

SOCIO-ECONOMIC AND POLITICAL HISTORY
of
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SOCIO-ECONOMIC AND POLITICAL HISTORY OF EASTERN INDIA

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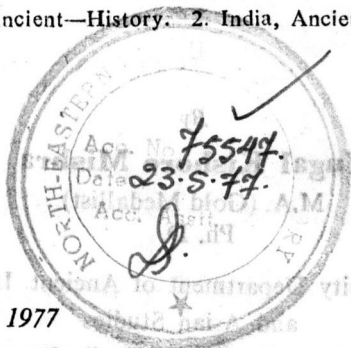
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FOREWORD

मेरे गुरुजी

श्री श्री १०८ श्री स्वामीजी

श्री शिवधर्मानन्द जी महाराज

के

चरण कमलों में

सादर समर्पित

एवं

मेरे पिता

श्री देवकुमार मिश्र

एवं

मेरी माता

श्रीमती सिद्धेश्वरी देवी

को सादर



FOREWORD

It is my privilege to write this foreword to Dr. Y.K. Mishra's book, "Socio-economic and Political History of Eastern India, which substantially forms the part of his Ph. D. thesis approved by the Magadh University. Like Mithilā, Vaiśālī and Magadh, Aṅga is also an ancient land, mainly famous for its many-sided cultural activities. There was hitherto no systematic and elaborate account dealing with the ancient geography, dynastic as well as socio-economic and religious history of Aṅga, though some previous writers had shed light on particular aspects of its ancient and mediaveal history.

The importance of regional histories is now being stressed all over the world, for, without this no authoritative and comprehensive account of a country is possible. This is far more true in the case of the history of Bihar in Particular and that of India in general as the early history of India is really the history of different regions which, for the most part flourished as independent states in those days with their distinct cultural traits. Aṅga was one of the important regions which played a significant part in those days, but unfortunately we had no connected account of its history and culture. I am glad that it is one of my former students (now colleague) who has removed this long-felt want, by presenting a scientific study of the political and cultural history of Aṅga. As it is a pioneer work, it is bound to suffer from certain limitations but there is no denying the fact that he has done a useful service to the cause of indology for which all of us should be thankful to him. He has been critical and scientific in his approach to various problems connected with his work, and I have no doubt that his painstaking work will receive due appreciation from the historians and indologists.

Magadh University,
Bodh-Gaya.

(Upendra Thakur)

(Supply Inspector, Patna) my friend Sri Narayanaeshwar Sharma (Officer-in-charge, Ramgarh Police Station), My younger brother Sri Kamal Kishore Mishra (M.A.) and Sri Bimal Kishore Mishra (M.A.) and my student, Bimal Kumar Sharma for helping me in various ways.

Finally it remains for me to thank M.S.R. Publishing Corporation Delhi for their kind cooperation and quick printing of this book. Without their help this book may still have remained unpublished.

PREFACE

The scope of this book has been restricted to the Eastern India to make the detailed account possible. My object has been to trace the socio-economic and political history of Aṅga Janapada from the earliest recorded times to the end of the sixth century B.C. The subsequent account will be taken up separately. All available sources from the literary, archaeological and traditional angles have been utilised and, as far as practicable, corroboration of the evidence cited has been attempted.

I am greatly indebted to my Guru Dr. Upendra Thakur, Professor and Head, Department of Ancient Indian and Asian Studies, Magadh University, Bodh-Gaya, whose invaluable guidance has opened a new horizon for me in understanding of the subject.

I am extremely grateful to Dr. S.P. Gupta, Keeper National Museum, New Delhi for encouraging me and guiding me in possible manners in my intellectual pursuits.

My hearty thanks to Dr. Sachchidanand Sahai for his help throughout the preparation of this work. It is also my pleasant duty to thank my friends Sri A. K. Dutta (Deputy Registrar, Magadh University), Dr. Md. Aquique, Dr. Artsa Tulku, Dr. Birendra Prasad, Sri Nasim Akhtar (Curator, Govt. Museum, Gaya), Sri Rajeshwar Jha (Bihar Research Society, Patna), Prof. K.D. Prasad (Jagjewan College, Gaya), Sri Devendra Nath Thakur (Estate Officer, Magadh University) who have rendered valuable assistance in various ways.

In particular, I wish to thank Dr. B. Upadhyay, Prof. Murari Pathak, Dr. Birendra Kumar Singh, Dr. Madan Mohan Singh, Dr. R.C.P. Singh and Dr. Shashi Shekhar Tiwary who have given me constant encouragement. In preparing this work my grateful thanks are due to my elder brother Sri Nawal Kishore Mishra

(Supply Inspector, Patna) my friend Sri Narmadeshwar Sharma (Officer-in-charge, Ramgarh Police Station), My younger brothers Sri Kamal Kishore Mishra (M.A.) and Sri Bimal Kishore Mishra (M.A.) and my student, Bimal Kumar Sharma for helping me in various ways.

Finally it remains for me to thanks M/s B.R. Publishing Corporation Delhi for their kind cooperation and quick printing of this book. Without their help the book may still have remained unpublished.

Bodh-Gaya **Yugal Kishore Mishra**
10 Nov., 76

The scope of this book has been restricted to the Indian sub-continent. My object was to trace the socio-economic and political history of India from the earliest recorded times to the end of the sixth century B.C. The subsequent account will be taken up separately. All available sources from the literary, archaeological and traditional angles have been utilised and, as far as practicable, corroboration of the evidence cited has been attempted.

I am greatly indebted to my Guru Dr. Harendra Prasad and Head, Department of Ancient Indian and Asian Studies, Magadh University, Bodh-Gaya, whose valuable guidance has opened a new horizon for me in understanding of the subject.

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In particular, I wish to thank Dr. B. Upadhyay, Prof. Manoj Prasad, Dr. Bichandra Kumar Singh, Dr. Madan Mohan Singh, Dr. R.C.P. Singh and Dr. Shashi Sankar Tiwari who have given me constant encouragement in preparing the work my grateful thanks are due to my elder brother Shri Nand Kishore Mishra

ABBREVIATIONS

Av.	<i>Atharvaveda</i>
Arth.	<i>Arthaśāstra</i>
A. I. H. T.	<i>Ancient Indian Historical Tradition</i>
AN or Anguttara	<i>Āṅguttara Nikāya</i>
Agn.	<i>Agni Purāṇa</i>
AGI or AG	<i>Ancient Geography of India</i>
Ait. Brā or Brah	<i>Aitareya Brāhmaṇa</i>
A. S. I.	Archaeological Survey of India
Arch. Sur.	Archaeological Survey
A. S. R.	Archaeological Survey Report
ASIAR	Archaeological Survey of India Annual Report
Āp. Dh. Sūt.	<i>Āpastamba Dharmasūtra</i>
Bh. or Bhag.	<i>Bhagavata Purāṇa</i>
B. D. Gazetteers	<i>Bhagalpur District Gazetteers</i>
Bal.	Balakanda of the <i>Rāmāyaṇa</i>
Brah. or Br.	<i>Brahma Purāṇa</i>
B. H. U.	Banaras Hindu University
Bd.	<i>Brahmāṇḍa Purāṇa</i>
Bk.	Book
Chs. or C. or Ch.	Chapter
CHI	<i>Cambridge History of India</i>
Cf.	Compared from
CCIM	Catalogue of the Coins in the Indian Museum
CIH	Corpus Inscriptionum Indicarum
CV	<i>Chullavagga</i>
DHNI	<i>Dynastic History of Northern India</i>
DN or Digha	<i>Digha Nikāya</i>
DPPN	<i>Dictionary of Pāli Proper Names</i>
E. I.	<i>Epigraphica Indica</i>

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INTRODUCTION

IT is a well established fact that politically, pre-Mauryan India was not a unified country. Though the process of her political and cultural unification had started long before the advent of the imperial Mauryas, it was substantially achieved only in their times. Consequently, any study of the political history of that period must relate to local dynasties. In such regional studies, the history of Aṅga occupies an important place, because it was one of the foremost pre-Mauryan Mahājanapadas. Its history is traditionally known from various indigenous literary sources.

The present work is an attempt at presenting for the first time, a connected and critical account of the history of Aṅga (an important region of Eastern India) from the earliest times to the rise of the Mauryas. The country of Aṅga during this period comprised the region south of the Gangā, between the Kiul river and the Rājmahal hills. It included roughly the modern districts of Bhāgalpur, Monghyr and parts of the Santhal Pargana. The capital of ancient Aṅga, the land of the Aṅga of the *Atharvaveda*, the territory of king Lomapada of the *Rāmāyaṇa*, of king Karṇa of the *Mahābhārata*, was Campā, Campāpuri or Campānagara, which was situated at a distance of sixty yojanas from Mithilā.¹ In some of the old Brāhmanical texts,² Campā was also called Mālīni, which later became a part of the kingdom of Magadha.

There is no denying the fact that the contribution of ancient Aṅga to Indian civilization is considerably more remarkable than

¹ *Jā.*, VI, p. 32.

² *Mt.*, *Va.*, *Hv.*, *Mbh.*

that of other parts of the country. It has a glorious past of which any civilised nation or country may justly be proud. The relics of its glorious past can yet be seen in its ancient cities. It was the scene of the work of the two most venerated names in the religious history of the world—Gautama Buddha and Vardhamāna Mahāvīra. Once ruled by Bimbisāra, the great Aśoka, his son Mahinda and his successors, Aṅga was also visited by well-known heretical teachers like Pūraṇakassapa, Mokkhali Gosāla, Ajita Kesakamvali, Pakudha Kaccāyana, Sañjaya, Belaṭṭhiputta and Nigaṇṭha Nātha-putta.¹ It was at Aṅga that a Yakkha named Puṇṇaka, nephew of Vessavana Kuvera, came through the sky.² Reference is made to the queen of king Ariṭṭha (Ariṣṭa) Janaka of Mithilā who took shelter in Campā, the capital of Aṅga, when the king was killed by his younger brother.³ There are still remains of once splendid cities; hills, monasteries, temples, shrines, and places hallowed by the memory of the great thinkers and preachers.

Though, there have been considerable scholarly works on that period of India, viz., *Dynastic History of Northern India* by H. C. Ray; *Pre-Buddhist India* by R. L. Mehta; *Political History of Ancient India* by H. C. Raychaudhuri; *Epic India* by C. V. Vaidya; *Gorakhpur Janapada kā Itihāsa Aura Usakī Kṣatriya Jātiyān* (Hindi) by R. B. Pandey; *Ancient Indian Historical Tradition* by F. E. Pargitor; *Ayodhyā kā Itihāsa* (Hindi) by Lala Sitaram; *History of Kośala* by Visuddhanand Pathak; *History of Mithilā* by Upen- dra Thakur; *Early History of Vaiśālī* by Yogendra Mishra and others, none of these works, however, enlightens us on the history of ancient Aṅga. It is surprising that upto this time no work dealing exclusively with the history of ancient Aṅga has been written in any language. We have stray references and a few chapters, but these lack scientific treatment in the context of the history of the region (ancient Aṅga).

However, within the limitations an attempt has been made in the present work to utilise all possible sources available. Amongst the indigenous literary sources we have utilised the Brāhmanical literature, the oldest part of which is the vedic

¹ cf. *Majjhima*, Vol. II, p. 2.

² *Jā.*, VI., p. 271.

³ *Ibid.*, p. 31; also cf. Thakur, U., *History of Mithilā*, chs. I-II.

texts, sub-divided into the *Samhitās*, the *Brāhmaṇas*, the *Aranyakas* and the *Upanishads*. Of these, the first two contain useful references to certain personalities connected with ancient Aṅga.

The *Epics* are of great value for knowing the general condition of the region under review—political, administrative, social, religious and economic. Its narrative parts supply us with important materials on some points connected with our study.

Like the *Epics*, the *Purāṇas* too, offer us great insight into the various aspects of ancient Aṅga. They are sometimes (if not too often) rejected as incompetent witness for the events of earlier periods as they are said to have been composed later. The different parts of the *Epics*¹ and the *Purāṇas* were written at different dates by different persons or sets of persons and the date of every part must be determined on its own account. But the nucleus of every *Epic* and *Purāṇa* existed at a very early date; and though the *Epic-Purāṇic* literature got its present form much later, it contains older traditions.

Scholars generally differ regarding the historical value of the royal genealogies furnished by the *Purāṇas*. Keith² is sceptical about the historical value of the *Purāṇas* and is doubtful regarding the history of any event which is not explicitly mentioned in the *Rgveda*. His view is supported by H. C. Raychaudhuri,³ R. C. Majumdar,⁴ and very indirectly by M. Winternitz.⁵ A. S. Altekar⁶ and A. D. Pusalkar⁷ on the other hand, have collected some typical cases to show that the *Purāṇic* genealogies refer to kings who figure in the Vedic literature also. F. E. Pargiter⁸ is the greatest champion of this school of thought, who gives more

¹ See Winternitz, *A History of Indian Literature*, Vol. I, Eng. tr. 1927, pp. 311-517.

² See *J.R.A.S.*, 1914, pp. 118-126.

³ *P.H.A.I.*, 6th ed. 1953, pp. 5-9.

⁴ *Ancient India*, 1952, pp. 69-70; also see *Vedic Age*, ed. Majumdar, R.C. & Pusalkar, A.D., 1952, pp. 48-49.

⁵ *A History of Indian Literature*, Vol. I, p. 529, n. 3.

⁶ *Journal of the B.H.U.*, Vol. IV, pp. 183-223.

⁷ *The Vedic Age*, pp. 267-268, 304-311.

⁸ *The Purāna Text of the Dynasties of the Kali Age*, 1913; *A.I.H.T.*, 1922; *J.R.A.S.*, 1914, pp. 267-296, 741-745.

weight to the *Purāṇic* tradition than to the Vedic evidence. Despite a good deal of what is untrustworthy in them, the *Purāṇas* alone contain something like a continuous historical narrative, and it is absurd to suppose that the elaborate royal genealogies were all nearly figments of imagination or a tissue of falsehood.¹ This traditional history, which has its basis in facts, has mostly preserved ancient tradition, and when supported by Vedic texts, its evidence is unimpeachable.²

There are other works in Brāhmanical literature which, though late, provide valuable corroborative evidence, e.g. the *Aṣṭādhyāyī* of Pāṇini, the *Arthaśāstra* of Kauṭilya and the *Mahābhāṣya* or Patañjali. These works have been utilised, for they provide us with important material on various aspects of the region.

The *Buddhist* and the *Jaina* works have been utilised to the fullest, since they supplement the *Vedic* and *Purāṇic* works in more ways than one. The *Jātakas* furnish us valuable information about the conditions of ancient Aṅga as they were in the days of the Buddha or atleast in the time of their present redactions, i.e., the 3rd and the 2nd centuries B.C. Thus, the *Mahāpadma Jātaka*, the *Gandhāra Jātaka*, the *Nimi Jātaka*, the *Mahājanaka Jātaka*, and the *Suruci Jātaka* etc., reflect some aspects of political condition, as well as the every day life of the common man, his art and craftsmanship, trade and commerce. Several other Buddhist texts, viz., the *Milindapanho*, the *Dīvyāvadāna*, the *Mahāvagga of the Vinaya Pitakas*, the *Mahāvastu*, the *Mahāniddesa*, the *Lalitavistara*, and the Jaina text *Ācarāṅga Sūtra* have supplied us considerable information about the political, social and particularly the economic condition and hence have been utilised in this work. The Buddhist literature is also useful from a chronological point of view, because it furnishes valuable hints in that direction. Moreover, it vouchsafes "light when the light from Brāhmanical sources begins to fail".³

The accounts of foreign travellers like Megasthenese and Fa-hien and Huen-Tsang and others have been considered. Besides

¹ Pusalkar, A.D. : *The Vedic Age*, pp. 304-305.

² *Ibid.*, p. 310; also see *I.H.Q.*, Vol. VIII, 1932, pp. 747-767.

³ *P.H.A.I.*, p. 11.

this, many non-Indian sources have proved very helpful to us. The works of law writers, though late in period, also enlighten us upon the political economic, and social condition of the region under review.

Last but not the least, are the important archaeological data which corroborate literary testimonies. A few terracotta, stone sculptures, pieces of potteries, and different kinds of stone Age tools, etc., have been unearthed in the excavations conducted in the adjoining areas of Aṅga, which have a remarkable bearing on the history and culture of that region.

The sources are thus numerous and varied, but none of these gives us a complete and comprehensive account of the history of ancient Aṅga. Nevertheless, basing on these sources we have attempted to portray as complete a picture as possible of its history politics and culture.

To have a clear idea of our subject we have divided it into seven convenient Chapters. The first chapter is Introductory and deals with the sources of the work. Chapter II surveys geography of ancient Aṅga—its name and extent; people; important cities and towns; villages and places of historical and archaeological importance, rivers and hills etc. Chapter III gives a brief survey of the dynastic history of Ancient Aṅga. Chapter IV deals with the principles of state and government in Ancient Aṅga. Chapter V surveys the life in Ancient Aṅga—religious, social and economic. The Last chapter contains the concluding remarks.

CONCLUSION

ANCIENT Aṅga has been one of the most dynamic historical regions in the past. The glorious history of the Bṛhadrathas and the Śaiśunāgas radiated from this region. Our sources reveal that Aṅga was a settlement of the Aryans during the Ṛgvedic period. It was one of the sixteen Mahājanapadas of ancient India and was very rich and prosperous. Aṅga had a mixed population, composed of various races or stocks of people, like other parts of India. From different sources of the period it is gathered that the kingdom of Aṅga comprised the modern districts of Bhagalpur and Monghyr and extended northwards upto the Kośī river and included some parts of modern Santhal Pargana district of Bihar. It is said that Brahamadatta, the king of Aṅga defeated Magadh and conquered Rājagṛha. It means that Magadha was under the supremacy of Aṅga.

There are a large number of important cities and towns and places of Historical and Archaeological importance in Aṅga. Among the important cities mention may be made of Campā, whose ancient name was Mālini or Mālina¹, and was its capital. This is one of the oldest cities of India and is frequently mentioned in Pāli, Prākṛt and Sanskrit literature. The city of Campā is said to have been veritable paradise on earth full of wealth and prosperity, internal joy and happiness.² Sultanganj was another important town of the region. It is situated on the right bank of Gaṅgā about fifteen miles to the west of Bhagalpur.³ The Aja-

¹ *Mbh.*, XII, 5-7; *Mt.* 48. 97; *Vā.* 99, 105.

² Law, B.C. : *Some Jaina Canonical Stūras*, p. 73.

³ *B.D. Gazetteers*, p. 175.

gaubinātha hill standing in the bed of the Gaṅgā is a special attraction of Sultanganj, since the former is a place of great sanctity in the eyes of the Hindus. Sultanganj was also an important seat of Buddhism, for a huge copper image of Buddha and remains of Buddhist monasteries have been unearthed from here.¹ Vikramaśīla was yet another important place of the period. Though the site of Vikramaśīla Mahāvihāra remained a subject of controversy, even then it may be said that the site near Antichak and Patharghātā can be regarded as the actual site of it. This university was founded by Dharmapāla in the 9th century A.D. and it continued to flourish until it was destroyed by the Muslim invaders at the end of 12th century A.D. It was a famous centre of Tantrism.² Some of the great scholars of this university went to Tibet³ to reform the deteriorated Buddhism of that land. Besides there were also a number of cities and towns which have their own importance. Moreover, all the cities stood for centuries for the high grade of culture and all its embodiments in arts and crafts, that made Aṅga conspicuous at the time in the eyes of civilised world. Yet each had a peculiarity of its own.

Like other important hills of Ancient India, the Mandāra Hill occupies a unique and glorious place in the cultural and religious annals of ancient Aṅga. The hill is situated at a distance of about 30 miles to the south-east of modern Bhagalpur district (Bihar). It has been an important seat of Bhāgavatas for a long time, that is why Caitanya, the great Vaiṣṇava saint of Bengal, paid a visit to this place in A.D. 1505.⁴ Like the Vaiṣṇavites, the Jainas also treat the hill as a sacred place, since their 12th Tirthankara Vasupujyanatha attained, nirvāṇa on this very hill. Below the hill, there are ruins and remains of several old buildings, structure, images and tanks,⁵ which

¹ *ASR*, Vol. 15, p. 24.

² *JASB* (1891), Vol. II, p. 51.

³ *Ibid.*

⁴ Prabhudatta, Brahmachari, *Śrī Śrī Caitanya Caritavata*, 3rd Ed. Pt. I, 250.

⁵ For details, see Chaudhury, A.K. : *Mandār Panicaya*, Bhagalpur, 1956, p. 64 ff.

may suggest the existence of a town or city in former days.

In discussing the dynastic history of the period we have made some observations as to the origin and status of the ruling families. We have seen how each of them without exception claimed to have discarded from. Moreover, the geneology of the lunar line of Aṅga as depicted in the *Purāṇas*,¹ cannot be said to be uniform and agreed in all the cases and sometimes serious chronological confusions set in. At times it so happens that either more than one name occur in one and the same step or there are found many forms of one and the same name.² We have accepted the testimony of majority of the *Purāṇas* which are supported and corroborated by other sources in the Brāhmaṇical literature. However, it is very difficult to reconcile these conflicting statements in the present state of our knowledge. The only source of our information for the reconstruction of the political history of Aṅga is literature, which is not always reliable because of its hyperbolic character and conflicting nature. In the historical period, however, the picture becomes somewhat clear as evidences gleaned from literary sources are supplemented to a great extent by the archaeological finds made from time to time. Like other regions of India such as Mithilā, Vaiśālī etc., the history of early Aṅga will also remain shrouded more or less in obscurity and a full and comprehensive history is possible only when the various historical sites lying scattered over the vast area are thoroughly exposed by the archaeologist's spade.

Aṅga was a monarchical state at all times during the period under review. It was so whether it stood as a unitary entity or was divided and ruled under separate kings. There was no time without a king. The monarch was the central figure of the administration in general and was the ultimate source of authority in particular. The king was also the protector of the realm and society as the God. The Almighty protected and sustained the universe. He was the representative of God on earth. All the powers, *viz.* executive, judicial, and military were vested in Him.

¹ *Va.* 99, 109-110; *Mt.* 48; 99-100; *Agn.* 277, 14; *Hv.* 1, 31, 51-52; *Bra.* 13, 45, 46; *Vs.* IV, 18, 5; *Bh.* IX, 23, 11.

² *Ibid.*

But nevertheless he was always guided by traditional customs and practices. There were also some checks on his powers, which were applied in practice according to the nature of the contingency. If the ruler overstepped the bounds of established customs and usages while he exercised kingly powers, he incurred the risk of a rebellion by the people.

The monarchy was hereditary and the succession was from father to son as it obtained under rules of primogeniture. Invariably the king's eldest son was the successor, and his office carried much weight and influence with it. The consecration of crown prince was a grand royal affair, in which almost all the sections of the population took keen interest.

It may also be observed that a council of ministers as an advisory body was always present. The ministers have been variously assigned as Amatyā, Saciva, and Mantrin.¹ The choice of the minister was not restricted to anyone particular caste. There were different portfolios allotted to the various ministers. The scope of works of the ministry included the whole administration. A political institution like "Pariṣad" was also functioning during the period. The Pariṣad was something like a Privy-council, whose sittings were often held to consider important matters of State. It was like the Vedic 'Samiti',² which was a general assembly of advisors. Besides, there were some other officials like *Purohita*, *Sthapati* and *Pratihara* etc., who performed different kinds of works as assigned to them. Among these three, *Purohita* had a very high position in the royal court of the period. He was the royal official and acted as his advisor on all religious matters,³ and also acted as the Guru and Acarya of the royal princess.⁴ 'Sulas', the 'Magadhas' and the 'Vandins' were the palace servants, whose duty was to serve the royal personages by singing praise-songs.

Varnasramadharma was the basis of the social order during the period under review. Though there is controversy regarding

¹ *V. Rām.*, 1, 7, 1; 8, 21; 7, 4.

² Dikshitar, V.R.R. : *Hindu Administrative Institutions*, p. 156.

³ *VI-I*, p. 113.

⁴ cf. Law, N.N. : *Some Aspects of Ancient Indian Polity*, p. 47.

the origin of the Varṇa system, even then we find the existence of four different categories of castes (Varṇa) mostly based upon their functions. They are Brāhmaṇas, Kṣatriyas, Vaiśyas, and the Śūdras. Among them Brāhmaṇas enjoyed a very high position in the Society of the period. The position of Kṣatriyas and the Vaiśyas was also high. But the Śūdras became the most under-developed and their lot was hardest. However, in due course they began to enjoy some economic and social concessions.

Slavery was a well recognised institution in the social life of Aṅga. From an analysis of the categories of slaves, it appears that the increase in the number of slaves was most probably due to the poor economic condition of the people. There are extensive references to gift, sale and purchase of slaves in the period. Our sources reveal that generally slaves were treated with care and kindness, and some of them could rise to responsible posts. The slaves were essentially domestic servants and performed diverse house-hold tasks.

Marriage is one of those Indian social institutions, which have continued even to this day with all their historical growth. It is treated as one of the greatest religious and social sanctities. We find the prevalence of eight forms of marriage, out of which four are approved and the rest four are disapproved. Besides, the Svayambara (self-choice) system of marriage was also in vogue only among the royal families. Polygamy was not unknown, since there was no prescription or limit to the number of children. Widow-remarriages were allowed and dowry seems to have been prevent in the society of the period. Women, some how or other occupied an honourable position and had similar education as man, Women took part in philosophic debates with man.

Meat-eating and drinking of wine was very common in the society. It is said that even the Buddhist monks relished it. Ornamentations and decorations were highly prized by all sections of people, not merely from social standpoint but sometimes out of religious importance attached to them, Hunting was the pre-eminent aspect of recreation, for which the most common objects were the animals like boars, buffaloes and deer etc. 'Samajas' a festive gathering were observed on fixed occasions by the people in general. It seems to have included fairs, festivities, recreation

of many a sport, play and sports¹ etc. Generally the Royal Court and mountain peaks were its venue. Gambling had a great charm for some people, specially for the wealthy and royal persons. Besides these, dancing, singing, playing on various musical instruments, dramatic performance etc. were other recreations which were observed by the people of Aṅga. Some people earned their livelihood by adopting the profession of singing and dancing. Stories and historical narratives would be recited at the performances of Asvamedha and Rajasuya sacrifices.

Our analysis of religious life shows that Aṅga has been a celebrated centre of Brāhmaṇism, Jainism, and Buddhism without any conflict with one another. The most admirable features of the religious life of this period are the tolerant policy of the kings who ruled over the land and the liberal attitude of the people who, though strong in their loyalty to their respective faith, seldom descended to physical clashes and vulgar abuses. It was only due to this tolerant policy of kings and nobles attitude of the people that contributed to the peaceful development of all religious side by side.

Our analysis of Economy of the period shows that trade and industries were highly developed. The industrial genius of the people of Aṅga expressed itself in the advancement of various arts and crafts, such as spinning, carpentry, textile, sugar oil ivory, bead making, metal and pottery industry, as well as cane and leaf works etc; made a tremendous progres. Campā was a centre of trade frequented by merchants big and small. The traders of Campā (capital of Aṅga) sailed to Suvarṇabhūmi for trade purposes. It sea-faring merchants loaded their cart with four kinds of merchandise.³ Thus, it is obvious that tradars of Campā were carrying on brisk overland trade during the period under review.

The organisational genius of the people is reflected in the corporations of artisan and traders. Guilds were generally under their respective *Jettahakas* or *Setthis*. The guild performed

¹ *Jā.* Vol. II, p. 253; *IV*, p. 458.

² *Digha*, Pt. I, p. 7.

³ *Niyadhammakahao*, VII, p. 98.

multifarious works for its organisation, as well as for the interest of society as a whole. Among other things the 'banking business' was an important function.

'Land tax' was the principal source of land revenue, which consisted most probably of the king's one sixth share of produce. It is also presumed that state levied exercise on certain articles of consumption, both necessities and luxuries (Bhagabhokara). Cases of fiscal oppressions of the people by the kings are also not wanting. It is evident from the *levi of pranya* (benevolence) and *Viṣṭi* (levy of forced labour).

Barter was the earliest means of exchange during the period under review. In addition to it cows, rice, and garments etc. were used by the community as a medium of exchange. *Niṣka*, *Masa*, and *Suvarna*, were adopted for highly priced commodities, while copper was used for ordinary exchanges. In the course of time *Karṣapanas* of silver, copper, and gold in different denominations were used by the community as medium of exchange.