buddha, and the Ramabhar Stupa, which marks the place where the Buddha attained parinirvana.
 - **Other places of interest** Kushinagar is also associated with Lord Mahavir, the founder of Jainism. It's also believed to have been an important center for Vaishnav, Shiv, and Shaktipeeth.
 - **Location** Kushinagar is located in the northeast corner of Uttar Pradesh, near the border of Nepal.
9. **Kaushambi**
- **Kaushambi** is an ancient city in Uttar Pradesh, on the banks of the Yamuna River. It was the capital of the Vatsa kingdom in the early historical period, ruled by King Udayan.
 - **Buddha's Teachings:** Buddha delivered many sermons in Kaushambi and converted people to Buddhism. The city had several viharas, with the most prominent one being the Ghositarama, built by the wealthy merchant Ghosita. Ashoka's stupa was located near this vihara.
 - **Trading Center:** Besides being a center of Buddhism, Kaushambi was also a renowned trading city with many wealthy merchants.
 - **Decline:** The importance of Kaushambi diminished with the rise of Pataliputra during the Mauryan period. However, the city continued to exist until the Gupta era. Chinese traveler Xuanzang found the city deserted during his visit in the 7th century.
 - **Excavations:** Cunningham drew attention to the archaeological significance of Kaushambi in 1861. Extensive excavations were conducted by G.R. Sharma between 1949 and 1965, uncovering the royal palace, Ashoka's pillar, Ghositarama vihara, and various artifacts like pottery, stupas, and sculptures.
10. **Jakhera**
- **Jakhera** is an ancient city located in Uttar Pradesh, India. It is situated in the Etah district and is known for its significant archaeological finds.
 - **History:**
 - **Early Settlements:** Evidence suggests that Jakhera was inhabited as early as the 10th century BC.

- **Painted Grey Ware Culture:** Archaeological excavations have uncovered artifacts belonging to the Painted Grey Ware culture, which flourished between 1000 BC and 600 BC. This indicates that Jakhera was a part of the Early Vedic Civilization.
 - **Northern Black Polished Ware Culture:** The city also shows evidence of belonging to the Northern Black Polished Ware culture, which existed between 600 BC and 300 BC. This period is characterized by the use of fine black pottery with polished surfaces.
 - **Strategic Importance:** Jakhera's location at the junction of various ancient cities in the region made it a strategically important place. It served as a center for trade and communication.
 - **Later Periods:** While the exact history of Jakhera in later periods is less documented, it is believed to have continued to exist and be part of various kingdoms and empires in the region.
11. **Deogarh:**
- Deogarh is a village in Lalitpur district of the Indian state of Uttar Pradesh. It is located on the right bank of Betwa River and to the west of Lalitpur hills.
 - It is known for Gupta monuments and for many ancient monuments of Hindu and Jain origins are in and outside the walls of the fort.
 - The Gupta temple dedicated to the Hindu god Vishnu, popularly known as the Dashavatara Temple and dated to the 6th-century CE is the earliest known Panchyatana temple in North India.
 - The temple was built on a high platform.
 - The entrance to the sanctum is very artistic and decorated with sculptures of doorkeepers, river deities, etc.
 - The walls also feature beautiful depictions of Vishnu sleeping on Sheshnaga, Narayana, Gajendra Moksha, etc.
 - Originally, the temple had a single spire, which is now destroyed.
 - This temple is considered a fine example of Gupta architecture.
 - The fort on the hill is dominated by a cluster of Jain temples on its eastern part, the oldest of these dating to the 8th or 9th century. Apart from Jain temples, the wall frescoes of Jain images of “iconographic and the stylistic variety”, are special features of the fort.
 - The three ghats (ghat means “flight of stone steps leading to the river”), which provide approach to the Betwa river edge from the fort – the Nahar Ghat, the Rajghat and the ghat with the Siddh ki Ghufa (saints cave) – are also of archeological significance.
 - It is home to the famous Dashavatar Temple, built during the Gupta period.
 - The Dashavatar Temple is considered one of the best temples in India.
12. **Panchala:**
- The ancient kingdom of Panchala was located in the present-day districts of Bareilly, Badaun, and Farrukhabad in Uttar Pradesh.
 - In the Mahabharata era, the king of Panchala was Drupada, whose daughter was Draupadi.
 - In the 6th century BC, it was a Mahajanpada mentioned in the Anguttara Nikaya.
 - The kingdom was divided into two parts: Northern and Southern Panchala.
 - The capital of the Northern Panchala was Ahichchhatra, and that of the Southern Panchala was Kampilya.
 - The city of Kannauj was also located in the Panchala kingdom.
 - Its neighboring kingdom was Kuru.
 - In the 6th century BC, the two kingdoms formed a confederation.
 - The Panchala Mahajanpada extended from the Himalayan foothills in the north to the northern bank of the Charmanvati River in the south.
 - To the west of Panchala were the kingdoms of Matsya, Shurasena, and Kuru, and to the east was Naimisharanya.
 - Panchala is the ancient name of present-day Rohilkhand.
 - According to Cunningham, present-day Rohilkhand was Northern Panchala and Doab was Southern Panchala.
 - The Shatapatha Brahmana mentions the city of Parichka in Panchala, which Weber equates with Ekachaka of the Mahabharata.
 - The Samhitopanishad Brahmana also mentions the Eastern Panchala region of Panchala.
13. **Piprahwa**
- **Piprahwa** is an ancient Buddhist site located in the Siddharthnagar district of Uttar Pradesh, India, near the border with Nepal.
 - **Stupa and Relics:** A significant discovery at Piprahwa is an ancient Buddhist stupa, a dome-shaped monument built over the relics of a religious figure. Inside the stupa, a reliquary containing the ashes of the Buddha was found. The reliquary is made of stone and bears a Brahmi inscription that suggests it was constructed by the Sakyas, the clan to which the Buddha belonged.
 - **Dimensions and Artifacts:** The stupa has a diameter of 119 feet and a height of 21 feet. In addition to the reliquary, other artifacts such as sculptures, precious stones, lapis lazuli, conch shells, and ornaments were also found within the stupa. The craftsmanship of these objects is exquisite, showcasing the high level of skill of the goldsmiths and jewelers of the time.

- **One of Eight Original Stupas:** Piprahwa stupa is one of the eight original stupas that were built after the Buddha's Parinirvana (death and enlightenment). The Sakyas obtained a portion of the Buddha's bodily remains and constructed this stupa to house them. Today, the remains of the stupa and the reliquary are preserved in the Lucknow Museum.
 - **Possible Capital of Mauryan Republic:** Some scholars believe that the city of Pippilivan, the capital of the Mauryan Republic, was located at the same site as Piprahwa. This city is now known as Pipriya.
14. **Prayag: The Holy City**
- **Prayag** is a city situated at the confluence of the Ganga and Yamuna rivers in Uttar Pradesh. It has been a renowned Hindu pilgrimage site since ancient times and is considered the "King of Pilgrimages" in religious texts.
 - **Mentions in Ancient Texts:** The Rig Veda, one of the oldest sacred texts of Hinduism, mentions Prayag as a holy place and describes its significance. The Ramayana and Mahabharata also mention Prayag and its importance.
 - **Buddhist Era:** During the time of the Buddha, Prayag was part of the Vatsa kingdom, with its capital at Kosambi. Mauryan Emperor Ashoka inscribed a pillar edict at Kosambi, which was later inscribed upon by Samudragupta.
 - **Significance in Vishnu Purana:** The Vishnu Purana highlights the significance of Prayag as a pilgrimage site. Bathing and donating in Prayag were considered highly important. King Harsha Vardhana organized the Mahamoksha parishad (Great Assembly for Liberation) in Prayag in the 5th year of his reign.
 - **Belief in Salvation:** It was believed that dying in Prayag would lead to rebirth in heaven. This belief contributed to the city's reputation as a sacred place in ancient times. In the medieval period, Akbar recognized Prayag's political importance.
15. **Banskhera: A Historical Site**
- **Banskhera** is a village located in the Shahjahanpur district of Uttar Pradesh. In 1894, a stone inscription dating back to Harsha Samvat 22 (equivalent to 628 CE) was discovered at Basakhera.
 - This inscription provides valuable information about the reign of Harsha, the 7th-century emperor of the Harsha Empire. It mentions several provinces and officials under his rule.
 - According to the inscription, a village named Markatsar, located in the Angadiya Vishaya of the Ahichchhatra province, was granted to Brahmins. This land grant reflects Harsha's patronage to the Brahmins and his contribution to religious and cultural activities.
- This inscription tells us that Harsha's elder brother Rajyavardhana attacked the ruler of Malwa, Devagupta, and killed him. However, Devagupta's friend, the Gauda king Shashanka, lured Rajyavardhana into a false sense of security and killed him.
 - The details of the Banskhera inscription are confirmed by another inscription found in Madhuban, located in the Azamgarh (present-day Mau) district.
 - The Banskhera inscription also provides Harsha's genealogy, although it does not mention his original ancestor, Punyabhuti.
 - The main feature of the Banskhera inscription is that it bears Harsha's own signature. This signature is likely a copy of the original signature.
16. **Bhitargaon:**
- Bhitargaon is a village in the Kanpur district of Uttar Pradesh, India, and is home to the Bhitargaon Temple, one of the oldest surviving brick temples in India:
- History**
- The temple was built during the Gupta Empire in the 5th century CE. It's considered one of the earliest examples of the Nagara style of temple architecture.
- Features**
- The temple is made of brick and mud mortar and is almost 70 feet tall. It has a high-stepped shikhara, a terracotta panel facade, and walls decorated with terracotta sculptures.
 - The exterior of this temple is adorned with intricate carvings. In the niches surrounding the temple, there are numerous clay sculptures depicting scenes from the Ramayana, Mahabharata, and Puranas. The interior walls of the temple are also decorated with various motifs.
- Significance**
- The temple is the oldest remaining terracotta Hindu shrine with a roof and a high shikhara. It paved the way for the elaborate Nagara style of temple architecture in North India.
- History of discovery**
- Alexander Cunningham, a historian, was the first modern scholar to notice the temple in 1877-78. Alexander Cunningham described it as the first ancient brick temple he found in Northern India.
- Current state**
- The temple's upper chamber was damaged in the 18th century, and some say that much of the temple has been damaged.
17. **Bhitari:**
- Bhitari is a village in Uttar Pradesh that is important for its archaeological significance:

- Bhitari is located near Saidpur town, about 32 kilometers from Ghazipur.
- History**
- Bhitari was likely a royal residence during the Gupta era. The name Bhitari is thought to come from Bhimutri.
- Archaeological importance**
- Bhitari has many archaeological remains, including a red sandstone monolith with a bell-shaped capital. The monolith has an inscription that refers to the reign of Skandagupta, a Gupta Empire ruler. The inscription describes Skandagupta's victory over the Huns and his fight against the Pushyamitras.
- Other discoveries**
- Other discoveries at Bhitari include large bricks with the name Kumar Gupta, an oval silver plate with an inscription of Kumar Gupta, a seal, and coins that show the genealogy of nine generations of Gupta kings
- 18. Mathura:**
- Mathura, the birthplace of Lord Krishna, was a renowned city in ancient India. According to the Ramayana, the demon Madhu founded this city, hence its name Madhupura. During the time of the Mahabharata, Mathura was the capital of the Surasena kingdom. This kingdom is also mentioned in the list of sixteen Mahajanapadas dating back to the 6th century BC. The ruler of Mathura at that time was Avantiputra, who promoted Buddhism in the region.
 - Under the Mauryan Empire, Mathura became a center of Krishna worship. Megasthenes referred to it as "Methora." Jain literature also describes the city's prosperity.
 - During the Shunga period, Mathura remained a prominent city. According to the Gargi Samhita, the Yavanas conquered it. Subsequently, the Shaka Kshatras ruled Mathura. An inscription of the Mahakshatrapa Sodasa has been found here. He constructed a lion-topped pillar in the city.
 - Under the Kushanas, Mathura developed a unique artistic style, characterized by sculptures of Buddha and Bodhisattvas. Sculptures of Vimakadhaphises and Kanishka have also been discovered in Mathura.
 - During the Gupta period, Mathura continued to be a significant city. Numerous Hindu and Buddhist sculptures were created here during this time.
 - After the Gupta period, Mathura's glory declined. Xuanzang, a Chinese traveler, found the city's monuments in ruins. Muslim invasions further damaged Mathura, destroying many temples. Today, Mathura remains an important center of devotion for Hindu pilgrims.

19. Lumbini:

- Lumbini, a village located on the border of Nepal in the Gorakhpur district of Uttar Pradesh, is the birthplace of the Buddha. Due to its association with the Buddha's birth, this place has become a significant pilgrimage site for Buddhists.
- Ashoka, the Mauryan emperor, visited Lumbini on the 20th anniversary of his coronation. He constructed a sturdy stone wall and a pillar at the Buddha's birthplace.
- Ashoka's inscription on the pillar reads, "Here, the Shakyamuni Buddha was born." This inscription also indicates that Ashoka reduced the taxes of Lumbini's residents by one-eighth in honor of the Buddha's birth.
- The Chinese traveler Xuanzang visited Lumbini and described the Ashoka pillar, the Sal tree, and a stupa. The pillar originally had a statue of a horse on top, which is now lost.
- The Buddhist text "Buddhacharita" by Ashvaghosha also mentions Lumbini as the Buddha's birthplace.

20. Sravasti:

- Sravasti, the capital of the Kosala kingdom during the Buddha's time, was a prosperous city in ancient India. It is identified with the Sahet-Mahet region in the Gonda district, where ancient ruins of the city have been found.
- Sravasti was situated on the banks of the Achiravati River. King Prasenajit ruled Sravasti during the Buddha's time. Buddhist literature praises the city's wealth and grandeur.
- Sravasti was considered one of the major cities in India, inhabited by wealthy Brahmins, Kshatriyas, and Vaishyas. These people had great faith in Buddhism.
- Sravasti had three famous monasteries: Jetavana, Purvarama, and Mallikarama. Among these, Jetavana was the most renowned. Jetavana had a garden established by Prince Jeta.
- Anathapindak, a wealthy merchant of Sravasti, purchased Jetavana for 18 crores of gold coins and donated it to the Buddhist Sangha. He also built a monastery there. This became the Buddha's favorite place to stay, where he would preach sermons.
- With the decline of the Kosala kingdom, the glory of Sravasti also faded. By the end of Gupta period, the city was largely deserted. Fa Xian, a Chinese traveler, found very few people living there. In the 7th century, Xuanzang described the city as completely ruined. Today, the ruins of Sahet-Mahet offer a glimpse into the former grandeur of this ancient city.

21. Shringaverapura:

- Shringaverapura, located in the Allahabad district of Uttar Pradesh, was known by the name Singraur in ancient times. The Ramayana mentions that Lord Rama rested here for a night during his journey to the forest. The Nishadraj served him during his stay.
- This city was situated on the banks of the Ganges River. The Mahabharata refers to it as "Tirthraj," a holy place. According to tradition, the sage Shringi's ashram was located here, hence the name Shringaverapura.
- A large mound, about 10 meters high and extending for a kilometer along the riverbank, is found in Shringaverapura. A significant portion of this mound has been eroded by the river.
- Dr. B.B. Lal conducted excavations at Shringaverapura, revealing the city's ancient splendor. Between 1977 and 1978, excavations uncovered seven distinct cultural layers. These layers span from the Painted Grey Ware culture to the post-Gupta and Gahadwala periods.

22. Sankisa (Sankasya):

- Sankisa, located in the Etah district (sometimes mentioned as Farrukhabad) of Uttar Pradesh, was a renowned city in ancient times. It was part of the Eastern Panchala Mahajanapada.
- The importance of Sankisa increased during the Buddha's time. According to Pali texts, the Buddha descended from heaven here. It became a significant pilgrimage site for Buddhists.
- Sankisa had numerous stupas and monasteries. The Chinese traveler Fa Xian described the city and its monasteries, mentioning that they housed 600-700 monks.
- Hiuen Tsang wrote that a 70-foot-tall pillar erected by Ashoka stood in Sankisa.
- In Jainism, this place is considered the spot where the Tirthankara Vimalnath attained enlightenment.
- Cunningham, in his work "The Ancient Geography of India," also extensively described Sankisa. The Mahabharata also mentions this city.
- Buddhist texts list Sankisa among the 20 major cities of that time. In ancient times, this city must have been quite large, as evidenced by the remains of its city walls, which still measure approximately 4 miles in circumference.

23. Sarnath

- It is a famous Buddhist pilgrimage site located near Varanasi in Uttar Pradesh. Here Mahatma Buddha gave his first sermon to five Brahmin disciples. This is called "Dharmachakra Pravartan" in Buddhist scriptures.
- Sarnath is also known as "Rishipattanam" in Buddhist literature. The famous rich man of Kashi, Nandi, built a vihara here for Buddha.
- Mauryan ruler Ashoka visited this place and built stupas and pillars here. The lion capital pillar is

very famous. Its capital has 4 lions sitting back to back, facing all four directions. This is currently the national emblem of India.

- Both Chinese travelers Fa-Hien and Xuanzang have described Sarnath. Fa-Hien saw 4 large stupas and 5 viharas. According to Xuanzang, there were 30 Buddhist viharas here where 1500 monks lived.

There were also 100 Hindu temples here.

- Many monuments have been found in the excavations of Sarnath. The Dhamek Stupa is believed to have been built during the Gupta period. A Buddha statue from the same time is also found. It has no foreign influence and is excellent from the point of view of art.

- An ancient Shiva temple and a Jain temple are also located here.

24. Hastinapur

- It is an ancient city from the Mahabharata period, located in Meerut, Uttar Pradesh. In the Mahabharata era, this was the capital of the Kauravas.
- It has been the silent witness to the majestic, grandeur, royal conflicts and princely anecdotes of Pandavas & Kauravas.
- It was also known as capital city of Pandavas and Kauravas at the time of Mahabharata.
- Sites related to Mahabharata spread across the Hastinapur like Vidurr Tila, Pandaveshwar Temple, Baradri, Draunadeshwar Temple, Karna Temple, Draupadi Ghat and Kama Ghat etc.
- Hastinapur is also a sacred place for Jain devotees. A number of masterpieces of architecture and center of great faith of Jain religion are here like - Jambudweep Jain Temple, Shwetambar Jain Temple, Prachin Digambar Jain Temple, Astapad Jain Temple and Shri Kailash Parvat Jain Temple Etc.
- As being the birth place of Panch Pyare Bhai Dharam Singh, one of the five disciples of Guru Govind Singh Ji, Hastinapur is also a center of great faith for Sikh devotees. The Gurdwara at Saifpur Karamchandpur is a center of great devotion and faith for Sikh religion.
- The credit for placing Hastinapur on the archaeological map goes to B.B. Lal, who conducted excavations here from 1950-52.
- Excavations here revealed remains of 5 cultures, which are called Red Ochre, Painted Grey Ware, Northern Black Polished, Northern Black Polished Ware, and Northern Black Polished Ware. The fifth culture here is from the medieval period.
- Besides known for sacred place & historical palaces, Hastinapur is also known for its wildlife attraction, as sanctuary nearby is full of Flora and Fauna diversity, a center of wildlife tourism and adventure.

Architecture, Their Significance and Maintainability, Museum, Archive and Archaeology of UP

Q. Discuss the architectural features of the monuments of Agra.

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Ans. Agra, located in the state of Uttar Pradesh, is renowned for its architectural marvels, particularly the monuments built during the Mughal era. The city is most famous for the Taj Mahal but it also boasts several other significant structures that showcase the rich architectural heritage of India.

Some of the architectural features of the monuments of Agra.

Taj Mahal :-

- **Mughal Architecture :** Characterised by a blend of Persian, Turkish, Indian and Islamic architectural styles.
- **White Marble :-** It is built by using white marble
- **Central dome :** Central dome is one of the most prominent features of Taj Mahal, rising to a height of 73 meters and crowned by a golden finial

Agra Fort :-

- **Red sand stone construction :** - Agra fort is predominantly built by using red sandstone, which gives the fort a formidable appearance
- **Islamic architecture :-** It exhibits a fusion of Islamic and Hindu architectural elements reflecting the diverse cultural influences of Mughal empire
- **Double fortified walls :-** The fort is encircled by double fortified walls, designed to provide extra protection against invaders
- **Diwan-i Am and Diwan-i-Khas :-** There are two prominent structures within the fort Diwan-i-Am and Diwan-i-Khas. **Diwan-i-Am (Hall of Public Audience)** was used for addressing the general public while **Diwan-i-Khas (Hall of Private Audience)** was reserved for private meetings and receptions.

Fatehpur Sikri :-

- **Red Sandstone Architecture :-** Fatehpur Sikri located near Agra is primarily constructed by using red sandstone similar to Agra Fort.
- **Buland Darwaza :-** One of the most notable features of Fatehpur Sikri is Buland Darwaza, a great entrance built to commemorate Akbar's victory over Gujarat.

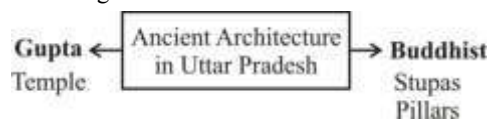
- **Jama Masjid :-** The Jama Masjid of Fatehpur Sikri is a grand mosque known for its vast courtyard and elegant architectural design.

- These monuments of Agra not only reflect the architectural brilliance of the Mughal period but also stand as symbols of India's cultural heritage and artistic traditions.

Q. In ancient times, Uttar Pradesh has been a symbol of a rich tradition in the field of architecture. Discuss.

Ans. Uttar Pradesh is considered a significant region for its rich architectural heritage, particularly showcasing ancient Buddhist structures like **stupas** and **viharas**, alongside Hindu temples and later Mughal monuments like the Taj Mahal, making it a landmark of diverse architectural styles throughout history.

Key points about Uttar Pradesh's architectural heritage:



Buddhist influence:

- Uttar Pradesh is home to numerous ancient Buddhist sites including stupas and pillars built by Ashoka signifying the region's importance in early Buddhist architecture.

1. Stupas :-

- **Dhamek Stupa is popular stupa in Sarnath,** Uttar Pradesh, where Buddha gave his first sermon. It was built in 249 CE by King Ashoka and again in 500 CE by his successors.

Chaukhandi Stupa

- **Mahaparinirvana Temple:** - A temple in Kushinagar that marks the spot where Buddha died and was cremated. A stupa was built at this site to keep his ashes.

- **Other Stupas-** Shravasti, Kaushambi, Rambhar, Kapilvastu (Siddharthanagar).

- 2. **Ashokan Pillars-** Sarnath, Kaushambi, Meerut, Sankisa

- **Gupta Architecture**

- The Gupta rulers in Uttar Pradesh patronized the development of architecture.

- The origin of temple construction is believed to be from the Gupta period.

- The **Dashavatara** temple of Deogarh, the temple of **Bhitargaon** and the **pillar inscription of Kahaum** were prominent.
- The architecture of Uttar Pradesh is a tapestry woven with the threads of various cultures, dynasties, and religions. Each architectural style tells a story of its time, contributing to the state's rich and diverse heritage. Whether you are an admirer of ancient structures, Mughal marvels, or colonial buildings, Uttar Pradesh has something to offer for every architectural lover.

Q. Describe the main features of Mathura style of sculpture in the context of Uttar Pradesh

Ans. The sculpture style developed in the Mathura region of Uttar Pradesh probably originated in the end of the first century BC under the patronage of Kushan rulers. Excellent artworks were created in this sculpture style which became famous all over the world. According to Vasudev Sharan Agarwal, the first statue of Lord Buddha was made in Mathura style. Here statues of Lord Buddha, Bodhisattvas, Jain Tirthankaras, Hindu deities, Yaksha statue, headless statue of Kanishka etc. were made.

Main features of Mathura sculpture style-

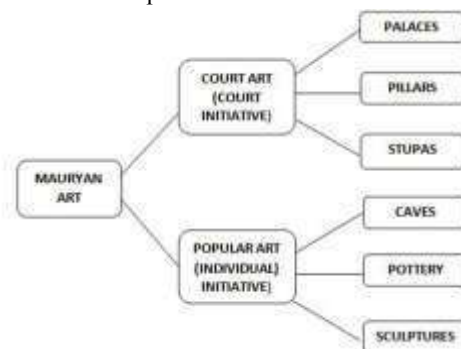
- The confluence of culture, religion and art is seen in Mathura sculpture.
- This style developed in the post-Mauryan period under the patronage of Kushan rulers.
- The regional expansion of Mathura style has been found up to Ahichhatra, Shravasti, Sonkh, Varanasi, Kaushambi.
- Red spotted stone and white spotted stone have been used in this style.
- In Mathura style, Buddha's idols are made in various forms such as sitting on a seat, standing, Bhumi Sparsh Mudra, Varada Hasta Mudra, Abhaya Mudra, Dharmachakrapravartana Mudra.
- In Mathura style, Buddha's idol is usually shown with halo behind the head, less clothes and ornaments, without hair and moustache.
- In Mathura style, apart from idols, altar pillars have a special place.
- Statues of Jain Tirthankaras made are made on square stone slab (Aayag-Patta), with ajanbahu (arms), open chest, lotus in a triangle on the chest (Shrivatsa symbol).
- Idols of deities related to Hindu religion were made e.g. Surya, Chaturbhuj Vishnu etc.. Deity Surya is depicted in human form, wearing a long coat, trousers and riding a chariot.
- Various incidents of Buddha's life like birth, coronation, Mahabhinishkramana, Samadhi, Dharma Chakra Pravartana, Mahaparinirvana have been skillfully depicted in the sculpture.

- The Mathura sculpture style exhibits high standards of development not only in Uttar Pradesh but also at national and international level. The local tradition of Mathura sculpture became so strong that it spread to other parts of northern India (Sanghol site of Punjab) as well. By the 5th and 6th century, Sarnath and Kaushambi became the main centers of sculpture in Uttar Pradesh, which were clearly influenced by Mathura sculpture.

Q. Explain the development of architecture in Uttar Pradesh during the Mauryan period.

Ans. During the Mauryan period, there was a significant development in art and architecture across India, including the construction of numerous stupas, pillars, caves, and palaces.

- Mauryan architecture can be divided into Court Art and Popular Art.



- **Court Art:** Implies architectural works (in the form of pillars, stupas and palaces) commissioned by Mauryan rulers for political as well as religious reasons.

Popular Art

- Apart from the court art or royal patronage, cave-architecture, sculpture, and pottery took the expressions of art by **individual effort**.

Mauryan Architecture in Uttar Pradesh

Stupas

- Due to the popularity of Buddhism and Jainism, stupas were constructed on a large scale. Emperor Ashoka built many stupas in Uttar Pradesh at Kushinagar, Mathura, Kannauj, Prayag, Kaushambi, Piprahwa, Shravasti, Example- **Dhamek Stupa (Sarnath, Uttar Pradesh)**

Pillars

- The Mauryan pillars are monolithic, tall, lustrous, well-proportioned, free-standing structures with tapering shafts.
- They are made of sandstone, which was quarried at Chunar.
- Inscriptions engraved by Ashoka have been discovered on stone pillars he constructed in India, called Pillar Edicts.
- Capital figures like the bull, the lion, the elephant, etc. were generally carved into the top of the pillar.

- Examples- **Prayag -Prashasti (Allahabad Pillar) (Uttar Pradesh), Sarnath (Lion Capital) (Uttar Pradesh), Meerut, Sankisa**
- The development of architecture in Uttar Pradesh under the Emperor Ashoka was commendable and Mauryan architecture presents a unique example of technical development.

Q. Describe the development of architecture of Gupta period in the context of Uttar Pradesh.

Ans. Gupta period is referred to as the Golden Age due to its cultural heritage which is found in the fields of art & architecture, language & literature.

- Gupta period was marked by political stability and prosperity which resulted in art & architecture in India to reach its creative heights.
- Gupta Art & Architecture was largely indigenous with very limited or no foreign influence which was very clear in earlier ages.
- Most of the architecture surviving from the Gupta Age is religious in character.

Shrines of Temples were of three kinds During Gupta Age:

- **Sandhara type:** Temples without pradakshinapatha
- **Nirandhara type:** Temples with pradakshinapatha
- **Sarvatobhadra type:** Temples which can be accessed from all sides

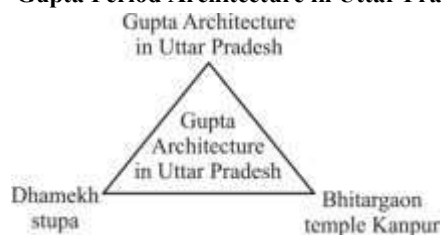
Temples during Gupta Period

- **Material used:** Construction of temple was done using dry stone masonry in the desired shape & form.
- **Binding agent:** There was no use of mortar. **Tenon & groove method** was used for joining the stones where one block of stone tenon was inserted in the hole in which the hole was created.

Plan of temple:

- Basic plan for temples emerged which became the standard for temples in India.
- This plan had a simple square cell with a flat roof fronted by a low-pillared porch or **mandapa**.
- The square cell was the **garbhagriha** where the presiding deity of the temple was placed.
- The garbhagriha was small (10ft by 10ft), just enough to enclose the image of the deity.
- Extended porch with pillars was for the devotees standing in front of the deity.
- Interiors of these temples was plain. However, there was rich decoration on doorways.
- **Later Gupta Temples** were built on a raised plinth and had a **shikhara** (spire). Examples include **Dashavatara** temple at Deogarh and **Bhitargaon** temple, both of which had curvilinear shikharas.

Gupta Period Architecture in Uttar Pradesh



1. **Gupta Age Stone Temple:** - Dasavatara temple at Deogarh in Lalitpur, Uttar Pradesh

- The Dashavatara Temple is the earliest known Panchayatan Temple in north India.
- The temple introduced Shikhar architecture for the first time in the 5th-6th century.
- The central shrine is a square structure with a pyramidal shikhara that was originally about 40 feet tall. The shrine has a square plinth with stairs on each side, and the walls feature different depictions of Vishnu
- The temple's exterior walls feature four sculptural panels that depict various avatars of Vishnu, as well as other Hindu gods and goddesses. The interior and exterior walls also feature carvings of secular scenes and amorous couples

2. **Gupta Age Stone Temple:** - Brick temple at Bhitargaon in Kanpur, UP
This temple was constructed using bricks.

- The outer walls of Bhitargaon temple are decorated using terracotta panels that depict mythological scenes.
- This temple provides the earliest example of the true arch in India.

3. **Stupas During Gupta Age:** - Dhamekh stupa at Sarnath was enlarged and layered with stones carved with beautiful scroll work & geometric designs. In conclusion, it can be said that the temple architecture started in the Gupta period became more elaborate over time and many temples were built in the **Nagara** style in Uttar Pradesh. Percy Brown Cox described the Dashavatara Temple at Deogarh as the art with highest artistic spirit'.

Q. Describe the main features of the Sharqi architectural style developed in Uttar Pradesh.

Or

Describe the features of Sharqi architecture in the context of Indo-Islamic architectural style in Uttar Pradesh.

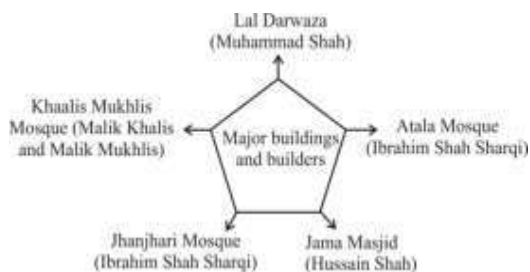
Ans. **Sharqi** dynasty was established in Jaunpur region of Uttar Pradesh by **Malik Sarwar Khwaja Jahan (Malik-us-Sharq)**. Sharqi rulers ruled for about a hundred years and gave encouragement to architecture.

The robust Sharqi architecture flaunts several Sufi shrines, mosques, forts, bridges, and palaces. The Sharqi architectural style heavily **borrowed from the Tughlaqs and Bengal Sultanate** also it has its own distinguishable features.

Main features of Sharqi architecture-

- **Large pylon:** The main feature of Sharqi mosques is the large rectangular gateway with arches. The Atala Masjid, Jama Masjid, and Lal Darwaza are three examples of Sharqi mosques in Jaunpur.
- **No minarets:** Unlike Delhi mosques of the same period, Sharqi mosques do not have minarets.
- **Bold characters:** The prayer halls of Sharqi mosques have large screens on the sides and center with bold and forceful characters painted on them.
- **Stone, mortar, and concrete:** Sharqi architecture is made of stone, mortar, and concrete.
- **Courtyards:** Sharqi architecture features grand and graceful courtyards.
- **Floral design:** The doorways and prayer niches of Sharqi architecture are decorated with rich and elegant floral designs.
- **Geometric ornament:** Sharqi architecture features geometric ornament.
- **Two-storeyed colonnades:** Sharqi architecture features two-storeyed colonnades that are five aisles deep.
- **Smaller domes and gateways:** Sharqi architecture features smaller domes and gateways.

Major buildings and builders



Under the patronage of Sharqi rulers, Jaunpur became a centre of art and cultural activities and became famous as 'Shiraj-e-Hind'. The architectural works of Sharqi rulers are still displaying their unique features.

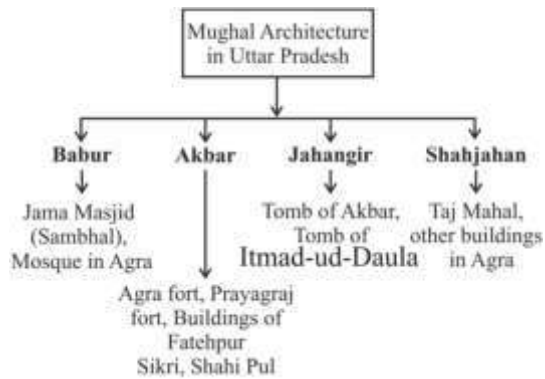
Q. Describe the development of Mughal architecture in the context of Uttar Pradesh.

Ans. The Mughal era in India (1526-1857) witnessed remarkable developments in art, architecture, literature, and painting. Mughal art and architecture showcased a unique blend of Persian, Indian, and Central Asian influences. The Mughal style of architecture reached its zenith during the reign of Shah Jahan.

Architecture of the Mughals

- Architectural progress during the Mughals is a landmark in world art. Mughal buildings were noted for the massive structures decorated with bulbous domes, splendorous minarets, cupolas in the four corners, elaborate designs, and pietra dura.
- **Babur and Humayun:** The mosques built during the time of Babur and Humayun are not of much architectural significance. E.g. Jama Masjid (Sambhal).
- **Akbar's contribution:**
 - **The Agra Fort,** built with red sandstone, is a specimen where **Rajput architectural styles** were incorporated.
 - The new capital city of Akbar **Fatehpur Sikri** enclosed within its walls several inspiring buildings such as Diwan-i-Aam, Diwan-i-Khas, Panchmahal, Jodhabai Mahal, Maryam Mahal, Birbal Mahal etc
 - The magnificent gateway to Fatehpur Sikri, the **Buland Darwaza**, built by Akbar with red sandstone and marble, is considered a perfect architectural achievement.
- **Jahangir's Contribution:**
 - The mausoleum of Akbar at **Sikandra** near Agra, started by Akbar and completed by Jahangir, includes some **Buddhist architectural elements**.
 - The tomb of **Itimad-Ud-Daulah** (father of Nurjahan), built by Mughal queen Nur Jahan during Jahangir's reign, was the first Mughal building built entirely with white marble.
- **Shah Jahan's Contribution:** Mughal architecture reached its apex during the reign of Shah Jahan.
- **The Taj Mahal** is a marble structure on an elevated platform, the bulbous dome in the centre rising on a recessed gateway with four cupolas around the dome and with four free-standing minarets at each of its corners is a monument of universal fame.
- **The Moti Masjid** inside the Agra Fort is made exclusively of marble; is one of the significant mosques built by Shah Jahan.
- **Civil works:** Apart from the massive structures, the Mughals contributed many civil works of public utility, the greatest being the bridge over the **Gomati river** at Jaunpur.
- **Influence on regional architecture:** Mughal architecture influenced even temple construction in different parts of the country.
- The temple of **Govind Dev** at **Vrindavan** near Mathura and **Bir Singh's temple** of Chaturbhuj at Orchha (Madhya Pradesh) display Mughal influence.

Main buildings of Mughal period



Q. Describe the development of architecture in Uttar Pradesh during the rule of the Nawabs of Awadh.

Ans. Architecture and culture reached their zenith during the rule of the Nawabs of Awadh. We can see the fusion of Indian, Iranian, Turkish as well European style in more compact ways. It is the fusion of Orient and Occident style. Religious as well as secular structures were created. The main rulers who provided patronage to this art were Saadat Ali Khan, Safdarjung, Shuja-ud-Daula, Asaf-ud-Daula, Nasir-ud-Daula, Muhammad Ali, Amjad Ali and Wajid Ali Shah.

Major architectural buildings in Awadh



Main features-

- A fusion of Mughal architectural style and European art style.
- Red sandstone was used extensively, and the ceiling of the central chamber was built by joining bricks together without using any beam.
- Use of fish as auspicious and decorative motif especially on Gates.
- The use of Chhatra(umbrella) as in the Chhatar Manzil.
- The Baradari (the twelve doorway pavilions)
- Rumi Darwaza the signature structure of Lucknow
- Enclosed Baghs like Sikandar Bagh
- Vaulted halls such as the Asafi Imambara
- The labyrinth (Bhulbhulaiya)
- Taikhannas
- Use of lakhauri bricks

- Saadat Ali Khan (Burhanulmulk) built an observatory in Tara wali Kothi in Lucknow to promote astrology and astronomy.
- A golden dome was built on the top of the Chota Imambara.
- Among the historical sites of Lucknow, the buildings of Nawabs era have an important place.
- In conclusion, we can say that during the rule of the Nawabs of Awadh, many works related to architecture were done which are still preserved. The main center of their architectural activities was Lucknow.

Q. Describe the development of architecture in the history of modern Uttar Pradesh.

Or

Describe the development of architecture in Uttar Pradesh during the British period.

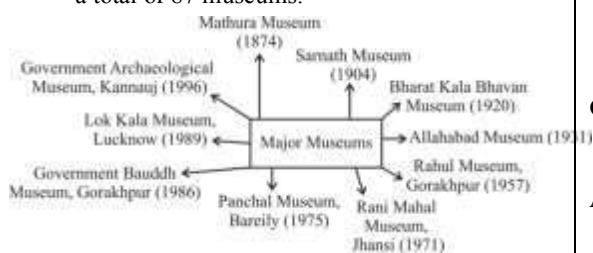
Ans. During colonial period Uttar Pradesh was introduced to the imperialistic leanings of colonial architecture and led to a combination of the Indo-Islamic genre with the traditional European Neo-Classical and Gothic style—recognized today as the imperialistic Indo-Saracenic architecture. The British added several signature structures to the skyline of Uttar Pradesh. Some Of the British Structures are:

- **Mayo Memorial Hall:** - The Mayo Memorial Hall in Prayagraj was built in 1879 by R. Roskell Bayne. Depicting the colonial architecture of the 19th and 20th centuries, the hall is situated near Thornhill and Mayne Memorial Library. The hall has a 180 ft high tower and the interiors, which were designed by Professor Gamble of the South Kensington Museum from London. Built in the memory of assassinated viceroy Mayo, the hall used to hold public meetings, receptions and balls.
- **All Saints Cathedral:** - The All Saints Cathedral is perhaps the finest Anglican cathedral in Asia. A fine specimen of 13th century Gothic architectural moorings it was designed by Sir William Emerson.
- **Sanskrit College in Varanasi:** - The present buildings of the Sanskrit College in Varanasi were built in Gothic style. In 1916, the Viceroy of India, Lord Hardinge initiated the construction of building of Banaras Hindu University, which is one of Asia's finest architecture.
- **Raj Bhavan:-** In Lucknow, the Raj Bhavan used to be Kothi Hayat Baksh which was designed by Major General Claude Martin as his residence. Before India's independence Kothi Hayat Baksh was declared as a Government House, the official residence of the Governor of United Provinces of Agra and Oudh. After independence its name was changed to Raj Bhavan.

- **Vidhan Bhawan:** - The construction of Vidhan Bhawan, housing the two Legislatures also known as Council House, was started in 1922 by Sir Harcourt Butler. It was specially made of Mirzapur stone and took six years to complete.
- **Lucknow GPO:** - The building which is now referred to as Lucknow GPO, was once a Ring Theatre, used by British families for recreation purposes. It was used as a platform for screening English films and English dramas were also played here.
- **Begum Samru Church :** - The Begum Samru Church in Sardhana, Meerut, is the Basilica of Our Lady of Graces. It is a Roman Catholic Church and a fine example of European architectural style.
- **Other buildings** showing colonial architecture are La Martiniere School, The Residency, Dilkusha Palace, Lalbagh Methodist Church and other churches in Lucknow and Allahabad High Court and Allahabad University in Allahabad
- The ornamental designs of these buildings, as well as many of the buildings in Lucknow and in other places, clearly reflect a beautiful combination of eastern and western architectural styles.

Q. Describe the importance of museums and archives in relation to the preservation and maintenance of Uttar Pradesh architecture.

- Ans.** Uttar Pradesh is a state of cultural and geographical diversity. This state has an important place in India's cultural, political, educational, agricultural, tourism and industry. Several museums have been established here from time to time to safe the ancient heritage of the country and state for the coming generations.
- The first museum of Uttar Pradesh was built in Lucknow in the year 1863. At present there are a total of 87 museums.



- The Uttar Pradesh State Archives was established in Prayagraj (Allahabad) in the year 1949. The Archives was shifted to Lucknow in July, 1973. From 1973 onwards, the U.P. State Archives started its expansion when in the same year a Regional Archives and a Manuscript Library were established at Prayagraj (Allahabad). The process of expansion thus started continued further with the establishment of a Regional Archives at Varanasi (1976) at Agra (1980).

Importance of Museums and Archives

- Museums and archives are important for preserving and maintaining the architecture of Uttar Pradesh because they:
- **Educate and promote:** Museums and archives educate people about the history and significance of the architecture, and promote it to a global audience.
- **Preserve and conserve:** Museums and archives preserve and conserve objects and materials of historical, cultural, and religious value.
- **Research and interpret:** Museums and archives research, interpret, and exhibit artifacts and artworks.
- **Connect people:** Museums and archives connect people of different backgrounds, and foster dialogue and understanding across generations and cultural boundaries.
- **Document daily life:** Museums and archives document everyday life within a culture.
- **Display alternative perspectives:** Museums and archives display alternative perspectives on history.
- In August 2002, an independent directorate was established in the form of Uttar Pradesh Museum Directorate for the development of all the museums in the state, independent control and effective supervision, establishment of new museums, construction of their buildings, conservation of art works, their display and development of art interest, lectures, training etc.
- Museums and achieves play a crucial role in preserving and promoting art and cultural heritage. They play an important role in making Indian art and cultural heritage accessible to the public through educational programs, exhibitions, and research opportunities. The preservation and promotion of art and cultural heritage is crucial for maintaining the identity of the state and for educating future generations about its rich history.

Q. Describe the major archaeological sites of Uttar Pradesh and their specialty as well as the Directorate of Archaeology.

- Ans.** Uttar Pradesh comprises a rich archaeological heritage characterised by a consistent continuity of human activity from the Paleolithic to modern times. This is evidenced by thousands of sites, remains, and monuments of archaeologically distinct periods in almost every part of the state. They represent various facets of history, art and architecture, language and trade, associated with those times.

Paleolithic period Sites

- Chopanimando and Lohanda Nala of the Belan River Valley. Singrauli Valley of Sonbhadra and Chakia of Chandauli

Mesolithic period Sites

- Archaeological remains have been found from Meja, Karchana, Bara area of Prayagraj and from Chhatra and Mirzapur. Stone tools, burials, pit stoves, bone tools etc. have been found from Sarai Nahar Rai, Mahadaha, Damdama of Pratapgarh.

Neolithic period

- Archaeological objects have been found from Koldihwa, Mehargarh, Panchoh of Belan river valley.

Harappan period

- Alamgirpur, Hulas, Baragaon

Mahajanapada period

- 8 out of 16 Mahajanapadas developed on the territory of Uttar Pradesh. Ashoka's inscriptions have been found from Sarnath, Kaushambi, Meerut, Aharaura (Mirzapur). Buddhist stupas such as Sarnath, Kushinagar

Post Maurya Period

- Mathura sculpture style developed during Kushans. E.g headless statue of Kanishka.

Gupta Period

- Dashavatar Temple (Deogarh) and Bhitargaon Temple (Kanpur), built during the Gupta period, are important examples of temple architecture.

Protection of Archaeological Sites:-

- The most significant sites and remains are declared protected under the provisions of The Ancient Monuments and Archaeological Sites and Remains Act 1958 by the Central Government. Their protection, maintenance and conservation is the responsibility of Archaeological Survey of India which has branch offices to look after this work in U.P. at Agra, Lucknow and Patna. Currently, the number of sites, monuments and remains protected by the ASI in U.P. is 786.
- Other ancient archaeological sites and remains are declared protected under the provisions of The U.P. Ancient & Historical Monuments and Archaeological Sites & Remains Preservation Act, 1956 by the Government of U.P. Currently, about 100 such sites and remains have been declared protected under this Act. These are being protected, conserved and maintained by the Directorate of Archaeology U.P.
- For the study, maintenance and conservation of various archaeological sites and remains, the state government established the Department of Archaeology in the year 1951.
- After some time, its name was changed to 'U.P. State Archaeology Organization. Uttar Pradesh State Archaeology Organization was replaced with Uttar Pradesh State Archaeology Department to give more impetus to archaeological activities in the state.

- The department has been conducting many archaeological surveys and excavation campaigns in the state.
- In these surveys, many archaeological sites, temples, idols, pottery remains were found.

The main objective of the Uttar Pradesh State Archaeology Department is



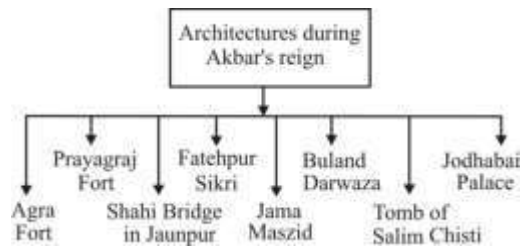
Along with all this, it organizes record exhibitions and seminars at various places in the state from time to time to create awareness among the general public and students about archival heritage, an important part of the rich cultural heritage of the state. This department is continuously working for the proper preservation, promotion and display of the glorious art and culture of Uttar Pradesh.

Q. Describe the main features of Akbar's period architecture in the context of Uttar Pradesh.

Ans. Akbar's reign in India (1526-1557) witnessed remarkable developments in art and architecture. Art and architecture of that era showcased a unique blend of Persian, Indian, and Central Asian influences. Abul Fazal writes that Emperor Akbar used to make plans for grand architectural work in his mind and got the artists to give it a concrete form.

- The **main features of the architectural style** developed under the **patronage of Akbar** are as follows-
- Encouraged a **hybrid style**, containing features of an arcuate system and indigenous elements of trabeated architecture
- Buildings mainly used **red sandstone** as a building material.
Widespread use of trabeated construction.
- Arches used mainly in decorative form rather less in structural form.
- **Dome was of the 'Lodi' type**, sometimes built hollow but never technically of true double order.
- **Shafts of pillars** were multifaceted and the capitals of these pillars invariably took the form of bracket supports.
- Decoration comprised of boldly carved or inlaid patterns of **coloured stones known as opus sectile**.
- He appreciated the resources of indigenous artisans and got them translated into his buildings, most evident at Fatehpur Sikri.
- Creation of **religious as well as secular architecture**

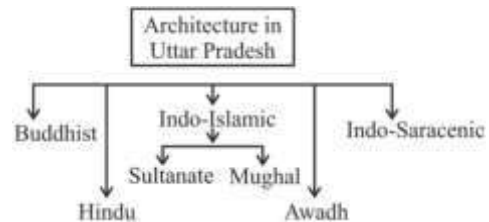
Akbar's Architecture



- **Agra Fort:** Akbar constructed his famous fort at Agra, made of red sandstone.. This was the first time that red sandstone was used in the ramparts.
- **Fatehpur Sikri:** Akbari Mahal and the buildings, along with the great and original city of Fatehpur Sikri, are made under Akbar with the use of red sandstone with trabeated construction and restricted ornamentation. Jahangiri Mahal is also located here.
- The city of Fatehpur Sikri was founded as a token of gratitude to **Sheikh Salim Chishti**.
- The most typical and the most well-known building is the **Panch Mahal**, the highest and the most impressive structure, called the palace of five storeys.
- **Diwan-i-Khas or Hall of Private Audience** is of a unique design. **The Jama Masjid at Fatehpur Sikri**, besides being exceptionally large and imposing, has also a high gateway on the south side called **Buland Darwaja**, which was added after Akbar's victory over the Deccan.
- Only one building at Fatehpur Sikri is built of white marble, the tomb of Sheikh Salim Chishti, Akbar's spiritual preceptor.
- **Raja Man Singh and Akbar** built a temple of Govind Dev in Vrindavan.
- Undoubtedly, the reign of Mughal Emperor Akbar was an important era for the development of architecture in Uttar Pradesh. The buildings constructed during his reign are still displaying their beauty and uniqueness.

Q. A long chain of architectural heritage is seen in Uttar Pradesh. Describe it briefly. (Word Limit 200)

Ans. The amazing architecture of Uttar Pradesh shows an eclectic and diverse amalgamation of **Buddhist, Hindu, Indo-Islamic, and Indo-European styles of architecture**. It includes a variety of monuments, starting from Buddhist stupas to viharas, ancient monasteries, forts, townships, temples, palaces, ghats, mosques, memorials, and other community structures. The **chain of architecture in Uttar Pradesh** are as follows –



Buddhist Architecture

- Many **stupas** were built during the Buddhist phase e.g. **Dhamek Stupa**, **Dharmarajika Stupa** etc
- **Ashoka pillars** such as Sarnath pillar inscription, Kaushambi Pillar, Meerut, Sankisa etc The Ashokan pillars are free-standing and are made out of chunar sandstones, which form an eminent landmark of Indian architecture.
- **Ashokan lion capital** which miraculously survived its 45-foot drop to the ground has been housed in Sarnath archeological museum.

Hindu Architecture

- Some of the famous Hindu temples are Bhitargaon temple of Kanpur built of bricks, Dashvatra temple of Deogarh built of stone, Kashi Vishwanath temple of Varanasi, Ratneshwar Mahadev Mandir of Varanasi, Krishna Janma Bhumi in Mathura, etc.

Indo – Islamic Architecture

1. Sultanates

- **Atala Masjid of Jaunpur**, is deeply influenced by the Hindu style, the reason for such influence is alleged to be since the masjid is situated on the site of Atala Devi temple.

2. Mughal

- **Uttar Pradesh has 3 world heritage sites – Taj Mahal, Agra Fort, and Fatehpur Sikri**, and all of them were built under the Mughal reign. The use of red sandstone and marbles were among the main features of the Islamic architecture style.
- **The Allahabad fort**, standing on the banks of the Yamuna River near the confluence with the Ganges, is the largest fort built by Mughal emperor Akbar.

Oudh

- The capital of Uttar Pradesh, Lucknow, has stored in it several beautiful monuments including **Bara and Chota Imambara**.

British Colonial Period

Indo – Saracenic Architecture

- **The Allahabad Public Library**, **All Saints Cathedral**, **Allahabad**, Allahabad High Court, University Of Allahabad, Rajbhavan, Vidhaan bhavan, Kanpur Memorial Church, Lucknow Charbagh railway station and Kanpur Central railway station are examples of the European architecture style buildings in Uttar Pradesh. The British colonial period in India left a lasting mark on the country's architecture and urban planning, with a mix of British and Indian styles.