

## To Explore The Megalithic Culture of Ranchi

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The Jharkhand is a treasure house of megalithic is not known to may. From Koderma in the north to southern most parts of Singhbhum, there is a wide diversity of ancient megalithic Sites in the state. The Ranchi Plateau is the largest and most typical part of the Chotanagpur plateau region. This plateau region is made of granites gneiss. The average elevation of its upper part is 700 m. rounded hills of Massive granite (Monadnock type) and slightly elevated terraces of older flood plains mark to the topography of the Ranchi plateau. The Geological formation, in this region mainly consists of two Group of Rocks, namely, lower Gondwana and the Archaean or Dharwarin.<sup>1</sup>

The Ranchi megalithic, being predominantly Mundaric, are principally tall and large menhirs known as Birdiris and are normally placed in straight lines either as memorials of the dead, for commemoration of any special occasion or even as boundary stones. Each Munda Village have sacred burial grounds that called sasandiris, which are dolmens of single slabs of stones, or flat table top capstones placed on four boulders. Strictly speaking, these were originally designated to be family vaults of the dead.

The exploration of the megalithic sites in old Ranchi district of Jharkhand was taken up systematically by the S.C. Roy from 1852- 1858.<sup>2</sup> It resulted in the discovery of more than five megalithic sites containing numerous types and varieties. The following sites have been explored on 2013 Chokahatu, Khunti Toli, Amlesha, Burudih.

**Chokahatu:** The village Chokahatu is about 6 km south east of Sonahatu and contains the largest burial ground of its kind in Asia, especially in the Munda Area. The word 'Chokahatu' means of place of mourning's burial ground. 'Choka' means tree, 'hatu' means village or each family made in the virgin forests its own

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clearances which came to be called the Hatu another term the village of the family of the original settlers Chokahatu lie between latitude 23°10' and longitude.

It was noticed by Col. Dalton in about 1873 AD. Who counted 7360 tombs.<sup>3</sup> "Mostly of the dolmen or cromlech form" covering an area more than seven acres and found so closed together that you might traverse the ground in different directions stepping from grave to grave. But in 2010, we counted 12390 dolmens are existed. Many of the slabs appeared level with, some even below. The surface, their sunken condition proclaimed their age, as we may presume that originally they were like the others above ground, support on vertical stones.<sup>4</sup> The horizontal slabs are irregular in forms and are quite huge and massive, one of them being as big as 15'3" in length and 4'6" in breadth. It being supported on five pillars 18" above ground, one is elliptical in form, 12'9" x 9' 10"; a second, a circular one, 33' in circumference, a third 18' in length placed on seven legs; while a fourth looks like a tripod, 13'4" x 6'8" placed on six legs.

The place is a burial ground for the Mundas of the locality and appears to have been used as such till the time of Dalton's visit and possible even now. According to Dalton's calculation the age of many of the grave may vary between 200 to 1000 years but as artifacts from tomb it may from at least 200 BC to 600 AD. (Plate 1)

**Amlesha Burudih:** Amlesha Burudih Ray S.C. Ibid<sup>5</sup> is one of the biggest site of India. This village is situated 6 kilometer in north from Tamar Police Station. The location of the megalithic site tombs about more than 30 Acres in area in Plot No. 1 This site is neglected one. There are more than 5000 megalithic pillars are serving more than 3900 flagstones slab and 1289 sepulchral stone columns. One of which is 6' high, on the east of the latter ere found 2000 urns and a large numbers of earthen jar and some of smaller. Every of the latter contains pieces of bones, copper; in addition several erected stone columns. The place is a burial ground for the Munda of the locality and appears to have been used age of many of grave may vary between 2000 B.C. to 400 A.D. Their sunken condition proclaimed their age as we may presume that originally they were like the other above ground, supported on vertical stones. The horizontal slabs are irregular in form and are quite huge and massive. (Plate II)

**Khutitoli:** The village is situated about 2 miles 5 km south-west of Khunti P.S. on the bank of the river Kotri, a hamlet close to the District town of Khunti, with a large number of megalithic burials (4.17.4), their capstones flush with the surface, one of them excavated by S.C. Ray on behalf of the A.S.I.<sup>6</sup>

A secondary pit was dug at the centre of a large but shallow ovalish pit in which grave goods pottery and ornaments - were placed, where after the pit was filled with earth to form a low cairn. A few pots were again placed and then the capstone, 2.44 x 2.42 x 1.10 m. not completely covering the pit, was placed on two smaller boulders, leaving a gap between it and the earth filling. A lidded urn placed in a depression in the pit near the centre and 37 other Jars, more than half

a dozen of them with pieces of human bones, seemingly charred,, were the ceramic contents of the burial. There were a few leads of a gate, coral, red paste, copper and bronze and copper bronze bangle. There were many iron object like are in which over more than 50 slabs of stone pillars were seen exposed above ground by S.C. Roy.<sup>7</sup>

Sometime about 1915 AD and perhaps more exist concealed underground and in the midst of vegetation about 12 of these slabs removed and the graves underneath dug-up by him resulting in discoveries of cinerary urns or earthen jars containing bones of the dead. Some of the jars local languages (Hadiya) or (Gadah) were found placed, one over the other, up to a maximum number of four at a time. Inside each larger pot were (pot or jar) a small chukka (i.e. a sug with narrow mouth or small pot) wares and an earthen lamp was found.

The top slabs are of different sizes but the largest was found to be 9<sup>7</sup>/<sub>2</sub> x8' inside some of the wares (jars) the other objects like copper ornaments and beads of stone or copper were also found. The urns were found usually at a depth of one to two feet below the ground level. Roy excavated another part of the site again a few years later and discovered, in addition, numerous objects like copper bracelets, bronze, iron ring and iron implements were found.<sup>8</sup>

The site was further explored by A. Ghosh in about 1944 and was found strewn over with disintegrated pieces of bone and a good number of pot shreds of the four characteristic pot shreds collected by him from the site one is a lid of a vessel, another being a fragment of a jar, while the remaining two pieces were found decorated with a double line of concentric circles, a feature commonly found in the pottery from the megalithic sites in this region.<sup>9</sup>

In 2010 we excavated these sites more than 10 dolmens and dug up and resulting in discoveries of cinerary urns or big were (Big jars) containing a numbers of bones of the dead. Every dolmen contains at least four and maximum seven small and big (Handiya or Chari) in local language. Some of the Chari (Big ware or jar) were found placed one over the other, up to a minimum number of four at a time. Inside each larger pot or ware decorated with cursive line with at least double line concentric circles. The feature of the pottery was common found in the megalithic sites. In type, fabric and decorative features there is much resemblance between the pottery from this site and that from Chokahatu.<sup>10</sup> This sites may be between 200 BC to 600 AD. (Plate III)

**Burudih** -In Mundari Burudih - Literally meaning a big village mountain or Pahar nearby (A big place lie between 4 and a half K.M. to the North of Bundu Tata Road at Tamar P.s. of Ranchi District. This site is a big site as counted in the month of December 2009 a number of 4672 dolmans are lying in the area covering 4.50 acres. During the exploration local people of this area are narrated characteristics of this site. The presence of terracotta beads and an animal figurine.<sup>11</sup> The megalithic monuments, their mere size, could not have been produced by individual effort and their fore, signify a community - living as well as a concerted

efforts resulting in the construction of the monuments though the exploration has thrown light on the construction of the Methalithic Tombs, no a specific conclusion can be drawn about their dating but earlier site dating stands. (PIN.V)

**Baishanadih**-The site of Bashanadih<sup>12</sup> consists of an extensive high ground 3.93 acres in area, lying to the north of the Tamar Tata road near Tamar police station about 3km from road. The surfaces of observations are made during in the month of November 2009. It also showed that superficial indications are not always a safe guide for the classification of Megalithic. Thus two excavations made during exploration of this site. The contents including appreciable quantities material, including seven large number of pots, Iron objects, Potteries ware handled and Bones were found in the central space of the very bottom of the Garha (Ware), The Potteries were in middle of the Pit. The buried Bone, Iron objects and some potteries were placed at different levels. The Grave goods were placed at all level without any regular order having evidently been placed simultaneously with the throwing in the filling Earth. (PIN III)

### **Pottery (Ware)**

**Pottery Ware** - The pottery found on the eastern, southern and northern of the pit. Leaving the center portion for the portion for the placing for bones. Globular ware with a straight neck, a narrow mouth abeaded and internally grooved rim. Red - slip is Traceable down to the waist with three Rims (marked in it) but rest of the buddy is dull - red in color with black spot in one side, some are fully reddish colored in Garha. The date of the megalithic culture dolmans cist and tombs in Jharkhand still remains, to a great extent, a problem there is in fact no means of ascertaining their date unless each type of monument in different regions is excavated and core related, if possible with a corresponding all sites of Jharkhand.

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## **Observations on Cup Marks in Southern Prehistoric Cultural Context**

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**Introduction**-Although the distribution of megalithic monuments spans much of South Asia, with significant traditions in the north, northwest, and central parts of the subcontinent, the greatest concentration occurs in the south.<sup>1</sup>In the present paper, the author tends to focus on the megalithic tradition usually associated with the Iron Age in South India. Many of the monuments are found along the Godavari and Krishna Rivers and their tributaries (such as the Tungabhadra River). The present paper discusses an interesting and almost a common phenomenon of cup marks or 'cupule' (cup-shape depression) in South Indian prehistoric context.

These man-made marks are usually found on the lateral surface of a bed rock or on the exposed surface of the stone used as a capstone on a dolmen, on a plane surface of a Menhir or simply on a boulder which is part of an alignment or a circle. These cup marks vary in number as there are some instances of single cup mark to more than twenty to fifty in number. These marks are usually about 2 to 2.5 inches in diameter and vary in depth from 0.5 to 0.25 inches. But some of these are quite shallow and appear like surface abrasions only. For such superficial marks, the term 'ring marks' have been used by the British scholars. The author has not come across any concentric cup marks but the same have been reported from all over the world. Their appearance seems to be random and unintentional in the first observation and there has been a constant discussion among archaeologists about the nature and their probable function.

Walhouse<sup>2</sup> was one of the earliest writers to mention these marks or cupule as four small round depressions placed in a regular diagonal pattern on the capstone surface from Pallicondah site near Vellore, Tamil Nadu. Walhouse<sup>3</sup> also made remarks about the Druidical (early Celtic religion) beliefs related to megalithic structures identifying with '*altars*' on which they celebrated bloody rites', and the cup marks were '*channels to drain off the blood of victims.*' As strange this view may appear to modern day readers, but the problem remains regarding the purpose

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of these marks discovered from almost all the Neolithic- Megalithic transition sites in Karnataka as well as Andhra Pradesh regions.

**Sites-**The cup marks at other sites in Karnataka and other parts of south India occur on rock boulders in the open air or on the floor of the rock shelters but never on rock shelter walls. <sup>4</sup>Paddayya<sup>5</sup> has discussed various sites where exclusive examples of cup marks were located in the Shorapur Doab region in modern day Yadgir (previously Gulbarga district) district of Karnataka. Mahadevan<sup>6</sup> was the first to report most of these sites. But in most of the examples of cup marks from Karnataka and Kerala regions, the connotation of musical sounds are associated with the stones bearing these marks. But in the site like Mudumala and Murardoddi, none of the stones bearing these cup marks p

roduce any musical sounds and even the local populace is unaware of such tradition in earlier times. The depressions of these marks are of varied types – ranging from shallow, deep and sometimes bruising only. One interesting example shows deep elongated grooves which would have been formed by the rubbing or polishing of stone tools on the surface resulting initially into abrasion and slowly into grooves or cup marks – the shape and the dimension of the mark decided by the tool.

Kosambi<sup>7</sup> reported cup marks from Maharashtra region and said, *“Many of the rock piles in the western Deccan might be due primarily to nature; but prehistoric man left his mark upon them in the form of deep engravings. The grooves were made entirely by rubbing, or at least finished by rubbing. The amount of labour expended is shown by the depth of grooves, which is at times as much as 4 cms.”* The site of Hanamsagar was discovered by Mahadevan<sup>8</sup> who published a brief report on this site. It is situated within Kodekal range of granite hills in the Yadgir district of Karnataka. A detailed account about the site and photographs of the site has been discussed by Allchin<sup>9</sup>, Paddayya<sup>10</sup> and Rao<sup>11</sup>. Paddayya also clarifies that *“these marks cannot be invested with any functional uniformity; rather they serve a variety of functions – rain- making, merry – making, warding off evil spirits, fertility rites, communication with spirits, harvest ceremonies etc.”*

**Interpretations-**The significance of these marks is not clear and archaeologist has given several interpretations – all open to discussion. Rivett Carnac<sup>12</sup> speculated that these marks *‘may represent a system of writing or denote the age of the dead person or the number of his children, or the number of the enemies slain by the warrior.’* According to Paddayya,<sup>13</sup> cup-marks on the stone boulders in the Shorapur Doab region in the present day Yadgir district, Karnataka produced clear metallic or ringing sounds on being struck with a fist-sized stone. This site is also associated with megalithic burial sites as well as large scale stone alignments such as seen at Hanamsagar. The musical aspect of such boulders is also discussed by Boivin<sup>14</sup> in relation to Neolithic site at Kupgal near Bellary in Karnataka.

Another interesting (but rather doubtful) interpretation of these cup marks are provided by K.P. Rao<sup>15</sup> based on the discovery (?) of a series of cup marks ‘found on a square table-like rock with a flat slanting top.’ Rao is further quoted as *‘This appears to have been deliberately planted by the megalithic people to plot the Great*

*Bear constellation, also known as 'Ursa Major' and referred to as 'Saptarshi Mandala' in Indian astronomy*. The group of seven stars, four of which appear like a rectangle and a tail-like formation with three stars, has been mapped on the rock in the form of cup-marks. According to another newspaper article, Rao further added that *'the stone containing the map (Great Bear) was located on the south-west periphery of the site on an elevated place surrounded by megalithic stone circles.'*

The author located this rock in the south-west periphery. But the rock surface consists of several cup marks about fifty, not just seven and any resemblance to the Great Bear seems to be imaginary. The belief and rituals associated with the southern megalithic can be traced even in the present ethnographic parallels existing in the region where one can easily observe the continuity of some aspect of burial and other socio-religious practices of prehistoric times in modern day tribal life as a living tradition – a phenomena seen not in south India but also in the North-East India. The author has noticed big but shallow marks made by the grinding process on the stone surface of an fallen menhir at the site of Mudumala<sup>16</sup> using ball type stones, and interestingly, the stone ball can be still seen next to the cup mark. Another type of cup (?) marks seen at the same site is depression made on the stone surface by the repeated grinding of tools of axes in one direction thus producing marks which are broader and deeper on one end and narrower and shallow on the other.

**Chronology**-The exact chronology of the cup marks is a dependent variant on factors such as the site or the assemblage in which it exist. According to Boivin and others, *"Grinding grooves are ubiquitous at Southern Neolithic sites, and are found on bed rock and boulders on all the Sanganakallu-Kupgal hills, but particularly those associated with more intensive prehistoric habitations."*<sup>17</sup> Similar axe polishing grooves or cup marks are reported from sites like the ash mound site of Budihal, situated in Muddebihal Taluk of Bijapur district, Karnataka, which has evidence for extensive axe grinding with no accompanying signs of stone knapping or quarrying.<sup>18</sup>

An interesting attribute of the Southern Neolithic is the presence of ash mounds. These accumulations of often vitrified ash dot the landscape of the southern Deccan, and have been the focus of some speculation. The fact that ash mounds seem to be in the vicinity of megalithic sites, combined with the stratigraphic overlap between the two periods and similarities in the creation of cultural landscapes and in burial patterns, has been used to argue for continuity between the Neolithic and Megalithic periods and consequently a continuity of technological traditions as well.<sup>19</sup>

**Conclusion**-The traditional discussions on megalithic cultures and their related landscape tend to focus on their sepulchral context. The approach needs to change with inclusion of ethno-historical and anthropological emphasis on features which exist beyond the physical imagery of the period. The existence of the cup marks seem to directly relate with the socio-cultural evolution taking place and they can be identified with the process of stone tool construction. But again such hypothesis needs to be made on the basis of the appearance of the marks only – thus leaving a wide scope of speculation for the actual purpose served by these marks.

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## 3

## **Growth of Cultures In Post Harappan Urbanism In Indo-Gangetic Divide**

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The present region of Indo-Gangetic Divide is situated between 27°39' N - 32°31' north latitude and 73°53' to 77°36' east longitude. It covers an area of 95,714 square kilometer and comprises the modern states of Punjab and Haryana. Geologically, the region lies between the basin of rivers Indus and Ganga. It comprises of three geological divisions the Shivalik or sub-montane tract, the plains or alluvial tract and the Aravalli hills.

The region has experienced its first urbanism during the phase of Harappa Civilization at its main centers in this part such as Banawali, Rakhigarhi, Balu, Kunal, Bhirrana, etc. But the urban character could not continue for long which declined gradually. In its last phase it was transformed into several regional and sub-regional cultures which are identified as late Harappa (LH), Cemetery H, Bara, late Siswal, Mitathal-IIB cultures. The features of urban phase such as city planning, civil amenities, writing, seals, long distance trading networks, standardized bricks, etc. have disappeared in this phase. Their material repertoire is also deteriorated which is limited to the wattle and daub houses, with a few crafts and modest artifactual remains.

It comes out that the phase followed the matured levels of the Harappan Civilization (MH) do not present any trait of urbanism. I, in present discussion, attempt to understand the changes and developments occurred in the material cultures as well as in settlement patterns during the subsequent phases upto the phase of second urbanism, i.e. the Kushana phase. We have taken three cultural phases: first the Late Harappan (LH) and Painted Grey Ware (PGW) and Grey Ware which represents the stage of expansion of settlements and introduction of some new features; the second is Northern Black Polished Ware (NBPW) and Red Ware (RW) phase that witnesses the rise of urban centers and features.

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### Late Harappan Phase

The phase includes certain regional cultural, such as, the Late Harappan, Cemetery H (in northern Punjab), Bara (upper parts of Haryana and Punjab, missing in southern region), and late Siswal, Mitathal IIB (in central Haryana) complex.<sup>1</sup> This LH culture has been exposed in continuation at Bara, Rugar, Mahorana, Banawali, Balu etc. and a break has noticed at Rohira. A large number of new LH sites were also made during these levels such as Sanghol, Dadheri, Katpalon, Nagar, Sunet, Mirzapur mound.<sup>2</sup> Generally the disintegration of Harappan city system and urban features or can say that conditions like the EH prevailed at one side; but on other side the number of settlements and growth of population increased that contrasts to two earlier phases (EH, MH). The latter tendency has been suggested by the increased number of respective settlements in the region. The data on protohistoric settlements attested that there is a steep increase in the LH phase – from 185 MH sites (59 in Punjab<sup>3</sup> + 126 in Haryana<sup>4</sup>) to 811 (174 in Punjab + 637 in Haryana).

The overall cultural composition of this time frame reflects the inferior nature to those of mature levels in all respects which speaks of their growing deteriorating condition. There is absence of precious stone metals and urban centers, reduction in arts and crafts and emergence of a large number of rural sites with small houses made of stone clay and straw as evident at various excavated sites. Weights and measures of chart and script in any form are conspicuous by their absence. However the pure copper metallurgy of MH phase remains vogue in this phase also. We have bangles, rings, antimony rods, fish hooks, arrowheads, spearheads, rings, knives. Also the faience, agate and carnelian beads, few terracotta cakes, balls and bangles continued to be made. But these objects do not exhibit any sign of advanced technology.

**Stages of Expansion And Growth – Pgw And Nbpw Phase** The LH phase is followed by the PGW, and associated Grey Ware (GW), Black Slipped Ware (BSW) and Red Ware (RW) ceramics in this region. The frequency of settlements is raise upto 873 (247 in Punjab<sup>5</sup> + 626 in Haryana<sup>6</sup>).

The archaeological excavations also provide valuable information on the process of development and the everyday life of the people during this period. Of these 873 explored PGW-GW settlements, only twenty have been excavated in recent years and that too on a limited scale. These are Bhagwan pura, Sugh, Raja-Karna-ka-Qila (in Haryana) and Katpalon, Nagar, Singh Bhagwan pur, Sanghol (in Punjab), etc. (map 1). The period on the basis of changes in material remains, especially in ceramics, iron tools and other artifacts, is sub-classified into three phases of development. The lower or earliest stage (IA) is pre-iron, represents the connection (or overlap) with the preceding LH culture at Bhagwan pura, Dadheri, Nagar, Katpalon.<sup>7</sup> This claim of interlocking with previous culture is however debatable and not accepted universally. The middle phase (IB) is independent from the Harappan influence and marked by the introduction of iron and glass

technologies. The final stage (II) represents the further developments in material assemblage and the introduction of NBPW.



We do not have any evidences of systematic house planning or building activities in the brief reports of the limited excavations of this phase. However the discovery of structural remains, usually in the form of post holes and mud clods or plaster pieces with reed impressions may provide some hints for building activities. These are yielded from Nagar-I.<sup>8</sup>  
Ibid.

Kathpalon-I,<sup>9</sup> Singh Bhagwan pur-I,<sup>10</sup> Brass-II,<sup>11</sup> Chhat<sup>12</sup> and Nagiari-IB<sup>13</sup> in Punjab; and Sugh,<sup>14</sup> Datulatpur-II<sup>15</sup> and Autha-I<sup>16</sup> in Haryana. It is reflected that the houses remained simple and small like the preceding phase. The concept of planning is also missing. Presence of mud-bricks or sun-dried bricks is very significant in this case as gathered only from the upper levels at Brass-II and Bhagwan pura-IB.

The PGW-GW phase yields variety of artifacts of different materials. These are objects of iron, copper, semi-precious stones, bone, glass and ivory. Iron objects mark advancement over the existing copper technology. Glass is also introduced in this phase. These reported artifacts, on the basis of functions are categorized as of artisanal tools, defense weapons, household objects, artistic objects and ornaments.

Among the iron objects, there are points, nails, clamps, scythe, kunda, iron lumps and slags with finished objects such as arrowheads, spearheads, nails, etc. and some indeterminate pieces. These may be associated with the craftsmen and smith activities such as smelting, tool manufacturing on local level. Some weapons of iron such as arrowheads and spearheads are also recovered.

In addition to iron tools, we also found the variety of copper tools from this phase. Among the artisanal tools, borers, nails, points and pins, lumps, household tools, ornaments such as beads, rings and weapons like antimony rods, pins are significant. These indicate the local working of metal objects. We also have the evidences of copper spindle from Nagiari-IB which may be an indication for spinning activities. Besides this advancement in metal technology, there is evidence of glass technology in this phase which is mainly used in making beads and bangles. The objects of terracotta are also discovered from this phase. These consist of a range of objects such as artisanal tools, art motifs, ornaments, etc. Other than terracotta, the variety of beads and bangles of exotic materials such as semi-precious stones, ivory and shell are also reported from few excavated sites.

We may conclude that in PGW-GW period, significant changes started taking place in settlement pattern and in the material assemblage. The scale of these developments, though significant, is not sufficient to suggest the establishment of full-fledged city life. The economy and society of this period is predominantly rural or pre-urban. It is gradually becoming more diversified in vocations and heading towards the more complex one. So all these - the increase in settlements, technology and crafts served as precursor and perhaps set the stage for the development of urban phase.

### Nbpw Phase

The PGW-GW is succeeded by the NBPW-RW period without any habitational break. The period, in this region, is co-represented by NBPW and RW and associated ceramics, and of these the RW is found more commonly.

The distribution of settlements in this period is significant and demands attention. We found that the numerical strength of settlements comes down to 564 (249 in Punjab + 315 in Haryana) as compared to 873 that of the PGW-GW. Actually the focus is now towards the further agglomeration and extension at the already occupied settlements, instead of moving to new areas.

The main excavated sites are Rupar,<sup>17</sup> Sanghol,<sup>18</sup> Sunet,<sup>19</sup> Ghuram<sup>20</sup> (Punjab) and Sugh, Raja-Karna-ka-Qila,<sup>21</sup> Daulatpur,<sup>22</sup> Agroha,<sup>23</sup> Khokrakot,<sup>24</sup> Naurangabad,<sup>25</sup> Autha,<sup>26</sup> Muhammadnagar,<sup>27</sup> Harnol<sup>28</sup> (Haryana) (map 1). On the basis of the material remains from these excavated sites, the whole period of NBPW-RW from c.500 to 1<sup>st</sup> century BC is sub-divided into three phases of development. The first, from c.500 to 400 BC, represents the introduction of NBPW and the terminal phase of PGW-GW pottery; the second is marked by the absence of PGW-GW pottery and presence of the establishment of urbanism. The last phase, c.200 BC to 1<sup>st</sup> century BC, is associated with the mature phase of urbanism which is distinguished by the appearance of tribal chiefdoms, ring wells, drain pipes, soakage jars, brick structures, writing, etc.<sup>29</sup>

It is towards the terminal of NBPW-RW period, the expansion in settlement size, thickness of cultural deposits, civic facilities, greater production and use of cultural objects, trade, non-food producing population and the evolution of coinage, writing and defense arrangements – all the features of urbanism are attested. Several urban settlements grew, in which some considered exclusively as being the center of art (Sugh), fortified township (Naurangabad), mint or coin manufacturing and issuing centers– Sunet, Ghuram, Khokrakot, Naurangabad.

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## Origin And Growth of Rural Settlements In North-Western Haryana

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Man is a social animal by birth. If he lives alone, either he is a beast or a God. The necessity and usefulness of mutual help and co-operation compelled him to live in society i.e. village communities. The present document contains and explains the origin and process of growth and development of settlements during different historical periods. Singh (1994)<sup>1</sup> also observed that archaeologically, the whole of India, except the Tinnevely district of Tamilnadum, Kerala in the extreme south-west and Sindh in the west, produces evidences of the occupance by the early man. Mandal (1988)<sup>2</sup> studied the evolutionary history of human settlements. It can be interpreted in terms of the *migration of people into a sparsely populated area*. These settlements originated on relatively high sites amid fertile agricultural areas where water supply was plentiful and life could be secure. They were, however, unplanned villages with poor transport facilities.

Another cause leading to the origin of new villages, used to be the royal decree by which the king ordered the establishment of new village settlements on new sites or on old ruins, either in an irregular fashion or on a planned basis. The Muslim rulers founded a number of settlements but more commonly they merely changed the names of existing settlements.

**Objectives of The Study-** The main objectives of the present study are to study the rural settlements in chronological order and to study the origin and growth of rural settlements in ancient period.

**Source of Data** -The information has been collected from various sources like district gazetteers, archaeological records, daily newspapers, and revenue records like 'Sazara Nasab' (*Kursi Nama*), District census handbooks, Government records, historical legends, statistical abstract and published and unpublished research work. Information has also been collected from the old persons of the village in the study region.

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**Study Area-** On the basis of physiography, Fatehabad district is situated in the North-Western part of Haryana. It has 243 villages as per census 2001. Ghaggar, the largest seasonal stream in Haryana, flows through the district, parallel to its northern boundary, covering a distance of seventy kilometers in a meandering course. In the present research work an attempt has been made to trace out the possible systematic, chronological, cultural and natural scene with the help of archaeological records or evidences. The excavations in the area reveal evidences of its long cultural history. The ancient period (2500 BC to 1200 AD) of rural settlements in the study area may be discussed with reference to the following periods;

- i) Pre-Harappan, Harappans and Late Harappan (2500 BC to 1500 BC).
  - ii) Aryan period (1500 BC to 566 BC).
  - iii) Buddhist period (566 BC to 187 AD).
  - iv) Post Buddhist period (187 AD to 647 AD).
  - v) Rajput period (647 AD to 1200 AD).
- i) Pre-Harappan** - According to the archaeological excavations and explorations conducted so far in Fatehabad district and other numerous old records, the region has revealed an ancient past. The region was first inhabited by the chalcolithic agricultural communities at least as early as 2400BC.<sup>3</sup> These early settlers of this region are popularly known as 'Sothians' after the similar type of sites in Rajasthan where this culture was first noticed. Sothi people lived in mudbrick houses in small fortified settlements; their implements were made of bronze, copper, stone and domestic animals were like ox and goat etc. But during such a remote phase of history the area was perhaps almost completely under vegetative cover. Archaeological excavations conducted in the study area so far have identified some settlements showing signs of 'Sothi' culture (Pre-Harappan). These are Chimun, Banawali, Ghaswa, Kunal, Ratta Theh, Talwara and Gularwala.<sup>4</sup>

**Harappans** The next phase in the settlement history of the region is marked by the arrival of Harappan people. The Harappans, who were more civilized than the earlier settlers of this area, seem to have lived together in the same houses and gradually they assimilated the earlier culture into their own.<sup>5</sup> The Harappans selected the sites in the same old zones of 'Sothian' habitation which spread along the Ghaggar. Important settlements are Chimun and Ratta Theh. The most significant settlement of the Harappans was Banawali. At Banawali, they supplanted the Sothians about 2300 BC. These settlers were versatile in building planned and fortified township, in the classical chessboard pattern whose striking features were streets, defence walls and sanitary arrangements.<sup>6</sup> The general features of the culture show closer affinities with north Rajasthan than with Indus valley civilization and hence the suggestion that the settlers migrated to Haryana as colonizers probably from Rajasthan.<sup>7</sup>

**Late-Harappans** -The coming of the Late-Harappans during 1700 BC to 1500 BC marked the final stage of the Harappan culture complex in the region. The settlement sites inhabited during the Late-Harappan period are discovered at Burj and Birdhana.<sup>8</sup> Both are situated on the Ghaggar-Saraswati river bed.

**ii) Settlements of Aryan period (1500 BC to 566 BC)**-The end of the Harappan civilization was followed by a number of scrappy cultural complexes and a new cultural era ushered in the history of this region with the advent of the painted-Grey-Ware using people, generally associated with the Aryans, about the beginning of the first millennium BC. <sup>9</sup> Initially the Aryans settled on the bank of Saraswati .. River, and with the passage of time they spread in wide areas which constitute the whole of the Fatehabad district. The region was closely associated with the political and cultural life of the Bharatas. The Purus and the Kurus, are the prominent tribes of the Aryans. <sup>10</sup> All the settlements are found on the Ghaggar-Saraswati fertile belt. The center was Bhawani Khera, Rupanwali, Kanhri and Bora. According to R. L. Sing<sup>11</sup>, there were six types of human habitation in Aryan period, viz., (i) Ghosala or Gopa (cattle ranch), (ii) Pali (a small barbarian settlement), (iii) Durga (fort), (iv) Grama (village), (v) Kharwat or Pattana (town) and (vi) Nagar (city).

**iii) Settlements of Buddhist period** -According to Buddhist texts Buddhism reached Fatehabad region through the Buddha himself. It is said that Buddha himself converted the people of the Kuru tribe which was inhabited this region then.<sup>12</sup>In the area Buddhist remains have been discovered at Bhuna (railing pillar and Kusan stupa). Archaeological explorations conducted by Suraj Bhan<sup>13</sup>, Silk Ram<sup>14</sup>, Dhoop Singh and Chanderpal<sup>15</sup> confirm the sites of Bisla, Dehman, Majra, Bhuna and Nehla to be that of Buddhist period. Most of the above referred settlements were almost uniformly distributed in the middle part of the study area.

**iv) Post Buddhist period (187 AD to 647 AD)**- In the first century BC the Indo Greeks were replaced by the Kushans during AD 1<sup>st</sup> century. The Kushan rule lasted for about 150 years. The brave Yaudheyas again asserted their authority and ruled up to AD 350. When Samudragupta, the great Gupta ruler of Magadha brought them under his sway.<sup>16</sup>

**v) Settlements of Rajput period (647 AD to 1200 AD)**- In the eight century AD the leader of the Tomar Invasion in this area is said to have been Bijepal, the brother of Anangpal , who founded the present village Bhuna and others in its neighborhood.<sup>17</sup>Northern part of India a considerable size of internal migration of Rajput clan took place during the 11<sup>th</sup> and 12<sup>th</sup> centuries. Almost every Rajput clan established its own settlement block divided into several villages. Sometimes these clan areas exhibited a regular number of villages varying from 8 to 96 or even more.<sup>18</sup> The increase in the number of settlements in the study region during the Rajput period appears to be highlighting the above facts.

**Conclusion-** It can be noted according to the archaeological excavations and historical legends pioneer settlers in the study area were the Sothians. Who settled between 2500 BC to 2000 BC. Their settlements in the well marked belt which comprised to the Valley of Ghagghar River. Succeeding settlers viz. Harappans, Late-Harappans and Aryans also inhabited almost the same portions of the study region during the corresponding periods of their occupation. In the following times, the Rajputs brought under habitation a few more portions of land lying on the peripheries of the district. And, during the medieval period, the left over virgin parts of the district also finally merged into the cultural landscape of the area. It may be inferred from the process of habitation of the study region during different periods that the fertile river beds of Ghagghar-Saraswati were the favorite settlement sites for the initial settlers. The succeeding settlers besides the above tracts populated the areas of interfluent.

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## 5

## From Apes To Man Aegyptopithecus (28-30 Million yrs old)

\*Yogesh Sharma

The oldest fossil a skull remnant, to whom the scientist positively identified with that of an ape, was found in the desert at a place called Fayum, South of the city of Cairo in Egypt and that is why it is known as aegyptopithecus. Egypt is the name of a place in Africa and pithecus in Greek means Ape so the apes found in Egypt came to be known as aegyptopithecus.

**Rama Pithecus (20 Million to 8 million)**-After the discovery of Aegyptopithecus, by 28th million then by 20<sup>th</sup> million to 8<sup>th</sup> Million more fossils close to man were found from different places. Two fossils Proconsul and Kenyan Pithecus found from Kenya then Râma pithecus and Shivapithecus from India, Pakistan, China, and Kenya. Dryopithecus and Rudapithecus from Europe of these Râma pithecus were once regarded as man's oldest direct ancestor. In 1910, an English paleontologist Guy Pilgrim discovered two parts of a lower jaw of Râma pithecus in Shivalik hills but they were later recognized by a young Yale Student<sup>1</sup> named G Edward Lewis in 1932 while digging at a place called Haritalya Nagar, Near Chandigarh.

**Australopithecus Afarensis** (3 million yrs Ago) (First step to human hood)-Till now we have seen Aegyptopithecus and Ramapithecus the later is more advanced on the earlier and much closer to be the descendent of men but the discovery of Donald Johnson in 1970's and David Pilbeam of Yale university favoured Australopithecus Afarensis as much closer to the decedents of Human beings as compare to Râma pithecus. David Pilbeam, who was also working in the Shivalik Hills, discovered a complete skull of a closely related ape's species which had decidedly orangutan like features. It is now accepted that the missing link between Apes and Humans was Australopithecus Afarensis whose ancestress were found at Hadar in Ethiopia and Lactoli in Tanzania in 1970's<sup>2</sup> Africa is said to be the cradle of human race where anthropologists have unearthed the oldest human skeletons in East Africa. The most important and remarkable fossil was that of a

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3.2 million years back of an adult female of a meter length and around 30 kg in weight was discovered by Donald Johnson in 1974 at a place called Hadar in Afar region of Ethiopia who came to be known as Lucy.

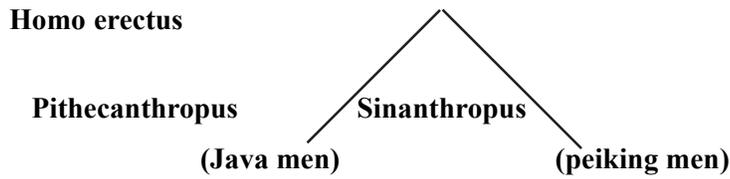
A year after the discovery of Lucy in 1975 a remarkable early human fossil found at Hadar the site produced fragmentary remains of 13 individuals of all ages of males and females and the find soon came to be known as the first family. Although Lucy and her kind could walk straight but they still were far away from becoming human beings because the ratio of Lucy legs and hands was much different from others i.e humans. Lucy hands were much longer in relation to her legs as compared to human but not as long as apes and Lucy was more like between apes and modern human beings. *Homo habilis* (Handy man) The first tool makers.<sup>3</sup> existed for nearly two million years only 5000 thousand of which fall with in the outer circumference of historical time *Australopithecus Afarensis* did not at once revolutionize into *homo habilis* but went through different phases like:-

1. *Australopithecus Afarensis* (walking on two feet) 400 c.c
2. *Australopithecus Ramidus* (425 ml c.c)
3. *Australopithecus Africanus* (440 ml c.c.)
4. *Australopithecus Robustus* (530 ml c.c.)
5. *Zinanthropus Boisei* (*Australopithecus Boisei*) 530ml c.c

The *Australopithecus* had different types i.e. *Australopithecus Africanus*, *Robustus*, *Boisei* inhabited the area near lake shores, river banks, etc. and *Australopithecus Africanus* had ultimately evolved into larger brained creature named, *homo habilis*.<sup>4</sup> The possibilities for this had been created partly by changes in the teeth and jaws. The canines were reduced in size and the lower jaws became lighter.

The first fragments of *Homo habilis* were discovered at Olduvai in Tanzania in 1960 by the British paleoanthropologist Richard Leakey S/o S.B. Leakey and Raymond Dart named it *Homo habilis* but the best specimens of *Homo habilis* were discovered at Kobi Fora at the Bank of river Turkana in Kenya. How *Homo habilis* was more advanced than *Australopithecus*? Definitely yes, *Homo habilis* was more advanced than *Australopithecus* for example: Lucy *Australopithecus Afarensis* could walk but not more, her hands were taller in the leg's ratio, their brain size definitely lesser on the other hand *homo habilis* cranial capacity was more i.e. 640 c.c. than *Australopithecus* around 400 c.c. Secondly they had a specialized.<sup>4</sup>

Then they were intelligent enough, they knew which type of stone they should use for tools making and then shape them carefully according to their needs. They were possible our earliest ancestors known to meat eating they used to live in groups and in some sort of social organization. They did hunting also very successfully but at very small level and not hunted large animals for food as their tools were primitive for that. they would eat fruits, berries, roots, raw meat etc. they made their homes in the trees to escape themselves from the carnivorous. By 1.5 million yrs ago. *Homo habilis* died out and they would become the first early human to leave the cradle of African continent and spread around the world.



Still the missing link between the apes and the modern man was a challenge before the scientist. Which they got in the form of pithecanthropus in late 1880's in the Island of Jawa in South East Asia.

The discovery was made by Dutch Anatomist Eugene Dubois. He called it Pithecanthropus meaning apes like men, from the shape of its thigh Bone there was no doubt that this ape man walked upright to the public it was Java man. Forty years later. In china Dr.W.C. Pai, in 1929 a young paleontologist found a similar skull cap-<sup>5</sup> (This is called sinanthropus skull no-1) like of pithecanthropus in a limestone cave in a large hill near the village of Zohukondian near Beijing. Pai gave it name of Sinanthropus Peikinesis or Chinese man or Peiking. Both Pithecanthropus & Sinanthropus belong to Homo erectus a species intermediate between modern men and first upright walking human ancestors. In facial appearance also Homo erectus was not much different from Homo habilis.

-Turkana Boy:- The discovery of oldest and most complete Skelton of Homo erectus from Narikotome on the western shore of lake Turkana in Kenya in 1984 was a revolutionary discovery some 1.7 million yrs ago because it showed remarkable similarity with modern man. As Homo erectus infants were born with 1/3 brain size of adult brain as in Modern Humans.

**Neanderthal man (250000 - 30000 Yrs.)-** As from the Skelton of Turkana Boy (Homo erectus) We have seen the approached towards homo sapiens, because the period of Homo erectus starts from 1.7 million or 1700000 yrs ago and that time Homo erectus were some like different from Homo sapiens but by 500000 yrs i.e. after 1200000 yrs (1700000 - 500000) the Homo erectus starts looking more similar to present Homo sapiens as compared to the Homo erectus of 1.7 million yrs. Neanderthal Man is one of our closet ancestors whose first fossil Skelton was discovered in a lime stone cave near Dusseldorf in the Neanderthal valley (Today's Germany) in 1856 the common people who saw this Skelton could not recognize difference in Neanderthal and modern men. T.H. Huxley in his book Man's place in Nature published in 1863 accepted that it was the most simian (ape like) Human skull yet discovered. Today Neanderthal are considered to be a subspecies of Homo sapiens.<sup>6</sup>The Neanderthal was a skilled tool maker and crafty hunter. He built shelters out of tree branches and dwelled in caves. The species to which the modern human belongs. Neanderthal may have lived side by side with the Modern Men from 40000 - 30000 yrs ago. Lacking elaborate weapons they used to kill large animals with cooperation and art of throwing a spear known to them and in cooperative hunting they have made use of some kind of language to

pass knowledge and instructions but their language was not much advanced as of ours because they did not have the more advanced brain. In order to save themselves from extreme climates they used to live in caves and rock shelters. They were the earliest known human like creature who used to bury their dead ones with their belongings Neanderthal also called Homo sapiens Neanderthals.

**Modern man or Homo sapiens or Cro Magnon**— Both modern man and Neanderthal men have evolved from the same stock called Homo erectus. In Africa Neanderthal emerged by 250000 yrs ago till 30000 yrs ago. Modern man emerged later by (120000 yrs) ago and migrated to Europe by 35000 yrs. It was the remain of these modern man that found at Cro-Magnon place in south west France. They had a high forehead, a distinct chin, reduced and gap browridges, which gave them an image of modern man. They knew the art of sewing by needles of ivory or bone of 8-10 cm long.

**Migration of Modern Men:**—They migrated from Africa to the rest of world after spreading through Europe and south East Asia, population of modern man moved into new continents of North America in the north and Australia in the south. They knew how to build and use rafts or boats. Migration to North America took place much later by 15000 yrs ago. But how? from the past records of glaciations and the lowering level of sea water. We know that between 25000 and 12000 yrs ago the continents of Asia and North America were joined together by a mass of land now called Beringia<sup>7</sup> where Bering strait is located today. Why and how they crossed the Beringia? Perhaps the Asian hunters while following the Mammoths during their seasonal migration crossed over to N. America and when after 12000 yrs ago the sea level raised again some migrants may have remained back in Alaska, later moving south to colonize rest of the north America and south America.

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## Reconstruction of History By Archaeological And Literary Sources

**\*Dharam kaur**

Archaeology is a significant branch of study and has held fascination for the historians who look for material evidences as the testimony of truth. In India, excavation and exploration has been carried out on a large scale which has resulted in the restoration process and as Nicholas Stanley-Price says in his essay that the restoration work can be seen as an in toleration of “a creative work that has been diminished in its intelligibility”<sup>1</sup> and hence, substituting it with one’s own imagination. How far does that apply to the restoration and excavation work remains to be evaluated through the principles and ethics of archaeology. There has been great concern in the Western countries about setting the codes and charter for the restoration of archaeological monuments and other sources.<sup>2</sup>

**I. Archaeological Sources-** Archaeology has long been accepted as a scientific discipline providing tangible evidence for building up the superstructure of history.<sup>3</sup> In fact, it holds prime importance for retrieving the history of the periods where the written sources are either unavailable or have become obsolete. However the written texts, wherever available, negotiate the space of materiality to hold out their prime import.

The British rulers during their stay in India showed great interest in the archaeological richness of the country and gave attention to the study of ancient history in order to enhance their rule through a better understanding of the people being ruled. Lord Curzon, British India’s Viceroy, had remarked that ancient India had “the greatest galaxy of monuments in the world.” *The Archaeological Survey of India* was established in 1861 by the British with Sir Alexander Cunningham as the first director-general. Known as ‘the father of Indian archaeology’, he set the ball rolling on archaeological studies in India. The fresh proposal put by Alexander Cunningham was given due attention by Lord Canning, who sanctioned a scheme of survey in northern India.

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Sir John Marshall, appointed as director-general in 1902, was instrumental in identifying the ancient Indus Valley Civilization with the help of his deputies Daya Ram Sahni and R.D. Banerji. Of all the archaeological sites and digs, none has been as amazing as the excavations at Harappa and Mohenjodaro. These brought to light the existence of an ancient urban civilization- the Indus Valley Civilization or Harappan Civilization- that existed about 5000 years ago. Dubbed as the prehistoric discovery of the 20<sup>th</sup> century, the discovery pushed the history of the subcontinent back by a further 2500 years.

*Kumrahar* and *Bulandibagh* (in modern day Patna) are two of the archaeological sites linked to Pataliputra, the capital of the Mauryans (4<sup>th</sup> – 2<sup>nd</sup> century BC). While the former has remains of a pillared hall, the latter exhibit ruins of fortification. The majestic edict bearing Ashokan pillars are testimony to the attempt to spread imperial ideologies of Emperor Ashoka Maurya among the common people. The archaeological site at Sanchi includes stupas, pillars, shrines and sculptures, dating from 3<sup>rd</sup> century BC to 12<sup>th</sup> century AD, and gives extraordinary insight into the history of Buddhism. The site at Sarnath too provides knowledge on Buddhism as well as on Ashoka Maurya.

The Buddhist stupa-monastery sites all over India were built over many centuries. They uncover the trait of evolution of religious thoughts and practices over the period, and the development and changes in architectural and sculptural styles. The Ajanta Caves (5<sup>th</sup> century AD) have rich sculptures and paintings, providing a glimpse into the societal life of those times. The ruins of Basarh (ancient Vaishali) reveal it to be an important administrative headquarters during the period of the Guptas. The site gives information related to the economic and commercial aspect of the times.

According to Archaeological Survey of India, there are at present more than 3650 ancient monuments and archaeological sites and remains of national importance. These monuments belong to different periods, ranging from the prehistoric period to the colonial period and are located in different geographical settings. They include temples, mosques, tombs, churches, cemeteries, forts, palaces, step-wells, rock-cut caves, and secular architecture as well as ancient mounds and sites which represent the remains of ancient habitation.

**II. Literary Sources** *"History to be above evasion or dispute must stand on documents, not opinions."* Lord Acton

The problem with Indian history, especially with the ancient, has been the deficiency of literary sources. There were hardly any scholars then who dealt with history as an academic discipline. Though ancient India has a rich heritage of religious texts and literature, it lacks historical works. In comparison, the scholars of Greece and Rome of those times had systematically documented their period. This unfortunate poverty of ancient historical literature of one of the oldest and richest civilisations, however, has been made up for by information gleaned from religious and secular literature, and from archaeology, epigraphy and numismatics. It is only from the beginning of the Medieval period that Muslim scholars started

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writing histories to document the triumph of Islam. For the Modern period, there is no dearth of historical works.

**II.1 Religious Literature** Most ancient Indian texts contain religious themes and these are known as Vedas. They are assigned to c. 1500-500 BC. The Vedas are four in number. The *Rig Veda* mainly consists of prayers. The other three- *Sama Veda*, *Yajur Veda* and *Atharva Veda* contain prayers, rituals, magical and mythological stories. The Upanishads contain philosophical discussion on Atma and Parmatma. They are also referred to as Vedanta. The two epics *Ramayana* and *Mahâbhârata* seem to have been finally compiled by c. AD 400.

In the post-Vedic period (i.e. after BC 600) there has been recorded a large number of ritual literature on moral values called Sutras. Grand public sacrifices to be performed by ruler's ad recorded in *Shrautasutra* while domestic rituals connected with birth, naming, sacred thread ceremony, marriage, funerals etc. are prescribed in *Grihayasutras*. This literature was compiled between c. 600-300 BC.

## II.2 Secular Literature

This category of literature does not have religion as its theme. To this class belongs the *Dharmasashtras* or the law books which prescribe the duties for different social groups. The earliest known law book is *Manu Smriti*. It was the first book translated by the British and formed the basis of Hindu code of law.

*Arthashastra* of Kautilya provides rich material for the study of Indian economy and polity of the Mauryan period. Works on grammar are also sometimes useful for historical reconstruction. The earliest and the most important work on grammar is *Ashthadhyayi* written by Panini, which is dated by scholars to around 700 BC. The works of Kalidasa who lived during the Gupta period comprise poems and dramas. The famous among them are *Abhijananashakuntalam*, *Ritusamhara* and *Meghadutam*. Besides being great creative compositions, they provide us with glimpses of the social and cultural life of the Guptas.

Biographies or charitras are very important non-religious texts for writing history. They were written by court poets in praise of their patron rulers. One such important text is *Harashacharita*, written by Banabhatta in praise of Harshvardhanas. The Sangham literature is our major source for the study of South Indian society, economy and polity during BC 300- AD 300. The descriptions given in the Sangam literatures are confirmed by archaeological finds and accounts of foreign travellers.

## II.3 Literary Works of Foreign Authors

Traders, pilgrims, travellers and settlers have over the ages moved across the boundaries of the subcontinent and as such references to India are found in many foreign texts. For example, Megasthenese, a Greek traveller, mentions in his book *Indica* various information on administration and socio-economic structure of Mauryan period. Also, Pliny accounts trade relations between Rome and India in

1<sup>st</sup> century AD. Two Chinese travellers, Fa Hieun and Hiuen Tsang record the Gupta Empire in 5<sup>th</sup> century AD and describe the social, economic and religious conditions of India in 7<sup>th</sup> century AD respectively. Hence, these accounts are an important source of historical records and help in the reconstruction of history.

**Sources for Studying Medieval India-** State papers and official or private documents written in Persian provide much information for reconstructing the history of the period. Chronicles have provided ample information with regard to the history of medieval India. Minhaj us-Siraj's *Tabaqat-i-Nasiri* gives useful information regarding the slave dynasty of Delhi up to the year 1267 AD. Babur's famous *Memoirs* originally written in Turkish give important information about the natural environs of the country. The *Memoirs of Jahangir* is an excellent source of history. Gulbadan Begum's *Humayunnama* gives insight into the affairs of the royal harem. Abul Fazal's *Ain-i-Akbari* and *Akbarnama* are the two most important works dealing with the reign of Akbar.

In fact kings, court poets and scholar of this time wrote profoundly on almost every subject. And although the composers were prone to fantasizing yet their compositions may be treated as a source of history to shed light over a wide range of subjects from lifestyle of the commoners to that of their sovereigns. They also give details about battles and other important events that might have occurred.

**Conclusion-** The literal meaning of the *Itihas* is 'thus it was' and it is translated as 'history'. The availability of documentations and material evidences removes any place for any kind of conjecture or subjective theories. Reconstruction of a historical event or phase is thus different from restoration that introduces new elements challenging the authenticity of the historical evidences. Restoration is seen as a break from the past as this "approach decrees the impossibility of imitating the styles and works of the past".<sup>4</sup> Reconstruction is thus invaluable from the point of view of validity, authenticity and definitely, materiality. But beyond that, archaeological and literary sources are an integral part of the cultural heritage of a country and hence hold an indispensable value to the present.

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## **The Role of Buddhism In The Social Protest And Social Mobility In The Caste System- With Special Reference To Central India (Malwa)**

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The Malwa is derived from the Sanskrit term 'Malav', and means "Part of the abode of Lakshmi."<sup>1</sup>In the second century B.C. to the fourth century A.D.the migration of the Malwa's tribes from their original home on the Ravi in the Punjab.<sup>2</sup>The ancient Kingdom of Malwa included- Kuntal( Mandsaur), Bagger (Ratlam), Rath (Dhar), Sandwana( Mahidpur), Unaiwara(Rajgarh), and Khichiwara (Raisen).<sup>3</sup>

From the sixth century B.C. to the twelfth century A.D., Buddhism played an important part in the history of Malwa. It received warm welcome both at the hands of rulers and the masses. The most flourishing period of Buddhism was from the second century B.C. to the second century A.D.<sup>4</sup> Buddhism from the very inception became dominant under the Pradyotas in whose time many zealous and earnest adherents like Mahakachchana, Sonakutikanna, Isidatta, Dhammapala, Abhayakumara Isidasi and Nalaka etc. all of them popularized Buddhism by teaching the people through common dialect.<sup>5</sup>

After the middle of the second millennium BCE, Indian society became largely dominated by Aryan values. Many of the Aryan principals still dominate "Orthodox Indian Philosophy" such as the importance of the Vedic Scriptures and the supremacy of the Brahminic class.(origin of the caste system).<sup>6</sup>

From about 1500 600 B.C. much interaction of above opposed tradition occurred. Most school of Hinduism emphasizes aspects inherited from the Aryan tradition like caste, the authority of Scriptures like the Vedas and the practice of Sacrifice. However important elements of the culture of the Indus Valley civilization such as renunciation, meditation, rebirth, Karma and liberation have also been

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absorbed. The practice of Yoga is known to be quite old and may also have its roots in the Pre-Aryan culture.<sup>7</sup>

This Research Paper throws the light of supremacy of Buddhism, and also reflects that how the spiritual thought of Buddhism taught and bound the people of all caste and how to earnest believers to his fold without distinction of caste or creed, and tried to form a brotherhood of the elect.

Buddhism was neither a protest against nor an offshoot of Hinduism. Buddhism simply proved to be one of the more successful new schools of thoughts within a large variety of philosophies, especially after King Ashoka became a Buddhist in 297 BCE and turned it into a state religion.

Buddhism draws most of its inspiration from the religious culture of the Indus valley Civilization; like the elements of renunciation, meditation, rebirth Karma and liberation. Also many symbols of the Indus Valley Civilization. They include the Pipal tree and animal such as elephant and deer. On the other hand, aspects similar to the Aryan tradition can be clearly traced in the rituals of tantric Buddhism. This is contrast to Hinduism, where many of the Aryan prmupals dominate, although it also contains various elements of the Indus-Valley culture.<sup>8</sup>

The Buddha was born into the highest caste, the Brahmins, but still didn't believe in this caste system. Buddhnet tells how the Buddha ridiculed priests with superiority complexes. Despite the Buddha's teachings, some Buddhist sect still practices the caste system.<sup>9</sup>

Vedic period in India (1700-150 BCE) characterized by a pastoral life style and adherence to the religious texts known as the Vedas. Society became divided into four Varna's. Popularly known as "The caste system" which were comprised of the Brahman at the top (Priests and Scholars), the Kshatriya (The Warrior), the Vaisya (Farmers and merchants) and Sudra (Labourers).<sup>10</sup>

During this time religious beliefs became systematized as the religion of "Sanatan Dharma" (which means eternal order). The under lying tenet of Sanatan Dharma is that there is an order and a purpose to the universe and human life and , by accepting this order and living in accordance with it. During the Vedic period governments became centralized and social customs integrated fully into daily life across the region. Besides the Vedas, the great religious and literary works of the Upanishads, the Kuran, the Mahabharata and the Ramayana all come from this period.<sup>11</sup>

In the sixth century BCE the religious reformers Vardhman Mahavira (549-477 BCE) and Siddhartha Gautama (563-483 BCE) broke away from main stream Sanatan Dharma to eventually create their own religious of Jainism and Buddhism. These changes in religion were a part of a wider pattern of social and cultural upheaval.<sup>12</sup>*Buddhism was not an open rebel against the caste system, but it was the organized rebel against the Sanatan Dharma of Vedic period, which have tried to maintain with full devotion of the religious liberism and brotherhood in all casts.*

In early times Buddhism was a religion of the masses in Malwa<sup>13</sup>as it was found prevalent among different classes and castes.<sup>14</sup>It was very popular, because it was simple in the teachings and as it was direct; it appealed to the hearts of the

masses. The monks and scholars propagated its principals, and wrote their works in the language of the masses. Some of the ruling chiefs of Malwa and their officers and merchants spent huge wealth for the support of Buddhism. As a result, Buddhism in early times had a great number of followers.<sup>15</sup>

Buddhism under the Pradyotas was prevalent almost among the people of all castes like, Brahmins, Kshatriyas, Vaisya and Sudras. Many Buddhist saints like Sariputta<sup>16</sup> and Mogallana<sup>17</sup> of Magadha, Mahakachchana<sup>18</sup> and Dhammapala<sup>19</sup> of Malwa hailed from Brahmin families. These saints taught Buddhism in the local dialect. Having understood the doctrines of Buddhism well in their own language, the people even Brahmins, without any distinction of caste and colour adopted the creed of Buddha. In Kosala<sup>20</sup> several Brahmins are known to have adopted Buddhism. Similarly in Malwa they embraced Buddhism owing to the influence of the saints.<sup>21</sup>

Among Kshatriyas, Buddhism found especial quarters, as its founder himself was a Kshatriya. In Magadha, Bimbisara<sup>22</sup>, who was a Buddha's contemporary, adopted Buddhism. His son Abhaykumara<sup>23</sup> born of a courtesan of Ujjayani also adopted it. Abhaya's mother, better known as Abhayamata<sup>24</sup> is known to have been a convert of Buddhism.

Pradyota, the king of Avanti following probably, the example of his contemporaries adopted Buddhism. The efforts of Mahakachchana were also responsible for his conversion. Even Vaisya, who in Buddha's time were not a homogeneous class, and who were free to choose their vocation, accepted Buddhism in large number. The reason was that this religion was most appealing to them temperamentally, because they believed in peaceful pursuits and non-violence. They made great efforts for its propagation.<sup>25</sup>

In Malwa, Buddhism was adopted by numerous Vaisya and they tried for its popularity. Isidatta<sup>26</sup> one of the converts of Mahakachchana belonged to the family of a guide to caravans. Isidasi, another follower of Buddhism, was the daughter of a **Sethi** of Ujjayani.<sup>27</sup>

The condition of Sudras in Buddha's time was miserable. They were treated not only as untouchables, but unseeables.<sup>28</sup> Buddha, however treated them humanely, and allowed them to join the **Samgha**. He did not mind even taking food at the hands of chunda,<sup>29</sup> it seems that Buddha affectionate, and impartial attitude affected the Sudras, who being tired of ritualistic Brahmanism, and their low status, adopted his (Buddha's) religion so as to improve their lot, and rise in the scales of the society. And in this conflict, Sudras of Malwa must not have lagged behind though we have no particular evidence for it,

During the Mauryan period; the popularization of Buddhism was considerable. The great Buddhist Mauryan emperor Asoka preached **Dhamma** for the material and spiritual welfare of the masses. The Dhamma which he preached was mainly confined to the ethical, and not to the dogmatic side of religion.

In the edicts, he taught general things which were the essence of all religions, he taught seemly behavior towards Brahmins, Sramanas, Ajivikas, Slaves and

Servants.<sup>26</sup>In Malwa, the Dhamma propagated by different people like Brahmins, Kshatriyas etc.. The pitiable condition of the **Sudras** pained the sensitive soul of Asoka. With a view to avert the despicable position of the Sudras, he taught the people to behave seemly towards them.<sup>30</sup>

During the Sungas-Satavahanas and the Western Kshatrapas (186B.C.-318A.D.) period Buddhism was deeply rooted among the masses, as is evident from several votive inscriptions found at Sanchi.

The Buddhism was prevalent among the ladies class in evident from a number of Sanchi inscription. In Brahmanical religion, ladies were not generally allowed to adopt the stage of Sannyasi. But in, Buddhism, they adopted in large number.<sup>31</sup>during the Western Kshatrapas period Buddhism continued its existence, in this period predominance over the people of different Strata, ranks, classes and castes.<sup>32</sup>

During the Gupta period (319A.D.-700A.D.) some Buddhism scholastics like paramartha of Ujjayani and other of Central India originally belonged to Brahmin caste and Prabhakaramitra was a Kshatriya they adopted Buddhism.<sup>33</sup>

**Conclusion-** Buddhist was flourished along with other religion in Malwa and its neighbourhood; we have several instance of the existence of Buddhism, Jainism Vaishnavism and Saivism in unison. Buddhism while once had so many followers from different classes and castes. The greatest contribution which Buddhism made lay in the caste system. Buddhism lies in its influence upon inner purity and on the necessity of subjugation of lower passions of animal life as the preliminary condition of spiritual progress. This exerted a healthy influence and brought about salutary reformation in the inner life of man. Besides the caste-system did not hinder the moral and spiritual progress of man in the Buddhist order. The **Upsampada** was given without any restriction of caste, nationality, race or social position. This cosmopolitan outlook of Buddhism resulted in its adoption by the masses. The inscriptions at Sanchi record, the adoption of the people of different castes and classes like scribes, surveyors, weavers, artisans, bankers, merchants and clock sellers, even the foreigners embraced it.

Buddhism was neither a protest against nor an offshoot of Hinduism, but it simply proved to be one of the more successful of new thoughts. It appealed to the hearts of the different caste, for example the Buddhist principal of **ahimsa**. Mostly, the masses remained vegetarian on account of the propagation of **ahimsa**. The killing of persons both of human and inhuman kingdom was reduced to a greater extent. The Brahmanical religion was also affected by the principal of **ahimsa**. Previously, the Brahmins performed sacrifices followed caste-system, and believed the superstitions. Gradually, Brahmanism comes to be highly influenced by Buddhism and consequent upon which it gave up all these practices, and adopted good points of Buddhism. Humanitarianism and tolerance were other characteristics of Buddhism and Asoka did his best for their furtherance. This is the most ennobling of and uplifting contributions Buddhism. The later philosophical system as result of Buddhist influence, caste into shades those parts of their religion which were irreconcilable with humanity and reason.

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**J.F Fleet's 'The Dynasties of The Kanarese  
Districts'  
– A Historiographical Review.**

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The second half of the nineteenth century and early part of the twentieth century may be regarded as a significant epoch in historical researches in Karnataka. The main feature of their work is an attempt to reconstruct the authentic history according to approved scientific method with the help of the study of inscriptions, a great source which was slowly revealing itself before the historians.<sup>1</sup> In this background I have made an attempt in this paper to review J.F Fleet's '*The Dynasties of the Kanarese Districts*'.

A '*Prince among Epigraphist – Historians of India*', Fleet occupied during his life time the position of the founder and leader of Indian Historical studies. John Faithful Fleet, the son of John George Fleet, of Cheswick, and his wife Fisher Faithful, was born in 1847, and educated in London at the Merchant Taylor's School.<sup>2</sup> Soon he equipped himself with sufficient knowledge to take up the duties pertaining to the Indian Civil Service to which he was appointed in 1865.<sup>3</sup> He arrived in Bombay in 1867, and entered the Revenue and Executive Branch of the Service.<sup>4</sup> He served in various capacities such as, he become successively Assistant collector and Magistrate, Educational Inspector to the Southern Division (1872), Assistant Political agent in Kolhapur and the Southern Maratha Country (1875), Epigraphist to the Government of India (1883), Junior Collector, Magistrate and Political agent at Sholapur (1886), Senior Collector (1889), Commissioner of the Southern and Central divisions (1891-92) and commissioner of customs (1893); he retired in 1897.<sup>5</sup> During his thirty years stay (1867-97) in India he fed the world scholars by the fruits of his research on literature and culture of Karnataka.

Whatever be his calling in the administrative service, his inner urge was to have a full and complete knowledge of the literature and culture of the region that

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came under his administrative Jurisdiction. He applied himself at once to the investigation of the epigraphic records of the Bombay presidency, and speedily proved himself to be possessed of all the qualities needful for this work.<sup>6</sup>

Fleet's first literary undertaking on a large scale was the publication for the India office of a volume entitled '*Pali, Sanskrit and old Kanarese Inscriptions*'.<sup>7</sup> The Bombay presidency in general and the Kanarese districts in particular contained a large number of original records which if studied carefully, would yield materials for the compilation of an authentic history of the Bombay presidency and the neighboring parts, from the middle of the 6<sup>th</sup> to the end of the 16<sup>th</sup> century A.D.<sup>8</sup> Various attempts were made from time to time to collect these inscriptions and arrange them in chronological order. This useful and scholarly collections was later on followed by the publication of his '*Inscriptions of The Early Gupta Kings and their Successors*', forming volume III of the '*Corpus Inscriptionum Indicarum*', a splendid monument of exactscholarship and critical judgment which by establishing the epoch of the Gupta dynasty in 319-320 A.D, laid the key-stone of Indian Chronology.<sup>9</sup>

The next important publication of Fleet was '*The Dynasties of the Kanarese districts of the Bombay presidency from the earliest Historical times to the Musalman Conquest of A.D, 1318*'. It was published as a part of the Gazetteer of the Bombay presidency (volume 1, part II) in the year 1882 which was later revised in 1896.<sup>10</sup> It has to be treated as the first highly scientific history of Karnataka. It is a source book by itself. Not only does it contain the summary of the results achieved by various investigators in the same field by the Fleet himself has furnished fresh information on almost every topic dealt with by him. In chapter I, he write about the early dynasties like the Nalas, Mauryas, Kadambas, Sendrakas, Kalchuries, western Ganges, Alupas, Latas, Malavas, Gurjars and Pallavas.<sup>11</sup> He speaks chutes by mentioning the Banavasi inscription of Vishnukadatta.<sup>12</sup> He also speaks the Alupas mentioned in the Mahakuta pillar inscription<sup>13</sup>, and asks the question whether they were a branch of the Nagas of late Dr. B. A Saletore and Dr. K. V. Ramesh have discussed the Alupa Dynasty. Then he turns his attention to the Nalas mentioned in the Aihole inscription of Pulakeshi II<sup>14</sup>, and refers to their mention in the Kauthem grant of Chalukya Vikrama V. They must have been ruling in the Bellary-Karnool region, he points out. The Mauryas, he says, had their capital either at Elephanta Island or Rajapur.<sup>15</sup> Then he turns to the Kadambas, and making use of the Talagunda inscription and some other records, he outlines a family tree of the Banavasi Kadambas<sup>16</sup> (Kadamba pedigree). He clearly distinguishes them from the later Kadambas of Goa and Hanagal. Next he mentions of the Sendrakas<sup>17</sup>, the blood relations and feudatories of the Chalukyas. He rightly traces their origin to Sendraka Vishaya in Nagarkhanda division in modern Sorab taluk. He feels that their crest was elephant, but we know from the Huli plates and the records of the Chhindaka Nagas of Bastar, that the Sendrakas had a tiger suckling its cub as the emblem, as pointed by Dr. G.S. Gai.

But regarding the Ganges, Fleet's account is confusing.<sup>18</sup> He traces their origin to Kalinga and outlines their history only from the eighth century. The earlier history of the dynasty outlined by Rice (*Epigraphia Carnatica* Volumes) is dismissed by him as based on spurious copper plates. This controversy between the two scholars raged for some time<sup>19</sup>, and Fleet finally gave in. But here Fleet agrees with Rice's identification of Kolahalapura with Kolar. While discussing the Chalukyas of Badami<sup>20</sup> (Chapter II), Fleet says that we "enter upon a far more definite chapter in the history of Western and South India"<sup>21</sup>. He demarcates their period as between 578 A.D to 757 A.D. The former date is the date of the Badami cave inscription. The Badami Cliff Record (located by R.S Panchmukhi) giving us the clear date of Pulikesi I (543 A.D) had not been discovered and thus he could not take the date of Pulakesi I beyond 550 A.D. He points out that the family is called Chalkya, Chalikya and Chalukya. He could give an accurate family tree<sup>22</sup> of the Chalukyas of Badami which has not undergone much revision till now. He also said that the first known prince of the family was Jayasimha. He also states that Mangalesha had died in a war with his nephew in 608, and this has been supported by a later discovery, the peddavagur inscription. The history of the Badami Chalukyas is discussed at length by him (chapter II, PP.335-381).

The history of the Rashtrakutas of Malkhed is discussed in third chapter.<sup>23</sup> Full credit for outlining the history of the Rashtrakutas in a scholarly way also goes to Fleet. While connecting them with various other earlier Rashtrakuta branches, his identifying them with the line mentioned in the Multayi plates has been accepted by later scholars. While speaking of Amoghavarsha, Fleet holds the sudi records as spurious and does not agree with its statement that Chandrabalabbe, Amoghavarsha's daughter was married to Ganga Butuga.<sup>24</sup> But subsequently other scholars have shown that Fleet's doubting the authenticity of the sudi record was not right, and Butuga had married the Rashtrakuta princess. Fleet failed to notice the unique achievement of Indra III who had conquered Kannauj, and he assigns him a very short rule of only two years, though he actually ruled for 15 years.

While discussing the Western Chalukyas of Kalyani (chapter IV), the Kalachuryas of Kalyani (chapter V), the Hoysalas of Dorasamudra (chapter VI) and Yadavas of Devagiri (chapter VII), Fleet makes certain solid statements. The history of the Sevunas is discussed by Fleet at greater length and in more details than done by earlier scholars. Regarding the Hoysalas Fleet makes certain solid statements. The account given by Fleet is an improvement on the one given by Rice in 1877. He could identify Ballala III and assign him the proper place in the dynasty.<sup>25</sup>

In the last chapter of the dynasties of Kanarese districts, Fleet discusses feudatory families<sup>26</sup> like the Silahara families of Southern and Northern Konkana and of Karad, the Rattas of Saundatti, the Kadambas of Hangal and Goa, Yelburga Sindas and the Guttas of Guttal. He identifies the Silaharas as the Selaras of the Salotgi record of 950 A.D and indicated their Kannada origin.<sup>27</sup> Dr. A.S Altekar later wrote elaborately on them and agreed with their Kannada origin.

More original than revisional both in its conception and subject matter, the 'Dynasties of the Kanarese Districts' throws a flood of light on the hitherto little known history of the races that inhabited the western part of India that does not reverentially take up the Bombay Gazetteer for information and right guidance which he may look for in via from other sources. It was reconstruction of the first authentic history of Karnataka, according to the approved scientific method. From the point of view of Karnataka History, this work is not only significant, but invaluable. It is still regarded as model of political history.<sup>28</sup>

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## **Historical Geography And Related Development of Avanti Janpada (Ancient Malwa)**

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Historical Geography is a part of human geography concerned with the study of man's interaction with his environment, in other words it is the relation of habit or culture and habitat. In present study, we find out the main emphasis of these-historical geography of Avanti and how they and their distribution (settlements) and their activities, modes of living and winning a livelihood from their land involve knowing both the ways (culture traits) they discovered for themselves, and those they acquired from other groups. Such study of culture areas is historical geography.

It is generally conceded that only in the later Vedic times from c. 700 BCE onward, definite territories called Janpada it is related to specific tribal communities Jana. A Jana is considered to be a tribe composed of a group of clans<sup>1</sup>, generally, by the sixth century BCE the Janpadas come to be named each after the respective tribe or a dominant clan of the tribe. The emergence of the sixteen, Maha-Janpadaas states in the time of the Buddha. There was a large number of Janpadas, which may be inferred from the reference to a number of them in Panini's famous grammatical treatise. Panini refers to names of 35 Janpada, and 33 gana-sanghas, besides more than five hundred towns.<sup>2</sup> While the Janpadas were ruled by single kings, the gana-sanghas were ruled by group (Gana) of Kshatriya chiefs<sup>3</sup> According to the Arthashastra evidence smaller Janpadas constituted lower-level administrative units of the mahajanpadas.<sup>4</sup> By the Arthashastra prescription a mahajanpada should have included within it's a fold a number of smaller Janpadas and a large number of villages and town.<sup>5</sup> Other than the Janpadas units we come across some names of lower level territories which are considered to be

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administrative division of the respective periods; rashtra, bhukti, bhoga, mandala, ahara, vishaya, vithi. The terms rashtra bhukti, bhoga, and mandala are generally found to be inter-mediary units and more or less synonymous.<sup>6</sup>

Ujjain, also known historically as Ujjayani or Avanti maha-janpada (Central India) emerged as the first major center in the Malwa region during India's second wave of Urbanization in the seventh century BCE. (The first wave was the Indus Valley Civilization) In Central India in the hollows of caves and rocks at Bhimbetka, Bhopal, Chhibbaranala, Kharwai, Modi, Narwar, Pachmarhi, Narsinghgarh, Raisen, Naryawati and seoni. There are found world's richest cave paintings. From the hollows of caves and rocks now man came out and moved on the river banks. It was the beginning of River Valley civilization. The last phase of River Valley Civilization with a gap was followed by rise and development of sixteen Janpadas in India including the Avanti in Central India.<sup>7</sup>

Avanti was an important Kingdom in Western India, it was ruled by the Haihyas, who were responsible for the destruction of Naga power in western India.<sup>8</sup> About 600 BCE the Avanti capital was Mahishmati, but it was soon moved to Ujjayani. According to the Buddhist text, the Anguttara Nikaya, Avanti was one of the sodasa maha-janpada of the sixth century BCE. The Janpadas was divided into two parts by the Vindhya the northern part had its center at, mahishmati.<sup>9</sup>

According to the Vishnu Purana ( Khand II,P-3), The Bhagavata Purana ( Khand I, chap. XII,p. 36 ),and the Brahma Purana ( chap. 43), Panini(chap.IV,p.176),Skanda Purana (Avanti khand,chap.40 ),the Avanti were associated with the ancient primitive tribes such as Saurashtras, the Abhiras, the Sabaras, the Kiratas and the Arbudas and were described as dwelling along the pariyatra (or Paripatra) mountains<sup>10</sup>(A western branch of the Vindhya).According to the Puranic accounts, the Haihyas were the earliest ruler of Avanti. The Haihyas were a confederation of five clans, the Vitihotras, the Bhojas, the Avantis, the Tundikeras and the Sharyatas. Later the Haihyas were better known by their dominant clan. The last Vitihotras ruler of Ujjayani was over thrown by his amatya (minister) Pulika, who placed his son Pradyota on the throne.<sup>11</sup>

Pradyota was contemporary to Gautama Buddha. Pradyota had two son, Gopala and Palaka. According to Jaina accounts Palaka ascended to the throne on the day of passing away of Mahavira. According to Kathasaritsagar and the Avashyaka -Kathanaka, the kingdom of Vatsa was already a part of Avanti during the reign of Palaka, and a prince of the royal family was the governor of Kaushambi.<sup>12</sup> Avanti was a part of the Magadha Empire during the rule of the Shaishunaga and the Nanda dynasties. During the Mauryan dynasty rule Avanti became the Avantiratha<sup>13</sup>, or the Western Provinces of the Empire, with the capital of Ujjaini.<sup>14</sup> The Junagarh rock inscription of Rudradaman (I) (150 CE) mentions Pushyagupta as the governor of the Western Provinces during the reign of Chandragupta Maurya.<sup>15</sup>

During the reign of the next ruler Bindusara, Prince Ashoka was the Provincial governor.<sup>16</sup> After the fall of muryans at the time of Pusyamitra Sunga.<sup>17</sup>

This town was a great center of literacy activity, and was connected with distant countries both overland and across the sea.<sup>18</sup> This contributed largely to the opulence of the city and its cosmopolitanism. From the earliest times, this region remained in touch with the different parts of the country by several routes. From the study of the Stone Age cultures and the Chalcolithic Age culture, it is clear that there were constant movements of people which led to mutual cultural contacts. There was smooth and frequent communication. Three routes met in Avanti from the Western coast, from Deccan and from Sravasti. Besides the land route, there was also a water route to the west (The Narmada River passing through Malwa joins the sea). In early times, good landed at Broach (Bharukachchha of Ptolemy) could be conveniently transported to Malwa by river. These facilities of communication led to the development of commerce and trade.<sup>19</sup>

As Malwa was a great center of Buddhism, there were bound to be mutual contacts with other regions of India and also with foreign countries through the agency of Buddhist monks and laity. Besides the geographical position of Malwa largely furthered the cause of impact, for it, served as a passage from north India to Deccan. Here met three routes from Western coast, Deccan and Sravasti. Most of the traders and merchants living in this region were followers of Buddhism. They carried their trade both inland and abroad.<sup>20</sup>

The strategically importance of Malwa was ever significant. In order to control Western India and South India, its occupation was necessary. Gupta rulers conquered it and made it a base for further conquest in this direction. Malwa was always on the crossroads. It also afforded on excellent military base, and its occupation opened the doors for further territorial expansions. The Saka-Satvahana struggle was fought because both the power wanted to keep this region in their possession.<sup>21</sup> In the struggle between the Pratihara and the Rashtrakutas, Malwa's position was that of a buffer state which had to bear the brunt of the fighting.<sup>22</sup> Besides is very rich and fertile, with no natural boundaries, as a result, it was rarely free from foreign invention.

Conclusion-In the Sixth century B.C. Malwa became famous under the name of Avanti but from the Fifth century onwards it largely called Malava. Avanti was one of the prominent Maha-Janpada of the Indo-Aryans. In the post Mahabharata period Avanti was an important kingdom in western India, it was ruled by the Haihayas. The region was conquered by the Mauryas Empire in the mid fourth century B.C. Ashoka, who was later a Mauryan emperor, was governor of Ujjain in his youth. Malwa was ruled by the Kushanas and the Shakas during the second and first centuries B.C. Malwa became part of the Gupta Empire during the reign of Chandragupta (II), also known as Vikramaditya. The Gupta period is widely regarded as a golden age in the history of Malwa, When Ujjain served as the empires Western capital. Around 500 A.D. Malwa reemerged from the dissolving

Gupta Empire as a separate kingdom in 528, Yashodharman of Malwa defeated the Huns. During the seventh century, the region became part of Harsha's empire. In 786 A.D. the region was captured by the Rashtrakutas kings of the Deccan and was disputed between the Rashtrakutas and the Pratihara king of Kannauj until the early part of the tenth century. From the tenth century, Malwa was ruled by the Paramara clan of Rajputs, who established a capital of Dhar. Thus, historically, Avantika (Malwa) displays a curious duality. Its extensive agricultural base has retained its individuality, yet as a land of passage, it has constantly changed hands. Its frontiers are least persistent in the North. This is, in part of least inherent in the Geography of Avantika (Malwa) compared to that of its neighbouring regions. Its provides the best route from Northern India to the Deccan.

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