The Parthian dynasty cannot claim to be great in the sense, that is bestowed on the world any of the boons that subsequent age could enjoy. On the contrary no dynasty in historical times has bequeathed less to posterity. But it was remarkable for its virility.

Pahlava means a warrior and in the Persian language Pahlava means a similar meaning of a champion. The inhabitants of Pahlava or Parthia were often at war with the Romans and had won renown as reprobable fighters and this was the main reason why the term Pahlava came to mean, not only Persians but also Pahlava or hero.

The lack of organisation and of education which was so striking a defect of the Parthians presented stability and it can be pointed out that they resembled to some extent to the Indian Rajputs whose valour is unquestioned but who are deficient in the arts of peace.

They like the Sakas were people culturally inferior to Indians and thus were prone to be influenced by other people of superior or developed culture.

1. H.O.P., p. 380
2. Davar, Indian and Iran through the Ages, p. 23.
Archaeological sources have enabled us to reconstruct, though partially, the history of Saka occupation of India. Epigraphic and numismatic data have also helped us to throw light on this comparatively dark period of Indian history. In the second and first centuries B.C., Greek rule in parts of Kafiristan, Gandhara possibly the Hazara country, was supplanted by that of the Sakas. The Sakas were a branch of the vast Scythian hordes that played an important part in the history of Asia. The term Scythian has been used in different senses to denote, as E.H. Minns has pointed out, a nomad tribe inhabiting the steppes north of the black sea, the tribe living in Central Asia to the north of the Himalayas, new invaders like the Goths etc.

It appears that there was among the main body of the Scythians, a tribe called by themselves Saces, or Sakas, though the Persians used the term Saka to denote the Scythians in general. Though the main bulk of the

1. PHAI, p. 431
2. SII, p. 1
4. Herodotus, Quoted by Rapson in Ancient India, p. 135
Scythian lived in southern Russia, a branch of the same had their habitat in Central Asia and here the Sace had been living so early as the Sixth Century B.C. In the time of Darius-I (B.C. 522 - 486 B.C.) they lived beyond Sogdiana in the vast place of Sur Daria of which the modern capital is the town of Turkistan.

Maccrininde has vividly described the conditions in which the Saka lived near the Jaxartes. The country of the Sakai is inhabited by nomads. They have no towns but dwell in woods and caves. The tribes of the Sakai along the Jaxartes are the Karatai and the Kamaroi and the people who have all the mountain region are Kowenai, and the people along the range of Askataanga, the Massagatai, and the people between are Gynai, Kythai, and the To ormai, below whom along the Mount Issac the Byttai.

At the other times a large number of Sakas entered the service of the Persian empire. The Sakan regiments were among the most famed of all the fighting forces in Asia.

Herodotus tells us, quotes Asson, that they are specimen of the innumerable swarms of nomads, which had been finding their way during untold centuries from that great hive of humanity, China, to Western Asia and to Europe.

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1. Maccrininde, India described by Ptolemy, p. 283
2. S.I. y. 2
3. E.J. Asson, ancient India, p. 138
There are some indications according to Moreland that the Sakas first tried to move westwards, but their progress in this direction was barred by the Parthian empire and eventually they passed through Afghanistan and Baluchistan into India. The Parthian power was first established in Khurasan and North East Persia, in the 3rd century B.C., when the strength of the Seleucids was waning in this region and it was transferred into an empire by the conquests of Mithridates I (170-138 B.C.) which extended over greater part of Persia.

The effect of the Saka invasion of the Parthians Kingdom was thus to increase the power of a Saka settlement which was already established in the Parthian province of Seistan and the result of the struggle between Sakas and Parthians in this region was the creation of a Kingdom probably more or less dependent on the Kingdom of Parthia, in which the two people were associated.

1. Moreland & Chatterjee, A Short History of India, p.50
2. E.J. Rapson, Ancient India, p. 138
Rawlinson says that the barbarian invasion may be said to have branched off into two distinct channels. The active force was provided by the advance of the Yue-Chi and the great movement which ended by the Yue Chi occupying the old kingdom of Bactria, forced another great portion of the Saece to seek 'pastures anew' still further from the borders of their restless and powerful kings.

The two branches of Sakas lived in contiguous regions Seistan an astrakh and Drangiana. Seistan which means Sakas then (Sei=Saka) is named so after Sakas.

Weakened, on the one hand, by internal feuds and by Parthian attacks, and on the other, by the drain on its resources caused by the Indian conquest the Greek Kingdom of Bactria proved incapable of resisting the hordes of Scythians who burst through its northern frontiers in 135 B.C.

These tribes who lived in such mountainous regions should have found no difficulty in crossing over the Karakorum range or any mountains to reach India. The theory that the other branch of the Sakai took a direct route to reach Kashmir gets support from the geographical circumstances in which the Saka had lived before coming to India.

1. E.G. Rawlinson, Bactria, p. 99
2. E.J. Rapson, Ancient India, p. 127
The Saka invasion is very important in the history of this country, for they were the first foreigners attracted to India from the Central Asian steppes. They actually started a series of invasions which did not quite end even after the Huna invasion five centuries later.

The Sakas were settled in the Oxus valley which was previously in the hands of the Greeks. They were ousted from that region in the second century B.C. by nomadic hordes of Yue Chi. They were previously settled near the Chinese border but they were soon driven out of this region by other barbarians. They migrated to the west and compelled the Sakas to leave the Oxus valley to them and go in search of new land to settle down. The Sakas were forced to migrate (from Bactria) in search of new quarters and ultimately made their way into India through northern passes. It may also be noted that another branch of the Sakas went to the south. As the northern Punjab was then in the hands of Greeks, they entered India by a different route, took possession of the lower Indus valley and then spread to western India.

It can be said that the Sakas occupied Seistan and could not move directly towards India through Kabul valley as the area was ruled by powerful Indo-Greeks.

After occupying Seistan, the Sakas moved towards lower Sindh through Arachosia and Baluchistan. They occupied lower Indus area called 'Sakadwip'. Another branch moved over the Karakoran range and occupied Kashmir.

1. P.B.I., p. 264
2. P.C. Bagachi, India and China, p. 3
3. See the General Notes 'Seistan'
Vincent Smith gives a vivid account of the invasion of Sakas in the earlier phase of their advance. He says that the Sakas accompanied by cognate tribes, were forced to move in a southerly direction and in course of time entered India from the north possibly by more roads than one. The flood of barbarian invasion spread also to the west and burst upon the Parthian Kingdom and Bactria in the period between 140-120 B.C. The Parthian King Phraates II, the immediate successor of Mithradates I was killed in battle with the nomads in about 127 B.C. and some four years later Arfahanus I who followed him to the Parthian throne met the same fate.

The Hellenistic monarchy, which must have been weakened already by the growth of the Parthian or Persian power, was then finally extingushed. The last Graeco-Bactrian King was Helickles with whom Greek rule to the north of the Hindu Kush disappeared for ever. The valley of the Helmand river, the modern Jeistant probably had been occupied by Sakas at an early date, but it is possible that part of the influx in the second century B.C. may have reached that province.

1. E.H.Ip. 240
2. Ibid.
WHY SAKAS MOVED TO INDIA

About the movement of Sakas towards India, it is said that a complex chain of causes, climatic and political led to new movements of the peoples of Central Asia.

The consolidation of the Chinese empire under the Great emperor Han-wu T’ien (242-213 B.C.) and perhaps also the drying up of their pasture lands had drawn large bands of nomads west and from the confines of China to the region east of the Caspian. Some a nomad people, called by the Chinese Han-chi were soaring heavily on the Sarykian tribedoms on the borders of Bactria, the South’s where India was to know as Sakas, were driven by pressure from the North, and such in attack which incited Gnotus enraged, soon to be followed by the Yurk Ogu. The Sakas moved on from Bactria to attack from the Parthian borders of Iran and then crossed in India. By the middle of the 1st century A.D., the Sakas reached as far as Mathura.

It is also possible that the Sakas might have known how early the Achaemenid Kings overrun the Indian territories possibly without much opposition. The Sakas who were themselves the host troops of Cyrus must have seen some of the Indian armies before, during the military operations.

1. A.L. Basham, The Wonder that was India, p. 59
The victorious march of Alexander the Great and the invasions of the Indo Greeks must have been watched by these hordes meaningfully. Perhaps this reason might have also played an important role, in their decision to invade India. Otherwise once they occupied Seleucia, there was hardly any need for them to move into India. It was India's weakness that attracted them.

REFERENCES TO THE SAKAS

Sakas are mentioned along with Yavanas in the Ramayana, the Mahabharata, and the Manu Sarhita.

The Harivansa informs us that they shaved one half of their heads. The Vaya Puran mentions that "the Sakas had their heads half-shaved while the Yavanas, and Kambojas clear shaving.

The Jain work Kalakacharya Kathanaka states that Saka Kings were called 'Sahi' some of these Sahis are said to have been induced by a Jain teacher to proceed to Surattha (Surashtra) Vishaya (country) and Ujjain in Hindu desh (India) where they ruled for four years till they were themselves ousted by the founders of the era of 50 B.C.

1. Ramayana, I. 54.3; IV, 42, 11
2. Mahabharata, III, 18, 20
3. Manusmriti, X, 44.
5. Harivansa, Chap.14, 16
7. Ibid.
Herodotus expressly states that the term Sakas was used by the Persians to denote Scythians generally. According to Pargiter, Sakas were not Aryans by origin. We refer to them as the helpers of the Kshatriyas in their attack on Ayodhya.

The Rāṣṭra Purāṇa of Bhāratā describes this tribe along with Vayuvas, Pahleviyas and locates them in the north. The Sakas are also mentioned in the Praṣāntis of Guptarāma Sāthom and Surālacapta.

Saha Ṛṣi's "Sakasāna" is probably mentioned in the Nathunārāya Capital Inscription and in the Chandravelli Stone Inscription of the Pāṇḍu king Ajaun. The Periplus mentions Sālikas who lived in 67 A.D. and died in 71 A.D. It is probable that the Periplus refers to his travels from the year 70 A.D. The Periplus gives the description of the valley of the lower Indus which he called Skythia, which is governed by Periplus mentions Sālikas who lived in 67 A.D. and died in 71 A.D. It is probable that the Periplus refers to his travels from the year 70 A.D. The Periplus gives the description of the valley of the lower Indus which he called Skythia, which is governed by Periplus mentions Sālikas who lived in 67 A.D. and died in 71 A.D. It is probable that the Periplus refers to his travels from the year 70 A.D. The Periplus gives the description of the valley of the lower Indus which he called Skythia,

1. Rapson quotes in Ancient India, p. 135
2. Pargiter, JRAS (1919) p. 261
3. PF Pargiter, The Dynasties of the Kali Age, p. 206, 267
4. Matya Sastra, 12, 149, 17.50-54, 55, 21. 111
5. S-I, p. 197 (Nacik Cave Inscription)
6. Ibid, Allahabad Stone Pillar Inscription, p. 258
7. Ibid, p. 116-117
8. Ibid, p. 449
9. Periplus, p. 8-37
While ruling over the middle and lower Indus valley, the Saka and the Pahlavas were closely associated and no wonder it is not always possible to distinguish between them; the same family included both Saka and Bala names. It is little more than a convenient nomenclature which labels the princess Salas and the Pahlavas. It is little more than a convenient nomenclature which labels the princess Salas and the Pahlavas. It is little more than a convenient nomenclature which labels the princess Salas and the Pahlavas. It is little more than a convenient nomenclature which labels the princess Salas and the Pahlavas. It is little more than a convenient nomenclature which labels the princess Salas and the Pahlavas.

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It can be said that the close association of the Saka and Pahlavas in this period is demonstrated from various sources and it is highly probable that the tribes from Eastern Iran invading India contained diverse elements. There is no clear mention of any regular Parthian invasion of India. On the other hand, there were incursions by adventurers of various origins such as the Vornones and his associates. The Tahkt-i-Bahi inscription (Peshawar District: Pakistan) suggests Parthian occupation of Gandhara after the Saka.

Bharat's Katyayana mentions Saka along with other tribes and locates them in the north. In the Indian historical tradition, the Saka have been considered Micskas with other tribes including Saka. Varahla mentions both Saka and the Saka who had helped the kings in attacking Ayodhya ruled by King Bahu. The author of the Periplus provides the evidence suggesting the sequence of succession of the Saka in lower Indus valley after the Saka.

1. B I, No. 28 p. 121 Regnal Year 26 of Gondopharnes
2. Hatya Sastra 149, 217, 111
3. ATHT p. 206
4. PHAI p. 453
According to Dr. J.N. Banerjee, most of the Saka invaders came by an indirect route entering the Sindh valley through the Solan pass and not through Khybar Pass. Many Saka Kings were contemporaries of the Indo-Greek rulers. Their coins were copied by the Sakas. Their direct entry through the Khybar Pass was checked by Harmakes and others in the Kabul valley.

In Seistan, says Rawlinson, the Sakas were joined by allied Parthian tribes and made their way into India through the Solan pass. Entering the Punjab, they quickly superseded the now decaying power of the Arian Greeks. The Periplus (80 A.D.) and the geography of Ptolemy (140 A.D.) inform us that the Indian Sakasthan comprised of Taxila (Sindh), Abina (South Sindh) and Saurashtra (Modern Gujarat) and this entire territory was occupied by the Sakas.

Moreland also supports this theory saying that there are no precise records of the southward movement of the Sakas, but the most probable account is that after they were finally repulsed from Kanishka by Nithradales II (C. 123-48 B.C.), the traversed western Afghanistan into Baluchistan.

1. V.D. Mahajan, Ancient India, p. 311
2. H.C. Rawlinson, Intercourse of India & Western World, p. 85
Baluchistan, they came closely associated with the Parthians in that region and in India with them turned eastwards entered Sind through the passes in the neighbourhood of Saurashtra. In India, they spread southwards to the coast, and on into Gujarat, while towards the North-West they captured the Punjab. Dr. Sankalia also holds this view saying that these nomad invaders entering India from Sakastan (Seistan) conquered Abiria on the Indus.¹

Pointing at the distinctive title 'King of Kings', Kapicu holds that this connects the Indian Sakas with the Sakas. This connection is most naturally explained on the theory that these Sakas came into India from Seistan through Kandahar, over the Bolanpasses through Baluchistan into Sind and so up the valley of the Indus. This would explain the fact that the coins of these the earliest known prince of the Sakas are found in the Punjab only and not in the Kabul valley which still continued to be held by the Greek prince of the family of Eucratides. Access into the Kabul valley from Bactria over the passes of the Hindu Kush was thus at this period barred.²

1. Dr. H.G. Sankalia, Archaeology of Gujarat, p. 10
2. B.J. Kapicu, Ancient India, p. 139.
The advent of the Saked into Bactria prepared ground for their onward march to India. According to Rowlinson, this no doubt caused the Saka eruption into India, it is usually supposed that they descended into the Khipin or Kashmir valley and from thence gradually spread over the Gandhara district and finally settled in a series of petty principalities in the Punjab, such as the very flourishing states of Taxila and Mathura on the Jumna from which they displaced the native Rajas.

Though Saked wrested parts of Khipin from the hands of Greek meridarchs (governors) they could not permanently subjugate Kabul where the Basileus (King) maintained a precarious existence. The inscription at Mathura and Nasik prove that the Saked extended their sway as far as the Jumna in the east and the Godavari in the south and destroyed the power of the ‘Mitra’ of Mathura. According to a Jain tradition of Jain Muni. According to a Jain tradition, a Jain monk named Kalekacharya went to the Persian coast (सशस्वाती) and invited the Saked to invade Induka desh. In fact, he instigated them to invade Ujjain in order to take revenge upon its King Hardabhilla who had taken the young nun Saraswati (former sister of Kalekachani), captive in his harem. The Saked marched via Saurastra invaded Ujjain and vanquished King Gavdhilla. Consequently the Saked occupied Ujjain.

K.B. Pendey accepts this tradition as Historical and suggests to date the event in either 61 B.C. or 71 B.C. as, according to the Jain tradition the Saka rule in Ujjain lasted for either 4 or 14 years.

1. H.G. Rowlinson, Bactria p. 99
2. PHI, p. 433
3. B.J. Sarnath, Jain Agam Sahitya Manu Gujarat p. 38
Dubrul has suggested that it is very probable that the Sakas invaded northern India in the middle of the 1st century B.C. It is possible that this great conquest took place about 53 B.C. at the epoch the Satavahana would have been driven not only from Sirkap but also out of Maharashtra.

On the basis of Mahabharata, it is suggested that the Sakas at the time of Patanjali were living with the Yavanes outside the limits of Aryavarta. It is possible that the Sakas might have penetrated into the extreme north-western and western borders of India, some considerable time before the beginning of the Christian era.

It is said that towards the end of the first century B.C. they were established at Sigal in modern Sistan (i.e. Indian Sakastan comprising Bactriana and Abdan.)

The exact date of the Saka invasion of Northern India can be connected with the period of the Saka king Mauza, the first Iranian Saka to rule in India and it can be said that the Iranian Sakas might have come to Sindh around the close of the first century B.C.

The dates assigned to Mauza by various scholars range from

1. Dubrul's Ancient History of Deccan, p. 15
2. V.L. Mahajan, Ancient India, p. 311
1.0. 135 to A.D. 154 - As Manu was the King of Chandhar, it can be said that his reign could not have ended before 129 B.C. the probable dates of the Indo-Greek King Arcotidas. The Tarnami plate (Kasa) bears the year 78 of an unspecified era may be of Sakas' institution. Therefore, Manu's reign could not have ended before B.C. 129-78 = 51 B.C. On the basis of Chinese annals, the rule of Manu must be placed even later, say after 33 B.C. He cannot be placed later than the middle of the first century A.D. due to Parthian rule in Indus valley referred to in the Periplus. As the year 78 probably belongs to the era commencing in 57 B.C., his inscription may be dated about 21 A.D.

According to Raj Bali Pandey, from the earliest date (53)* used in the early Scythians inscriptions, in can be inferred that the Scythians invaded India not long before that date. The victory of the Sakas in 71 or 61 B.C. occasioned the foundation of an era which can be called an early Saka era. In their 1st attempt of conquering India the Sakas lost their ground in Avanti but a branch of them survived in North Western India and continued to use the Saka era founded in 71 or 61 B.C. The rule of the Sakas seems to have lasted at least up to the year 191 which would correspond to 134 A.D. if we assign it to the era of 57 B.C. and 120 A.D. as if the era is taken as having commenced on 71 B.C. as mentioned above. When the Sakas under the leadership of Chastana, occupied Avanti for the second time they founded the latest Saka era in 78 A.D. which is used by the Sakas of South Western India and later adopted by the Indians.

SAKAS IN NORTH INDIA

Branches of the barbarian stream which penetrated the Indian passes deposited settlement at Taxila in the Punjab and Mathura on the Jumna, where foreign provinces with the little title of Satrap, ruled for more than a century, seemingly in subordination to the Parthian power. But this was true only for the initial period. The Saka Satraps who ruled in northern and western India were independent rulers subsequently.

1. Ibid., p. 438
2. Ibid., "Given in the Malwa inscription on Khoreshti Amrified No. 4.
3. A.B. Pandey Indian Paleography, p. 190
4. Raj Bali Pandey Indian Paleography, p. 191
5. S.H.I.I., p. 241
I. SAKA KINGS OF NORTH INDIA

VMAES (C. 20 B.C.-22 A.D.)

The earliest Saka Kings mentioned in Indian inscriptions are perhaps, A*E* and Muaes. The latter is usually identified with Moga of the Taxila Plate of the year 78. He is probably mentioned also in the Maera inscription (in the Salt range). Muaes - Moga was a mighty sovereign (Maharaja). His dominions included Chuksha near Taxila which was ruled by a Satrapal i.e. Viceregal family.

Numismatic evidence points to his sway over Kapisa and Pushkaravati as well as Taxila. His Satrapas probably put an end to Greek and Indian rule in the country around Mathura. Muaes initiated the coin types of Dementias and Strato I. Ghosal writes that the first Indo-Scythian King known to history is the king of kings Muaes (Moga) who conquered the famous cities of Puehkaravati and Taxila from Greek provinces and thus drove a wedge between the Greek Kingdoms of the upper Kabul valley and those of the eastern Punjab.

Muaes cut off his relations with the Great King of kings of east Iran. He extended Saka suzerainty over large parts of North-Western India. He also took up the title of

1. Os Namijada, Shahdaur Inscription, Corpus II C 14. 16
2. A. Maera in the Salt range, a Bharoshti Inscription has been found in a wall which seems to be dated in the year 58 and possibly contains the word House of Moe or Moga.
4. Ibid. p. 701
5. Ibid. p. 437
7. Us Ghosal, Ancient Indian Culture in Afghanistan, p. 16. 28
of "Great King of Kings." The occupation of Gandhar by Maues is suggested by the Taxila inscription. The Saka extended their power upto Mathura during his reign.

DATE OF MAUES

His coins are found ordinarily in the Punjab and chiefly in western portion of the province of which Taxila was the ancient capital. There can thus be no doubt that Maues was the King of Gandhara. Now it is impossible to for Maues a place in the History of the Punjab before King Antialkidas who was reigning at Taxila when King Bhagabhodra was on the throne of Vindasa in (M.P.) for fourteen years. The date of Bhagabhodra is uncertain but he must be placed later than Agamitra, son of Agamitra who ruled from C.151 or 143. The fourteenth year of Bhagabhodra therefore, could not have before C.129 B.C. Consequently Antialkidas could not have been ruling earlier than the second half of the second century B.C. and his reign could not have ended before 129 B.C. The Saka occupation of Gandhara must therefore, be later than 129 B.C.
All scholars except Fleet identify Maues with Maharaja Moga of the so-called SirSukh or Taxila plate dated in the year 78 of an unspecified era. The generally accepted view is that the era is of Saka institution. As it is used only in Northern India on the Border land, it is permissible to conjecture that it came into existence after the Saka occupation of those regions.

We have already seen that this occupation could not have taken place before 129 B.C. and so the era of Taxila plate could not have originated before 129 B.C. $78 = 51$ B.C. If Yin-mo-fu was in possession of Kipin in 48.53 B.C. (as Chinese records show) so he must be placed after 53 B.C. 2

He cannot be placed later than the middle of the 1st Century A.D. because we learn from Philostatos and the Periplus that about this time or little later both Taxila and Minnagara had passed into the hands of Parthians. It therefore, seems that Maues ruled after C. 33 B.C. and before the latter half of 1st century B.C. 3

According to Fleet, Moga flourished in the year 22 A.D. the year 78 of era during 58 B.C. which afterwards came to be known as the Kṛta or Gana or Malava or Vikrama Era. 4

1. D.C. Sircar also ascribes the year 78 to the Vikra Era of 57 B.C
2. PHAI, p. 439
3. Ibid-
4. Ibid.

Kṛta or Gana or Malava or Vikrama Era.
AZES I (C 22 A.D. - 30 A.D.)

Numismatists say that Maues was succeeded on the throne of Gandhara by Azes I who put an end to the remnant of Greek rule in the Eastern Punjab by annexing the Kingdom of Hippocrates. In the opinion of Sir John Marshall, he also conquered the Jumna valley where the Vikrama era was in use.

He was the son of Spalirises and possibly the son-in-law of Maues. He not only ruled over the territories of Maues but also extirpated the independent rule of the house of Euthydemus.

Azes had restruck the coins of the Euthydemian Kings Apollodotus II and Hippocrates and also initiated some of their important features. "Athene Promochos" on the reverse is a noteworthy coin type of Azes I. Azes I also introduced a new device on his coins - a King riding on a two-humped Bactrian camel, holding a ankush (Goad) which is an interesting reflection on his nomadic life.

1. J.AS,1947 p. 29
2. ACHAl,p. 313
4. H.G. Shastri, Bhartiya Sikka Shastra,pp. 77-78
This was also copied by Menander and his successors ruling in the eastern Punjab. He adopted coin types of Maues. New type was Bactrian came with two humps. This evidence might suggest that Azes had even occupied Ethyedanian territories along with those of the Maues - his predecessor. Azes was more concerned with this Indian dominions rather than Iranian territories. Coin -legends represent him as 'King of Kings' and 'Great' and 'Great King'.

AZILISES (C. 30 B.C. - 40 A.D.)

Azilises was probably the son of Azes. As coins suggest Azes jointly issued them with Azilises. Both were called 'Great King of Kings'. After the death of his father Azes became the sole ruler.

Azilises issued an extensive series of coins following his two predecessors. Maues and Azes I and at the same time he introduced a strikingly original Indian device. Abhiseka Lotus. Laksmi i.e. Laksmi standing facing a lotus flower with twin stalks and leaves and on each leaf stands an elephant sprinkling water on the head of Laksmi. This is the first Indian divinity which could be unmistakably identified on the coins of the foreign invaders.

1. H.G. Bhastri, Bhaztlya Stkka Shastra, pp. 77-78
According to Raychaudheri, King Azes I struck some coins bearing his own name in Greek on the obverse and that of Azilises in Kharoshthi on the reverse. Then again we have another type of coins on which the name in Greek is Azilises and in Kharoshthi is Ayas. Bhardwarkar and Smith postulate that these two joint types, when considered together prove that Azilises, before his accession to independent power, was subordinate colleague of an Azes, and that an Azes similarly was subsequently the subordinate colleague of Azilises. Two provinces named Azes cannot, therefore, be identical, they must be distinguished as Azes I and Azes II. Some coins bear the name of Azilises on both the obverse (in Greek) and the reverse (in Prakrit language Kharoshthi script).

**A Z E S II (C 35-79 A.D.)**

Many historians believe that this Azes II must have been the son and successor of Azilises. He had ruled conjointly with his father. There are coins on which the name of his father occupies a senior place on the obverse in Greek while that of Azes II in Kharoshthi on the reverse as has been pointed out above.

1. BHAI, p. 441
2. Ibid., p. 442
The Kalavan Copper Plate Inscription is dated in the year 136 of Aja and the Taxila Silver Scroll Inscription in the year 136 of Aya. Aya and Aja are Indian forms of Azes, who in these centuries must be Azes II.

According to Sircar, the name of Azes II occupies the same position in these dates as does that of Noga (Naues) in the Taxila inscription of the year 28, the only difference leaving that, while the name of Noga is endowed with royal titles, Azes II is mentioned without any marks of royalty. Probably Azes II ruled over Gandhara by this time as protege of the Kushanas who occupied the region, as indicated by the inscriptions of the year 122 (65 A.D.) and the year 136 (79 A.H.).

IN NORTHERN SATRAPS

The nationality of Northern Satraps

Cunningham held that the inscription on the Mathura Lion Capital — Sarvesa Sakastanasa Puyae — gave decisive proof that dajuvala or majula, Sodasa and other connected Satraps were of Saka dynasty. Dr. Thomas shows, however, that the satraps of Northern India were the representatives of a mixed Parthian and Saka domination. This strongly supports a priori that 'Patika' of Taxila, who bears himself a Persian name is Saka. The inscriptions on the lion capital exhibit a mixture of Persian and Saka nomenclature. Attention may however, be called to the fact that

1. S.I., pp. 127 f., 129 f.
2. A.I.U., p. 131
that in Harivamsa¹ there is a passage which characterises the Pahlavas or Parthians as a "asaerudharinah" (bearded)²
Judged by the text, Kings of the family of Sajuvula who are not unoften to be Parthians could not have belonged to that nationality as their portraits found on coins show no traces of bears and whiskers. They were, therefore, most certainly Sakas³.

SARVASA SAKASTANASA PUYAP

Regarding the interpretation of the above line, there has been difference of opinion between Cunningham and Buhler on the one hand and Dr. Fleet on the other. The two scholars interpreted these words as meaning "for the merit or in honour (of the people) of the whole of Sakasthana" while Dr. Fleet held that there are no real grounds for thinking that the Sakas ever figured as invader of any part of northern India above Saurashtra (Gujarat) and the Western and Southern parts of the territory now known as Malwa. He took 'Sarva' to be a proper name and translated the inscriptive passage referred to above as "gift of Sarva in honour of his home"⁴.

Fleet's objection is ineffective. Chinese evidence clearly established the presence of Sakas in Kapisa i.e. Kapisa Gandhara⁵. As regards the presence of the tribe at Mathura, the site of the inscription, the Markandeya Purana⁶ refers to a Saka settlement in the Madhyadesha. Dr. Thomas⁷ points out that the epigraphy on the Lion Capital & exhibit a mixture of Saka and Persian nomenclature.

¹ Harivamsa 1, 14,17
² The passage is also found in the Vayu Purana Ch.66, 141
³ SHAI, p. 450
⁴ JAS 1904 p. 703 f.
⁵ Kapisa types of coins of Maues and Spalirises, SRI p. 560n
⁶ Markandeya Purana Chapter 58
⁷ Dr. Thomas - Ep. Indica, 1904, p. 138 ff.
MAIN LINE

MAULES (23 B.C. / 22 A.D.)

Was he Neo of Maule well Inscription? Moga of Tezila Plate of Satrap Patika. Great King of Kings, ruled in upper Kaul valley. (Confusion prevails in their history as names, coinage of kings and satrapal governments of the Sikka and the Hetu Parthians were identical).

MAUL II (5 B.C. - 10 A.D.)

Reckless coins of Hippocrates, extended the Satrap rule in East Punjab, originated the commencing from 52 B.C.

MAUL III (C. 20 - 40 A.D.)

MAUL III (C. 30 - 70 A.D.)

The main line was taken over by Parthian Caudophones ended, only branches remained ruling in India as Satraps.

<table>
<thead>
<tr>
<th>Satraps of Tezila (North West)</th>
<th>Satraps of Muthana</th>
<th>Mahaparama</th>
<th>Kandesaha</th>
<th>Satraps of Ujjaini</th>
</tr>
</thead>
<tbody>
<tr>
<td>Regasa, Hugranga</td>
<td>Mahaparama</td>
<td>Kandesaha</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Satraps of Maha</td>
<td>Bhumsa</td>
<td>Castana</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Satrapa Ujjaini</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

Note: In the Indian History we are concerned with 2 and 3.

24 A.D. (Gupta) 325 A.D.

They were crushed by Gautamiputra Satakarni and Gupta in 388 A.D.
The Satraps have been grouped as Northern Satraps of (1) Taxila and (2) Mathura; and Western Satraps of (3) Broach and (4) Ujjaini covering Gujarat, Maharashtra, Rajasthan and Malwa.

THE WORD "SATRAP"

The Achaemenid conquerors were possibly the first to introduce into India, the Satrapal system of government. The Satraps were a kind of subordinate rulers with a varying degree of political importance.

The term 'Satrap' is the hellenised form of the old Persian Kshathra - pavan (meaning protector of the realm) Indianized into 'Kshatrap'.

The coins and inscription of these rulers generally mention "Satrap" or "Maha Satrap". It looks Sanskrit version of Persian Kshethra Pavan' used twice by Darius I in his Behistan inscription.

In Avesta Kshatrapat (Kshatrap = Bhumi, Pat = Palaka) means Bhumi - Palaka. It appears that the origin of this word lies in the common language of Indo-Iranians.

The Northern Kshatrapas or Satraps may be divided into three main groups viz:--

1. ACHI, p. 263
2. SI, No. 1 p.4
1. The Satraps of Kausa, Pushapura, Athirara Prasanta.
2. The Satraps of Western Punjab and
3. The Satraps of Mathura

For our purpose we are concerned with the last two i.e. No. 2 and 3.

The Punjab Satraps belonged to three families viz:—

(a) The Kusuluka or Musuluka Group
(b) Manigul or Managula and his son Zeionissa or Jihonika
(c) The House of Indravarman

Liaka: Patika of Kshatraps family

(a) The Kusuluka or Musuluka Group. It consisted of Liaka and his son Patika possibly of the Chhadhara or Kshahar (ta) family who apparently governed the district of Chuksha.1 According to the Fleet there were two Patikas.2 But in the opinion of Marshall there was only one Viceroy of the name of Patika.3 The Satrapal line of Kusuluka was ultimately connected with the Satraps of Mathura.4 The coins of Liaka Kusuluka show the transition of the district to which they belonged i.e. a part of Eastern Gandhara from the rule of the Greek house of Bukratides to the Sakas.5 We learn from the Taxila or the so called Sir Sukh, plate, dated on the year 76 (22 A.D.) that Liaka was a Satrap of the Great King Moga and that Patika, bison was a great gift-lord (Mahadanapatii)6.

1. Bühler, Ep. Indica IV p. 54, Chuksha, according to Stein is the present Chach in the north of the district of Alotck.
2. JRAS 1907, p. 1035. The existence of two Liakas is proved by the Taxila Plate & the Zoda inscription (Corpus II.1.145)
3. JRAS 1914, pp. 979 ff, 47. The inscription on the Mathura Lion Capital
(b) Manigul

Manigul and his son Zeionises or Jihonika.-

Numismatists consider them to be Satraps of Pushkalavati during the reign of Azes II. But the Taxila Silver Vase Inscription of the year 191 discovered by Marshall in 1927 shows that Jihonika was a Menatapa in Gukhsa near Taxila in the year 191 of an era of Saka (or Parthian?) institution whose exact epoch is not known. The successor of Zeionises was apparently Kuyula Kara.

(c) The House of Indravaran

It consisted of Indravaran, his son Aspavaran, and Aspa's nephew Sasa(s) or Sasa(n). Aspavaran acted as governor of both Azes II and Gondophernes, while Sasa(s) served under Gondophernes and Pakores.

1. JAS. 1928 January. 137 f. Corpus, II.i. 81f.
2. Ep. Ind., XXI. 255f.
3. CHI. 562 n, 588.
4. Indravaran has been identified by some scholars with Ittravaran son of Vijayamitra, who is known from certain coins. Vijayamitra is further regarded as identical with or a successor of, Vija Vijayamitra, a feudatory of Menander (Menander). The importance of these identifications, in determining the chronological relation of the Indo-Greeks and the Sakas, is obvious, (Majumder, Ep. Ind. xxiv. 102 ff; Sircar, Select Inscriptions, pp 205(f).
Hagama was the earliest Satrap of this line. Some coins indicate that he ruled alone while other coins suggest that he also ruled jointly with Haganasha.

RAJULA or RAJUVALA

He succeeded Hagana and Haganasha. He ruled as Satrap and Mahasatrap and perhaps died around C. 14 A.D. Mathura Lion Capital Inscription refers to him as Mahakshatrap. His coins depict him as "King of Kings and Savior showing that he probably declared independence.

Sodasa was a Satrap during his father's life-time. He became Mahakshatrapya on his father's death. The later inscriptions at Mathura call him a Mahakshatrap one of them gives a date for him in the year 72 of unspecified era, it would correspond to 15 A.D. if the era started in 57 B.C. The genealogical table of the House of Kajula as arranged by Sten Konow is given below:

<table>
<thead>
<tr>
<th></th>
<th>Pispaszi</th>
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</thead>
<tbody>
<tr>
<td>Abuhota = Kharaosta Kamaia</td>
<td>Kalamasa</td>
</tr>
<tr>
<td>Haynara</td>
<td>Ayasi Komuiia = Rajula</td>
</tr>
<tr>
<td>Hana</td>
<td>Sanda Diaka</td>
</tr>
</tbody>
</table>

Sodasa Nautuda | Kalui

1. EIHAI, p. 445
2. Ibid, p. 446
3. Corpus II, p. 47.
The inscriptions A and B on the Mathura Lion Capital mention Kharaosta, as the Yuvaraja Kharaosta. According to Stem Konow, he was the father-in-law of Rajuvala and according to Fleet, he was a grand son (daughter's son) of Rajuvala and consequently a nephew of Soidas. Stem-Konow whose views have not been accepted, thinks that Kharaosta was the inheritor to the position as "King of Kings" after Moga.

According to D.C. Sircar Kshatrap named Kharaosta or Prakharcasta, son of Arte, is known from his coins and he was the son of a daughter of Mahe Kshatrap of Rajuvala.

COINS OF Raguvala family

The known coins of Kharaosta are of two types, presenting legends in Greek characters on the obverse and in Haroshthi on the reverse "Kshatrapasa pra Haroscstasa Artasa Putras. Frz" according to Konow, may be a reflect of Bachakshasa.

The coins of the family of Rajuvala are imitated from those of the Stratos and also of a line of Hindu princes who ruled at Mathura. This shows that in the Jumna valley Scythian rule superceded that of both Greek and Hindu princes.

1. JNAS 1913, 919 1009
2. PHAI p. 449
3. A.I.U. p. 134
4. Corpus XXV prachakshasa - of glorious manifest or ojas of burning effulgence.
5. PHAI, p. 449
III  THE  WESTERN SATRAPS

The following is the line of succession of the eastern Satraps who have been classified in six ruling families¹.

1) Bhumaka  
   (Raja)  
   Nhapsana  
   (Raja-Satrap 41 - 45 - Maha Satrap Year 46)  
   (Dakshamitra = Ushadatta)

2) Ysmotika  
   Chestana  
   (Raja Satraps 6-11 Maha Satrap. 52)  
   Jayadaman  
   (Raja Satrapa)  
   and his successors.  
   Kaja Satrap  
   last Satrap Vishvasena/( 205-205-214-226)

3) Swami Jivadamana  
   Andrasimha II (Satrap 226-237)  
   Yasodaman II  
   ( 237-254)

4) Andradaman II (Mahasatrap)  
   Andrasena III(270-302)  
   daughter

5) Andradama II  
   Andrasena IV(Maha)

6) Swamin Satyasimha (Maha)  
   Swamin Andrasimha III(Maha 310-320)

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¹ Source- Vaseesh Jairindar, Kshatrap Kal Nu Gujarat, p.23/24
(1) KSHAHARATA DYNASTY

Bhumaka

He is the earliest known Satrap of this line. He is known only from his coins. He belonged to Kshaharata or Kshavarta tribe. He seems to have preceded Mahpana, but no relationship could be established between Bhumaka and Mahpana. In the coins he is described as Kshaharatha Chaharata Chatrapa or Kshaharata Chatrapa. His coins are found in Gujarat, Malva and Rajasthan. On the basis of the theory that Chastana started Saka era in 78 A.D. and Mahapana ruled from about 24 to 70 A.D. the lower limit of the reign of Bhumaka may be fixed to be 24 A.D. It means he reigned in the first quarter of the 1st Century A.D.

Mahana (Satrap 41 - 45 Mahasatrap 46)

He was the greatest of Kshahasata Dynasty. Cave Inscriptions have been found near Nasik. This coins are found in Gujarat, Malva and Ajmer (Rajasthan). He probably ruled over the areas including Broach, Saurashtra, Ajmer, Malwa and Maharashtra. His son-in-law Ushavadata helped him in administration and was also the commander in chief of the Satrap army.

HIS DATE
Cave Inscriptions of the time of Mahapana give 41, 42, 45 and 46 as the years of the events. These years cannot be assigned to any known era definitely. Therefore, they take them as the regnal years of Mahapana.

HIS COINS
A large horde of 13,250 coins was found Jogalathambi (Nasik Maharashtra) of which 9270 coins were of Mahapana, which were restruck by Satavahan King Gautamisutra Satakarni, some 4000 were without any marks of the Satavahan King.

1. E.J. Kapson Catalogue p. 64, No. 237-240
INSCRIPTIONS

As many as eight inscriptions have been found at Nasik, Karle and Juhnar in Maharashtra which were inscribed during the reign of Nahapan. They throw a flood of light on the reign and times of Nahapan.

Nahapan was an ideal king devoted to charity and good rule.

He was a follower of Jainism according to Jain traditions. He has been called Mahovaran or Mahah sena in Jain literature.

END OF HIS RULE

The Periplus has mentioned that the utensils, beautiful slave girls and high quality lotions were being imported from abroad in his times.

There is no mention of any other Kshaharat ruler after Nahapan.

The Satavahana king Gautamiputra Satkarmi is said to have exterminated the Kshaharat dynasty and the restriking of their coins by Gautamiputra in Jogalthumbha horde is a sure indication that this dynasty ended with Nahapan.

THE CAPITAL OF MALAVANA

The inscriptions of Nahapan mention the places like Govardhan (near Nasik, Maharashtra), Karpo in Abhigra (Kapur, Maharashtra), Chikhulpadra (Kapur, Maharashtra), Prabhas (Sonath in Saurashtra), Bharukachch (Bharuch, Gujarat), Dashapura (Mandasar, M.P.), Surparak (Jopara, Maharashtra), sanatirth (possibly Ankund, Maharashtra), Pushkar (near Ajmer in Rajasthan), Mangol (near Sanjan in Gujarat), Ujjain (M.P.). These places are administrative headquarters or are associated with his donations and gifts of land.

1. Vide Nasik Cave Inscriptions o Vashishta Putra Pul Navi year 19 (Select Inscriptions pp.196-97).

2. H.G. Shastri, Gujarat no Prachin Itihas, p.168

From the known inscriptions one may be tempted to regard Govardhana (near Nasik) as the capital of Nahapan but the inscriptions make no mention of the capital. They are available at Nasik and other places in Maharashtra simply because Ushavdala got cave shelters for monks excavated in the hills in the western Ghats and got recorded their dedication on their walls. As such they can be no proof for Govardhan being Nahapan’s capital. Scholars have suggested to identify his capital with Ujjain, Minnagar, Bharuch Surparraka, Govardhana, Dashapur or Pushkara. The tradition given in the Jain work Tithogali Painmay says that Mahasen (Nahapan) came to the throne of Ujjain after Balamitra or Bhanumitra. This might suggest that Ujjain was Nahapan’s capital. But this seems to be at a later stage in his career.

Periplus has mentioned Minnagar at two places i.e. No. 38 and 41. The mention at No. 41 is with reference to Mumbhapan but the precarious references and connect it with the chief town of Saurashtra rather than Sindh. But the reference is only to the chief city in Saurashtra and not to the capital of his entire Kingdom. Bharuch is identified by Jayaswal as the capital of Nahapan on the basis of the evidence of the tradition given in Jain work. Avashyaka Sutra – Nirukti The territories of Nahapan mentioned by Periplus include Bharuch. The tradition introduces Nahbhoavan or Nahbha Sana i.e. Nahapan as “King of Bharukachh”. The Jain tradition informs us that Nahbhoavan was besieged ever year by Salivahan King (Bal Samudra) of Pratisthana but could not be defeated. Ultimately by the cunning trick of the minister of King Salivahan, Nahapan was defeated and made to flee. Thereafter Bharuch passed under the rule of the Salivahanas3.

2. Dr. Sandesara, Jain Agam Sahitya MahGujarat, p. 92
3. Ibid, p. 94
This also mentions the defeat of this king by Vashisthiputra Pulamari. Possibly Mahapana was the issueless last monarch of Kshaharata dynasty. On these facts Jamindar fixes Bharuch as the capital of Mahapana. The conclusions drawn by Jamindar may be agreed to on the basis of the following considerations:

1. Tradition supports the view that introduces Nabhabahan as King of Bharukachchh.

2. Periplus mentions Bharuch in the Kingdom of Mahapana.

3. A Vashyak Sutra (JNL05K0) 1930, p 290 suggests it as Mahapana's capital.

4. In a Satavahan inscription, Bharuch is mentioned as Chief Town of Mahapana.

MAHAPANA'S ESTIMATE

Mahapana was the greatest of the Kshaharata Satraps. Eight cave inscriptions discovered at Pandulena near Nasik Junnar and Karle (Poona) prove that inclusion of considerable portion of Maharashtra within his dominions. Seven of these inscriptions describe the benefactions of his son-in-law, Ushavadata, the Saka and his daughter Dakshambrz while the eighth inscription specifies.

DATE OF MAHAPANA

Chastana started the Saka Era in 78 A.D. He recovered many of the Satrap territories from King Satakarni (Probably Vasishthiputra Satakarni, the weak successor of the mighty Satvahana King Gautamiputra Satakarni introduced as ruling over Rajasthan, Gujarat, Malwa, Maharashtra in the Nasik Cave Inscription of Vashishthiputra Nalamavi dated year 19, (S.I. No. 84, p.196-200) and also as destroyer of the Kshaharata dynasty leaving at least 8 years for this event and its consequences, the lower limit of Mahapana. The last known King of the Kshaharata dynasty may be put in about 70 A.D.
The Jain tradition assigns only 40 years to Nabhah Sena, but the epigraphic records of his time give years 41 to 46 which now seem to be his regnal years. The upper limit of his reign year therefore be put in about 70 - 46 = 24 A.D. This means that Nahapana ruled in about 24 to 70 A.D. in all. The charitable works of Ayana, the Amatiya, Ushavadata's inscriptions indicate that Nahapana's political influence probably extended from Poona and Suparnaka to Prabhas in Saurashtra, Mandasor and Ujjain in Malwa, and the district of Ajmer including Pushkar the place of pilgrimage to which Ushavadata restored for consecration after his victory over the Malavas1. The provenance of his coins too, indicate his sway over Gujarat, Maharashtra and Rajasthan. He ruled over most of the territories under Gautamiputra Satakarni.

1. S.I., No. 59 p. 162 - तेष आलाहा पुन्दादेव अप्राधाता उत्तरां महूर्वक च भक्तावधान सेवित परिपूर्णा कुलात् [1] तत्तिर्हि संगता चै दुःखशरीरि [1]
Kasharata Dynasty: The coins of Bhumaka are known exclusively in copper and they have on one side 'arrow pointing upward, thunderbolt to its right and in between a pellet, probably representing discass with Kharosthi legend Chaharadasa Chatrapasa Bhumakas; and on the other capital of a pillar, consisting of a lion with upraised paw facing right and a wheel and legend in Brahmii, Kasharatasa Chatrapasa Bhumakas. On some coins the legend is supposed to be in Greek, but is is by no means certain. These coins may be distinguished into two varieties on the basis of the reverse. On one the lion-capital is placed to left and the wheel to right; and in the other, the position of the two is inter-changed i.e. wheel is to the left and lion-capital to the right. Again, this second variety has another peculiarity. On some coins the lion is facing right and on some to left.

Nahapana, issued silver coins, which are believed to be on the patterns of Indo-Greek or Roman coins and weigh 34 to 36 grains. They have the portrait of the king on one side with legend in Graeco-Roman characters in which the Prakrit legend Rama Kasharatasa Nahapanasa is rendered. On the reverse is arrow to the left and thunderbolt to the right and a pellet in between as is found on the coins of Bhumaka and legend around as above in Brahmii. This coin type was later adopted by the succeeding Saka family of the Kardamakes.

A copper coin with an imperfect legend (na) hoponasa was obtained at Ajmer and is now in British Museum. If the attribution is correct, then, it may be said that he issued copper coins also. This coin has on one side thunderbolt to left and arrow to the right, with the above inscription and the other side bears a tree with broad leaves within railing.
2. THE KARDAMAKA DYNASTY

After the Isahara family, the Kardamaka dynasty came to power. In the long line of Kardamaka rulers are included Chashanaa and his descendants.

The first known ruler of Kardamaka dynasty was Chashanaa-known years 6-52 and the last king Yisavaa Isan. Thus the Kardamaka dynasty ruled for 2 centuries. These Satraps are ascribed to the Kardamaka family on the basis of Yisavari gue inscription. In this inscription the daughter of Radrakshena claims herself to belong to the Kardamaka dynasty. The name Kardamaka is derived from the name of Karman, a river of Iran.

Kalhana's Rajatarangini mentions Kardamaka. This is probably the name of an individual and not of a dynasty. One royal family named Kardamaka or Kardan has been mentioned in Ramayan. Uttarakanda, ruling over Dehika (Balkh). This has given clue to Ratchauchari to identify the river Kardamaka with Kardasa which flowed through the old Achaemian Satrapy of Bactria.

References:
1. Rasen Janindor, Isharpal Sa Nu Gujarat p. 26
2. L.J. Ramdin, Catalogue Para 32
5. Stein. Rajatarangini. "अस्थिनथिति कीर्तिसुतस्मरऽस्तिलब्धावस्तिहाशिकः" (Trans. Kardasa Satrapy from the Bactri of Yisavari inscription) (Skt. 200),
6. Ramayan: Uttarakanda, Saar 87 3. 4. 5. 8. (Trans. Yisavaa Isan Kardamaka)
7. Har, p. 337
CHASTANA (Satrap)

Chastana, son and successor of Ya Samatika was the first great Satrap of Ujjain who can be said to be founder of this Saka rule in Malwa.

According to Jain tradition, Sakas had earlier ruled over Ujjain for 4, or 14 years and Chastana was the founder of second Saka dynasty in Malwa. His copper and silver coins have been discovered on the obverse of coins. King's head shown with Greek legend on the reverse is Moon or Sun or Mountains.

Four inscriptions of Chastana's time dated year 52 were discovered from Andhar - Some 100 Km north of Bhuj in Kutch. The years shown in these inscriptions are of the Saka era. Recent inscriptions found at Andhar & Daulatpar (Kutch) show his date 17 and 9 respectively. It means Chastana ruled at least from 61 to 130 A.D.

D.C. Sircar has conjectured that the Kushanas might have appointed Chastana as Uparaja of South-West territories in order to reconquer the territories from the Satakarnis. But there is no direct evidence to prove this. This of course raises a wider question—whether the western Satraps were the uparajas of the Kushanas, Rason, is of the view that the mention of 'Suvana', a viceroy of Kushanas, in the Nasik Cave Inscription does not say that the Satraps were under the Kushanas. They say that the Kushan Kaniska had ruled over vast area through their Satraps and so the Saka Satraps were their viceroyes. The views of the Scholars like Bhaskar and Pari are disproved by Jaminder with reason. The territories of Kaniska were different from those of the western Satraps, so they cannot be subordinate rulers of the Kushanas and they were the independent rulers of their territories. A life size statue was found at Mathura near Mathura in 1912 A.D. which gives ample evidence of Chastana's personality. The statue is headless and has been kept in the Mathura museum.

The Sakas pushed to India by force of circumstances and proved politically a great success more than any other foreign tribe that founded an empire in this country in ancient days. It is possible that the Kushanas who were for a time contemporary with them ruled over a dominion more extensive than the Sakas could ever found, but it could not stand for long the pressure of the centrifugal tendency that had all along worked in the politics of ancient India. After a brilliant record of political activities the descendants of the great Kanishka took shelter on the North-Western fringe of India, while the Sakas still continued to rule with full vigour and glory. The Kushanas, on the other hand, could hardly penetrate the barriers of the great Vindhya range, but the Sakas not only conquered a considerable portion of the Maharashtra region, but founded colonies even to the far south of India.

The stamina of the Western Kshatrapa was indeed wonderful, several times their power came to tottering stage, but they recovered, even the powerful Sasanids could not curb their indomitable energy, for they stood the shock of their yoke but revived again. ¹

¹. Sudhakar Chattopadhyay - The Sakas in India, p. 87
The years given in the inscriptions and coin legends of the dynasty of Chasthana and the succeeding dynasties of the Western Kusanas, ranging from year 6 to 320 are obviously continuous years of an era and not regnal years. However, the contemporary literature and even the inscriptions do not mention the name of any era, but the era was named as the 'Saka era'. Subsequently, opinions are divided as to who started the Saka era. Some thought that King Vonomen started the Saka era, while some favoured Kushan King Vima Kadphises having done it. There is yet another school of thought that gave credit to Nahapana, but the majority are in favour of Kanishka having started this 'Saka era'.

The view that Kanishka started this era was first professed by Ferguson and was accepted by historians in toto. But the assumption based on Roman and Kanishka coins does not prove the point. It is also not proved that Kanishka was a Saka. In fact, he belonged to the Kushan branch of the Yue-Chi tribe so he would have hardly started the 'Saka era'.

1. Research Department, Kusana, Kš. R. Gaure, p. 39
Cunningham first of all suggested that Chastan was the founder of Saka era, but his views were based on the Satavahana years of reckoning that Gautamiputra followed Mahapana. Dubrisel supported Cunningham's view, he based his support on the last known year 46 of Mahapana and Chastan's year 52: and held that Chastan did start an era without giving any logical arguments. No other scholar supported this view, till the middle of this century.²

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2. Dr. K.B. Pande, Indian Paleography, p. 186
   Dr. Pandey supported this theory in the year 1952.
Recently one more Stone Inscription of Chastana has been found near Undhau, some 70 Kms. north of Bhuj (Kutch). Here four other inscriptions were found earlier in which the year was given 52. The new Undhau inscription gives the year as 17 when Chastana was a Satrap. It was the earliest known year of Chastana and his dynasty since that time until his fifth inscription was discovered. The discovery of this date proved that Chastana reigned even before Saka years 41-46 given in the inscriptions of the time of Mahapana. The upper limit of the reign of Chastana is pushed still earlier by the reading of year 6 in the Deslatpur inscription discovered in 1970. The recent discovery of these two earlier dates for Chastana has given rise to the reconsideration of two theories well established before that discovery:

(1) that the years given in the inscriptions of the time of Mahapana belong to the Saka era;

(II) that the Saka era was started by Kanishka who belonged to the Yue Chi tribe but it was adopted by the Sakas and the era got subsequently named by them.

The problem was reconsidered anew by Dr. B.C. Chastri and Dr. R.C. Jani in view of the recent known early dates of Chastana and it is now suggested that

(a) the years given in the inscriptions of the time of Mahapana do not belong to the Saka era

(b) the Saka era commenced since the reign of Kordamaka King Chastan

(c) Kanishka flourished in the 2nd century A.D.

(d) The dates given in the inscriptions of Kanishka and his successors belong to a different era which commenced in the 2nd century B.C. and lasted only for a century or so.
The following points need consideration:

1. The western Satraps were Sakas.
2. The era started from 78 A.D. was 'Saka Era'.
3. The Western Satraps were independent rulers and so was Chastan.
4. The view that Kanishka started Saka Era does not hold water when we know that Saka Satraps were not subordinate to Kanishka and they did not follow the style of the Kushan coinage.
5. Kanishka probably flourished in the 2nd century A.D. rather than 1st Century A.D.
6. Nahapana was a predecessor of Chastan who had defeated Satkarni to recover the territories lost by Nahapana to Gundamputra Satkarni. It can be considered reasonable that Chastana, after gaining a great victory over the powerful Satavahanas might have started an era which naturally came to be known as 'Saka Era' subsequently.
7. The early years 6 and 11 of Chastana prove that the era was presumably started by Chastan and it has been adopted by Republic of India as an official era some 1370 years later.

1. Umasa Misra, Commemorative Volume 1979, p. 733
2. Ramachandra Kaviraj, Marathya Ta' Mu Gujrat, p. 42.
Jayadaman was the son of Chastana. He issued coins as Kshatraps during the reign of his father. Five different inscriptions mention Jayadaman as an early king of this dynasty. His own coins depict him above as Raja and Satrap. This shows that he died before becoming Maha Satrap. This opportunity was taken by his successor, Audradaman who first succeeded Jayadaman as Kshatraps and later Chastan as Maha Kshatraps.

AUDRADAMAN I (150-150 A.D.)

Audradaman was Chastan's grand son and Jayadaman's son. His own inscriptions and coins and the Andhau Inscriptions give us ample information about the reign and achievement of this third Satrap.

Audradaman became an independent Maha Kshatraps. Sometime between the years 52 and 72 (C. 150-150 A.D.). We learn from the Junagadh Rock Inscription of the year 72 that men of all castes chose him as protector and that he won for himself the title of Maha Kshatraps. This probably indicates that the power of his house had been shaken by some enemy (possibly Gautamiputra) and he had to restore the supreme Satrpal dignity by his own prowess. It is interesting that he has not been mentioned in the contemporary or subsequent literature.

COINS

Audradama's coins are of silver issued as Maha Satrap on one type of coins अभिधानात्मक is used while on another type अम्बानसुतस is found. K.H.Dixit has mentioned about his copper coins also. Of the three coins taken by Dixit, two are distinguished and cannot be assigned to Audradaman with certainty. In the third रूप रूरण is readable, but without the King's bust. Therefore, nothing can be said definitely about the copper coins.

1 (a) Andhau Inscription Ind Antiquity, Vol. XVI p. 23
(b) Junagadh Inscription of Audradaman, IA Vol. VIII p. 42, pl. P
(c) Guda Inscription of Audravasa, IA, Vol. XVI p. 233
(d) Junagadh Inscription of Jagadama's grandson, Ibid p. 241
(e) Guda Inscription of Audra Sana, Ibid p. 228

2 His copper coins have been found
3 PHN, p. 507
4 Government Jamindars, Kshatraps Kel Nu, Gujarat, p. 77
5 K.H.Dixit J-4, Vol. 46, p. 121
EXTENT OF KUBERANAN'S KINGDOM

The placenames in the (Junagadh) inscription seem to show that the rule of Andradaman extended over Purva-para-aka-1-Avanti (east and west Malwa), Anupa (Mahismati region) Naur (Nimad) Amsa (North Gujarat) (Saurashtra), Swabhara (Sabarkantha) Maru (Baroda), Kachcha, Sindhu (lower Sindh) Sauvira (upper Sindh), Kukura (East North of Gujarat, i.e. in Aparanta Kajasthan), Avanti in South Punjab Nishada (to North-east of Kukura etc. Of these places Saurashtra Kukura, Aparanta, Anupa, Akarvaati formed a part of Gautamiputra's dominions and must have been conquered either from Gautamiputra or one of his immediate successors.

Some scholars believe that Andradaman had recovered these territories from the successor of Gautamiputra Satakarni. We learn from the Junagadh Inscription of Andradaman that the Mahakshatrap's conquests extended to Sindh and Sauvira and even to the land of the Vaudheyas in the directions of Satlej. This record also states that he defeated Satakarni twice but did not destroy him because of near relationship (His son was Andradaman's son-in-law) Aparanta was formerly included in the kingdom of Gautamiputra. Subsequently it formed part of the Naha Kshatrap's territory.

1. J. D. Driver, p. 1 * Politically Sopara and other place South of Saurashtra may be included (A.C. p. 102)
2. U.G. Joshi Purano man Gujarat, p. 111
3. Ibid p. XXXIV
4. PHAI p. 507 3.1.p. 172
5. Ibid p. 467 Line No.12 वीर श्रद्धा जा[१०] जीवनी धारी फू हृदयाल
The Girnar Inscription of Andradaman is incised on the western side of the famous rock bearing a copy of the fourteen Edicts of Asoka.

The rock was situated on the bank of the famous Sudarshan lake which is non-existent now.

The Inscription of Andradaman is of special importance. In the 8-9 lines the history of the Sudarsana tank lake is given. If this information were not there, it would never have been known who built the reservoir, its dam and who built the canals. This information is given only by the inscription of Andradaman. This writing and accurate accounts of events of some 4 centuries prior to Andradaman's own time shows that the important events were carefully recorded. Its main subject is, of course, to communicate the account of the destruction of the dam on account of heavy floods in the rivers and its reconstruction by King Andradaman through the recommendation of Suvisthakha the Governor of Anarta-Saurashtra.
The Governor is here simply designated 'Amatya'. He was a Pahlavah i.e. a Parthian. It clearly indicates the Saka King of Ujjain appointed a Parthian Governor for this provinces as Asoka Maurya had appointed a Yamna raja for it some four centuries earlier.

The recommendation of the local Governor was not complied with by the King at the beginning as the Matamukh Sachtivas (Councillor or Advisory Minister) and Karma Sachiva (Brahmin Ministers) protested against the need of high expenses to be incurred for it. It caused great disappointment among the subjects. When the King agreed to accept the project, he got it executed within a short period, and spent for it from the royal treasury without harassing the people with any taxes forced labour or voluntary contribution. The new dam was three times stronger than the old one. These reference through light not only the duties of certain officials and certain types of State revenues but also on the King's responsiveness to the pressing demand of the subjects.

This inscription clearly reveals that the economy of the country was agricultural and irrigation. It proves that it was the function of the State to provide irrigational facilities. All these Kings were aware of their responsibilities. In Andradaman's inscription, the donation of the cows to the Brahmans reflects the faith of the people in Brahmanism.

1. PHAI, p. 509
SUCCESIONS OF RUDRADAPAN

We have hardly any information about the achievements of the successive 23 Kings who ruled for about 250 years after the great Satrap Rudradaman. As it has not been possible to connect certain rulers with their predecessors, scholars have come out with five different families ruling successively during this period.

The main sources of information about their genealogy and chronology are a few stone inscriptions and hundreds of coins issued by them. These coin-legends have performed to be a valuable source of information for the reconstruction of their genealogy and chronology. However, there still remain some missing links between certain Kings and it is not possible to ascertain whether the different known lineages belong to different families or they belong to one and the same family. In one case it is definitely known that succession of sovereignty passed to the family of the son of the sister of a King (Rudradaman III).

Some are named after God Rudra, some after abstract concepts of Jaya, Satya, Jiva, Yoso, Vijaya and some after Dama, Sangha Priti, Vira, Visva, Bhastrri.
It would suffice to name these Kings after the order generally agreed to:

1. Chastan
2. Jayadaman
3. Rudradaman

4. Damajadashri I
5. Rudrasuha I
6. Jivadaman
7. Andrasyena I
8. Sanghadaman
9. Dam Sena
10. Damado Sari II
11. Yadadaman
12. Damajadashri III
13. Rudrasena II
14. Vishvasinh
15. Bhartridaman
16. Vishvasena
17. Damajadashri
18. Vishvasena
19. Damajadashri III
20. swamisinha sena
21. Rudrasena
22. Swami Satyasinha
23. Swami Rudrasinha

It is clear that all the above names are Indian. Rudra is very common and Dama is found at a few places which gives us an insight as to how the people were named in that period. The names denoting qualities of men, animals, beautiful flowers had been adopted. Some are named after god "Rudra". Angavijja gives us information as the names denoting stars, moon, sun and sky were also adopted. Some other denote consent of Jaya, Satya, Jiva - Yasas - Some damas, Vra, Simha etc.

1. Rasesh Jamindar, Kastrap Kal Mu Gujarat, p. 23-24
2. Angavijja, Introduction, p. 40
Kardamaka Coins: The numismatic record of the family of Castana is confined to a great extent to silver coinage on the pattern of Mahasana and once it had its beginning in the coinage of Castana, it continued till the end of the reign. Not only that, it was followed by their successors, the Guptas in this region and it remained the currency of a few other dynasties which followed them.

The silver coins of Castana are distinguished into two varieties, on the basis of their reverse motifs. On the obverse of all the coins we have the bust of the king and the Greek-Roman legend Kajno Ksatrapasa Castana. But on these coins there are found with less completeness, the legend Kajno Ksatrapasa Chasmotikapurtrasa Castana. This type has so far been known from a electro-type prepared from a cliche in lead, kept in British Museum. No original coin was known till recently. The Prince of Wales Museum, Bombay has obtained only recently a coin of this type from Surat.

The reverse of the second type has a three-arched hill (which has been called caitya by earlier scholars) surmounted with a crescent; beneath waivy line; crescent to left and a star (or sun) to right. The legend on these coins may be distinguished in two types (a) Kajno Mahaksatrapasa Chasmotikapurtrasa Castana, in Brahmi and Gathanasa in Kharosthi.

No silver coin of Jayadamae is known; but from Budradaman I onwards, this coin type was profusely issued by the Western Ksatrapas, with some variations from that of the coins of Castana. They began to give date on the back of the king's head, and the Greek legend became meaningless. It was more or less a conventionalised decoration, now gradually degenerating. On the reverse Brahmi legend was used exclusively and it had the name of the fathers as well as of the son with their full titles, viz. Kajno Ksatrapasa Jayadampurtrasa Kajno shaktsatrapasa Budramasa.
These coins were issued by their issuers either as Ksatrapa or as Mahaksatrapa and accordingly they have either the title Ksatrapa or Mahaksatrapa, as the case may be, on their coins. The coins with the Ksatrapa title are exclusively found issued by the succeeding ruler in the time of the preceding ruler, towards the end of his reign, thereby suggesting that he was nominated as heir-apparent.

Audrasimha I is known as Ksatrapa just before his rise to Mahaksatrapaship. His only known coin as Ksatrapa is dated in the year 101 and the same date is found on his earliest coins as Mahaksatrapa. So Ksatrapa is known during the eighteen years of his Mahaksatrapaship. Satyadasan in all probability was Ksatrapa for a while towards the end of his reign. Again Audrasena I was Ksatrapa only for about two years, during the Mahaksatrapaship of Jivadasan and before his own promotion to Mahaksatrapaship. No Ksatrapa is known during his reign of 22 years. It is only in the last year of his reign (year 144) and before the beginning of the reign of Sanghadaman that we find Prithvisena as Ksatrapa just for a while. Nothing is heard of him later. During the reign of Sanghadaman and the early part of Damasena, we find no Ksatrapa.

It is only in the latter part of Damasena's reign that we have a chain of Ksatrapas for about seven years from 154 to 161, viz. Damajadacri II, Viradaman, Vasodaman and Vijayasena; but all of them retained that status for a short period. While the first two are not known as Mahaksatrapa, the latter two rose to that rank.

Then again we find Vijayasena ruling for about 12 years, Damajadacri III for about 5 years and Audrasena II for 22 or 23 years. During these 40 years we have no Ksatrapa. It is only at the end of the reign of Audrasena II that we have Visvasimha as Ksatrapa and during the latter's Mahaksatrapaship, Bhartrdaman as Ksatrapa. Visvasena was Ksatrapa towards the end of the Mahaksatrapaship of his future Bhartrdaman.
But from Visvasena onwards, we find that the title of Mahaksatrapa was abandoned. Only Ksatrapa title was retained, and this title was used by the ruler and his heir apparent simultaneously for short period. Visvasena and Andrasimha II, both issued coins as Ksatrapa during the years 225 and 226; again Andrasimha II and his successor Yasodaman II issued concurrently the coins under the title Ksatrapa during the years 237 and 238.

The title of Mahaksatrapa was revived during the reign of the Svami rulers, and they dispensed with the title of Ksatrapa. They don't seem to have the practice of concurrent issue of the coins by the rulers and the heir apparent.

The dates begin to appear from the time of Andrasimha I on the coins but is not unlikely that the earlier rulers also might have the dates on their coins. Very few of their coins are known; and those known miss the portion where the date could be. Any way, from this date we find that the coins were issued, every year, without any break till the year 254. During this period we have not come across the coins only of the following years:-

- Andrasimha I: 107, 111
- Jivadaman: 121
- Andrasena I: 122, 123, 143
- Damasena: 148, 149
- Andrasena II: 192, 193
- Bhartrdmanan: 218, 219
- Andrasimha II: 233, 239
- Yasodaman II: 246, 248, 250, 251

After the year 254, we do not get any coin till the year 270. In between this period, quite possibly Isvaradatta intruded, whose coins are described below. From the year 270 we have the coins of Svami Andrasena III till 274.

Thereafter again till 282 we have no coins. In 282 the coins of this ruler re-appear and continue till 301. During this period only the coins for the years 283 and 295 are not known so far. Then we have the coins of Svami Sihasena for the years 304, 305, 306 and 310. The coins of his successors do not disclose any date.
CULTURAL IMPACT

SAKA'S ADMINISTRATIVE STABILITY

The Saka occupation of India is interesting in the sense that their main line lasted for about a century whereas the branches continued to dominate a large part of the country for about three centuries more. They have made important contribution to the Indian way of life.

The Saka, above all, provided a healthy tradition of stability in administration by their long reign. The fruits of their long reign also stabilized the Gupta empire that superseded them in north-west India.

The Sakas and their Satrap ruled over vast areas of this country even in the context of modern India. Therefore, the aspect of stability becomes all the more important. They fought against the Satavahanas, Yaudheyas and Trikutas and gained victories. This ended the fluid state of affairs.

The Sakas recruited Abhiras into their army and their political relationship with them amply prove their diplomatic acumen.

1. The Kaksharath Kingdom included in the North, Ajmer; in the South Vasik in the east; Malwa in the west, Kutch and the empire of Chauhan dynasty included Saurashtra (in Gujarat), Rajasthan and areas up to the Narmada river.

2. Rasosh Janindar, "Kshatrap Kei Na Gujar (p. 304."

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The Sakas defeated the Satavahanas twice but instead of annexing their territories, Andradaman allowed them to rule over Maharashtra. This shows the political maturity of Maha Satrap Andradaman.

Samudragupta also followed the same policy of reconciliation during his Digvyaya of South India. He might have perhaps learnt a few lessons from Andradaman. We do not know. In order to give good administration to people, the Saka Satrap invited from Iran experienced administrator and appointed them as governors? It appears that Iranian had earned their fame since the days of Achaemenians. Their system of joint rule of Maha Satrap and Satrap was also unique.

**SYSTEM OF JOINT RULE BY MAHA KSHATRAP AND KSHATRAP**

On Kshatrap appointed during the last years of Maha Kshatrap.

It would be interesting to mention that during the Saka Pahlava occupation of North western India, the institution of Kshatrapa, which was originally introduced by Achaemenids was quite popular. The Kshatrapas were a kind of subordinate rulers with varying degrees of political importance some of them wielding independence to such an extent that they - issued their own coins?.

1. Raseeh Jarindar, Kshatras Mal Nu Gujarat, p. 304
2. Ibid
3. P.L. Gupta, Coins, p. 26
Zeionises was one of them who probably ruled the Chukhsa region, the great plain of Cach, near Tazila. There were others like Bhagashostes, Lalke Kosuluka who followed the patterns of their Saka - Pahlava masters.

The Kshatrap genealogy coupled with numismatic evidence shows that the rulers from Maha Satrap Cheshen to Mahakshatrapa III Damajadiari son of Damasepa the throne passed from the elder to the younger in the line of succession. Brother

There appears to be such tradition or system among the rulers whereby the first successor was his younger brother, the then elder brothers' eldest son and if there were no younger brother, the succession would go to the eldest son of the ruler. There are exceptions showing that the ruler gave his throne to his eldest son though his younger brother was alive. P.L. Guptas thinks that the Satrap was entitled to rule during the closing years of the Maha Satrap. This view is controverted by Ramesh Jaminder on the basis of the genealogy in which Gupta's view is not supported. Therefore Gupta’s view is not proved by the facts. It is just can be said that the prince appointed Kshatrap only after he attained the age of maturity.

1. Coins, p. 33
2. RKNG, p. 134
3. Ibid, p. 135
4. P.L. Guptas - Prince of Wales Museum of W.I. Bulletin Nos. 3 and 6, p. 50-51
The main heads of revenue received into the Kosa (treasury) were Bali (extra tribute), Salke (duty) and Bhaga (customary share of the King.) These sufficed to fill the exchequer of a benevolent prince like Rudradeesam with Kasaka (gold) rajata (silver) Vajra (diamond) Vaibhuyaratna (beryl). Some rulers oppressed the people with arbitrary imposts - taxes forced labour and benevolence taxes.

The inscriptions according to the Raychaudhuri, afford us glimpses of the way in which the revenue was spent in the Saka dominons. The attempts to provide for 'Paniya' or drinkable water are specially noteworthy.

The Junagadh Inscription tells us how "by the expenditure of a vast amount of money from his own treasury, a great scythian Ruler and his Amatya restored the Sudarshan lake." The Nasik inscription informs us of the free of charge crossing of Revas Arena Tadaga, Pdapana, for the welfare of the people.

The King used to appoint Ministers to run the administration. They were either Indian or foreigners. There is a reference to Mati Sachiwa (Counsellor) and Karma Sachiv Executive Officer and qualified Ministers in the inscription.

The names of Chikhilgramra, Mangalgrama and Nabhakanagara suggest that the unit of administration was a village or town.

1. PHAI, p. 521-522
2. Kara-vishthi-prasaya-kriya-bhih (line 15/16) S.I, p.174
3. PHAI, p.528
LITERATURE AND LANGUAGE

The Girnar Inscription is one of the earliest records written throughout in the Sanskrit language and displays clearly the existence of an elaborate Sanskrit literature. It is written in prose, but shows development from the simple epic style to that of the ornate Kavya^ of high prose.

The inscriptions of the successors of Mudradaman are also mostly written in Sanskrit. As an instance can be taken the relic casket inscription found at Deviani Mohi S.K. District in Gujarat. Its Sanskrit shows the tinge of Prakrit, almost the entire text is in Chhand poetry. The people and the poets might be adept in eulogizing the achievements. The later coins of Damajada I, son of Mudradaman are in pure Sanskrit and the use of Sanskrit legends on the coins was continued by his son Satyadaman also. Otherwise the Prakrit genitive in Sa prevails over the Sanskrit sya throughout the history of the dynasty^.

Sylvan Levi points out that it was at Ujjain and quite probable during the sway of the Sakas, that the classical literature and above all the drama with

1. A.B. Keith, History of Sanskrit Literature, p. 49
2. E.J. Napson, Catalogue, p. 82
3. Ibid., para 153.
its curious partition of different dialects began to develop. In fact, Ashvagosha who lived under Kanishka points to his predecessors who lived under Scythian influence. The Saka’s contribution in the field of literature made an impact on the Kusshanas and perhaps on the Guptas.

SAKA’S CONTRIBUTION TO DRAMA

Prof. Sylvan Levi thinks that the rise of the Sanskrit drama is to be attributed to the Saka’s of Ujjain and the terms -

Svamin
Brhadrasukha
Rasahtriya

are borrowed in the drama from the actual state of things being appellations in force in official etiquette in the Ksatrap court. These words are of Sanskrit used in Ancient India. Perhaps their use in the Drama started during this period. Konov also accepts Levi’s view that the Sanskrit drama is connected with the Saka’s, with the modification that its home was not Ujjaini but Mathura because the dramas of Asvaghosa and Bhasa ignore Maharastri and that Saura semi in the normal prose tongue in those works.

Scholars are eager to trace Greek influence in the Sanskrit drama, but their views have been ably controverted by Levi. There might have been some Greek influence but we may agree with these scholars that Indian Sanskrit drama owes its inspiration not so much to the Greeks but to the Saka’s.

MODES OF ADDRESS

Natya Sastra ascribed to Bharata gives various modes of address according to this work, a person is to be addressed by a term appropriate to his birth or to his vocation, art or learning praised by him.

1. Sudhakar Chattopadhyaya, The Sakas in India, p. 73
2. Bharati’s Natya Sastra pp 17-77
The crown prince is to be addressed as 'Swamin' and other princes Shadramukha. In Svapna Vasavadatta Yaugandarayana addressed Udayana as 'Swamin'. Sylvain Levy has discussed the use of the word 'Swamin' in inscriptions. On the strength of reference to Ksatrap Yana in their inscriptions as Swamin, Prof. Land thinks that the term 'Swamin' was adopted by the composers of inscriptions from the Natya Sastra. But whether Swami has been adopted by the Indian draman from the Sakas or vice versa depend upon the date of the Natya Sastra also. Though the date of this work has still not been agreed upon, yet from the picture of the society depicted, it can be assigned to the early centuries of the Christian era.

This does not solve the problem, but it can be said here that the word 'Swamin' has relationship with both the Indian drama and the Saka inscriptions, the influence may be either way.

1. Bharatī Natya Sastra XVI-76
2. Ibid., XVII-76
3. Svapna Vasavadatta, Act VI, 181
4. Indian Antiquity, Vol. XXXIII, p. 163
(A King was generally addressed as 'Deva or Bhatta if he be a
Supreme sovereign) by his subordinates.
He was addressed as 'Miyapitra by his wives in young age;
otherwise as 'Divya' or Maharaja'.

PHILOSOPHICAL LITERATURE

During the third century A.D., a Jain assembly took place at
Matsur to collect and edit the principles of "Dristivaśa" one
of the 12 parts of Agam Sahitya, which had become extinct after a
previous conference held during the Matsurs period. The conference
was held under the Chairmanship of Acharya Skandila and the
compilation made during the conference is known as Matsuri Vachas
or 'Skandili Vachas'.

Nearly at the same time another assembly of Jain Samaj was held
at Valabhi under Acharya Nagaryuna to refine the Agam literature,
Nyayas and Prakriyangas to writing and thus the compilation
called 'Valabhi Vachas' or Nagarjunia Vachas was prepared.

The importance of these conferences lies in the fact that both
the schools of thought were reconciled around C. 454 A.D. by
Devardhagiri leaving the unreconciled parts, which came to be
accepted as the sole authentic canonical literature of Svetatsar Jain.
He accepted the Matsur version as the standard one and
noted the readings of the Valabhi version thereafter. Much of
this foundational work appears to have been done during the
Saka period.

1. JNS 17. 80-83
2. Roosah Jaimindi, Kastria Col Miggurat p. 254
Sanskrit Work Angavidiya
(or Angavijja Prakriyana)

Angavidiya (Sanskrit) अंगविड़य विज्ञान

A celebrated Jaina work was written during this period. It is compiled by an unknown Jain Muni, may be more than one.

At one place the word Kshetrapak a शैलक a has been used possibly with reference to the Satrap coins. वैभवś The silver coins of Gupta's have not been mentioned in the work, Dr. Schulze think that the work was written in the time of Satrapas and in Gujarat.

It is an excellent work on astrology and Dr. Motilal place this work in the fourth century A.D. Vasudeo Saran Agrawala places it before the beginning of Gupta age but in any case the probable date is of the Satrap period.

1. Punya Vijnana (Ed) Angavijja, p.66
2. Rasesh Jamidar, Ksatrap Kal Nu-Gujarat, p. 265

Parana: to gain knowledge from the teacher; Dharma: to remember; science: special knowledge and Prayoga to use the knowledge gained (practical application).

The type of education imparted was teaching Shabda vidya (Grammar) - Politics Artha vidhya (Economics), Logic - Nyaya vidhya mentioned in the Junagadh inscription.

The pupils might be learning grammar, economics, law and the art of war. But it appears that such knowledge was being imparted to princes and the boys of high birth only.

The Saka language as revealed by inscriptions and coins, was Prakrit mixed Sanskrit. All the rock inscriptions starting from Chastana and Kudradaman are in Sanskrit tinged with Prakrit and Kudradaman's Junagadh Inscription is in Chaste Sanskrit. Casket inscriptions of Deva-ni Mori is also in Sanskrit.

Sanskrit was used by a class of people, either pure or mixed with Prakrit.

It appears that the court language of the Sakas was used by a class of people, either pure or mixed with Prakrit.

1. S.I. p.172
2. Basesh Jamindar, Esaratrap Kal Nu-Gujarat, p.270
was Sanskrit (mixed with Prakrit) but Sanskrit was not the language of the people, though it might the language of high class.

The scripts used by Saka were Kharoshthi and Brahmi but subsequently only Brahmi was used. This Brahmi was slightly different from the spoken Brahmi as the one used in the time period may call it Satrap Kalinga lipi. 'Script of the Ksatrapa period'.

Now it has been established by the recent researches and archaeological finds that Saka era was started by the Satrap Chastan in the year 78 A.D.

Sakas have made a great contribution to the Indian reckoning of time by starting this era. They themselves used this era for the next three centuries and thereby created a precedence of usage whereby the era was continued in future also.

Ujjain, a favourite centre on Indian Astronomous, was held by the Sakas for centuries and the Saka Era has been a favourite era of Indian astronomy and astrology evident on this account. During its early centuries

1. KWM p. 272
It was widely current in western India in later times. It got into vogue in the Deccan, where it continues to be the regional era since then. Astronomers of free India too have selected this era as the national era.

SAKAS DEVELOP INDIAN ASTRONOMY

It was in Ujjain, possibly the capital of the western Satrapas the Greek astronomy was planted into Indian soil which was ultimately recast and remodelled by the Indians under the patronage of the Gandharas - Kapsa - Greek techniques and Indian ideas were commingling under the patronage of the Scythians.

It was possibly during this period that the longitude passing through Ujjain was adopted as the Indian longitude for the purpose of regulating the time and also for the purpose of astronomical calculations. The Saka era started by Saka Satrap came in use for the calculation in astronomy and became very popular with astrologers.

1. S.H.L. p. 87
Some scholars point out foreign influence on the Indian astrology—particularly the system known as Siddhanta Panchak.

In the Pancha Siddhantika of Varaha mihir five principles have been enunciated and in one of the principles namely (सीढ़ी) अका, the foreign influence is seen.

Varaha mihir has said in the first chapter of the Pancha Siddhantika—

It appears that in the Pancha Siddhantika age, Panlika was a very clear principle andRomaka came next. From the Arithmetic system of Pitamah Siddhant, Varahamihir appears to have computed in accordance with the Saka era. In other principles also the 'Aharga ' has been started from year 427 of Saka era. But for this, it cannot be proved that Siddhantas are dated Saka 427.

During the time of Brahma Gupta (550 Saka Era) there existed Vasiishta and Romak Siddhantas—and Romaka principle in turn was of two types (1) Bala Romaka (2) Sirshemakrita but only the first was in vogue during the Pancha Siddhanta age.

1. Dixit, Bhritya Jyotisha, p. 210
2. Ibid, p. 212
3. Ibid, p. 217
The Ronak Siddhant is just like the year of Greek astrologer Hiparcus (150 B.C., i.e., 365 days 14 Ghari, 48 Pala). Though the original work of Hiparcus is non-existent, but the European astrologers have noted that Hiparcus had made the calculation of the position of the Sun and the Moon in the Heavens and the Ronak Siddhant is also the calculation of the position of the Sun and the Moon.

And the name 'Ronak' is also western. Therefore, the whole Ronak Siddhant might have been formed on the lines of Hiparcus and it might have been written after 150 B.C. and before 150 A.D. (i.e., 150 B.C. and before Sidereal Calendar). This proves the influence of Greek and Rome on India which materialized during the Saka period.

Herodotus has preserved for us a story of a certain Scythian king who, after his father's death, married one of his step-mothers. The anecdote shows that some of the Scythian tribes probably followed the custom, well known to have existed among the neighbouring Huns in Mongolia, where the son of a deceased king married all the ladies of his father's harem, always excepting his own natural mother. Such custom was never to be found among the Greeks and the Indians and thus the Mahabharat condemns the people of the land of the five rivers for their little respect towards their mothers. When we know further that the region remained for a long time under the yoke of the Scythians, we make the latter responsible for introducing such customs there.

McGovern points out that some of the Sarmatian tribes into which he includes the Sakas were extremely lax in their code governing sexual relations.

Many Sashita tells us that the "plains of Burna the Mutyeas, Panchala and Some senakes, form the country of the Brahmanas and is immediately after Brahmavarta.

1. Herodotus, IV p. 78
2. McGovern, Indian Culture, p. 55
3. S II, p. 92
From a Brahman born in that country let all men on earth learn their several usages), and these Saurasenkas had fallen off the ideal standard of life which characterised them in the earlier days (of Manu) by coming into contact with the Sakas.

Mahabharat says that they had little respect for their mothers. As the Greeks were not condemned who also ruled the Punjab, the conclusion is that Scythians were responsible for immoral customs in this part of the country.

POLYGAMY

Saka NOT LIKED BY INDIANS

Speaking of the Saurashtra, or the people of Saurashtra which was the stronghold of the Sakas for a very long period till c. 400 A.D., Vatsyayana says that the ladies of the cities and villages entered the royal harem either individually or in a body to sport with the king. We may compare this account with the statement in the Periplus that for the king there were brought from outside, beautiful maidsens for the harem. This shows moral laxity of the Saka Kings and it was undoubtedly disliked by the orthodox Indian society.

1. Mahabharat, II. 7
2. In Gover, Indian Culture, p. 287
3. Periplus of the Erythraeans, p. 77
Cousin Marriage Among the Sakas

A suggestion has been made that the system of cousin marriage in South India was possibly introduced by the Saka Brahmans.1 The earliest reference to it is to be found in the Baudhayana Sutra Sutra. Kumarila also informs us that the people of the South were overjoyed to get the daughters of their maternal uncles. It has already been mentioned earlier that this custom was also in vogue during the Mahabharata period.2

Were Sakas Scythians (Sakas)?

Rawlinson poses a big question regarding the Buddha's heredity. He says that every one must have noticed many striking features of Buddhism and so utterly at variance with anything to be found elsewhere in Hinduism, the Stupa, the worship of relics, the abolition of caste as a religious factor, contempt for penance and ceremonies and the discouragement of abstract metaphysics. Many of these peculiarities may, of course, be merely the product of a powerful and far-reaching mind bent on religious reform but relic worship and its concomitant the Stupa are quite

1. A.I.I. Chap. IV

2. Marriage of Arjuna with Subhadra has been mentioned in the Mahabharat.

Harivamsa (Cr.Ed) 25.3:

This view is supported by the thesis of S.P. Jadeja entitled "A Critical Study of Epical and Purasic Traditions of the Yadavas and their genealogies" - Ahmedabad (1955) typewritten, p. 171.
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un-Indian Gautama belonged to the Sakya clan were they an early offshoot of the Sakas, the Saka or Scythes, who followed the Aryans from time to time into India in successive ways?

This question cannot be satisfactorily answered. It is possible that some Sakas, leaving their original home in Central Asia, might have found way through Tibet and the Himalayas to reach Kapilvastu, sometime before the sixth century B.C. But there is no evidence except the similarity of the names Saka and Sakya. But the suggestion certainly appears far-fetched to an Indian mind. Moreover, it is now established that the antiquity of the Zoro Stupa can be traced to pre-Buddhist times, even as back as the Vedic period.

1. H.G. Rawlinson, Indian Historical Studies, p. 201
We may discern traces of Scythian influence in the sculpture of the period. The grotesque, broad, shouldered figures of the Sanchi carvings are certainly not Aryan in type. The same type of figures appears even in the semi-Hellenic sculptures of the Gandharan school.

The statue of Chastana found in 1912 A.D. near Mota at Mathura is a sure proof of the high quality of sculpture made during the Saka period. This headless statue shows the great body and the dress of the king who founded a dynasty in western India.

SAKA'S ICONOGRAPHY

The Sakas were ruling over parts of northernmost India and it is natural to expect that they would show on their coins some of the Indian cult divinities, the objects of worship among their subject for whose use these coins were issued. Several unidentified goddesses appear on the reverse side of certain copper and silver coins of Indo-Scythian rulers Maues and Iaxes.

1. I.H.S., p. 209
2. Vasudev Saran Agrawal, Mathura Kala, p. 10
3. J.K. Bamerjea, Development of Hindu Iconography, p. 150
During the Satrap period the making of icons of gods and goddesses further developed. A good number of such icons have been found from Dhanakagiri (Rajkot District), they are all of the Devas and Devis and not of men. On the other hand those found in Uparkot near Junagadh are human images.

From Dhanakagiri, icons of Adhinath Rishabhadeva, Santinath, Parshunath, Mahavir have been found.

Some icons of Buddha have been found at Devani Mori. They are made of clay and from the point of view of sculpture they are very good.

Hindu icons of this period have not been found, but one bust of man was found at Daulatpur (Kutch). This might be the icon of the sun God. It was made some time in 2nd century A.D.

GLASS MANUFACTURING TECHNOLOGY

Dr. Sankalia has recently brought home a point of Saka's contribution in the field of technology of glass manufacturing in India. According to him, of all the glass objects that have been unearthed at Taxila, the glass tiles are most important. These tiles are transparent and were designed for providing light in the houses from the top. They are of different colours and their size and finish are of advanced type. These tiles betray Assyrian influence which might have made its impact here around 300 A.D. This suggests that cultural influence might have come through foreigners such as the Indo-Greeks or the Sakas. Dr. Sankalia further clarifies this aspect by suggesting that when the Sakas were ruling in Taxila, the Saka traders had introduced this glass manufacturing technology in India which has been mentioned in the records of Chinese Wei dynasty (300 - 557 A.D.). Thus the Saka contribution in providing improved ventilation and better living conditions in India is worth noting.

1. KENG. p. 207
2. Ibid p. 207
3. Dr. H.N. Mehta Excavations at Devani Mori, p. 27
4. KENG p. 211
5. Dr. H.D. Sankalia - Nava Puratatwa, p. 33
   H.C. Bhardwaj Aspects of Indian technology, p.65
6. Nava Puratatwa, p. 34
   Aspects of Indian Technology, p.66
CAVE ARCHITECTURE

Rock-cut architecture was specially suited to India because of the convenience physical texture of her rocks, particularly those of western India ruled by the Saka Satraps. It is in this area that most of the caves are found. The idea, inherit in the Indian mind of the unchangeable and immutable nature of the god and his abode in better expressed in a rock-hewn than in structural form (A.D. 494). The Satrap may not have directly contributed many to this cave making, but may caves belong to their period, those at such as Nasik, Karle, etc. But because many Saka inscriptions are incised on the caves, this might prove their interest in the caves. Many caves belonging to the Satrap period have been found in many parts of the country particularly in Maharashtra and Gujarat. The Nasik caves carved during the time of Nahapana may be taken as one of the best specimenes of the cave architecture of India.

1. Dave Lyra Caves, near Junagadh. Sven Heng calls them Buddhist caves, built in 1st century A.D.E.
2. Uparkot caves. The pillars are eight cornered and there are vines and leaves decorations. They belong to a period after 2nd century A.D.E.
3. Khapra Kodia caves near Junagadh known as Khengar Mahal.

1. A.I.U., p. 494
2. Kocll (Trans) Buddhist records of the western world Vol. II, p. 257
3. KMG, p. 179
4. Talaja caves: possibly dancing halls built in the 3rd Century A.D. 

5. Sana caves near Una in Junagadh district also had the pillars made of brick bricks.

6. Dark caves near Upleta in Rajkot District.

7. Shrinagar caves in Rajkot District are the Buddhist caves having small rock-cut rooms.


9. Kedia Hill caves near Broach. There are 7 caves made out of rocks.

These caves show a high style of stone cutting reached during the Satrap cave. In the matter of cave constructions, this style has probably influenced this art of cave building during the Gupta period.

A caves cut for donating to the Buddha Sangha by the Saka rulers near Bhoga, Bedna, Sarvani, Junar, Adivana, Kondive, Kanheri, Nasik, Pitalkhora, Ajanta (1st phase), Sopara.

their direct interest in these caves. It is therefore certain that the cave making received impetus during the Saka period.

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The religious condition of India and the religion of the Sakas can be brought to light by their religious references in the inscriptions, the signs and legends on the coins, names of the Kings having religious significance, Stupas, Vihara, Caveo, and Icons contemporary religious literature and the sects prevailing during the Saka age.

The Sakas were foreigners and it is not known whether they had brought their own religion with them. But as men always take their religious belief to whenever they go, it can be said that the Sakas might have come with their own religion, but in course of time they got Indiannised in the matter of religion.

In some coins of the Satraps, arrow, Vajra, Chakra, signs are shown. Though arrow and Vajra do not imply any thing, yet Chakra signifies Buddhist Jainism on the one hand and Vaishnavism on the other hand. So such they might have accepted any of these religions. In Vasavadutta's Stotik in inscription, mention is made of donations to the Buddhist Sangha. He might be a Buddhist. Even the name 'Usava' (Vira Saha) may be either Saiva or Jain. Secondly the donation of Kanya Gana Bhagya to the Brahmanas, might also show his inclination towards Brahmanas.

1. KENG, p. 237
2. KENG, p. 238
The Sakas favoured different Indian religions and bestowed their favour to acquire merits in the earthly life and life thereafter. Under the patronage of the Sakas of Mathura, Buddhism and Jainism flourished to a great extent. A Mathura Jain inscription records after an invocation of Arhat Yandhamana, the setting up of tablet of homage by Simitra. It appears that the Jain community did not bear much hatred against the Scythians of Mathura for their religion flourished unhindered during their rule.

If the epigraphic evidences are to be believed, the Satraps of Mathura, Taxila, and Manikiana, were staunch followers of the Buddhist faith.

Raychoudhuri, however, gives a different view. According to him, the Sakas sovereigns of northern India were hostile towards the religion of Vaishnavism and it was this anti-Bhagavata attitude which probably brought these foreign kings into conflict with the Valmikis, monarch Chandragupta and the Imperial Guptas. "But this appears to have happened at a very later date and may not apply to these earlier Saka Kings."

- H.C. Raychoudhuri, The Early History of Vayabhava Sect
If we examine the evidence of the Inscriptions and the Puranas, it would appear that the Saka were probably hostile to Vaishnavism but subsequently might have adopted a tolerant and even patronic attitude towards such religious. Generally the northern Saka were followers of Buddhism while those in the South favoured both Brahmanism and Buddhism. The Nasik Inscriptions and Kamkern Stone Inscription of Sridhar Varman support this view. Sridhar was a Saka and followed Brahmanism. Nahapan's son-in-law Askhadutta was equally tolerant towards the Buddhist and Brahmanical creeds. We find him making tirthayatras to the Brahmanical sacred places, on the one hand and making donations to the Buddhist monks on the other. His epigraphic throw interesting side lights on the religious beliefs of the Saka of his age.

1. Nasik Inscription No. 59 records at the Tirtha of Prabhas donations at Pushkar. It main subject is to record dedication of cave to Buddhist Sangha.

2. Nasik Inscription No. 58 dedication of a cave to the Buddhist Sangha.

3. Karle Inscription No. 61 records gift of village Karajika to the monks residing in the caves at Valuraka for the support of the Sangha.

1. The Bhavishya Aman records an interesting account of Saka Brahmanes introducing Sun cult into India.

2. S.I. No. 75, p. 180
3. S.I. No. 59, p. 160
4. S.I. No. 58, p. 157
5. S.I. No. 61, p. 165
As time rolled on, the Brahmans of India adopted various other professions besides those sanctioned by scriptures. So Naga Brahmans also entered into various kinds of services and still hold high status in society.

Gowindpur Inscription of the Saka Year 1059 states that the Magas were the Brahmans of the Saka dynasty and originally came out of the body of the Sun God.

Manu Samhita gives the Saka, the position of Vrasa Khatriya by which he evidently means the ruling Saka family of India. Another interpretation is that the Saked were the degraded Khatriyas.

In the Gimir Inscription, Rudradaman is described as Raja Lakshmi dharma Guntassarva vairava abhigamya - rakshamatha - palitavarta which may indicate that he was considerated to have the qualification of Khatriyas. When the Saka occupied parts of India as Kings, they were adopted as Khatriyas. They established matrimonial relations with other ruling families in India. When we find that the Brahman Satavahanas Kings were entering into marriage with the Saked of Ujjain, they were perhaps looked upon as Indian Brahmans.

The Kanheri Inscription indicates that Satavahana was son-in-law of Rudradaman.

1. S.I.I. p. 77
2. Kanheri Buddhist tank inscription (Linders No. 994) S.I. p. 172 n
The Nasik Inscription of Uccha dutta gives some hints about the inclination of Nalapana towards Brahmanism. He donated to the Brahmins 3 lac cows. Sixteen revenue villages, one lac seeds to Brahmins, gifts of 3 maidens to them. These acts are all for a follower of Brahmanism. Besides, he built ghat on the river Narmada and rest houses in Despura, Govardhans, Bharuch, Garparkar, and arranged free ferry service on the rivers such as Pua, Perda, Dauam, Tap, Dehraka etc. This shows development of Vaishnavism during this age. Harisasthara's Junagadh inscription reference:  

\[ नालापाना \textbf{[सर्व] [सर्व] \ldots तके वाचनकी प्रतिविन्दु क य} \]  

are an indicator in the same direction.

Ucchavadatta himself was perhaps inclined towards both Brahminism and Buddhism. The fact is proved by his own inscriptions and donations of the caves to the Buddhist monks.

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1. E.I., No. 59, p. 150-62
2. E.I., No. 59, p. 161
3. E.I., No. 67, p. 174
4. E.I., No. 59, p. 162
KARDAMAKA COINS

SAKAS AND SAIIVISI:

Scholars have attempted to trace the figure of Siva Parvati, Laxmi and other Brahminical gods and goddesses on some of the coins of the Saka Kings of Taxila. The figure of Bull on the seal of Prabhudaman shows possibly the respect of the Saka-Murundas for the God Shiva, though we have hardly any other archaeological evidence to connect these alien Murundas with Saivism. In the Great Epic Saka dvipa is described as a place when Samkara is worshipped. The discovery of a (Siva) temple in the excavations at the Devnimori (Gujarat) suggests that Siva worship was prevalent during the Kshatrap period there. Though it does not prove that Sakas were Siva worshippers yet it is a circumstantial evidence to support Sakas religious inclination.

The names of some Saka rulers such as Audradaman, Rudrasena or Rudrasingh signify their possible devotion to Rudra (siva).

It is said that Soma Sarman's Soma Siddhanta, got a push during the Satrap period and the followers built the Somnath temple in Prabhas Patan.

Similarly the Pasupat sect developed and flourished in western India during the Satrap period. Attention is drawn to the following facts in this context:

(a) Soma Siddhant prevalent in their territory of Prabhas(Gujarat)
(b) Lakulisa. Avatar in Kavvan Kayavarhan Baroda (Gujarat)
(c) The development of Pasupat sect shortly after
(d) The building of first Somnath temple at Prabhas Patan
(e) Shiva names (Audradana Audrasen etc.) of the Saka Kings
(f) Nandi and Trishul on their coins.

(g) The discovery of a (Shiva Linga) Unigam now Devini Mori in Sabarkantha District of Gujarat.

1. Mahabharat VI, 21.28
2. Dr. H.D. Sankalia, Purataqta Mah-Gujarat, p. 53.
   U.P. Shah, Sculptures from Samlaji and Rada, p.43.
3. Soma Sarman was the 27th incarnation of Siva.
D. (e) Shiva names (Nadarama, Nudrasen etc.) of the Saka Kings.

(f) Mendi and Trishul on their points.

(g) The discovery of a Unigam now Devini Mori in Sabarkantha District of Gujarat.

All this proves that Salvis might have been given impetus by the Saka Satraps.

SAKAS AND JAINISM

We have hardly any archaeological evidence that would directly connect the Sakas with Jainism. The evidence of the Padhipo Prabandha and other Jain works cannot be taken seriously in this point. But it is not impossible that many of Sakas became attracted towards the faith.

Nathura was a strong centre of Jainism in the Sthiyian age, when no less than 34 Jain Inscriptions have been discovered. The later Jain authors mention Ujjain as a place when their religion had already gained a strong foothold in the age of Aushka and his immediate successors. It is curious indeed that Nathura and Ujjain, two citadels of Sakas in India produced no inscription connecting them directly with the faith of Vardhaman.

In the Jain tradition we find a reference to Kalamaharana Jain acharya whose young sister named Saraswati was forcibly taken to the harems of King Gardeshilla of Ujjain. The acharya tried to persuade the King to free his sister alone, but the King continued to keep her. When all efforts failed Kalamaharana went to Parasrule (Iran) to solicit the help of the Sekas.

The Sekas in alliance with the king of Bata defeated Gardeshilla and captured Ujjain and thus the Saka came into possession of the western part of India including Saurashtra. The evidence of Nagarjun and acharya Bhrabhatti suggest that during the Saka period Jainism flourished in their territories. Jalabhi was the main centre of Jainism, Palitana, Mahave, Shantikunch, Shantin etc. Tirthas prove popularity of Jainism in western India.

The caves of Girnar, Sana and Isaacs of Jain Tirthankars all prove the same fact. Jainism was well developed in Western India during the Saka Satrap period.

1. Dr. Bhogilal Sandesara, Jain Ayam Sahitya Ma Gujarat p. 38
2. Prabhavesa Charita (Gujerati)p. 63 ff
Sakas and Buddhism

Two Buddhist monks, Caimad and Guanmati, wrote many books on Buddhism in a vihar near Valabhi. Though these books are not available in original, their Chinese translation are available and they are the best works on Buddhist philosophy.

On the relic casket found at Deva ni Mori in Gujarat, a Sutra from Bhaisajya Sanselpada Siddhanta is inscribed. This shows the prevalence of Buddhism in this part during the Saka period.

The excavations of Rudraeser vihar near Junagadh have yielded a small clay seal on which it is written in Brahmii:

श्रीरामसुभुमण्डीतान् (विहारी) भिष्म अत्तकृता.

It proves that vihar was built during the reign of King Rudraeser for the Buddha sangha.

The caves of Kaabahi (Bajkot) Talaja, Shavengar Farsa, all are Buddhist religious caves.

The literary evidence, archaeological remains inscription prove that Buddhism had flourished in western India during the period of the Sakas. Valabhi Junagadh Deva ni Mori might well have been Buddhist Tirthas.

The entire evidence shows that the Sakas had a definite leaning towards Buddhism and patronised it. They were also at a later stage inclined towards Shaivism and Saivism. They were as multifarious in religion as was India of that time. No evidence for their direct contribution to Buddhist monuments. Their names indicate their leaning towards Shaivism.

1. KSG, p. 245  & Mallik Kalin Gujarat, p. 262
2. H.D. Senakees, Archaeology of Gujarat, p. 47
3. KSG, p 247
The Satrap coinage betrays the mixture of Indian and foreign systems.

Save Bhumak and Jayadaman, the coins of all Satraps are of silver.¹

Their copper coins show arrow, Vajra, Chakra, Tripul with axe, bullock, Horse, Elephant. The first three have no symbolic significance but Tripul and bullock are symbols of Saivism. The Parsa indicate the Bhagat seat. The Elephant is the ca reer of Indra, Laxmi, Kubera.²

It is clear that Satrap coins have been influenced in the matter of shape, weight, bust, legend, by the Greek coinage whereas the Sanskrit, Prakrit language, Brahma lipi, Mountains, river, Sun, Moon indicate Indian influence. Scholar like Bhendarkar have slightly different views in the matter of the shape of the coins.

It is believed that the Satrap coins were known as Karshapana as the word Karshapana has been used in the Nasik Cave Inscription by Vasavadatta. The word Karshapana is known in the Indian literature earlier:-

(a) The silver coins have been named Karshapana in the Astadhyayi of Panini.³

(b) This name is used by Kautilya in his Arthashastra.⁴

(c) Hanu uses Karshapana for copper coins.⁵

(d) Angvijja has mentioned Karshapana.⁶

This shows that Karshapana word the Satraps used from the Indian usage ofKarshapana (in Prakrit) in Sanskrit means a part of the weight of a (an Indian seed).

1. Ibid, p. 146
2. Ibid, p. 147
3. Journal of Asiatic Soc. of India, Vol. XII p. 197
4. Ibid, p. 15
5. त्रींशकारस्तु किं प्रस्तुतारुपावस्तुं कार्यार्थक (परम) -
Every where the Saka invaders seem to have retained the
form of coinage used by the Greek princes when they
possessed a coinage distinguished by a Greek legend on
the reverse and a Brahmi Translation in Marathi
characters on the reverse, says Rapson. It is probable
that they only issued coins in those districts when they
found a currency already in existence so far as known
none of their coinage is original. All are imitated
from Greek or Hindu models.

Unlike most of the Indo Greek princes, the Saka Kings
style themselves on the coins

Basileus Basilios

Corresponding to the Pashkrī on the reverse

"Paharaja Rajaraja"

They also appropriate the epithet 'Hishstasa' corresponding
to the Greek 'Hepteh' which we find on the coins of Greek
Kings - The title Rajaraja - King of Kings - was not an
empty boast. Hoga had under him the Viceroy, Satrapas,
Vizas and Satraka of Chuksha (Ghosh) in the western Punjab.

One of the Kings named Hoga had under him at least one
subordinate ruler e.g. the Strategus Aspavamas

1. E.J. Rapson, Ancient India, p. 141
INFLUENCE OF SAKA COINAGE

The Saka coinage influenced the coinage of the Imperial Guptas and the Satavahans. When the celebrated Gupta emperor Chandragupta II conquered western India from the Sakas about the beginning of the 5th century A.D., he issued silver coins for that region in imitation of the Saka currency, although years and the Saka era were replaced by years of the Gupta era. The fact demonstrates the influence of the local types upon the coinage of India.

Chandragupta II issued silver coins for Malwa, Kumargupta for Gujarat as well. Skandagupta continued silver coinage for both.

The scholars hold that the Gupta's minted in the western India, the silver coins showing Saka influence and clearly. Chandragupta II, Kumargupta, Skandagupta's coins can be mentioned.

These silver coins of the Guptas show the Saka influence in their bust, irregular legends, year behind the bust, weight, side, Moon, Sun, River etc. They are similar in the Satavahana coins. The difference is that there is good in place of Vikut mounts and father's name is not mentioned.

Ardhangraha Chandra (C.106-30 A.D.), the most illustrious king of the Satavahana dynasty is known to have restruck the silver coins of the contemporary Saka ruler Ashoka of western India.

It is believed that the coinage of the Traikutaka and Bodhi dynasties was also influenced by the Satrap coinage. Traikutaka coins show the King bust, Traikutaka mount, Moon, Sun and Father's name but year and Greek Legend are missing. The Bodhi dynasty coins do not show the bust, Greek legend, instead they have tree. Tribula Mount, weight size are similar to the Satrap coins.

1. KKNG p. 160
2. Ibid.
3. Ibid.
The age of the Sakas was marked by a steady growth of Indian economic life in various directions. Besides the achievements of Hippalus which led to the discovery of the sea route from India to the eastern world new trade routes were opened from India to leading to the Central Asia and China, though unfortunately we have no means to determine how far the empire of the Sakas was influenced by them.

At the two sites, i.e. Hiya and Leou Lan in China several Prakrit inscriptions in Kharaoshti characters were discovered besides several Indian Texts at Leou-Lan. The site of Hiya seems to have been deserted in the 3rd century A.D. These colonies evidently formed the link in the trade relationship between India and China. Indian trade with Central Asia and China, in the Scythian age, was carried by the North-west route which however, came to a great extent under the control of the Saka king Chandragaan after his conquest of the Sindhu-Sauvira region.

Angavijja, mentions five types of professions carried on by the people during this period. They were 1. Public Service, 2. Trade and Commerce, 3. Animal husbandry, 4. Weaving, 5. Labour.

The professions such as boat making, business, goldsmith, blacksmith, Carpenter, are also mentioned. The other trades and professions of minting coins, or making icons and mason work, mint also have been in vogue.

1. S.I.I., p. 88
2. Angavijja Introduction, p. 47-69
3. KNG, p. 299
The conquest of the Sindhu Sauvira region by Mtradaman brought under the control of the Saka King the two great Caravan routes running, parallel to the two sides of the river Indus. This we can infer from a critical study of the geography of Ptolemy (2nd cent.). He distributes the names of 41 places belonging to the Indus valley and its neighbourhood into six groups. The towns of second and fourth groups were on the two sides of the Indus and third group, lay where the two routes met. Ptolemy's second, third and fourth groups fall within the Sindhu Sauvira region and as such the Saka King was in a position to control practically the trade of western and north western India.

In the Nasik Inscription of Nahapana, Usaavada has made donation to organise a ferry service. This shows that the inland water routes were used for trade and communications. The coastal route from Barygaza to Surashtra coast is mentioned in Periplus, which also refers to boats and barges (Tarapa) and does Angavijja.

The coins of Menander and Apollodotus were in circulation in Barygaza till 1st centur. Periplus notes that gold and silver coins were in abundance in this port. The author has also noted that Nahapana was the contemporary ruler of Barygaza and he was very prosperous. This shows the general prosperity of this region during the Saka period.

1. S I I, p. 89
2. McGrindle, India as described by Ptolemy p. 140-141
4. India-Antiquity, Vol. VIII, para 44
5. Angavijja - Introduction, p. 49.
The legal tender was Karshapana of silver issued by the Satrap Kings. There were other coins of copper, lead and for small change useful in petty transactions. Vasavadutta's inscriptions show the deposit made with one firm and the interest was meant for the maintenance of the Sadhus living in the cave.¹

**THE PORTS OF THE SAKAS**

The most important port of the Saka realm was no doubt Barygaza or Broach and possibly second to it, Barbaricum at the mouth of the river Indus. Minor ports like Suppara and Calliena were probably engaged chiefly in the coastal trade. (Supara and Kalyan) in Maharashtra. The Sakas must have derived considerable revenues from the import duties at these ports and 3 laks or custom duty is actually mentioned in the Cimar record of Rudradaman as one of the chief sources of exchequer.²

Bharukachchah played a major part in the foreign trade during the period of the Sakas. Its vast hinterland upto Malwa, Rajasthan and Central India provided varied finished goods and raw materials to be exported similarly a large quantities of the finished goods were unloaded from the foreign lands.³

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¹. अतः लोकां वास्तेयत्वमा भी हेक्करो विशेषतः इनके कारण
². S.I.p 89
³. K.K.H, p. 306
Trade and Commerce presuppose bank facilities which were provided in ancient India by guild organisations and there were evidences for believing that they flourished unhindered under the Sakas. Thus Nasik Inscription No. 12 records investment by Asabhadatta, son-in-law of Harapana of 2000 karapanas with the 'Western weavers guild' at rate of 1/3 interest per month and 10000 3/4 per cent per month with the further condition that the principal must remain fixed and the interest was only to be paid. This is something like the fixed deposit system of the present day banking. The record shows that the Sakas in India respected the injunctions of the sacred law givers that the guilds were to be respected by the King, if they were not against the public interest.

The Sakas controlled two great trade routes out of the three of North India. The highways from Pataliputra to Barygaza via Kausambi and to Bactria via Mathura and upper valley of the Indus through Multan were under the Sakas. As the trade of South India flowed through the empire of Harapana, and commercial activities were more flourishing in the North than in the South during this period, the Sakas got a lion's share from the Indian trade.

**Colonization during the Sakas Age**

The maritime activities of the Indians which led to the colonization and spread of the Indian civilization in Suvarnadvipa (Sumatra) and Yava Bhumi (Java) also probably began in this age. This might be due to the disturbed conditions due to war that some Indians chose to migrate to the peaceful countries away from the invaders in the opposite direction.

1 70000 Karapans = 2000 Suvarnas
35 " = 1 Suvarna

2 S.T.I.,p. 90
3 Ibid.,p. 69
TRADITION OF AJI SAKA IN JAVA

Sir Stamford Raffles gives an interesting account of the tradition of Aji Saka who is said to have colonised Java in the first year of the Java era, (i.e. Saka era).

Many of these legends regarding the first stages of colonization associates the original colonists and their leader Aji Saka with the Heroes of the Mahabharata ruling at Astina, i.e. Hastinapura, as their capital.\(^2\)

A modified version of these legends takes the descendants of these princes to Gujarat, whence a further wave of emigration to Java took place at a later date.\(^3\) The modified version fits in the history of Saka Satrapas of Western India who ruled over Gujarat and one of their Satrapas (i.e. Chastana) started Saka Era which became popular in the far away Java also.

In the same accounts, however, it is stated that the religion and Arts of India, were first introduced into Java by a Brahmin named Tritresta, who with numerous followers landed on Java and established the era, in consequence of which he is considered the same with Aji Saka.\(^4\)

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2. Ibid., p. 71.
3. Ibid., pp. 87ff.
4. Raffles, History of Java, p. 75.
The accounts of the real character of Aji Saka observe Raffles, are various, some represent him as a great and powerful prince, who established extensive colony on Java which a pestilence afterwards obliged him to withdraw while others consider him as a Saint and diety and believe that on his voyage to Java, he sailed over mountains, islands, and continents. Most however, agree in attributing to him the first introduction of letters, governments and religion. It is also said that prior to Aji Saka, the only trade of interior civilization was a tradition, that there existed a judicial code, under the title of sun and moon. This code Aji Saka is represented to have reformed and an abstract collection of ordinances said to have been made from his instructions, is believed to have been in use as late as the time of Sauggalz 1053 A.D. and even of Naja Pehit (1292 A.D.)

Even if these legends are not believed in toto, it would appear a historical fact, the colonization of Java was done by the Indians or Indian Saka in the 1st century A.D.

1. A.C. Majumdar, Suvarnadvipa, pp. 96
2. Ibid., p. 279
3. Sir Raffles, The History of Java, p. 72
4. Ibid., pp. 73-78 ff.
the Sakas entered India, were imbued with Irano-Parthian culture and in India they took up the thread of the Indo-Hellenistic civilization. Thus they became instrumental in bringing these different civilizations to bear upon each other. In this way, India came into contact with various traditions more than had formerly been the case and the result was naturally a widening of scope of intellectual activity and the breaking of the fetters of traditionalism.

The contributions of the Scythians peep to a large extent into the golden age of the Guptas. If human progress is indebted to those who are instrumental in propagating the cultural development by other nations and in transfusing ideas and institutions from people to people, India must admit her debt to the Sakas (because they were instrumental in bringing in Irano-Parthian and Indo-Hellenistic cultures to bear upon each other owing to their intimate association with both).

The Saka Ksatrapas continued in this region as Hinduised Ksatryas, adopting Hindu names and using the official Saka era of 78 A.D. down to the fourth century A.D. Their influence in early Deccan secured for the Saka era 78 A.D. the same prominence in the South as enjoyed by the Vikram era (57 B.C.) in the North of India.

1. S.L.1. p. 88
INDIANISATION

Ancient India captured her captors.

The Sakas were also captured and adopted to Indian mode of life and soon they became the ideal people.

But this fusion of the Scythian Indian must have been slow and gradual and the first effect of the coming of the barbarians to India was a great reaction produced on the mind of the orthodox class which naturally booked upon the aliens with disfavour and practising customs repugnant to its eyes. Thus speaking of the Saka Kings of Mathura, the Gargi Samhita states that "they were greedy, wicked and sinful."  

Vatsayayatva a writer of 3rd century A.D. condemns the Saun- senakas, i.e. the inhabitants of the Mathura region, for the immoral customs that have crept into the society.  

Patanjali in the Mahabhashya points out that they were (Anirvasita) Sudras and not untouchables and need not be expelled from the dish. This shows that the Sakas were Indianised and were admitted into the dining hall of the Orthodox Indians.

1. Kern, Brihat Samhita, Introchak,p. 38  
2. Kamasutra of Vatsayana, p. 71  
3. S. 1. 1. p. 96