ChronicleIAS

The Mauryan Empire

Class 7th NCERT
Chapter-5

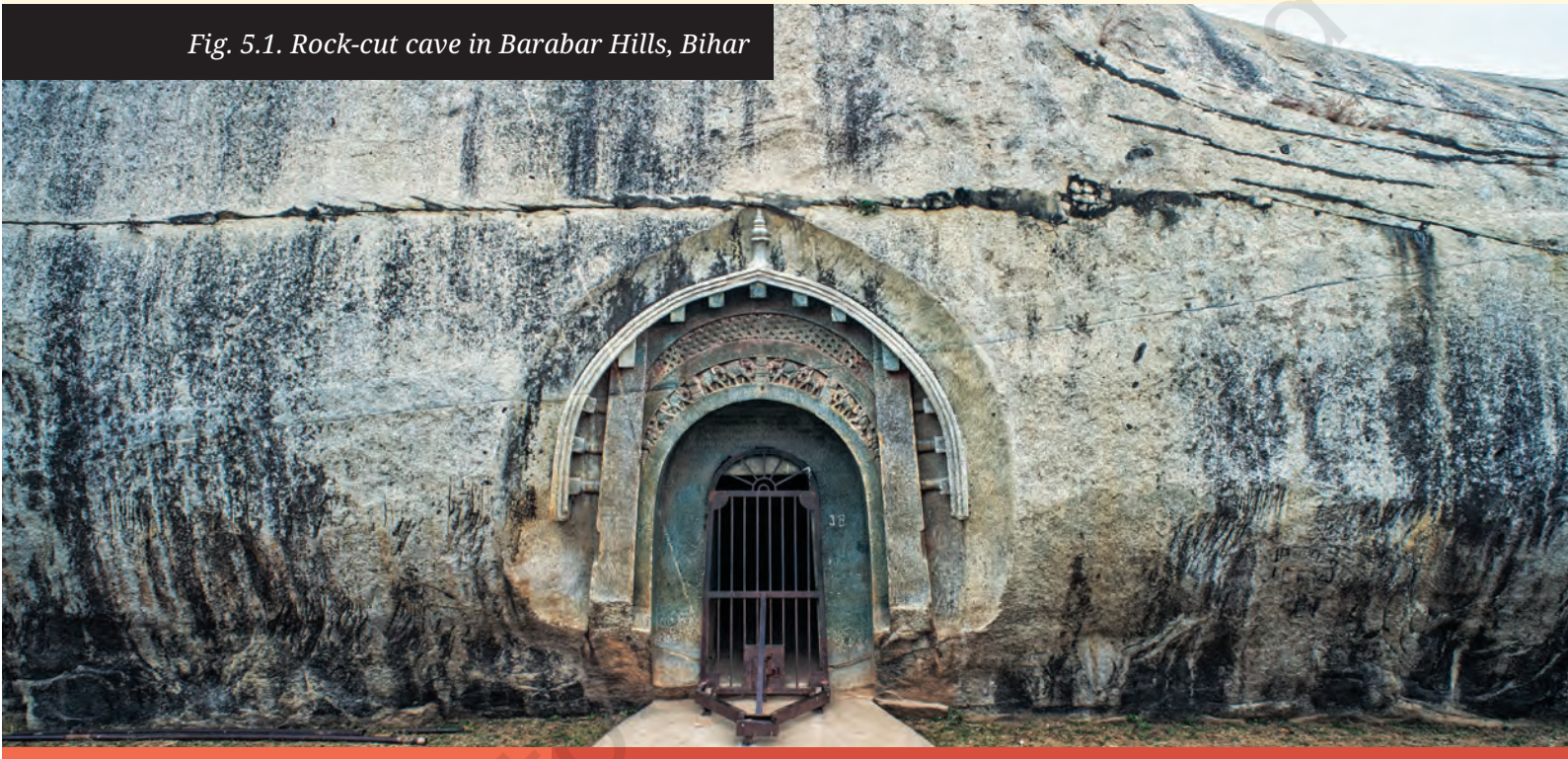
CHAPTER 5

The Rise of Empires

There cannot be a country without people and there is no kingdom without a country.

Kauṭilya in Arthaśhāstra

Fig. 5.1. Rock-cut cave in Barabar Hills, Bihar



The Big Questions?

1. *What is an empire?*
2. *How did empires rise and shape Indian civilisation?*
3. *What factors facilitated the transition from kingdoms to empires?*
4. *What was life like from the 6th to the 2nd century BCE?*

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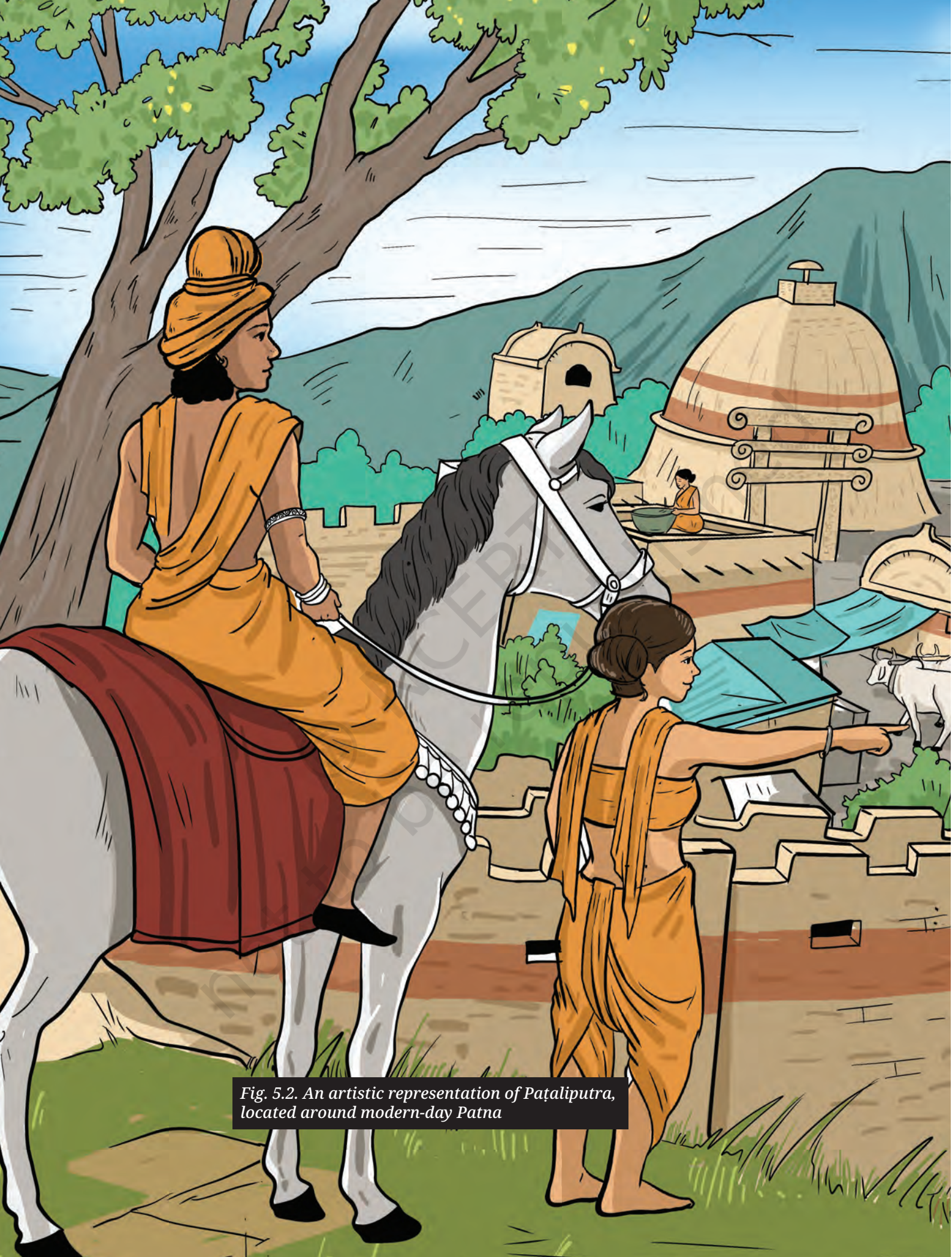


Fig. 5.2. An artistic representation of Paṭaliputra, located around modern-day Patna

Bhavisha and Dhruv were thrilled; they had just activated their new device, 'Itihāsa', a time machine to travel to the past! Taking a clue from their history lesson, they decided to visit Pāṭaliputra for their first journey — they knew it was about the same location as modern-day Patna.

Landing on the outskirts of the great city, a little dizzy, they saw a girl talking to a person on horseback dressed in strange clothes. As he left, she turned to them, and they asked her for her name.

"My name is Ira, daughter of Kanhadas, the ironsmith. Welcome to Pāṭaliputra!"

"Glad to meet you, Ira. Our names are Bhavisha and Dhruv."

"Sshh! Keep your voices down! Do you see those soldiers marching past? They're heading to battle against a neighbouring kingdom that has been troubling us. Our king avoids war when he can, but he also protects his people when needed. My father helped forge many of the swords they carry, and my uncle is one of the soldiers in the group. I just came to see him off... I don't know when he'll return."

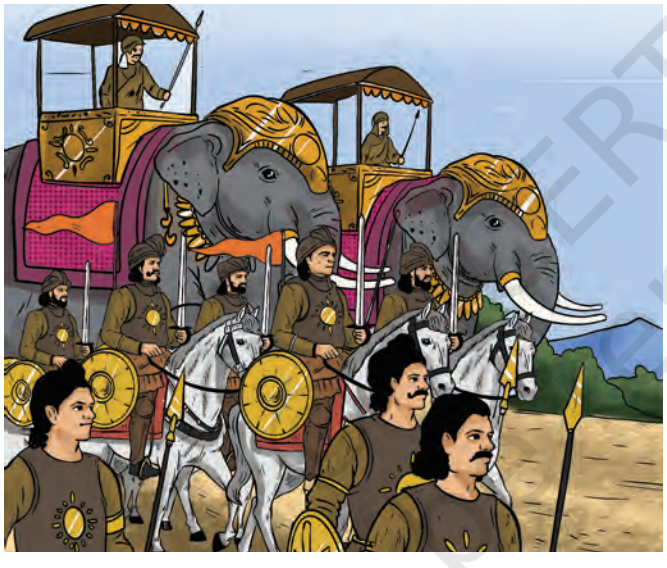


Fig. 5.3

(The group watches as an impressive procession of soldiers crosses a sturdy drawbridge leading out of the city, some on horseback and the army chiefs on elephant back. Then, the three children cross the same drawbridge to enter the city.)

"What kind of bridge is this?" asked Bhavisha. "And is it a river below?"

"This bridge keeps us safe," explained Ira. "It's lifted whenever there is a danger of attack on the city. And no, it's not a river, it's a moat; once the drawbridge is lifted, it makes it more difficult to approach the fortifications. Can you see those hills and forests in the distance? They provide us with timber, herbs, and many other valuable resources. Elephants for the army are also captured from the forest and trained for the army."

"What is the opening in that hill?" asked Dhruv.

"It's a cave. Our king is getting it carved out for a community of monks. I hope we can visit it when it's finished!"

(As they move through Pāṭaliputra, they take in its splendour — towering wooden ramparts with watch towers, majestic palaces and buildings, lively streets. Ira gestures towards a bustling market filled with traders from distant lands.)

"You must visit our main market before you leave! Our king welcomes travellers from all over, so you'll get silk from China, spices and gems from the south, fine clothes from different regions—there's nothing you won't find in Pāṭaliputra!"

"What are those people over there doing?" asked Dhruv.

"Oh, these are street acrobats; they build human pyramids, sing and dance, or act in short plays to entertain people. Sometimes, they perform in front of the king!"

"Your king sounds very powerful," remarked Bhavisha. "Does he rule the region around Pāṭaliputra?"

"Much more than that!" answered Ira. "He rules over a vast land, far, far beyond this city. His authority extends over many villages, towns and kingdoms. My uncle told me that it takes close to two months on horseback to reach the borders of the territory!"

"That sounds bigger than just a kingdom... What do you call it?"

"It is called an Empire," Ira stated with evident pride.

What is an Empire?

The word 'empire' comes from the Latin 'imperium', which means 'supreme power'. Simply put, an empire is a collection of smaller kingdoms or territories over which a powerful ruler or group of rulers exert power, often after waging war against the smaller kingdoms. The smaller territories still had their own rulers, but they were all **tributaries** to the emperor, who ruled the whole territory from a capital, usually a major centre of economic and administrative power.

In ancient Sanskrit texts, words commonly used for 'emperor' made this clear; they included *samrāj*, meaning 'the lord of all' or 'supreme ruler'; *adhirāja* or 'overlord'; and *rājādhirāja* or 'king of kings'.

Tributary: A tributary, in our case, is a ruler or a state that has submitted to an emperor and pays tribute—that is, money, gold (or other precious metals), grain, livestock, elephants or other valuable goods produced in their kingdom and is given to the emperor as a sign of submission, loyalty or respect. A synonym for 'tributary' is 'vassal', and another way to express this is to say that the tributary or vassal kingdoms accepted the emperor's overlordship.

Indian history is full of empires. They rose, expanded, lasted for a while, declined, and disappeared. In fact, the last empire that ruled the Subcontinent existed less than a century ago! But now is not the time to tell that story; we start at the other end of time, so we may understand how empires functioned in the distant past and how they deeply impacted India's evolution at all levels — political, economic, social, and cultural.

LET'S EXPLORE

- → Empires extended over vast areas and had diverse people with differing languages, customs and cultures. How do you think the emperors made sure that they lived in harmony? Discuss in groups and share your thoughts with the class.
- → Looking at the many challenges involved in managing an empire, why should a king be so keen to expand his kingdom into an empire and become an emperor? Here are a few possible answers; see if you can think of a few more:
  - An ambition to 'rule the entire world', a metaphor for controlling large territories and ensuring that they would be remembered for **posterity;**
  - A wish to bring large areas under control and gain access to their resources to build economic and military strength;
  - A desire for great wealth for himself and for the empire.

Posterity: The generations to come.

In return for tribute and loyalty, emperors generally allowed regional kings or chiefs to continue to govern their areas.

Fig. 5.4.1. Trained armies were deployed to conquer neighbouring kingdoms, maintain control over them and defend the empire's borders.

Fig. 5.4.2. Fortified settlements would be built in strategic places, such as the empire's borders.

Fig. 5.4.3. To expand into an empire, a kingdom might first wage war against neighbouring territories so as to conquer them.

Fig. 5.4.4. Rulers endeavoured to control rivers and trade networks as that would give them control over precious resources, apart from tax revenue from the trade.

Fig. 5.4.5. With many smaller kingdoms warring for control, the one with access to stronger military power and surplus resources would eventually become the overlord.

LET'S EXPLORE

Warfare apart, what other methods do you think the rulers might have used to expand their empires? Pen your ideas and share them with your class.

Trade, trade routes and guilds

Conducting military campaigns, especially in distant lands, is not as simple as it might seem. Maintaining an army is a costly affair: soldiers need to be fed, clothed, equipped with weapons, and paid; elephants and horses need to be cared for; roads or ships have to be built, and so on. All this requires considerable economic power, control over the workforce, and access to resources.

We can now understand that economic activity — especially production and trade — is one of the keys to maintaining an empire and ensuring people's welfare and quality of life, which a good ruler should be concerned with. Therefore, establishing and controlling **trade routes** all over the empire's territory and beyond is of great importance. That way, the goods traded will grow in quantity and variety, and more trade means more income for the producers and increased tax collections for the ruler.

Returning to the case of ancient India, what would have been the traded goods? There is plenty of evidence on this, at least, both from the literature and archaeological excavations — textiles, spices, agricultural produce, luxury items such as gems and handicraft products, and various animals were among the main items of trade. All this brisk trade was not limited to India; many Indian goods travelled towards distant countries by land or sea.

More often than not, traders were not just isolated individuals carrying out their own business. They soon understood the benefits of joining forces and creating **guilds** *(śhrenīs)*. Guilds were powerful associations of traders, craftsmen, moneylenders or agriculturists. As far as evidence shows, a guild had a head (who was usually elected) and executive

officers who were supposed to have all kinds of ethical qualities. Two things made traders' guilds a remarkable institution. First, they brought together people who ended up being collaborators

Fig. 5.5. Some important trade routes from about 500 BCE onward and major cities marked on them. Notice the Uttarapatha and the Dakṣhiṇapatha routes.

rather than competitors, as they realised that sharing resources and information on markets, supply and demand, workforce, etc., was to everyone's benefit. Second, as an ancient text put it, "Cultivators, traders, herdsmen, moneylenders, and artisans have authority to lay down rules for their respective classes"; in other words, guilds had the autonomy to create their own internal rules, and the king was not to interfere with them (and why should he, if trade flourished?).

Guilds spread over large parts of India and endured for centuries. Even after they ceased to exist formally, their spirit continued to influence India's trade and business activities, sometimes even to this day. The institution of guilds provides an excellent example of the **self-organising abilities** of Indian society. The ancient village unit, with its various committees and councils, provides another. Indeed, an enlightened ruler would let people organise themselves and refrain from interfering if the local institutions worked satisfactorily.

LET'S EXPLORE

- → Observe the map of the trade routes. Identify geographical features that helped the traders travel across the Subcontinent.
- → What modes of transport on those roads do you think were available at the time?

The Rise of Magadha

The period between the 6th and the 4th century BCE was one of profound change in north India. We briefly visited the sixteen *mahājanapadas* earlier — those large kingdoms of north and central India with their assembly system. One of them, Magadha (modern-day south Bihar and some adjoining areas), rose in importance and set the stage for the fusion of many kingdoms into India's first empire. Powerful early kings, such as Ajātaśhatru, played a crucial role in establishing Magadha as a dominant centre of power.

DON'T MISS OUT

Two of the most famed religious figures of the world—Siddhārtha Gautama, who became known as the Buddha, and Vardhamānan, better known as Mahāvīra—lived in the time of King Ajātaśhatru. Revisit their teachings in the Grade 6 textbook's 'India's Cultural Roots' chapter.

Magadha was located in the resource-rich Ganga plains, with fertile land, abundant forests for timber, and elephants. Also, remember how the use of iron transformed other technologies, such as agriculture and warfare. Iron ore and other minerals from the nearby hilly regions proved crucial for the expansion of the kingdom. The use of iron ploughs to till the land increased agricultural produce, and lighter and sharper iron weapons strengthened the capabilities of the army.

Fig. 5.6. An elaborate panel from the Sanchi Stūpa depicting soldiers riding elephants, horses, or on foot, waging battle and laying siege to Kusinārā (today Kushinagar), a city of north India, to recover relics of the Buddha (seen carried away on an elephant in the left part of the panel).

LET'S EXPLORE

→ Take a close look at the panel given above. How many types of weapons can you identify? What different uses of iron can you make out?

→ In the left part of the panel, a parasol (*chhattra)* is kept over the casket containing the Buddha's relics. Why do you think this was done?

The production of surplus food grains allowed more people to focus on the arts and crafts, which were in demand inside and outside the empire's borders. The Ganga and Son rivers provided a geographical advantage for trade, as they could be used for transportation. The flourishing trade boosted the empire's income and contributed to Magadha's rise.

Fig. 5.7. A punch-marked silver coin of Mahāpadma Nanda

Around the 5th century BCE, Mahāpadma Nanda rose to prominence in Magadha and founded the Nanda dynasty. He successfully unified many smaller kingdoms and extended his empire across parts of eastern and northern India. As the economy thrived, he began issuing coins, demonstrating his economic power. We also learn from Greek accounts that the Nanda dynasty maintained a large army.

From various accounts of the Nanda dynasty, it appears that its last emperor, Dhana Nanda, though very rich, became highly unpopular as he oppressed and exploited his people. This paved the way for the Nanda empire to be conquered and absorbed into what would become one of the largest empires India ever knew — the Maurya empire.

Sūtras: Sutras are concise, carefully crafted phrases that capture knowledge and important ideas (from ancient Indian text) in a way that's easy to remember and pass on.

DON'T MISS OUT

The famed Sanskrit grammarian Pāṇini lived around the 5th century BCE, during the time of the Nandas. He is known for composing the *Aṣhṭādhyāyi*, an ancient text that lists the rules of Sanskrit grammar in 3,996 short ***sūtras.***

Fig. 5.8. An India post stamp commemorating Pāṇini

The Arrival of the Greeks

While events unfolded in Magadha, located in the eastern part of the subcontinent, what was happening in the northwestern region? This area was home to smaller kingdoms along an ancient route connecting to the Mediterranean. Among them, according to Greek accounts, were the Pauravas, led by their king, Porus.

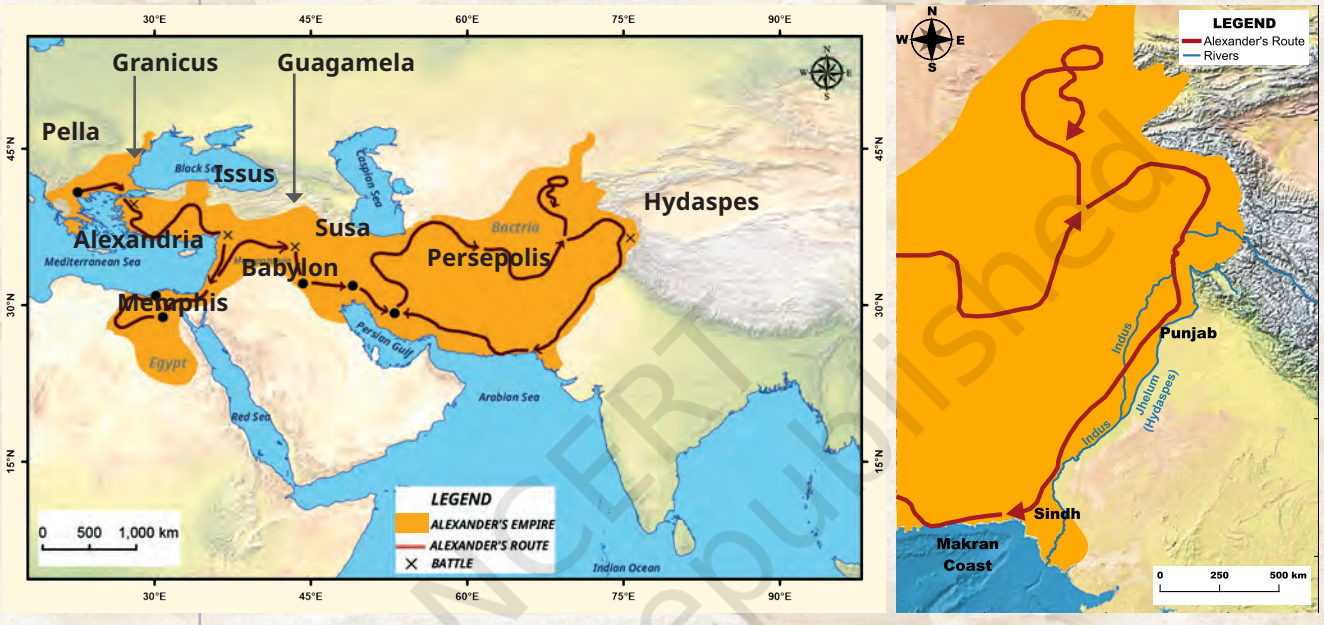


Fig. 5.9

Fig. 5.10

334–331 BCE:

Alexander, a young and powerful Greek king from Macedonia, campaigned against the Persian Empire to avenge earlier Persian invasions of Greece (during which some Indian soldiers from the Persian-ruled northwest of India fought against Greeks!). Alexander conquered the Persian Empire; the influence of Greek culture spread. His empire now spread over three continents, one of the largest in world history.

DON'T MISS OUT

The **satraps** were governors of provinces of Persian and Greek empires who were left behind by the overlord (like Alexander) to manage the far-off territories. These satraps had significant power and freedom despite being mere officials of the rulers. Can you guess how it was possible for them to exercise such power?

THINK ABOUT IT

Why do you think Alexander wanted to rule over the entire world? What would he have gained from it?

LET'S EXPLORE

When, after the battle, Alexander asked Porus how he wished to be treated, Porus answered, "Like a King." Alexander then left Porus at the head of his kingdom, as satrap. With the help of your teachers, find more details on the battle between Porus and Alexander. Enact a play of this battle scene using your imagination in addition to what you have discovered.

327–325 BCE

Eager to reach the "end of the world", Alexander pushed on further east and brought his campaign to India, defeated Porus in Punjab and, encountering fierce resistance from local tribes and rulers, massacred the population of several cities. Greek records mention that in a few battles, "women fought side by side with their men." Alexander himself was seriously wounded in a battle. Tired and homesick, his soldiers lost the will to fight and refused to move deeper into India, towards the Ganga River. Alexander and part of his army retreated to Persia, but through the coastal route in the south and Iran's harsh desert regions, resulting in heavy losses to his troops out of thirst, hunger and disease.

324–323 BCE

Back in Persia, Alexander faced rebellions and political turmoil. After he fell ill and died in Babylon at the age of 32, his immense empire was soon divided between his generals and the satraps, who created their own kingdoms.

Alexander's dialogue with the Gymnosophists

Alexander heard of a group of Indian sages whom the Greeks called 'Gymnosophists' or 'naked philosophers' (probably because they wore very little clothing), who were renowned for their wisdom. Alexander challenged them with tricky questions in the form of riddles, warning that he would put those who gave wrong answers to death. However, the Gymnosophists responded to his questions calmly and intelligently. Alexander was impressed and, in the end, spared them all. Over the centuries, different versions of this story have been told, making it one of the most fascinating encounters in history!

Fig. 5.11. A Greek coin probably showing Alexander on horseback attacking Porus on his elephant.

According to one account, Alexander asked, "Which is stronger, life or death?" One of the sages replied, "Life, because it endures while death does not." Alexander then asked, "How can a man be most loved?" "If he is most powerful and yet does not inspire fear," came the reply, perhaps as a hint to the mighty ruler!

Historians view such exchanges as a meeting of two great traditions — Greek and Indian philosophies.

The Mighty Mauryas

After that brief sojourn to the northwest, let us return to Magadha, where we witnessed the decline of the Nanda empire. Around 321 BCE, just a few years after Alexander left India with his army, a new dynasty and new empire emerged: the Maurya Empire founded by Chandragupta Maurya. It quickly absorbed the Nanda empire's territories and went on expanding beyond.

As per many accounts, Chandragupta managed this feat with the help of an able mentor named Kauṭilya, who used his knowledge of politics, governance and economics to create an empire that remains one of the greatest in Indian history.

The story of Kauṭilya

According to Buddhist texts, Kauṭilya—sometimes referred to as Chāṇakya or Viṣhnugupta—was a teacher at the world-renowned Takṣhaśhila (modern-day Taxila) university. His legendary tale begins in the court of Dhana Nanda, who as we saw, had become highly unpopular.

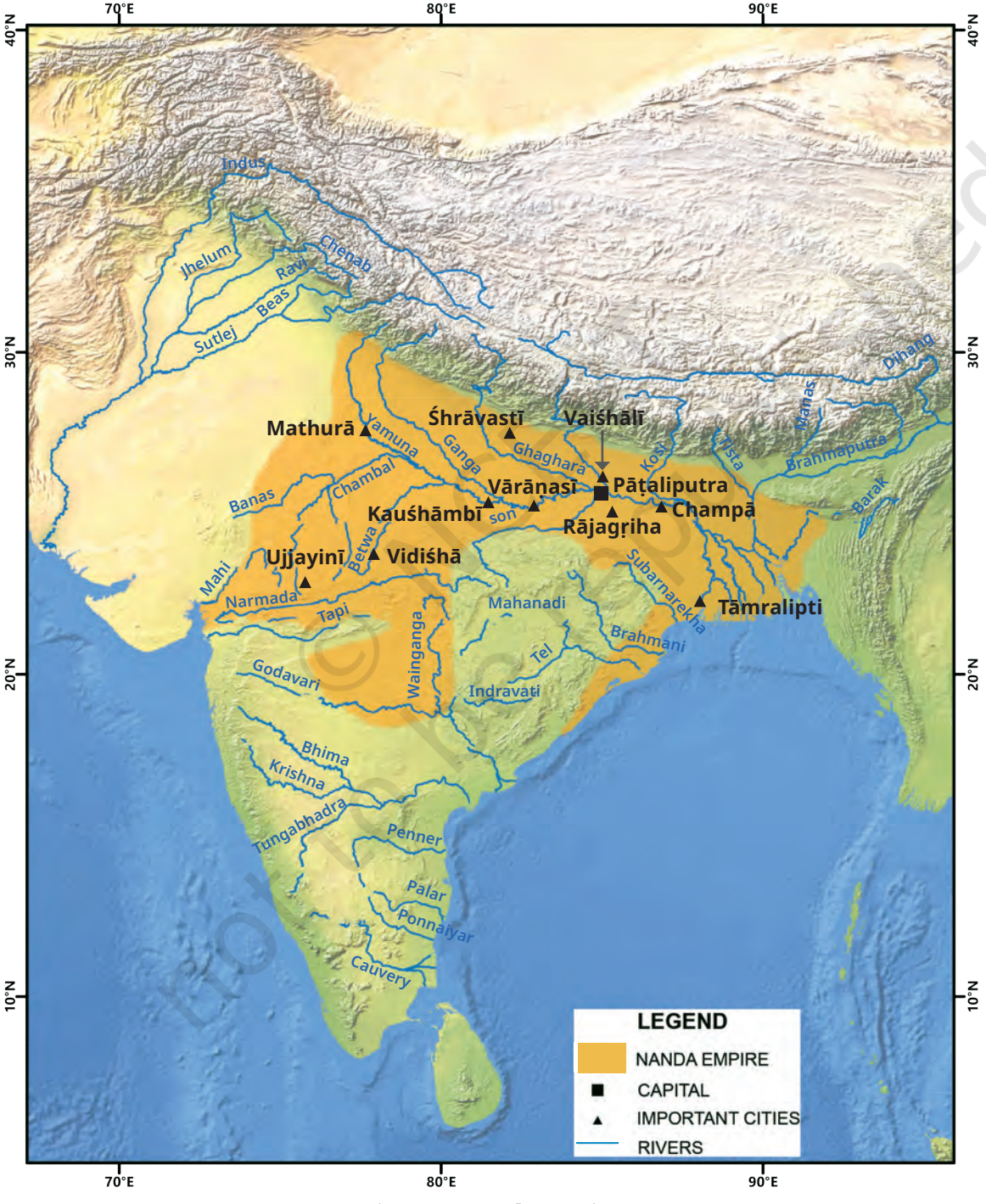


Fig. 5.12. Nanda Empire

Fig. 5.13. Maurya Empire

Observing this, Kauṭilya advised Dhana Nanda to change his ways or witness the collapse of his empire. Angered, Dhana Nanda insulted Kauṭilya and threw him out of his court. This led to Kauṭilya's vow to end the 'evil Nanda' rule.

The rise of Chandragupta Maurya

There are many stories about the origin and adventures of Chandragupta Maurya, but their common theme is that he

Fig. 5.14. Megasthenes in the court of Chandragupta Maurya (A 20th-century painting by Asit Kumar Haldar)

overthrew the Nandas and took control of Magadha to establish his rule, with Pāṭaliputra as his capital. Do you remember that Magadha had many advantages because of its geography, an established economic system and a flourishing trade? These, combined with the advice of the master strategist, Kauṭilya, helped Chandragupta Maurya gradually expand his empire. He defeated the Greek satraps left behind by Alexander in the northwest and integrated the region into an empire that stretched from the northern plains to the Deccan plateau.

After Chandragupta Maurya defeated the Greeks, he maintained a diplomatic relationship with them and hosted in his court a Greek historian and diplomat, Megasthenes, who wrote about his travels in India in his book *Indika* — the first such written account — unfortunately lost except for some excerpts quoted by later Greek scholars.

Kauṭilya's concept of a kingdom

Kauṭilya had a clear vision of how a kingdom *(rājya)* should be established, managed and consolidated. In his famous work *Arthaśhāstra* (literally, 'the science of governance and economics'), he listed directives in many areas like defence,

Kauṭilya's Saptānga

the king (*swāmi*)

[the group of] councillors, ministers and other high officials (*amātya*)

the territory of the state along with the population inhabiting it (*janapada*)

the fortified towns and cities (*durga*)

the treasury or the wealth of the kingdom (*koṣha*)

the forces of defence and law and order (*daṇḍa*), and

the allies (*mitra*)

Fig. 5.15

economics, administration, justice, urban planning, agriculture and people's welfare. One of his most important political concepts is the *saptānga* (see fig 5.15) or the seven parts that constitute a kingdom.

According to Kauṭilya, the *saptānga* together must create a settled, well-protected, and prosperous kingdom to be maintained both through warfare and through alliances for peace, as the case may be. He emphasised the importance of law and order in society, which necessitated a strong administration. He also detailed many laws to deal with corruption and specified punishments for any activities that went against the wellbeing of the people.

THINK ABOUT IT

- Kauṭilya says, "A king shall increase his power by promoting the welfare of his people, for power comes from the countryside which is the source of all economic activity. [The king] shall show special favours to those in the countryside who do things which benefit the people, such as building embankments or road bridges, beautifying villages, or helping to protect them."
- Why do you think it was important to take special care of the countryside? (*Hint: Think back to what you have learnt at the beginning of this chapter*)

Kauṭilya's central philosophy of governance is in tune with Indian values: "In the happiness of his subjects lies the king's happiness; in their welfare his welfare. He shall not consider as good only that which pleases him but treat as beneficial to him whatever pleases his subjects." In other words, however powerful a king may be, he must give first place to the people's interests.

LET'S EXPLORE

Organise a group discussion in your class and compare the features of Kauṭilya's idea of an empire with a modern nation.

The King Who Chose Peace

Fig. 5.16. Aśhoka visiting the Ramagrama stūpa in Nepal (from a panel at the Sānchi stūpa)

Another king of the Maurya dynasty was Aśhoka (268–232 BCE), Chandragupta's grandson, who came to be credited with major administrative and religious achievements.

At the beginning of his reign, Aśhoka was quite ambitious. He had inherited a vast empire but further expanded it to cover almost the entirety of the Indian subcontinent, except for the southernmost region, but including present-day Bangladesh and Pakistan and parts of present-day Afghanistan. One encounter, however, is said to have changed the path of his life. According to one of his **edicts** he once marched on Kalinga (modern-day Odisha), where he waged a ferocious war. Seeing the enormous amount of death and destruction on the battlefield, Aśhoka chose to give up violence and, to the greatest extent possible, adopt the path of peace and non-violence that the Buddha taught.

Edict: An official declaration issued by authorities or, in our case, a king.

THINK ABOUT IT

Aśhoka, in his edicts, tells the story of the Kalinga war. He could have chosen not to mention it and maintain his image as a peaceful, benevolent king for future generations. Why do you think he admitted to this destructive war?

Embracing Buddhist teachings, Aśhoka sent **emissaries** to Sri Lanka, Thailand, Central Asia and beyond to spread the message of the Buddha far and wide.

Emissary: Someone sent on a special mission, often of a diplomatic nature.

Historians have sometimes called Aśhoka a 'great communicator' since he issued in many parts of his empire edicts engraved on rocks or pillars that contained his messages for the people and encouraged them to follow dharma. Most of these edicts were inscribed in Prakrit, which was the popular language in many parts of India and written in the Brahmi script (Brahmi is the mother of all regional scripts of India).

We have referred to the Prakrit language written in Brahmi script. What does this mean? Very simply, a language is what we speak, while script is what we write a language in. Can you think of examples of this in our everyday life?

Fig. 5.17. A few of the many Aśhokan edicts across the Subcontinent

In his edicts, Aśhoka called himself 'Devanampiya Piyadasi'; the first word means 'Beloved of the Gods'; the second, 'one who regards others with kindness'. And indeed, the language of the edicts makes it clear that he was interested in depicting himself as a benevolent and compassionate ruler. Let us see a few examples of this.

Although some southern kingdoms were not part of the Mauryan kingdom, Aśhoka supported their overall wellbeing. He claimed to provide medical care for people and animals even beyond his

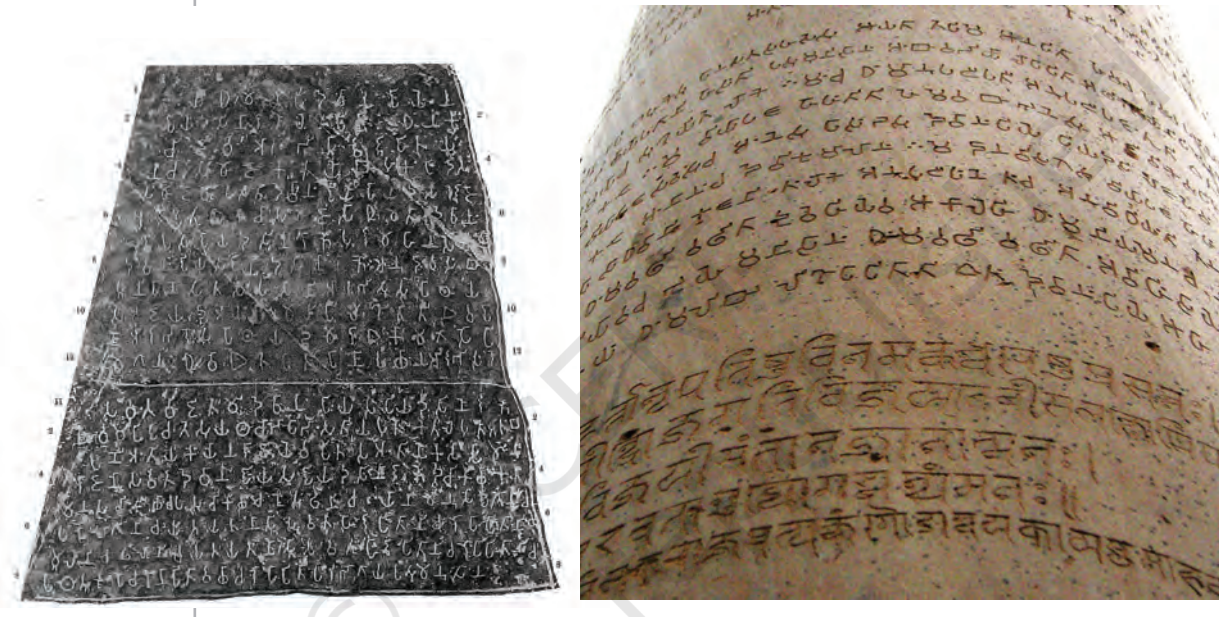


Fig. 5.18. (Left) A reproduction of a part of Aśhoka's rock edict at Girnar, Gujarat. (Right) Detail of the Topra Aśhokan pillar at Feroz Shah Kotla, Delhi

empire, prohibited hunting and cruelty to animals, and ordered medical treatment for them when necessary. If so, Aśhoka was an early contributor to nature conservation and wildlife preservation. He said he had established rest houses and wells at regular intervals along the main roads of his empire and got fruit and shade trees planted. He also claimed to encourage all sects (the different schools of thought present in his time) to accept each other's best teachings and study them.

Although we need not take all of Aśhoka's claims literally, it is clear that in line with Kauṭilya's philosophy of governance, he paid attention to the welfare of his subjects and made efforts to reach out to them.

DON'T MISS OUT

You read about the word 'dharma' *(dhamma* in Prakrit) in Grade 6. Its essence cannot be easily captured. In simple terms, dharma means moral law or someone's religious or ethical duties towards family, community or country. At a deeper level, however, dharma extends to living according to the order of the universe or *ṛitam.* This includes doing one's duty truthfully, following rules of righteous conduct and leading a life in harmony with the cosmic order. Dharma is, therefore, duty, law, truth, order and ethics—all of it together!

LET'S EXPLORE

Aśhoka details instructions on the conduct of his officials and mentions ways to ensure that they practised fairness in one of his edicts. Read the translation below and share your thoughts on whether those ways would have been successful in helping manage his empire and how.

"By order of the Beloved of the Gods—the officers and city magistrates [...] are to be instructed thus:

[...] You are in charge of many thousands of living beings. You should gain the affection of men. All men are my children, and just as I desire for my children that they should obtain welfare and happiness both in this world and the next, the same do I desire for all men. [...] You should strive to practice impartiality. [...] The root of all this is to be even-tempered and not rash in your work. [...] This inscription has been engraved here in order that the city magistrates should at all times see to it that men are never imprisoned or tortured without good reason. [...] And for this purpose, I shall send out on tour every five years, an officer who is not severe or harsh; who, having investigated this matter..., shall see that they carry out my instructions."

The Maurya empire continued for half a century after Aśhoka's death. However, his successors were unable to hold the empire together, and many of the smaller kingdoms broke off and became independent. Around 185 BCE, India started on another phase of her journey. Bhavisha and Dhruv will join us on this journey in the next chapter.

Life in the Mauryan period

Cities like Pāṭaliputra were bustling centres of governance and commerce. They had palaces, public buildings, and well-planned streets. With a well-organised taxation system and brisk trade, the treasury remained strong, fuelling the empire's growth and prosperity. Officials of the administration of the empire, merchants and artisans played key roles in the city life.

DON'T MISS OUT

The Sohagaura copper plate inscription, dating back to the 4th–3rd century BCE, is one of India's earliest known administrative records. Discovered in Sohgaura, Uttar Pradesh, it is written in Prakrit using the Brahmi script and is believed to have been issued during the reign of Chandragupta Maurya. The inscription mentions the establishment of a granary to store grain as a precaution against famines, highlighting the state's efforts to ensure food security and support its people during times of crisis.

Fig. 5.19

Megasthenes' account also throws some light on the society of that time. A substantial proportion of the population was engaged in agriculture, which was an important source of revenue for the empire. Two crops were sown in a year, as rain fell in both summer and winter. This ensured that famines were

rare and people had ample food. Granaries were well stocked for any eventualities. Even if war raged nearby, farmers were protected from it, and agriculture was not disturbed.

Blacksmiths, potters, carpenters, jewellers and other artisans lived in the cities. The cities were well-planned and had signage on the streets. Communication happened through couriers who carried messages from place to place. The houses were made of wood and could be up to two storeys tall. The streets had vessels of water stored at regular intervals in case of fire.

Later accounts describe the cotton dresses people wore — a lower garment that reached below the knee halfway down to the ankles and an upper garment that they threw over their shoulders. Some wore leather shoes with designs and thick soles to make them look taller.

LET'S EXPLORE

Wear the hat of a historian. Look carefully at the artefacts presented on the spread on the next page. What conclusions can you draw about people and life during the Mauryan era?

Fig. 5.20 has many messages for us, apart from the beauty and perfection of the sculpture, and is a fine example of Mauryan art. This capital (a word which, here, means 'top portion' or 'head') was the top of a pillar that Aśhoka got erected at Sarnath, near Varanasi, where the Buddha gave his first teaching. The four lions symbolise the royal power; on the ring below, four powerful animals (an elephant, a bull, a horse and one more lion) are depicted, along with the *dharmachakra* or wheel of dharma, which symbolises the Buddha's teachings.

Fig. 5.20. The Mauryas were renowned for their highly polished stone pillars, as can be seen in this capital of the Sarnath pillar.

Some Contributions of the Mauryas

Life and people

Fig. 5.21. Terracotta figurine of a dancing girl (notice her elaborate headdress, hairstyle and jewellery).

Fig. 5.22. Terracotta figurine of a female deity.

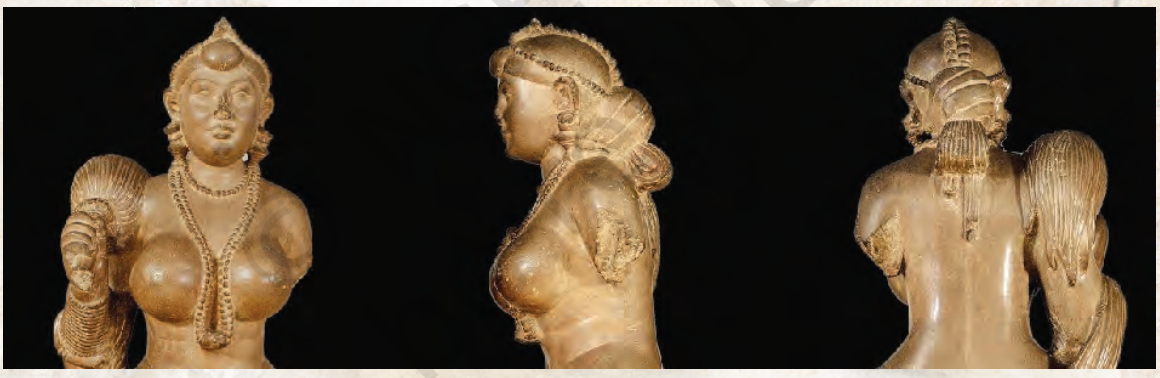


Fig. 5.23. Female deity (yakshī) holding a fly whisk.

Fig. 5.24. Terracotta of Saptamātrikās or seven mother goddesses (a continuing tradition).

Fig. 5.25. Head of a terracotta horse (notice the elaborate design of the bridle).

Art and architecture

Fig. 5.26. As one of India's oldest stone structures, the Great Stūpa at Sanchi is among the finest examples of Indian architecture. Note that the original structure was made of bricks and was later enlarged using stone. Aśhoka is said to have constructed many such stūpas, chaityas, and vihāras for worship, study, and meditation.

Fig. 5.27. Rock sculpture of a life-size elephant at Dhauli (in present-day Odisha, near Bhubaneswar), which symbolises the Buddha — intelligent, powerful, patient, and calm. An edict of Aśhoka was engraved on a rock nearby.

Fig. 5.28

This image may be familiar to some of you. Indeed, this capital was chosen as India's national emblem, to which was added the Sanskrit motto *satyameva jayate* or "truth alone triumphs" (see the national emblem on the left). Besides, the *dharmachakra* is depicted at the centre of our national flag, as you may also have noticed. The motto comes from the Muṇḍaka Upaniṣhad; in full, it reads *satyameva jayate nānṛitam*, that is, "truth alone triumphs, not falsehood".

LET'S EXPLORE

Notice the different symbols on the coins. Can you guess what any of the symbols in the coins below might mean?

Fig. 5.29.1. A hoard of Mauryan punch-marked coins,
Fig. 5.29.2. A punch-marked coin of Aśhoka

DON'T MISS OUT

The big, round hemispherical structure in the centre of the stūpa is called the aṇḍa. It represents the universe and is often built to house sacred relics. People walk around it in a circle as a form of worship *(pradakṣhiṇa).*

The Fragile Nature of Empires

You will hear in higher grades about past mighty empires elsewhere in the world, such as the Roman, the Persian, the Ottoman, the Spanish, the Russian, the British empires, and so on. All of them are long gone, but historians keep debating the causes of their decline.

One of those causes, as we saw, is the temptation for some of the empire's regions to try and become independent. This could happen if, for example, the emperor needed more resources for long military campaigns or in times of drought; local rulers would be burdened with increasing demands for tribute, leading to resentment. Or if a powerful emperor was followed by one perceived to be weak, local kings or chieftains might simply decide to take a chance and stop paying tribute. Also, the larger an empire, the more difficult it is to hold it together, as Alexander experienced; far-off territories are often the first to split away from the empire. Finally, economic crises caused by natural calamities (such as a long drought or floods) could also shake an empire's structure.

Empires are, therefore, something of a paradox. On the one hand, they can bring about political unity, as the Mauryan empire did to almost the entire Subcontinent, and reduce or eliminate warfare among the smaller kingdoms — indeed, a well-managed empire could lead to greater prosperity than smaller, warring kingdoms. On the other hand, empires have almost always been established through war and have maintained their existence

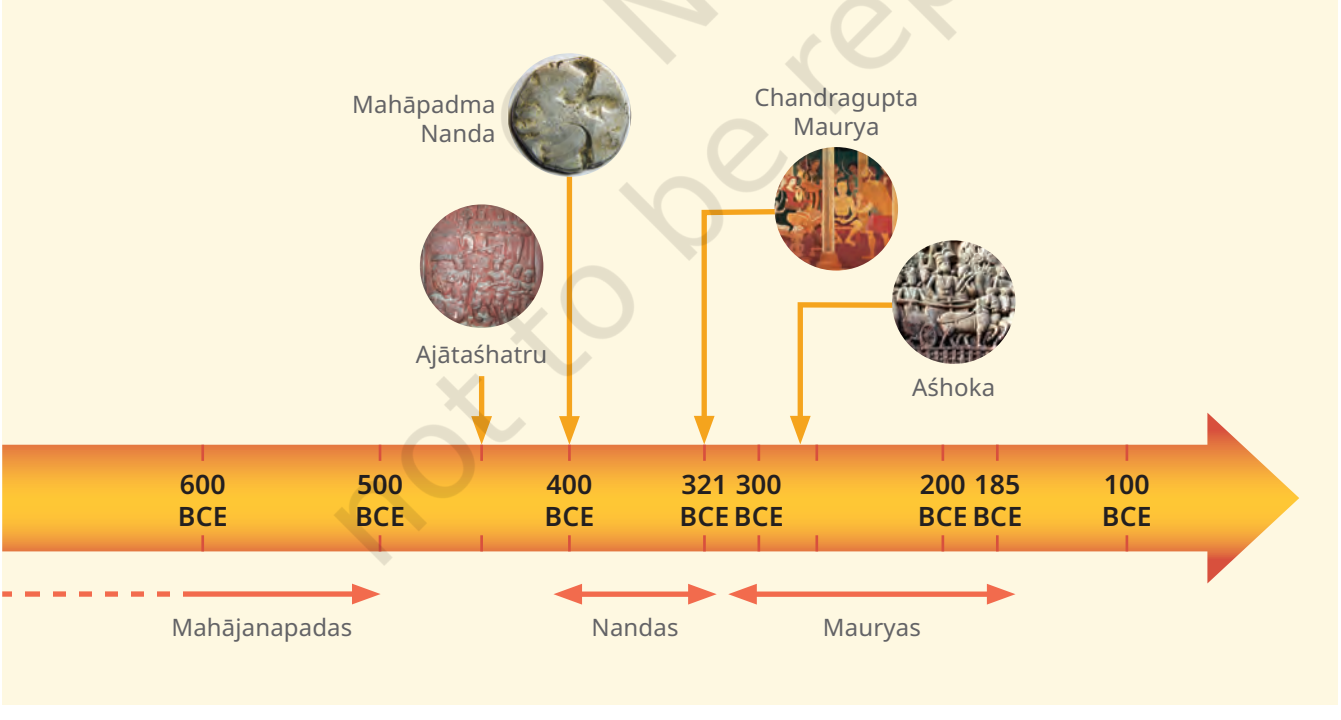


Fig. 5.30

through force and repression. This makes them fragile at their core and unstable over time.

Before we move on ...

- An empire is a large territory made up of many smaller kingdoms or territories. Emperors expanded their kingdoms mostly to gain fame, amass power, including military power, and control resources and economic life.
- The first empires of India emerged in regions blessed with abundant natural resources, rivers for irrigation and transport, and the production of a variety of goods for trade.
- Alexander's campaign in northwest India had a limited political impact but opened the door for Indo-Greek cultural contacts.
- The Mauryas created a vast empire with a legacy that lasted centuries. Their legacy includes strengthening trade routes and economic systems, extensive use of coins for trade, well-designed urban settlements, and an elaborate system of administration. They also promoted art and architecture.
- Aśhoka was keen to advertise his achievements and project the image of a benevolent ruler who encouraged his subjects to follow dharma.

Questions and activities

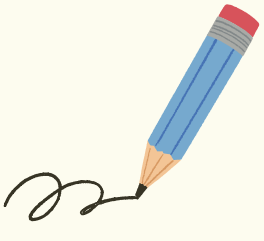
1. What are the features of an empire, and how is it different from a kingdom? Explain.
2. What are some important factors for the transition from kingdoms to empires?
3. Alexander is considered an important king in the history of the world —why do you think that is so?
4. In early Indian history, the Mauryas are considered important. State your reasons.
5. What were some of Kauṭilya's key ideas? Which ones of these can you observe even today in the world around us?

6. What were the unusual things about Aśhoka and his empire? What of that has continued to influence India and why? Write your opinion in about 250 words.
7. *Thus speaks the Beloved of the Gods, the king Piyadasi: My officers of Dhamma are busy in many matters of public benefit, they are busy among members of all sects, both ascetics and householders. I have appointed some to concern themselves with the Buddhist Order, with brahmans and Ājīvika..., with the Jains..., and with various sects. There are many categories of officers with a variety of duties, but my officers of Dhamma are busy with the affairs of these and other sects.*

   After reading the above edict of Aśhoka, do you think he was tolerant towards other religious beliefs and schools of thought? Share your opinion in the classroom.
8. The Brahmi script was a writing system that was widely used in ancient India. Try to learn more about this script, taking help from your teacher wherever required. Create a small project and include what you have learnt about Brahmi.
9. Suppose you had to travel from Kauśhāmbī to Kāveripattanam in the 3rd century BCE. How would you undertake this journey, and how long would you expect it to take, with reasonable halts on the way?

Noodles

*'Noodles' is our abbreviation for 'Notes and Doodles'!



ChronicleIAS

The Mauryan Empire

Class 11th NCERT
Chapter-3

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3

Arts of the Mauryan Period

SIXTH century BCE marks the beginning of new religious and social movements in the Gangetic valley in the form of Buddhism and Jainism which were part of the *shraman* tradition. Both religions became popular as they opposed the *varna* and *jati* systems of the Hindu religion. Magadha emerged as a powerful kingdom and consolidated its control over the other regions. By the fourth century BCE the Mauryas established their power and by the third century BCE, a large part of India was under Mauryan control. Ashoka emerged as the most powerful king of the Mauryan dynasty who patronised the Buddhist *shraman* tradition in the third century BCE. Religious practices had many dimensions and were not confined to just one particular mode of worship. Worship of *Yakshas* and mother-goddesses were prevalent during that time. So, multiple forms of worship existed. Nevertheless, Buddhism became the most popular social and religious movement. *Yaksha* worship was very popular before and after the advent of Buddhism and it was assimilated in Buddhism and Jainism.

Pillar capital and abacus with stylised lotus

Pillars, Sculptures and Rock-cut Architecture

Construction of *stupas* and *viharas* as part of monastic establishments became part of the Buddhist tradition. However, in this period, apart from *stupas* and *viharas*, stone pillars, rock-cut caves and monumental figure sculptures were carved at several places. The tradition of constructing pillars is very old and it may be observed that erection of pillars was prevalent in the Achamenian empire as well. But the Mauryan pillars are different from the Achamenian pillars. The Mauryan pillars are rock-cut pillars thus displaying the carver's skills, whereas the Achamenian pillars are constructed in pieces by a mason. Stone pillars were erected by Ashoka, which have been found in the north Indian part of the Mauryan Empire with inscriptions engraved on them. The top portion of the pillar was carved with capital figures like the bull, the lion, the elephant, etc. All the capital figures are vigorous

and carved standing on a square or circular abacus. Abacuses are decorated with stylised lotuses. Some of the existing pillars with capital figures were found at Basarah-Bakhira, Lauriya-Nandangarh and Rampurva in Bihar, Sankisa and Sarnath in Uttar Pradesh.

The Mauryan pillar capital found at Sarnath popularly known as the Lion Capital is the finest example of Mauryan sculptural tradition. It is also our national emblem. It is carved with considerable care—voluminous roaring lion figures firmly standing on a circular abacus which is carved with the figures of a horse, a bull, a lion and an elephant in vigorous movement, executed with precision, showing considerable mastery in the sculptural techniques. This pillar capital symbolising *Dhammachakrapravartana* (the first sermon by the Buddha) has become a standard symbol of this great historical event in the life of the Buddha.

Monumental images of *Yaksha*, *Yakhinis* and animals, pillar columns with capital figures, rock-cut caves belonging to the third century BCE have been found in different parts of India. It shows the popularity of *Yaksha* worship and how it became part of figure representation in Buddhist and Jaina religious monuments.

Yaksha, Parkham

Large statues of *Yakshas* and *Yakhinis* are found at many places like Patna, Vidisha and Mathura. These monumental images are mostly in the standing position. One of the distinguishing elements in all these images is their polished surface. The depiction of faces is in full round with pronounced cheeks and physiognomic detail. One of the finest examples is a *Yakshi* figure from Didarganj, Patna, which is tall and well-built. It shows sensitivity towards depicting the human physique. The image has a polished surface.

Terracotta figurines show a very different delineation of the body as compared to the sculptures. Depiction of a monumental rock-cut elephant at Dhauli in Odisha shows modelling in round with linear rhythm. It also has Ashokan rock-edict. All these examples are remarkable in their execution of figure representation. The rock-cut cave carved at Barabar hills near Gaya in Bihar is known as the Lomus Rishi cave. The facade of the cave is decorated with the semicircular *chaitya* arch as the entrance. The elephant frieze carved in high relief on the *chaitya* arch shows considerable movement. The interior hall of this cave is rectangular with a circular chamber at the back. The entrance is located on the side wall of the hall. The cave was donated by Ashoka for the Ajivika sect. The Lomus Rishi cave is an example of this period. But many Buddhist caves of the subsequent periods were excavated in eastern and western India.

Due to the popularity of Buddhism and Jainism, *stupas* and *viharas* were constructed on a large scale. However, there are also examples of a few Brahmanical gods in the sculptural representations. It is important to note that the *stupas* were constructed over the relics of the Buddha at Rajagraha, Vaishali, Vethadipa and Pava in Bihar, Kapilavastu, Allakappa and Ramagrama in Nepal, Kushinagar and Pippalvina in Uttar Pradesh. The textual tradition also mentions construction of various other *stupas* on the relics of the Buddha at several places including Avanti and Gandhara which are outside the Gangetic valley.

Stupa, *vihara* and *chaitya* are part of Buddhist and Jaina monastic complexes but the largest number belongs to the Buddhist religion. One of the examples of the structure of a *stupa* in the third century BCE is at Bairat in Rajasthan. The great *stupa* at Sanchi (which will be discussed later) was built with bricks during the time of Ashoka and later it was covered with stone and many new additions were made.

Subsequently many such *stupas* were constructed which shows the popularity of Buddhism. From the second century BCE onwards, we get many inscriptional evidences mentioning donors and, at times, their profession. The pattern of patronage has been a very collective one and there are very few examples of royal patronage. Patrons range from lay devotees to *gahapatis* and kings. Donations by the guilds are also mentioned at several sites. However, there are very few inscriptions mentioning the names of artisans such as Kanha at Pitalkhora and his disciple Balaka at Kondane caves in Maharashtra. Artisans' categories like stone carvers, goldsmiths, stone-polishers, carpenters, etc. are also mentioned in the inscriptions.

Elephant, Dhauli

Lomus Rishi cave-entrance detail

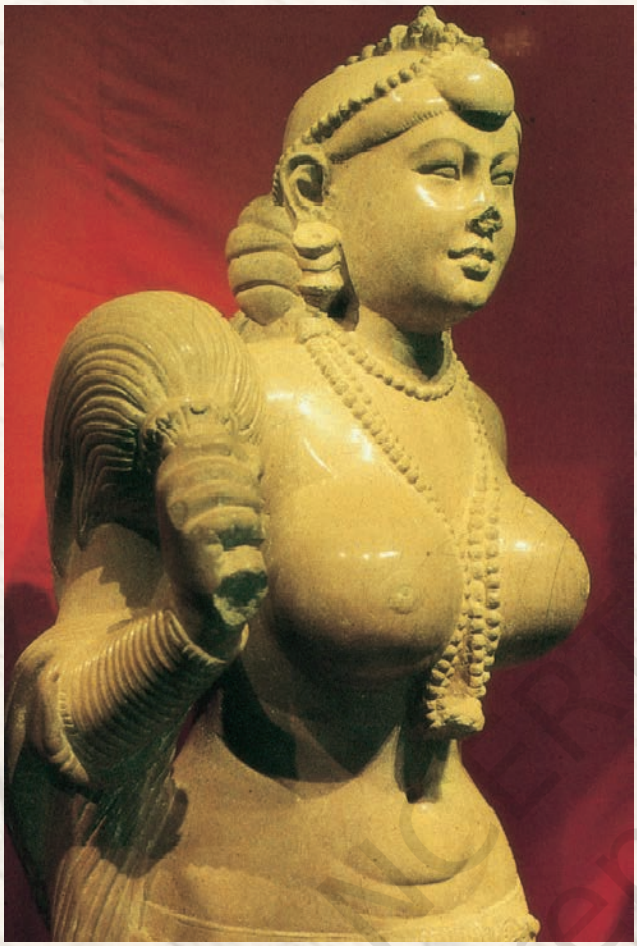
LION CAPITAL, SARNATH

The Lion Capital discovered more than a hundred years ago at Sarnath, near Varanasi, is generally referred to as Sarnath Lion Capital. This is one of the finest examples of sculpture from the Mauryan period. Built in commemoration of the historical event of the first sermon or the *Dhammachakrapravartana* by the Buddha at Sarnath, the capital was built by Ashoka.

The capital originally consisted of five component parts: (i) the shaft (which is broken in many parts now), (ii) a lotus bell base, (iii) a drum on the bell base with four animals proceeding clockwise, (iv) the figures of four majestic addorsed lions, and (v) the crowning element, *Dharamchakra*, a large wheel, was also a part of this pillar. However, this wheel is lying in a broken condition and is displayed in the site museum at Sarnath. The capital without the crowning wheel and the lotus base has been adopted as the National Emblem of Independent India.

Now kept in the archaeological museum at Sarnath, the capital has four lions firmly seated back to back on a circular abacus. The lion figures of the capital are very impressive and massive. The monumentality of the image is easily noticeable. The facial musculature of the lions is very strong. The inversed lines of the lips and its subsequent effect of projection at the end of the lips show the sculptor's observation for naturalistic depiction. The lions appear as if they have held their breath. The lines of the mane are sharp and follow the conventions that were in practice during that time. The surface of the sculpture is heavily polished which is typical of the Mauryan Period. Their curly manes have protruding volume. The weight of the body of each lion is firmly shown by the stretched muscles of the feet. The abacus has the depiction of a *chakra* (wheel) having twenty-four spokes in all the four directions and a bull, a horse, an elephant and a lion between every *chakra* is finely carved. The motif of the *chakra* becomes significant as a representation of the *Dhammachkra* in the entire Buddhist art. Each animal figure, despite sticking to the surface, is voluminous, its posture creating movement in the circular abacus. Despite having limited space between each *chakra*, these animal figures display considerable command over the depiction of movement in a limited space. The circular abacus is supported by an inverted lotus capital. Each petal of the lotus is sculpted keeping in mind its density. The lower portion has curved planes neatly carved. Being a pillar image, it was conceived to be viewed from all the side, thus there are no boundations of fixed view points. A lion capital has also been found at Sanchi but is in a dilapidated condition. The motif of lion-capital-pillar continued even in the subsequent period.

DIDARGUNJ YAKSHINI



The life-size standing image of a Yakshini holding a *chauri* (flywhisk) from Didargunj near modern Patna is another good example of the sculptural tradition of the Mauryan Period. Kept in Patna Museum, it is a tall, well-proportioned, free-standing sculpture in round made in sandstone with a polished surface. The *chauri* is held in the right hand whereas the left hand is broken. The image shows sophistication in the treatment of form and medium. The sculptor's sensitivity towards the round muscular body is clearly visible. The face has round, fleshy cheeks, while the neck is relatively small in proportion; the eyes, nose and lips are sharp. Folds of muscles are properly rendered. The necklace beads are in full round, hanging to the belly. The tightening of garment around the belly creates the effect of a bulging belly. The lower garment has been rendered with great care. Every fold of the garment on the legs is shown by protruding lines clinging to the legs, which also create a somewhat transparent effect. The middle band of the garment falls till the feet. Thick bell-ornaments adorn the feet. The image stands firmly on its legs. Heaviness in the torso is depicted by heavy breasts. The back is equally impressive. The hair is tied in a knot at the back. The back is bare. Drapery at the back covers both legs. The flywhisk in the right hand is shown with incised lines continued on the back of the image.

Stupa *worship, Bharhut*

The method of working was collective in nature and at times only a specific portion of the monument is said to have been patronised by a particular patron. Traders recorded their donation along with their place of origin.

In the subsequent century, *stupas* were elaborately built with certain additions like the enclosing of the circumambulatory path with railings and sculptural decoration. There were numerous *stupas* constructed earlier but expansions or new additions were made in the second century BCE. The *stupa* consists of a cylindrical drum and a circular *anda* with a *harmika* and *chhatra* on the top which remain consistent throughout with minor variations and changes in shape and size. Apart from the circumambulatory path, gateways were added. Thus, with the elaborations in *stupa* architecture, there was ample space for the architects and sculptors to plan elaborations and to carve out images.

During the early phase of Buddhism, Buddha is depicted symbolically through footprints, *stupas*, lotus throne, *chakra,* etc. This indicates either simple worship, or paying respect, or at times depicts historisisation of life events. Gradually narrative became a part of the Buddhist tradition. Thus events from the life of the Buddha, the *Jataka* stories, were depicted on the railings and *torans* of the *stupas*. Mainly synoptic narrative, continuous narrative and episodic narrative are used in the pictorial tradition. While events from the life of the Buddha became an important theme in all the Buddhist monuments, the *Jataka* stories also became equally important for sculptural decorations. The main events associated with the Buddha's life which were frequently depicted were events related to the birth, renunciation, enlightenment, *dhammachakra-pravartana*, and *mahaparinibbana* (liberation from the cycle of birth.) Among the *Jataka* stories that are frequently depicted are Chhadanta *Jataka*, Vidurpundita *Jataka*, Ruru *Jataka*, Sibi *Jataka*, Vessantara *Jataka* and Shama *Jataka.*

EXERCISE

1. Do you think that the art of making sculptures in India began during the Mauryan period?
2. What was the significance of the *stupa* and how did *stupa* architecture develop?
3. Which were the four events in the life of the Buddha which have been depicted in different forms of Buddhist art? What did these events symbolise?
4. What are the *Jatakas*? How do the *Jatakas* relate to Buddhism? Find out.

ChronicleIAS

The Mauryan Empire

Class 12th NCERT
Chapter-2

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THEME TWO

Kings, Farmers and Towns
Early States and Economies
(c. 600 BCE-600 CE)

There were several developments in different parts of the subcontinent during the long span of 1,500 years following the end of the Harappan civilisation. This was also the period during which the *Rigveda* was composed by people living along the Indus and its tributaries. Agricultural settlements emerged in many parts of the subcontinent, including north India, the Deccan Plateau, and parts of Karnataka. Besides, there is evidence of pastoral populations in the Deccan and further south. New modes of disposal of the dead, including the making of elaborate stone structures known as megaliths, emerged in central and south India from the first millennium BCE. In many cases, the dead were buried with a rich range of iron tools and weapons.

Fig. 2.1
An inscription, Sanchi (Madhya Pradesh), c. second century BCE

From *c.* sixth century BCE, there is evidence that there were other trends as well. Perhaps the most visible was the emergence of early states, empires and kingdoms. Underlying these political processes were other changes, evident in the ways in which agricultural production was organised. Simultaneously, new towns appeared almost throughout the subcontinent.

Historians attempt to understand these developments by drawing on a range of sources – inscriptions, texts, coins and visual material. As we will see, this is a complex process. You will also notice that these sources do not tell the entire story.

1. Prinsep and Piyadassi

Some of the most momentous developments in Indian epigraphy took place in the 1830s. This was when James Prinsep, an officer in the mint of the East India Company, deciphered Brahmi and Kharosthi, two scripts used in the earliest inscriptions and coins. He found that most of these mentioned a king referred to as Piyadassi – meaning "pleasant to behold"; there were a few inscriptions which also

Epigraphy is the study of inscriptions.

referred to the king as Asoka, one of the most famous rulers known from Buddhist texts.

This gave a new direction to investigations into early Indian political history as European and Indian scholars used inscriptions and texts composed in a variety of languages to reconstruct the lineages of major dynasties that had ruled the subcontinent. As a result, the broad contours of political history were in place by the early decades of the twentieth century.

Subsequently, scholars began to shift their focus to the *context* of political history, investigating whether there were connections between political changes and economic and social developments. It was soon realised that while there were links, these were not always simple or direct.

2. THE EARLIEST STATES

2.1 The sixteen *mahajanapadas*

The sixth century BCE is often regarded as a major turning point in early Indian history. It is an era associated with early states, cities, the growing use of iron, the development of coinage, etc. It also witnessed the growth of diverse systems of thought, including Buddhism and Jainism. Early Buddhist and Jaina texts (see also Chapter 4) mention, amongst other things, sixteen states known as *mahajanapadas*. Although the lists vary, some names such as Vajji, Magadha, Koshala, Kuru, Panchala, Gandhara and Avanti occur frequently. Clearly, these were amongst the most important *mahajanapadas*.

While most *mahajanapadas* were ruled by kings, some, known as *ganas* or *sanghas*, were oligarchies (p. 30), where power was shared by a number of men, often collectively called *rajas*. Both Mahavira and the Buddha (Chapter 4) belonged to such *ganas*. In some instances, as in the case of the Vajji *sangha*, the *rajas* probably controlled resources such as land collectively. Although their histories are often difficult to reconstruct due to the lack of sources, some of these states lasted for nearly a thousand years.

Each *mahajanapada* had a capital city, which was often fortified. Maintaining these fortified cities as well as providing for incipient armies and bureaucracies required resources. From *c.* sixth

Inscriptions

Inscriptions are writings engraved on hard surfaces such as stone, metal or pottery. They usually record the achievements, activities or ideas of those who commissioned them and include the exploits of kings, or donations made by women and men to religious institutions. Inscriptions are virtually permanent records, some of which carry dates. Others are dated on the basis of *palaeography* or styles of writing, with a fair amount of precision. For instance, in *c.* 250 BCE the letter "a" was written like this:  . By *c.* 500 CE, it was written like this:  .

The earliest inscriptions were in Prakrit, a name for languages used by ordinary people. Names of rulers such as Ajatasattu and Asoka, known from Prakrit texts and inscriptions, have been spelt in their Prakrit forms in this chapter. You will also find terms in languages such as Pali, Tamil and Sanskrit, which too were used to write inscriptions and texts. It is possible that people spoke in other languages as well, even though these were not used for writing.

Janapada means the land where a *jana* (a people, clan or tribe) sets its foot or settles. It is a word used in both Prakrit and Sanskrit.

Map 1
Early states and their capitals

➲ Which were the areas where states and cities were most densely clustered?

century BCE onwards, Brahmanas began composing Sanskrit texts known as the Dharmasutras. These laid down norms for rulers (as well as for other social categories), who were ideally expected to be Kshatriyas (see also Chapter 3). Rulers were advised to collect taxes and tribute from cultivators, traders and artisans. Were resources also procured from pastoralists and forest peoples? We do not really know. What we do know is that raids on neighbouring states were recognised as a legitimate means of acquiring wealth. Gradually, some states acquired standing armies and maintained regular bureaucracies. Others continued to depend on militia, recruited, more often than not, from the peasantry.

Oligarchy refers to a form of government where power is exercised by a group of men. The Roman Republic, about which you read last year, was an oligarchy in spite of its name.

2.2 First amongst the sixteen: Magadha

Between the sixth and the fourth centuries BCE, Magadha (in present-day Bihar) became the most powerful *mahajanapada*. Modern historians explain this development in a variety of ways: Magadha was a region where agriculture was especially productive. Besides, iron mines (in present-day Jharkhand) were accessible and provided resources for tools and weapons. Elephants, an important component of the army, were found in forests in the region. Also, the Ganga and its tributaries provided a means of cheap and convenient communication. However, early Buddhist and Jaina writers who wrote about Magadha attributed its power to the policies of individuals: ruthlessly ambitious kings of whom Bimbisara, Ajatasattu and Mahapadma Nanda are the best known, and their ministers, who helped implement their policies.

Initially, Rajagaha (the Prakrit name for present-day Rajgir in Bihar) was the capital of Magadha. Interestingly, the old name means "house of the king". Rajagaha was a fortified settlement, located amongst hills. Later, in the fourth century BCE, the capital was shifted to Pataliputra, present-day Patna, commanding routes of communication along the Ganga.

➲ Discuss...

What are the different explanations offered by early writers and present-day historians for the growth of Magadhan power?

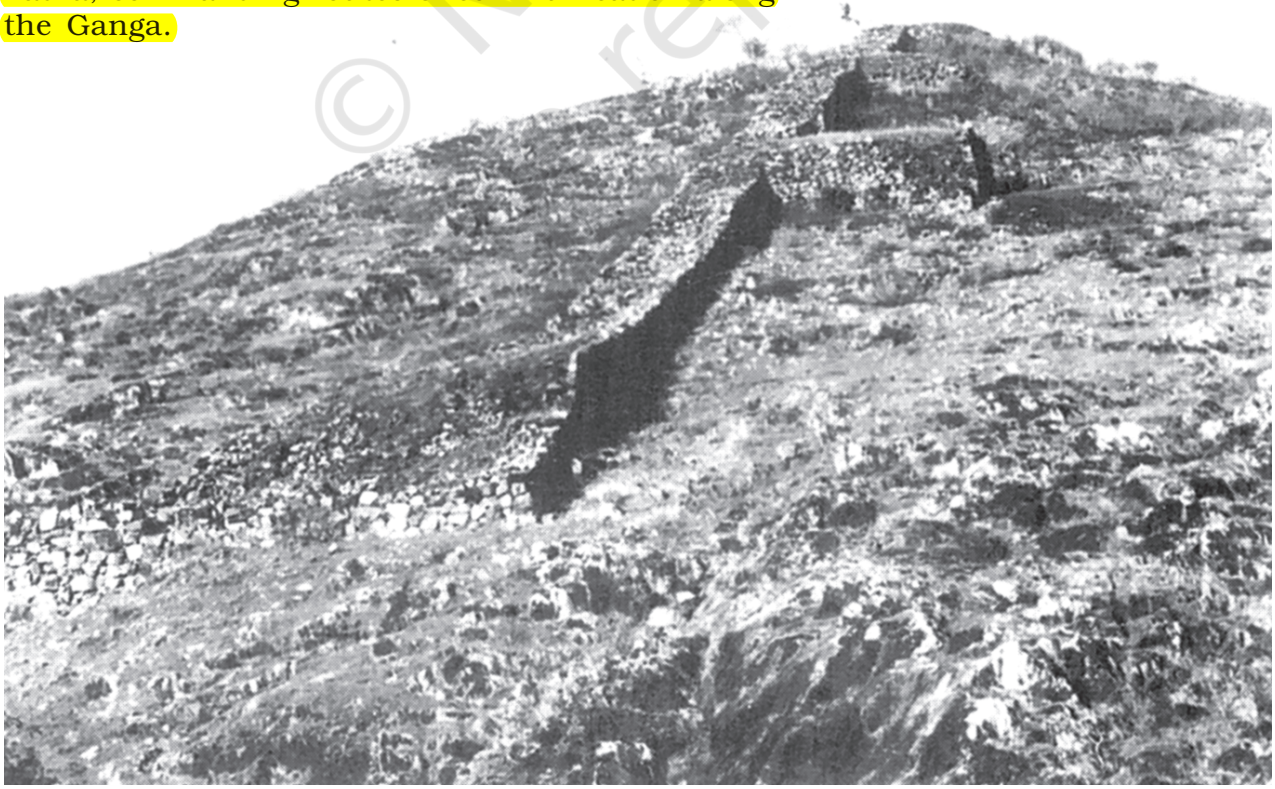

Fig. 2.2
Fortification walls at Rajgir

➲ Why were these walls built?

Languages and scripts

Most Asokan inscriptions were in the Prakrit language while those in the northwest of the subcontinet were in Aramaic and Greek. Most Prakrit inscriptions were written in the Brahmi script; however, some, in the northwest, were written in Kharosthi. The Aramaic and Greek scripts were used for inscriptions in Afghanistan.

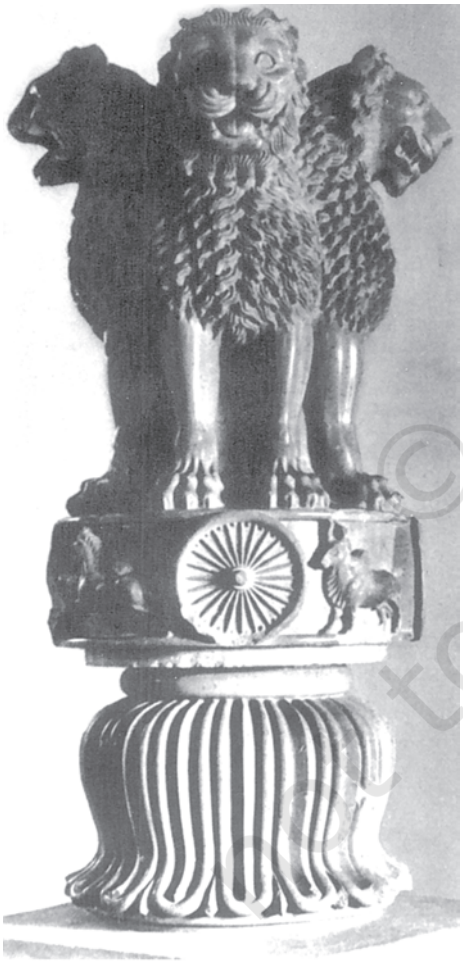

Fig. 2.3
The lion capital

➲ Why is the lion capital considered important today?

3. AN EARLY EMPIRE

The growth of Magadha culminated in the emergence of the Mauryan Empire. Chandragupta Maurya, who founded the empire (*c.* 321 BCE), extended control as far northwest as Afghanistan and Baluchistan, and his grandson Asoka, arguably the most famous ruler of early India, conquered Kalinga (present-day coastal Orissa).

3.1 Finding out about the Mauryas

Historians have used a variety of sources to reconstruct the history of the Mauryan Empire. These include archaeological finds, especially sculpture. Also valuable are contemporary works, such as the account of Megasthenes (a Greek ambassador to the court of Chandragupta Maurya), which survives in fragments. Another source that is often used is the *Arthashastra,* parts of which were probably composed by Kautilya or Chanakya, traditionally believed to be the minister of Chandragupta. Besides, the Mauryas are mentioned in later Buddhist, Jaina and Puranic literature, as well as in Sanskrit literary works. While these are useful, the inscriptions of Asoka (*c.* 272/268-231 BCE) on rocks and pillars are often regarded as amongst the most valuable sources.

Asoka was the first ruler who inscribed his messages to his subjects and officials on stone surfaces – natural rocks as well as polished pillars. He used the inscriptions to proclaim what he understood to be *dhamma*. This included respect towards elders, generosity towards Brahmanas and those who renounced worldly life, treating slaves and servants kindly, and respect for religions and traditions other than one's own.

3.2 Administering the empire

There were five major political centres in the empire – the capital Pataliputra and the provincial centres of Taxila, Ujjayini, Tosali and Suvarnagiri, all mentioned in Asokan inscriptions. If we examine the content of these inscriptions, we find virtually the same message engraved everywhere – from the present-day North West Frontier Provinces of Pakistan, to Andhra Pradesh, Orissa and Uttarakhand in India. Could this vast empire have had a uniform administrative system? Historians have increasingly come to realise that

➲ Could rulers have engraved inscriptions in areas that were not included within their empire?

this is unlikely. The regions included within the empire were just too diverse. Imagine the contrast between the hilly terrain of Afghanistan and the coast of Orissa.

It is likely that administrative control was strongest in areas around the capital and the provincial centres. These centres were carefully chosen, both Taxila and Ujjayini being situated on important long-distance trade routes, while Suvarnagiri (literally, the golden mountain) was possibly important for tapping the gold mines of Karnataka.

Source 1

What the king's officials did

Here is an excerpt from the account of Megasthenes:

> Of the great officers of state, some ... superintend the rivers, measure the land, as is done in Egypt, and inspect the sluices by which water is let out from the main canals into their branches, so that every one may have an equal supply of it. The same persons have charge also of the huntsmen, and are entrusted with the power of rewarding or punishing them according to their deserts. They collect the taxes, and superintend the occupations connected with land; as those of the woodcutters, the carpenters, the blacksmiths, and the miners.

➲ Why were officials appointed to supervise these occupational groups?

➲ Discuss...

Read the excerpts from Megasthenes and the *Arthashastra* (Sources 1 and 2). To what extent do you think these texts are useful in reconstructing a history of Mauryan administration?

Communication along both land and riverine routes was vital for the existence of the empire. Journeys from the centre to the provinces could have taken weeks if not months. This meant arranging for provisions as well as protection for those who were on the move. It is obvious that the army was an important means for ensuring the latter. Megasthenes mentions a committee with six subcommittees for coordinating military activity. Of these, one looked after the navy, the second managed transport and provisions, the third was responsible for foot-soldiers, the fourth for horses, the fifth for chariots and the sixth for elephants. The activities of the second subcommittee were rather varied: arranging for bullock carts to carry equipment, procuring food for soldiers and fodder for animals, and recruiting servants and artisans to look after the soldiers.

Asoka also tried to hold his empire together by propagating *dhamma*, the principles of which, as we have seen, were simple and virtually universally applicable. This, according to him, would ensure the well-being of people in this world and the next. Special officers, known as the *dhamma mahamatta*, were appointed to spread the message of *dhamma*.

3.3 How important was the empire?

When historians began reconstructing early Indian history in the nineteenth century, the emergence of the Mauryan Empire was regarded as a major landmark. India was then under colonial rule, and was part of the British empire. Nineteenth and early twentieth century Indian historians found the possibility that there was an empire in early India both challenging and exciting. Also, some of the archaeological finds associated with the Mauryas, including stone sculpture, were considered to be examples of the spectacular art typical of empires. Many of these historians found the message on Asokan inscriptions very different from that of most other rulers, suggesting that Asoka was more powerful and industrious, as also more humble than later rulers who adopted grandiose titles. So it is not surprising that nationalist leaders in the twentieth century regarded him as an inspiring figure.

Yet, how important was the Mauryan Empire? It lasted for about 150 years, which is not a very long time in the vast span of the history of the subcontinent. Besides, if you look at Map 2, you will notice that the empire did not encompass the entire subcontinent. And even within the frontiers of the empire, control was not uniform. By the second century BCE, new chiefdoms and kingdoms emerged in several parts of the subcontinent.

4. NEW NOTIONS OF KINGSHIP

4.1 Chiefs and kings in the south

The new kingdoms that emerged in the Deccan and further south, including the chiefdoms of the Cholas, Cheras and Pandyas in Tamilakam (the name of the ancient Tamil country, which included parts of present-day Andhra Pradesh and Kerala, in addition to Tamil Nadu), proved to be stable and prosperous.

Chiefs and chiefdoms

A *chief* is a powerful man whose position may or may not be hereditary. He derives support from his kinfolk. His functions may include performing special rituals, leadership in warfare, and arbitrating disputes. He receives gifts from his subordinates (unlike kings who usually collect taxes) and often distributes these amongst his supporters. Generally, there are no regular armies and officials in chiefdoms.

We know about these states from a variety of sources. For instance, the early Tamil Sangam texts (see also Chapter 3) contain poems describing chiefs and the ways in which they acquired and distributed resources.

Many chiefs and kings, including the Satavahanas who ruled over parts of western and central India (*c.* second century BCE-second century CE) and the Shakas, a people of Central Asian origin who established kingdoms in the north-western and western parts of the subcontinent, derived revenues from long-distance trade. Their social origins were often obscure, but, as we will see in the case of the Satavahanas (Chapter 3), once they acquired power they attempted to claim social status in a variety of ways.

Source 2

Capturing elephants for the army

The *Arthashastra* lays down minute details of administrative and military organisation. This is what it says about how to capture elephants:

> Guards of elephant forests, assisted by those who rear elephants, those who enchain the legs of elephants, those who guard the boundaries, those who live in forests, as well as by those who nurse elephants, shall, with the help of five or seven female elephants to help in tethering wild ones, trace the whereabouts of herds of elephants by following the course of urine and dung left by elephants.

According to Greek sources, the Mauryan ruler had a standing army of 600,000 foot-soldiers, 30,000 cavalry and 9,000 elephants. Some historians consider these accounts to be exaggerated.

➲ If the Greek accounts were true, what kinds of resources do you think the Mauryan ruler would have required to maintain such a large army?

Source 3

The Pandya chief Senguttuvan visits the forest

This is an excerpt from the *Silappadikaram,* an epic written in Tamil:

(When he visited the forest) people came down the mountain, singing and dancing … just as the defeated show respect to the victorious king, so did they bring gifts – ivory, fragrant wood, fans made of the hair of deer, honey, sandalwood, red ochre, antimony, turmeric, cardamom, pepper, etc. … they brought coconuts, mangoes, medicinal plants, fruits, onions, sugarcane, flowers, areca nut, bananas, baby tigers, lions, elephants, monkeys, bear, deer, musk deer, fox, peacocks, musk cat, wild cocks, speaking parrots, etc. …

➲ Why did people bring these gifts? What would the chief have used these for?

4.2 Divine kings

One means of claiming high status was to identify with a variety of deities. This strategy is best exemplified by the Kushanas (*c.* first century BCE-first century CE), who ruled over a vast kingdom extending from Central Asia to northwest India. Their history has been reconstructed from inscriptions and textual traditions. The notions of kingship they wished to project are perhaps best evidenced in their coins and sculpture.

Colossal statues of Kushana rulers have been found installed in a shrine at Mat near Mathura (Uttar Pradesh). Similar statues have been found in a shrine in Afghanistan as well. Some historians feel this indicates that the Kushanas considered themselves godlike. Many Kushana rulers also adopted the title *devaputra*, or "son of god", possibly inspired by Chinese rulers who called themselves sons of heaven.

By the fourth century there is evidence of larger states, including the Gupta Empire. Many of these depended on *samantas*, men who maintained themselves through local resources including control over land. They offered homage and provided military support to rulers. Powerful *samantas* could become kings: conversely, weak rulers might find themselves being reduced to positions of subordination.

Histories of the Gupta rulers have been reconstructed from literature, coins and inscriptions, including *prashastis*, composed in praise of kings in particular, and patrons in general, by poets. While historians often attempt to draw factual information from such compositions, those who composed and read them often treasured them as works of poetry

Fig. 2.4
A Kushana coin
Obverse: King Kanishka
Reverse: A deity

➲ How has the king been portrayed?

rather than as accounts that were literally true. The *Prayaga Prashasti* (also known as the Allahabad Pillar Inscription) composed in Sanskrit by Harishena, the court poet of Samudragupta, arguably the most powerful of the Gupta rulers (*c.* fourth century CE), is a case in point.

Source 4

In praise of Samudragupta

This is an excerpt from the *Prayaga Prashasti:*

> He was without an antagonist on earth; he, by the overflowing of the multitude of (his) many good qualities adorned by hundreds of good actions, has wiped off the fame of other kings with the soles of (his) feet; (he is) *Purusha* (the Supreme Being), being the cause of the prosperity of the good and the destruction of the bad (he is) incomprehensible; (he is) one whose tender heart can be captured only by devotion and humility; (he is) possessed of compassion; (he is) the giver of many hundred-thousands of cows; (his) mind has received ceremonial initiation for the uplift of the miserable, the poor, the forlorn and the suffering; (he is) resplendent and embodied kindness to mankind; (he is) equal to (the gods) Kubera (the god of wealth), Varuna (the god of the ocean), Indra (the god of rains) and Yama (the god of death)…

Fig. 2.5
Sandstone sculpture of a Kushana king

➲ What are the elements in the sculpture that suggest that this is an image of a king?

➲ Discuss…

Why do you think kings claimed divine status?

Source 5

The Sudarshana (beautiful) lake in Gujarat

Find Girnar on Map 2. The Sudarshana lake was an artificial reservoir. We know about it from a rock inscription (*c.* second century CE) in Sanskrit, composed to record the achievements of the Shaka ruler Rudradaman.

The inscription mentions that the lake, with embankments and water channels, was built by a local governor during the rule of the Mauryas. However, a terrible storm broke the embankments and water gushed out of the lake. Rudradaman, who was then ruling in the area, claimed to have got the lake repaired using his own resources, without imposing any tax on his subjects.

Another inscription on the same rock (*c.* fifth century) mentions how one of the rulers of the Gupta dynasty got the lake repaired once again.

➲ Why did rulers make arrangements for irrigation?

Transplantation is used for paddy cultivation in areas where water is plentiful. Here, seeds are first broadcast; when the saplings have grown they are transplanted in waterlogged fields. This ensures a higher ratio of survival of saplings and higher yields.

5. A CHANGING COUNTRYSIDE

5.1 Popular perceptions of kings

What did subjects think about their rulers? Obviously, inscriptions do not provide all the answers. In fact, ordinary people rarely left accounts of their thoughts and experiences. Nevertheless, historians have tried to solve this problem by examining stories contained in anthologies such as the *Jatakas* and the *Panchatantra*. Many of these stories probably originated as popular oral tales that were later committed to writing. The *Jatakas* were written in Pali around the middle of the first millennium CE.

One story known as the *Gandatindu Jataka* describes the plight of the subjects of a wicked king; these included elderly women and men, cultivators, herders, village boys and even animals. When the king went in disguise to find out what his subjects thought about him, each one of them cursed him for their miseries, complaining that they were attacked by robbers at night and by tax collectors during the day. To escape from this situation, people abandoned their village and went to live in the forest.

As this story indicates, the relationship between a king and his subjects, especially the rural population, could often be strained – kings frequently tried to fill their coffers by demanding high taxes, and peasants particularly found such demands oppressive. Escaping into the forest remained an option, as reflected in the *Jataka* story. Meanwhile, other strategies aimed at increasing production to meet growing demand for taxes also came to be adopted.

5.2 Strategies for increasing production

One such strategy was the shift to plough agriculture, which spread in fertile alluvial river valleys such as those of the Ganga and the Kaveri from *c.* sixth century BCE. The iron-tipped ploughshare was used to turn the alluvial soil in areas which had high rainfall. Moreover, in some parts of the Ganga valley, production of paddy was dramatically increased by the introduction of transplantation, although this meant back-breaking work for the producer.

While the iron ploughshare led to a growth in agricultural productivity, its use was restricted to certain parts of the subcontinent – cultivators in

areas which were semi-arid, such as parts of Punjab and Rajasthan did not adopt it till the twentieth century, and those living in hilly tracts in the north-eastern and central parts of the subcontinent practised hoe agriculture, which was much better suited to the terrain.

Another strategy adopted to increase agricultural production was the use of irrigation, through wells and tanks, and less commonly, canals. Communities as well as individuals organised the construction of irrigation works. The latter, usually powerful men including kings, often recorded such activities in inscriptions.

5.3 Differences in rural society

While these technologies often led to an increase in production, the benefits were very uneven. What is evident is that there was a growing differentiation amongst people engaged in agriculture – stories, especially within the Buddhist tradition, refer to landless agricultural labourers, small peasants, as well as large landholders. The term *gahapati* was often used in Pali texts to designate the second and third categories. The large landholders, as well as the village headman (whose position was often hereditary), emerged as powerful figures, and often exercised control over other cultivators. Early Tamil literature (the Sangam texts) also mentions different categories of people living in the villages – large landowners or *vellalar*, ploughmen or *uzhavar* and slaves or *adimai*. It is likely that these differences were based on differential access to land, labour and some of the new technologies. In such a situation, questions of control over land must have become crucial, as these were often discussed in legal texts.

Gahapati

A *gahapati* was the owner, master or head of a household, who exercised control over the women, children, slaves and workers who shared a common residence. He was also the owner of the resources – land, animals and other things – that belonged to the household. Sometimes the term was used as a marker of status for men belonging to the urban elite, including wealthy merchants.

Source 6

The importance of boundaries

The *Manusmrti* is one of the best-known legal texts of early India, written in Sanskrit and compiled between *c.* second century BCE and *c.* second century CE. This is what the text advises the king to do:

> Seeing that in the world controversies constantly arise due to the ignorance of boundaries, he should … have … concealed boundary markers buried – stones, bones, cow's hair, chaff, ashes, potsherds, dried cow dung, bricks, coal, pebbles and sand. He should also have other similar substances that would not decay in the soil buried as hidden markers at the intersection of boundaries.

➲ Would these boundary markers have been adequate to resolve disputes?

Source 7

Life in a small village

The *Harshacharita* is a biography of Harshavardhana, the ruler of Kanauj (see Map 3), composed in Sanskrit by his court poet, Banabhatta (*c.* seventh century CE). This is an excerpt from the text, an extremely rare representation of life in a settlement on the outskirts of a forest in the Vindhyas:

> The outskirts being for the most part forest, many parcels of rice-land, threshing ground and arable land were being apportioned by small farmers ... it was mainly spade culture ... owing to the difficulty of ploughing the sparsely scattered fields covered with grass, with their few clear spaces, their black soil stiff as black iron ...
>
> There were people moving along with bundles of bark ... countless sacks of plucked flowers, ... loads of flax and hemp bundles, quantities of honey, peacocks' tail feathers, wreaths of wax, logs, and grass. Village wives hastened en route for neighbouring villages, all intent on thoughts of sale and bearing on their heads baskets filled with various gathered forest fruits.

➲ How would you classify the people described in the text in terms of their occupations?

5.4 Land grants and new rural elites

From the early centuries of the Common Era, we find grants of land being made, many of which were recorded in inscriptions. Some of these inscriptions were on stone, but most were on copper plates (Fig. 2.13) which were probably given as a record of the transaction to those who received the land. The records that have survived are generally about grants to religious institutions or to Brahmanas. Most inscriptions were in Sanskrit. In some cases, and especially from the seventh century onwards, part of the inscription was in Sanskrit, while the rest was in a local language such as Tamil or Telugu. Let us look at one such inscription more closely.

Prabhavati Gupta was the daughter of one of the most important rulers in early Indian history, Chandragupta II (*c.* 375-415 CE). She was married into another important ruling family, that of the Vakatakas, who were powerful in the Deccan (see Map 3). According to Sanskrit legal texts, women were not supposed to have independent access to resources such as land. However, the inscription indicates that Prabhavati had access to land, which she then granted. This may have been because she was a queen (one of the few known from early Indian history), and her situation was therefore exceptional. It is also possible that the provisions of legal texts were not uniformly implemented.

The inscription also gives us an idea about rural populations – these included Brahmanas and peasants, as well as others who were expected to provide a range of produce to the king or his representatives. And according to the inscription, they would have to obey the new lord of the village, and perhaps pay him all these dues.

Land grants such as this one have been found in several parts of the country. There were regional variations in the sizes of land donated – ranging from small plots to vast stretches of uncultivated land – and the rights given to donees (the recipients of the grant). The impact of land grants is a subject of heated debate among historians. Some feel that land grants were part of a strategy adopted by ruling lineages to extend agriculture to new areas. Others suggest that land grants were indicative of weakening political power: as kings were losing control over their *samantas*, they tried to win allies

by making grants of land. They also feel that kings tried to project themselves as supermen (as we saw in the previous section) *because* they were losing control: they wanted to present at least a façade of power.

Source 8

Prabhavati Gupta and the village of Danguna

This is what Prabhavati Gupta states in her inscription:

Prabhavati Gupta … commands the *gramakutumbinas* (householders/peasants living in the village), Brahmanas and others living in the village of Danguna …

"Be it known to you that on the twelfth (lunar day) of the bright (fortnight) of Karttika, we have, in order to increase our religious merit donated this village with the pouring out of water, to the Acharya (teacher) Chanalasvamin … You should obey all (his) commands …

We confer on (him) the following exemptions typical of an *agrahara* …(this village is) not to be entered by soldiers and policemen; (it is) exempt from (the obligation to provide) grass, (animal) hides as seats, and charcoal (to touring royal officers); exempt from (the royal prerogative of) purchasing fermenting liquors and digging (salt); exempt from (the right to) mines and *khadira* trees; exempt from (the obligation to supply) flowers and milk; (it is donated) together with (the right to) hidden treasures and deposits (and) together with major and minor taxes …"

This charter has been written in the thirteenth (regnal) year. (It has been) engraved by Chakradasa.

➲ What were the things produced in the village?

An *agrahara* was land granted to a Brahmana, who was usually exempted from paying land revenue and other dues to the king, and was often given the right to collect these dues from the local people.

Land grants provide some insight into the relationship between cultivators and the state. However, there were people who were often beyond the reach of officials or *samantas:* pastoralists, fisherfolk and hunter-gatherers, mobile or semi-sedentary artisans and shifting cultivators. Generally, such groups did not keep detailed records of their lives and transactions.

➲ Discuss…

Find out whether plough agriculture, irrigation and transplantation are prevalent in your state. If not, are there any alternative systems in use?

The history of Pataliputra

Each city had a history of its own. Pataliputra, for instance, began as a village known as Pataligrama. Then, in the fifth century BCE, the Magadhan rulers decided to shift their capital from Rajagaha to this settlement and renamed it. By the fourth century BCE, it was the capital of the Mauryan Empire and one of the largest cities in Asia. Subsequently, its importance apparently declined. When the Chinese pilgrim Xuan Zang visited the city in the seventh century CE, he found it in ruins, and with a very small population.

6. TOWNS AND TRADE

6.1 New cities

Let us retrace our steps back to the urban centres that emerged in several parts of the subcontinent from *c.* sixth century BCE. As we have seen, many of these were capitals of *mahajanapadas.* Virtually all major towns were located along routes of communication. Some such as Pataliputra were on riverine routes. Others, such as Ujjayini, were along land routes, and yet others, such as Puhar, were near the coast, from where sea routes began. Many cities like Mathura were bustling centres of commercial, cultural and political activity.

6.2 Urban populations: Elites and craftspersons

We have seen that kings and ruling elites lived in fortified cities. Although it is difficult to conduct extensive excavations at most sites because people live in these areas even today (unlike the Harappan cities), a wide range of artefacts have been recovered from them. These include fine pottery bowls and dishes, with a glossy finish, known as Northern Black Polished Ware, probably used by rich people, and ornaments, tools, weapons, vessels, figurines, made of a wide range of materials – gold, silver, copper, bronze, ivory, glass, shell and terracotta.

Fig. 2.6
The gift of an image
This is part of an image from Mathura. On the pedestal is a Prakrit inscription, mentioning that a woman named Nagapiya, the wife of a goldsmith (*sovanika*) named Dharmaka, installed this image in a shrine.

Map 3
Some important kingdoms and towns

➲ Were there any cities in the region where the Harappan civilisation flourished in the third millennium BCE?

By the second century BCE, we find short votive inscriptions in a number of cities. These mention the name of the donor, and sometimes specify his/her occupation as well. They tell us about people who lived in towns: washing folk, weavers, scribes, carpenters, potters, goldsmiths, blacksmiths, officials, religious teachers, merchants and kings.

Sometimes, guilds or *shrenis*, organisations of craft producers and merchants, are mentioned as well. These guilds probably procured raw materials, regulated production, and marketed the finished product. It is likely that craftspersons used a range of iron tools to meet the growing demands of urban elites.

Votive inscriptions record gifts made to religious institutions.

Source 9

The Malabar coast (present-day Kerala)

Here is an excerpt from *Periplus of the Erythraean Sea*, composed by an anonymous Greek sailor (*c.* first century CE):

> They (i.e. traders from abroad) send large ships to these market-towns on account of the great quantity and bulk of pepper and malabathrum (possibly cinnamon, produced in these regions). There are imported here, in the first place, a great quantity of coin; topaz ... antimony (a mineral used as a colouring substance), coral, crude glass, copper, tin, lead ... There is exported pepper, which is produced in quantity in only one region near these markets ... Besides this there are exported great quantities of fine pearls, ivory, silk cloth, ... transparent stones of all kinds, diamonds and sapphires, and tortoise shell.

Archaeological evidence of a bead-making industry, using precious and semi-precious stones, has been found in Kodumanal (Tamil Nadu). It is likely that local traders brought the stones mentioned in the *Periplus* from sites such as these to the coastal ports.

➲ Why did the author compile this list?

"Periplus" is a Greek word meaning sailing around and *"Erythraean"* was the Greek name for the Red Sea.

6.3 Trade in the subcontinent and beyond

From the sixth century BCE, land and river routes criss-crossed the subcontinent and extended in various directions – overland into Central Asia and beyond, and overseas, from ports that dotted the coastline – extending across the Arabian Sea to East and North Africa and West Asia, and through the Bay of Bengal to Southeast Asia and China. Rulers often attempted to control these routes, possibly by offering protection for a price.

Those who traversed these routes included peddlers who probably travelled on foot and merchants who travelled with caravans of bullock carts and pack-animals. Also, there were seafarers, whose ventures were risky but highly profitable. Successful merchants, designated as *masattuvan* in Tamil and *setthis* and *satthavahas* in Prakrit, could become enormously rich. A wide range of goods were carried from one place to another – salt, grain, cloth, metal ores and finished products, stone, timber, medicinal plants, to name a few. Spices, especially pepper, were in high demand in the Roman Empire, as were textiles and medicinal plants, and these were all transported across the Arabian Sea to the Mediterranean.

6.4 Coins and kings

To some extent, exchanges were facilitated by the introduction of coinage. Punch-marked coins made of silver and copper (*c.* sixth century BCE onwards) were amongst the earliest to be minted and used. These have been recovered from excavations at a number of sites throughout the subcontinent. Numismatists have studied these and other coins to reconstruct possible commercial networks.

Attempts made to identify the symbols on punch-marked coins with specific ruling dynasties, including the Mauryas, suggest that these were issued by kings. It is also likely that merchants, bankers and townspeople issued some of these coins. The first coins to bear the names and images of rulers were issued by the Indo-Greeks, who established control over the north-western part of the subcontinent *c.* second century BCE.

The kushanas, however, issued the largest hoards of gold coins first gold coins *c.* first century CE. These were virtually identical in weight with those issued

by contemporary Roman emperors and the Parthian rulers of Iran, and have been found from several sites in north India and Central Asia. The widespread use of gold coins indicates the enormous value of the transactions that were taking place. Besides, hoards of Roman coins have been found from archaeological sites in south India. It is obvious that networks of trade were not confined within political boundaries: south India was not part of the Roman Empire, but there were close connections through trade.

Coins were also issued by tribal republics such as that of the Yaudheyas of Punjab and Haryana (*c.* first century CE). Archaeologists have unearthed several thousand copper coins issued by the Yaudheyas, pointing to the latter's interest and participation in economic exchanges.

Some of the most spectacular gold coins were issued by the Gupta rulers. The earliest issues are remarkable for their purity. These coins facilitated long-distance transactions from which kings also benefited.

From *c.* sixth century CE onwards, finds of gold coins taper off. Does this indicate that there was some kind of an economic crisis? Historians are divided on this issue. Some suggest that with the collapse of the Western Roman Empire long-distance trade declined, and this affected the prosperity of the states, communities and regions that had benefited from it. Others argue that new towns and networks of trade started emerging around this time. They also point out that though finds of coins of that time are fewer, coins continue to be mentioned in inscriptions and texts. Could it be that there are fewer finds because coins were in circulation rather than being hoarded?

Numismatics is the study of coins, including visual elements such as scripts and images, metallurgical analysis and the contexts in which they have been found.

Fig. 2.7
A punch-marked coin, so named because symbols were punched or stamped onto the metal surface

Fig. 2.8
A Yaudheya coin

Fig. 2.9
A Gupta coin

➲ **Discuss...**

What are the transactions involved in trade? Which of these transactions are apparent from the sources mentioned? Are there any that are not evident from the sources?

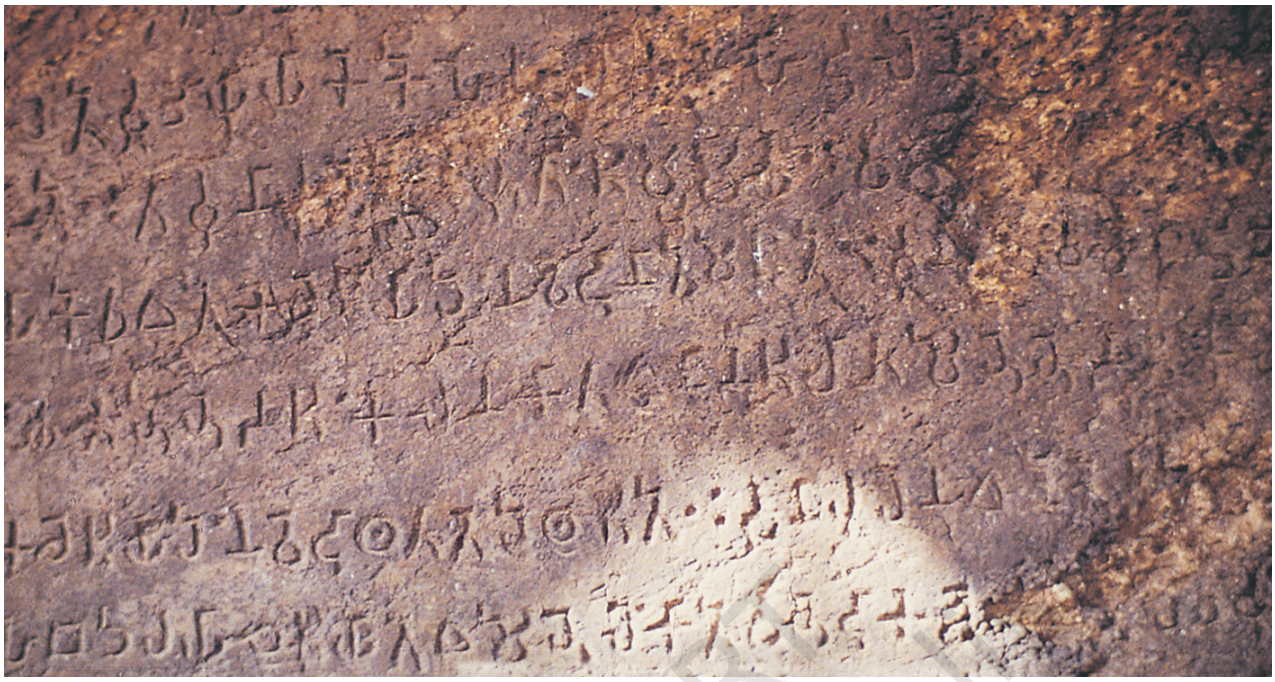

Fig. 2.10
An Asokan inscription

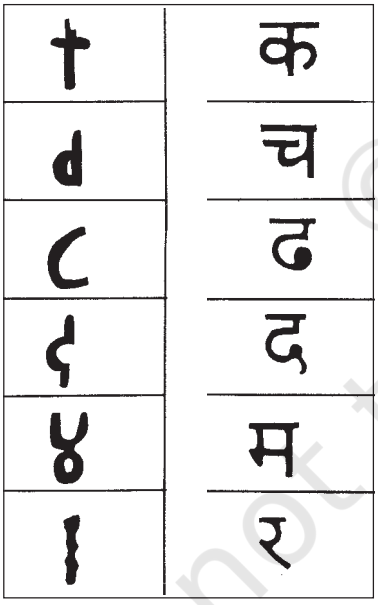

Fig. 2.11
Asokan Brahmi with Devanagari equivalents

➲ Do some Devanagari letters appear similar to Brahmi? Are there any that seem different?

7. BACK TO BASICS

HOW ARE INSCRIPTIONS DECIPHERED?

So far, we have been studying excerpts from inscriptions amongst other things. But how do historians find out what is written on them?

7.1 Deciphering Brahmi

Most scripts used to write modern Indian languages are derived from Brahmi, the script used in most Asokan inscriptions. From the late eighteenth century, European scholars aided by Indian pandits worked backwards from contemporary Bengali and Devanagari (the script used to write Hindi) manuscripts, comparing their letters with older specimens.

Scholars who studied early inscriptions sometimes assumed these were in Sanskrit, although the earliest inscriptions were, in fact, in Prakrit. It was only after decades of painstaking investigations by several epigraphists that James Prinsep was able to decipher Asokan Brahmi in 1838.

7.2 How Kharosthi was read

The story of the decipherment of Kharosthi, the script used in inscriptions in the northwest, is different. Here, finds of coins of Indo-Greek kings who ruled over the area (*c.* second-first centuries BCE) have

facilitated matters. These coins contain the names of kings written in Greek and Kharosthi scripts. European scholars who could read the former compared the letters. For instance, the symbol for "a" could be found in both scripts for writing names such as Apollodotus. With Prinsep identifying the language of the Kharosthi inscriptions as Prakrit, it became possible to read longer inscriptions as well.

7.3 Historical evidence from inscriptions

To find out how epigraphists and historians work, let us look at two Asokan inscriptions more closely.

Note that the name of the ruler, Asoka, is not mentioned in the inscription (Source 10). What is used instead are titles adopted by the ruler – *devanampiya*, often translated as "beloved of the gods" and *piyadassi*, or "pleasant to behold". The name Asoka is mentioned in some other inscriptions, which also contain these titles. After examining all these inscriptions, and finding that they match in terms of content, style, language and palaeography, epigraphists have concluded that they were issued by the same ruler.

You may also have noticed that Asoka claims that earlier rulers had no arrangements to receive reports. If you consider the political history of the subcontinent prior to Asoka, do you think this statement is true? Historians have to constantly assess statements made in inscriptions to judge whether they are true, plausible or exaggerations.

Did you notice that there are words within brackets? Epigraphists sometimes add these to make the meaning of sentences clear. This has to be done carefully, to ensure that the intended meaning of the author is not changed.

Source 10

The orders of the king

Thus speaks king Devanampiya Piyadassi:

In the past, there were no arrangements for disposing affairs, nor for receiving regular reports. But I have made the following (arrangement). *Pativedakas* should report to me about the affairs of the people at all times, anywhere, whether I am eating, in the inner apartment, in the bedroom, in the cow pen, being carried (possibly in a palanquin), or in the garden. And I will dispose of the affairs of the people everywhere.

➲ Epigraphists have translated the term *pativedaka* as reporter. In what ways would the functions of the *pativedaka* have been different from those we generally associate with reporters today?

Fig. 2.12
A coin of the Indo-Greek king Menander

Source 11

The anguish of the king

When the king Devanampiya Piyadassi had been ruling for eight years, the (country of the) Kalingas (present-day coastal Orissa) was conquered by (him).

One hundred and fifty thousand men were deported, a hundred thousand were killed, and many more died.

After that, now that (the country of) the Kalingas has been taken, Devanampiya (is devoted) to an intense study of Dhamma, to the love of Dhamma, and to instructing (the people) in Dhamma.

This is the repentance of Devanampiya on account of his conquest of the (country of the) Kalingas.

For this is considered very painful and deplorable by Devanampiya that, while one is conquering an unconquered (country) slaughter, death and deportation of people (take place) there ...

➲ Discuss...

Look at Map 2 and discuss the location of Asokan inscriptions. Do you notice any patterns?

Historians have to make other assessments as well. If a king's orders were inscribed on natural rocks near cities or important routes of communication, would passers-by have stopped to read these? Most people were probably not literate. Did everybody throughout the subcontinent understand the Prakrit used in Pataliputra? Would the orders of the king have been followed? Answers to such questions are not always easy to find.

Some of these problems are evident if we look at an Asokan inscription (Source 11), which has often been interpreted as reflecting the anguish of the ruler, as well as marking a change in his attitude towards warfare. As we shall see, the situation becomes more complex once we move beyond reading the inscription at face value.

While Asokan inscriptions have been found in present-day Orissa, the one depicting his anguish is missing. In other words, the inscription has not been found in the region that was conquered. What are we to make of that? Is it that the anguish of the recent conquest was too painful in the region, and therefore the ruler was unable to address the issue?

8. THE LIMITATIONS OF INSCRIPTIONAL EVIDENCE

By now it is probably evident that there are limits to what epigraphy can reveal. Sometimes, there are technical limitations: letters are very faintly engraved, and thus reconstructions are uncertain. Also, inscriptions may be damaged or letters missing. Besides, it is not always easy to be sure about the exact meaning of the words used in inscriptions, some of which may be specific to a particular place or time. If you go through an epigraphical journal (some are listed in Timeline 2), you will realise that scholars are constantly debating and discussing alternative ways of reading inscriptions.

Although several thousand inscriptions have been discovered, not all have been deciphered, published and translated. Besides, many more inscriptions must have existed, which have not survived the ravages of time. So what is available at present is probably only a fraction of what was inscribed.

There is another, perhaps more fundamental, problem: not everything that we may consider

politically or economically significant was necessarily recorded in inscriptions. For instance, routine agricultural practices and the joys and sorrows of daily existence find no mention in inscriptions, which focus, more often than not, on grand, unique events. Besides, the content of inscriptions almost invariably projects the perspective of the person(s) who commissioned them. As such, they need to be juxtaposed with other perspectives so as to arrive at a better understanding of the past.

Thus epigraphy alone does not provide a full understanding of political and economic history. Also, historians often question both old and new evidence. Scholars in the late nineteenth and early twentieth centuries were primarily interested in the histories of kings. From the mid-twentieth century onwards, issues such as economic change, and the ways in which different social groups emerged have assumed far more importance. Recent decades have seen a much greater preoccupation with histories of marginalised groups. This will probably lead to fresh investigations of old sources, and the development of new strategies of analysis.

Fig. 2.13
A copperplate inscription from Karnataka, c. sixth century CE

TIMELINE 1
MAJOR POLITICAL AND ECONOMIC DEVELOPMENTS

*c.*600-500 BCE	Paddy transplantation; urbanisation in the Ganga valley; *mahajanapadas*; punch-marked coins
c. 500-400 BCE	Rulers of Magadha consolidate power
c. 327-325 BCE	Invasion of Alexander of Macedon
c. 321 BCE	Accession of Chandragupta Maurya
c. 272/268-231 BCE	Reign of Asoka
c. 185 BCE	End of the Mauryan empire
c. 200-100 BCE	Indo-Greek rule in the northwest; Cholas, Cheras and Pandyas in south India; Satavahanas in the Deccan
c. 100 BCE-200 CE	Shaka (peoples from Central Asia) rulers in the northwest; Roman trade; gold coinage
c. 78 CE?	Accession of Kanishka
*c.*100-200 CE	Earliest inscriptional evidence of land grants by Satavahana and Shaka rulers
c. 320 CE	Beginning of Gupta rule
c. 335-375 CE	Samudragupta
c. 375-415 CE	Chandragupta II; Vakatakas in the Deccan
c. 500-600 CE	Rise of the Chalukyas in Karnataka and of the Pallavas in Tamil Nadu
c. 606-647 CE	Harshavardhana king of Kanauj; Chinese pilgrim Xuan Zang comes in search of Buddhist texts
c. 712	Arabs conquer Sind

(Note: It is difficult to date economic developments precisely. Also, there are enormous subcontinental variations which have not been indicated in the timeline.
Only the earliest dates for specific developments have been given. The date of Kanishka's accession is not certain and this has been marked with a '?')

TIMELINE 2
MAJOR ADVANCES IN EPIGRAPHY

Eighteenth century	
1784	Founding of the Asiatic Society (Bengal)
Nineteenth century	
1810s	Colin Mackenzie collects over 8,000 inscriptions in Sanskrit and Dravidian languages
1838	Decipherment of Asokan Brahmi by James Prinsep
1877	Alexander Cunningham publishes a set of Asokan inscriptions
1886	First issue of *Epigraphia Carnatica*, a journal of south Indian inscriptions
1888	First issue of *Epigraphia Indica*
Twentieth century	
1965-66	D.C. Sircar publishes *Indian Epigraphy* and *Indian Epigraphical Glossary*

ANSWER IN 100-150 WORDS

1. Discuss the evidence of craft production in Early Historic cities. In what ways is this different from the evidence from Harappan cities?
2. Describe the salient features of *mahajanapadas*.
3. How do historians reconstruct the lives of ordinary people?
4. Compare and contrast the list of things given to the Pandyan chief (Source 3) with those produced in the village of Danguna (Source 8). Do you notice any similarities or differences?
5. List some of the problems faced by epigraphists.

WRITE A SHORT ESSAY (ABOUT 500 WORDS) ON THE FOLLOWING:

6. Discuss the main features of Mauryan administration. Which of these elements are evident in the Asokan inscriptions that you have studied?

7. This is a statement made by one of the best-known epigraphists of the twentieth century, D.C. Sircar: "There is no aspect of life, culture and activities of the Indians that is not reflected in inscriptions." Discuss.

8. Discuss the notions of kingship that developed in the post-Mauryan period.

9. To what extent were agricultural practices transformed in the period under consideration?

MAP WORK

10. Compare Maps 1 and 2, and list the *mahajanapadas* that might have been included in the Mauryan Empire. Are any Asokan inscriptions found in these areas?

PROJECT (ANY ONE)

11. Collect newspapers for one month. Cut and paste all the statements made by government officials about public works. Note what the reports say about the resources required for such projects, how the resources are mobilised and the objective of the project. Who issues these statements, and how and why are they communicated? Compare and contrast these with the evidence from inscriptions discussed in this chapter. What are the similarities and differences that you notice?

12. Collect five different kinds of currency notes and coins in circulation today. For each one of these, describe what you see on the obverse and the reverse (the front and the back). Prepare a report on the common features as well as the differences in terms of pictures, scripts and languages, size, shape and any other element that you find significant. Compare these with the coins shown in this chapter, discussing the materials used, the techniques of minting, the visual symbols and their significance and the possible functions that coins may have had.

If you would like to know more, read:

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R. Salomon. 1998. *Indian Epigraphy.* Munshiram Manoharlal Publishers Pvt. Ltd, New Delhi.

R.S. Sharma. 1983. *Material Culture and Social Formation in Early India.* Macmillan, New Delhi.

D.C. Sircar. 1975. *Inscriptions of Asoka.* Publications Division, Ministry of Information and Broadcasting, Government of India, New Delhi.

Romila Thapar. 1997. *Asoka and the Decline of the Mauryas.* Oxford University Press, New Delhi.

For more information, you could visit:
http:/projectsouthasia.sdstate.edu/Docs/index.html