CHAPTER 3

Geographical Setup

Growth of cities depends on various factors such as the size of the population, the control of natural environment, technological advancement and organization of society. The cities are classified on the basis of functions they perform. M. Auroussean divided towns mainly into six groups on the basis of the dominant functions they performed.\(^1\) This helped to create a base for classifying and mapping urban settlements over wide areas.\(^2\) The urban settlements do not perform a single function. The six classes of active towns as proposed by M. Auroussean, were further sub divided into many sub-categories.\(^3\)

Harris and Ullman divided cities into three main categories, on the basis of functions they performed, i.e. central-place cities, which perform centralized services, such as retail trade and political administration, for the adjacent areas like hinterlands and services areas. The transport cities owe their economic base primarily to their situation with respect to the transport network like ports, rail roads etc. and specialized function cities are the mining and other resource extraction centres and military bases.\(^4\) In central place cities centrality means the degree to which a town serves its surrounding areas, in terms of goods and services.\(^5\)

In India various epithets have been used with the names of cities which help us to classify major and minor cities on the basis of functions they performed. The literary and epigraphic sources use various terms to denote cities, small towns and villages. The terms
used for towns and cities in the *Mānasāra* a text of sixth century are *nagara*, *rājadāni*, *paṭṭana*, *dura*, *kheṭa*, *kharvaṭa*, *skandhāvāra*, *nigama*, *maṭha*, *śivara* and *senāmukha*. Daṇḍin in the *Dasākumārccarita* a text of sixth-seventh century AD refers to *nagari*, *pura*, *paṭṭana*, *puram*, *kharvaṭa* and *rājadāni*. Bāṇa in the *Harṣacarita* composed in the first half of the seventh century AD used epithets like *skandhāvāra*, *nagara*, *pura* and *puri* for the urban settlements. The *Skanda Purāṇa*, dated to first half of eighth c. AD to eleventh c. AD refers to *pura*, *puri*, *nagara*, *puram*, *rājadāni*, *paṭṭana*, *kharvaṭa* and *puṭabhedna* mainly used for towns. The *Matsya Purāṇa* a text of fourth-fifth c. AD used terms like *nagara*, *nagari*, *puram*, *pura*, *puri*, *dura*, *sthaniya*, *paṭṭana*, and *raja* to denote big and small urban centres. The *Amarakoṣa* a text of fourth century AD refers to *pura*, *puri*, *nagara*, *paṭṭana*, *puṭabhedena*, *sthaniya* and *nigam* as synonyms for towns or cities. The term *pura* for the city is used in Deogarh rock inscription of Svamibhata dated sixth century AD. The physiography of the area played important role in the emergence and development of towns.

Geographically, north India is covered with the world largest chain of the Himalayas. The extension of Himalayas to the east and west separates India from the rest of Asia and the world. Through these barriers settlers and traders passed into India and continued their commercial and cultural intercourse beyond its frontiers by the same route. In the Himalayan range is located the valley of Kashmir which is full of resources. It is enclosed on all sides by the high mountains. During AD 320 to 750 Kashmir was one of the important political and commercial centres. According to Kauṭilyā’s *Arthaśāstra* diamond (*vajra*) was available in Kashmir, in addition to
it saffron, lenses and medicinal herbs were also available there. It was also an important centre of horse trade.\textsuperscript{41} Hiuen-Tsang refers to Kashmir as agriculturally rich and producer of fruits and flowers.\textsuperscript{42} The \textit{Rājatarāṅgiṇī} refers to the flow of merchants from different directions to settle down in Kashmir probably because of its strategic location and fertile soil.\textsuperscript{43} The \textit{Rājatarāṅgiṇī} refers to \textit{agrahāras} established in Kashmir by the kings and ministers.\textsuperscript{44} The founding of \textit{agrahāra} indicates that this area had great potential to develop into an important point of commerce and agriculture. Present Himachal Pradesh corresponds to the Jālandhar khaṇḍa same as ancient Trigarta, which was one of the five divisions of the entire Himalayas.\textsuperscript{45} The territories associated with Jālandhara or Trigarta are the present districts of Kangra, Hamirpur, Una, Mandi and parts of Chamba and Kulu.\textsuperscript{46} It was the headquarters of the district called Jālandhar doab which was agriculturally rich as it was located between the rivers Beas and Sutlej.\textsuperscript{47} Hiuen-Tsang refers to the people of Jālandhar region having luxurious dwellings.\textsuperscript{48} Kangra was one of the leading states of ancient and medieval Punjab.\textsuperscript{49} Daṇḍin’s \textit{Daśkumārcarita} refers to rich people living in Trigarta. The strategic location of the Kangra helped it to develop into an important nodal point having potential of developing into foremost area of trade and agriculture.\textsuperscript{50}

The sources suggest that Kulu or Kulūta also emerged as an important political and commercial centre owing to its strategic location. Hiuen-Tsang referred to Kiu-lu-to as a country of about 3000 li in circuit and rounded on every side by mountains.\textsuperscript{51} The economy of the people of Kulu largely depended on fruit farming, agriculture and animal husbandry.\textsuperscript{52} There is a reference to \textit{agrahāra} Nirmanḍa in Nirmanḍa copper-plate inscription of the \textit{Māhāsāmanta}
Kulu had fertile soil which yielded regular crops, fruits and flowers. It also had a great quantity of valuable medicines, gold, silver, red copper, crystal lenses and bell metal (*teu-shih*). It had abundant forests, full of woods and skins which were used in local transactions and exported possibly on large scale to the neighbouring countries as well. These references clearly show that Kulu developed into an important centre of trade and attracted merchants from neighbouring area also. The resources from such hilly terrains were possibly exchanged in return for pottery and grains from northern Indian plains. Hiuen-Tsang mentions that Brahma pura Po-Lo-Hih-Mo-Pu-Lo (modern Bharmur in Chamba district) was thickly populated and householders were rich. The soil was rich and fertile and the land was sown and reaped in respective seasons and most of the population was engaged in commerce.

According to Robert E. Dickinson, ‘the word “urban” as opposed to “rural” implies an activity which is divorced from the cultivation of the soil and that is carried out in close association with kindred activities at fixed places’. He postulates that agriculture played important role in the growth of cities of Mediterranean lands and also in Europe. Similarly major cities emerged in the rich Indo-Gangetic alluvium tracts of north India during this period. The soil of the Punjab plains belongs to the alluvial class typical of Indo-Gangetic plains. On the same alluvium tract lay ancient Sthanesvara which included Sonepat, Amin, Karnal and Panipat. Sthanesvara was one of the most important centres of culture, philosophy and religion, but reference to Sthanesvara as a town does not go back prior to the *Harṣacarita* of Bāṇa. However the process of development of this city possibly started at the time of Bāṇa. He refers to the grant of hundred villages to the brāhamaṇas
as an *agrahāra* with thousand ploughs by the king of Sthanesvara.\textsuperscript{62} He refers to the land full of corn heaps, adorned with rice crops and Puṇḍra sugarcane.\textsuperscript{63} Hiuen-Tsang mentions a large accumulation of rare and valuable merchandise from every quarter at Sthanesvara (Sa-ta-ni-shi-fa-lo).\textsuperscript{64} The archaeological excavations also revealed that during Vardhana period the city of Sthaneśvara was fortified.\textsuperscript{65} The fortification wall shows the traces of renovation. Similarly Kanauj located on the same alluvial tract in the Farrukhabad district was an important town of the period.\textsuperscript{66} Hiuen-Tsang refers to Kie-jo-kio-she i.e. Kanyakubja having abundant fruits and flowers and land was sown and reaped in due seasons. He further adds that valuable merchandise was collected at Kanauj in great quantities and houses were rich.\textsuperscript{67} Kanauj had been the capital of the Maukhari kings prior to Harṣavardhana when he transferred his seat of government from Sthaneśvara to Kanauj because it was more strategically located.

The epigraphic sources show that most of the major cities and towns in western and central India were surrounded by the *agrahāras* and *brahmadeya* villages, which helped the cities to cater to the day to day needs of the inhabitants and merchants too.\textsuperscript{68} These villages not only supported non-food producing class living in cities through surplus produce but also provided livelihood to workers and artisans.

A study of soil pattern in western India suggests that apart from jowar, bajra and other cereals, the region was also capable of producing large amount of non-food producing crops such as cotton and oilseeds during this period.\textsuperscript{69} The raw material and manufactured products were used in local and international trade.

The *Daskumāracarita* also refers to a small town (*puram*) named Kheṭaka.\textsuperscript{70} It is referred to as *skandhavara* in the Lunsadi
Plates of Siladitya II, [Gupta] Samvat 350 (AD 669-70). The victorious camp was pitched at Kheṭaka, it is identified with the modern Kheda or Kaira from where many grants were issued. Earlier Kheṭaka was a small town and later it developed into an important political centre and catered to the needs of its surrounding areas because of its great agrarian and commercial potential.

Many important cities emerged in Gujarat, which is the north-east corner of western India. The coastal belt of Gujarat includes the Gulf of Kutch and Cambay, and the coasts of Saurashtra and north Konkan. This coastal belt provided safe anchorage to sailing ships for local and international trade. One of the most important port cities was Broach or Bharukachha. It connected India to Persian Gulf, Red sea and Mediterranean sea. There is a reference to the road connecting Bharukachha to other important cities like Ujjaini and Mathura. The ports are called *patṭana* in the *Mānsāra*. The *Sussondi Jātaka* also refers to the journey of Sagga from Banaras to Bharukachha, which was a sea port (*patṭana-gāma*) from where ships sailed to different countries. In the *Skanda Purāṇa* there is a reference to *patṭana* employed with the market town. The *Mālvikāgnimitra* also refers to *patṭana* as a well-developed town. Hiuen-Tsang refers to Po-lu-kie-che-po or Bharukachha as area where profit came from the sea. Many merchants from this port town sailed to Suvarṇabhūmi for conducting trade. Similarly Sopāra or Sūrpāraka in Thana district was an important harbour referred to in the *Jātakas*. Aparānta, modern Sopāra is mentioned as one of the richest country in Surat plates of Vyaghrasena, the year 241 (AD 490-91). Ujjaini was situated on one of the important land routes that connected Bharukachha, Ujjaini, Vidiśa, Kausambi to Pataliputra. Ujjaini is referred to as *māhānagari* in the
Kādambari. The city (nagari) of Ujjaini was a famous trading centre where traders carried on flourishing trade with different countries like Central Asia, China and Iran. The guilds of various artists and traders lived in Ujjaini, which suggest that organized trade in manufactured goods and other articles was carried out through merchant guilds. It is referred to as densely populated town having wealthy establishments. Similarly Vadrapāli was the important administrative headquarters of Śivabhāgapura viśaya from where many agrahāra lands were granted. The three Sanjeli copper plates of Huna king Toramāna, Regnal Years 3, 6 and 19 (c. AD 500-20) refer to Vadrapāli which emerged as nodal point in the supra-local trade activities. The merchants from different parts of India, who belonged to a mercantile body named vaṇīgaṇagara, came to offer voluntary cesses on certain commodities in favour of diety Jayasvāmi at Vadrapāli suggest that it was an important centre of trade during sixth century.

Valabhi is referred to as important town in the inscriptional sources of the Maitrakas. Many agrahāras and brahmadeya grants were given in and around Valabhi, which led to the growth of Valabhi as an important centre. There is a reference to the prosperous nagari called Valabhi in the Daśakumārcarita of Daṇḍin. Hiuen-Tsang also refers to Valabhi having dense population. The people of Valabhi were rich, who possessed great wealth. The rare and valuable products of distant regions were found in great quantities at Valabhi, suggest that it was an important trade centre.

Vidiśa situated in the central part of present Madhya Pradesh and in the eastern part of the fertile Mālwa region was a very significant town during this period. Vidiśa had a significance of its own because of fertile plateau of Mālwa having its proximity to the
Gangetic plain.\textsuperscript{89} The strategic location of Vidiśā made it the centre of political, commercial and cultural activities. In the Vadner plates of Buddharaja [Kalachuri] Samvat 360 (AD 608-09)\textsuperscript{90} the epithet \textit{skandhāvāra} is used for Vidiśā. Whereas Vidiśā is referred to as \textit{rājadhāni}, surrounded by Vetravati river in the \textit{Kādambari}.\textsuperscript{91} The growth and development of Vidiśā, from a military camp to capital town was mainly due to its strategic location.

In the Gangetic plains many towns developed into important political, religious and commercial centres due to their peculiar location. Ayodhya, Benaras and Mathura were important political and trade centres. Mathura on the river Yamuna was located between the district of Bairat and Atranjikhera. The region had rich alluvial soil which was suitable for agricultural activities\textsuperscript{92} and producing variety of grains.\textsuperscript{93} It also produced a fine species of cotton fabric and yellow gold. Mathura was thus both production and commercial centre. In the Jain sources Mathura is referred to as a rich, flourishing and populous city, where many rich men and big merchants had their establishments.\textsuperscript{94}

Ayodhya emerged as an important political and commercial centre owing to its geographical location. In the fifth Damodarpur copper-plate inscription of the time of Bhānu-gupta (AD 433-34), there is a reference to the Amritadeva who was native of Ayodhya. He went to Kotivarsha \textit{vishaya} in Pundravardhana \textit{bhukti}, to buy a \textit{khila} land for the renovation and construction of the temple of bhagwān Śvetvarāhasvāmin.\textsuperscript{95} It shows that either \textit{khila} or uncultivated land was fully utilized at that time in Ayodhya or the rates of cultivated and uncultivated lands were too high and was beyond the reach of people. In the \textit{Raghuvarsha} of Kālidāsa there is a reference to the fields full of sugarcane in Ayodhya.\textsuperscript{96} Hiuen-Tsang
mentions Ayodhya yielding good crops, luxuriant vegetation and having rich fruit orchards. In the Spurious Gayā copper-plate inscription of Samudragupta of the Year 9 dated sixth or seventh century AD Ayodhya is referred to as Jayaskandhavāra.

Banaras strategically located on the fertile tract and on the Uttaravāha was commercially important centre. Hiuen-Tsang refers to Kasi, P’o-Lo-Ni-S having abundant crops, flourishing trees and the underwood thick in every place. The Buddhist sources Anguttaranikaya and Dīghanikaya also refer to wealth and prosperity of the city of Kāśi during this period. Banaras (Kaśi) was famous for silk and cotton trade during this period. The trade relation between Banaras and Śrāvasti and Banaras and Taxila are also mentioned in the Dhammapada. In Banaras the families were rich and rare objects were available is referred to by Hiuen-Tsang. The gold coins and seals of the Gupta rulers unearthed from Bharsar near Banaras suggest that Banaras was important settlement during the Gupta period.

The area comprising of Assam, West Bengal, Bihar and Orissa is dominated by the basins of the Ganges in Bihar, the Brahmaputra in Assam and their joint deltaic formation in Bengal, while the rice growing nucleus of Orissa is formed by the deltaic alluvium of the Bahmani, Baitarni and Mahanadi rivers. Many new centres emerged in deltaic regions of Ganga-Brahmaputra in eastern India. The agrahāra and brahmadēyas grants were given to the brāhamaṇas. The selling and buying of uncultivated (khila) land in this area is mentioned in the first and second Damodarpur copper-plate inscriptions of Kumaragupta dated AD 443-44 and AD 448-49, third and fourth Damodarpur copper-plate inscription of Budhagupta dated AD 482-88 and date lost and in fifth Damodarpur
copper-plate inscription of Bhānugupta dated AD 433-34 throw light on the efforts of the kings and chiefs to bring uncultivated land under cultivation which helped the region to develop. In other epigraphic records also there are references to the grant of villages and small hamlet (vāṭaka) as an agraḥāra and brahmadēya which resulted in surplus production.107

Pushpapura or Pāṭaliputra was located on the fertile tract of lower Gangetic plains continued to enjoy a unique strategic position in the riverine traffic. It was commanding the trade coming down from the Son, the Ganga, the Punpun and the Gandak rivers, in the Gupta and post-Gupta period.108 On the basis of which Pushpapura remained one of the major commercial town. The term nagari and rājadhāni is used as suffix with Pushpapura in Daṇḍin’s Dasakumārṣarita.109 In Visākhadatta’s Mudrārākṣasa there is a reference to the fortified city (nagari) of Pushpapura.110 Fa-Hian while referring to the town of Pa-liu-fou, Patna states that the towns of this country were large and people were rich, prosperous and virtuous.111 There is a reference to the hospitals within the city to help the residents of the region. The Allahabad posthumous stone pillar inscription of Samudragupta dated fourth century AD,112 refers to the city named Pushpapura (Pāṭaliputra) but no further details are available in the inscription. The archaeological excavation carried out gives evidence of continuous habitation at Kumrahar, from Sunga to post-Gupta period i.e. circa 150 BC to AD 600.113 It revealed the burnt brick structures and antiquities of the Gupta and late Gupta period which suggest that Pāṭaliputra was a flourishing town during this period.

Tāmrālipīti was an important port town during this period.114 It was located in the deltaic region of West Bengal. Fa-Hian while
leaving from Tāmralipti to Simhala boarded a great merchant vessel.\textsuperscript{115} Hiuen-Tsang referring to Pan-Mo-Li-Ti or Tāmralipti mentions that, its strategic location helped it to develop into an important town.\textsuperscript{116} Valuable articles and gems were collected at Tāmralipti in abundance and therefore people of the country were rich.\textsuperscript{117} This throws light on the commercial activities carried out at the port of Tāmralipti which helped merchants and manufacturers to thrive in the region.

Orissa or Odra lying on the deltaic tract was surrounded by three rivers Hugli and Damuda in the north and the Godavari in the south.\textsuperscript{118} The Priyadarsīka refers to the Kalinga fort (durga), having a rampart (prakāra).\textsuperscript{119} Similarly many other fortified towns emerged in the Gupta and post-Gupta and were converted into unconquerable fortress (durga). The hill of Vātapi was also converted into fortress as referred to in the Badami inscription of ChalikyaVallabhesvara, Śaka 465 (fifth-sixth century AD).\textsuperscript{120}

The epigraphic sources also throw light on the growth of military camps or skandhavāra from where grants were issued. There is a reference to the Māhārāja Dharasena issuing grant from the camp of victory (skandhāvāra) pitched at Amrakā modern Ambachh two miles south-west from Kapura in Pardi plates of Dharasena, the year 207 (AD 456-57).\textsuperscript{121} In Nalanda plate of Samudragupta, the year 5, there is a reference to the grant of land from the skandhāvāra at Anandapura.\textsuperscript{122} In Alina copper-plate inscription of Siladitya VII, the year 447 (AD 766-67), there is a reference to the grant of land issued by the King Siladitya VII from the jayaskandhavāra at Anandapura.\textsuperscript{123} This shows that Anandapura continued to be an important military camp even after the post-Gupta period. In second Nagowa plate of [Gupta] Samvat 321 (AD 640-41)
there is a reference to the grant issued from the skandhāvāra pitched at Va[n]ditapalli (not identifiable). In Valabhi Grant of Dhruvasena III, dated Samvat 334 (AD 653-54), there is a reference to the skandhāvāra at Siri-Simmiṇika. In Nidhanpur copper-plates of Bhaskaravarman of seventh century AD there is a reference to the camp located at Karṇasuvāra. The inscription does not give us any more information regarding this camp. The Andhavaram plate of Anantasāktivarman of fifth century AD which belongs to the Māhārāja Anantasāktivarman refers to a command issued from Vijaypura, where the king was camping with his army (hastya-asva-skandhāvāra). This suggests that skandhāvāra functioned not only as small military camps but these were important political and military centres. These were sustained by the surrounding areas which provided surplus produce to the residents inhabiting these centres. The Gunaigarh grant of Vinyagupta, the year 188 refers to the skandhāvāra furnished with boats and great ships. Thus it can be concluded that these were functioning not only as fortified cities but also centres of trade and catered to the needs of urban and rural residents.

The land grants to brāhmanas (brahmadeyas) and temples (devadānas), by ruling classes led to the extension of cultivation and increase in agricultural activities. Thus the market towns were complementary to such agrarian regions. These regions encouraged trade linkages with both small and big centres and resulted in inter-regional and intra-regional trade contacts.

The Amarakoṣa clearly distinguishes between major cities and small or surrounding towns; the mūlanagara was the main city, probably the capital, and sākhanagara was a branch town. In the Kādambari Ujjaini is referred to as mahānagara in Avanti janapada
and the other smaller towns and *nagara* near Ujjaini were termed as *sakha-nagara*. The relationship between these urban centres and their surroundings was generally complementary. Hiuen-Tsang refers to Su-la-cha, Saurashtra as thickly populated, rich town which was dependent on Valabhi. In the Visākhadatta’s *Mudrārākṣasa* there is a reference to the camp of Malayakuta existing near the city of Kusumapura. The people of Malayakuta needed passport to enter Kusumapura for carrying out any business possibly because of security reasons. In the *Harṣacarīta* of Bāṇa there is a reference to the *skandhavāra* of Sthāneśvara where skilled artisans were summoned to the royal palace on account of their skills for carrying out important projects.

Thus it can be concluded that major towns and their surrounding towns were interdependent in terms of services, production and distribution. There is a reference to the charitable hospital with in the city of Pātaliputra, to support poor of all countries, cripples, destitutes and diseased. Kālidasa in the *Mālviṃkāgnimitra* pointed out that if the town, *patṭana* is near there is no need to get jewel tested in a village or (*grāma*) because of the expertise available in the city (*patṭana*). This suggests that small towns and villages depended on major cities for high quality of finished goods. Even today suburban or peripheral areas depend on the central city for their employment and better quality of goods and services. The Nālanda stone inscription of the reign of Yasovarmmadeva (AD 533-534), mentions Nālanda as a pleasant abode of the learned and the virtuous *saṅgha*. It suggests that Nālanda continued to be an important educational centre from earliest period to the Gupta and post-Gupta period. There is a reference to the festival of lord Trymbaka celebrated in the city of Madhumati in the
Fa-Ḥian refers to a festival in the form of large procession with the image of Buddha which was held at Pātaliputra every year. Such congregations provided markets to the craftsmen and other workers where they could sell their products. In the Daśkumāracaṇita of Daṇḍin there is a reference to the merchant who visited purī Madhumati to sell tiger-skin and leather bags. The towns and villages had skilled artisans and craftsmen who visited regular and periodical markets to sell their products and helped the urban residents by making the manufactured goods accessible to them.

We can conclude that physiography played important role in the growth of urban centres. The urban centres emerged and thrived mainly because of their strategic location, though other factors also played varying role in developing them as major urban centres.
Notes and References


8 Ibid., p. 333.

9 Ibid., p. 259.

10 Ibid., p. 153.

11 Ibid., p. 643.

12 Ibid., p. 320.

13 In Mayamatam terms like sthānīya, droṇamukha were used for cities.


16 Ibid., pp. 27, 17 and 36.

17 Ibid., pp. 17, 56, 101 and 103.

18 Ibid., p. 145.


21 Ibid., pp. 80, 82, 86, 99, 168, 187, 190, 192 and 198.
22 Ibid., pp. 80, 81, 91, 102, 111, 194.


24 Ibid., pp. 86, 166, 64, 66, 260, 31, 32, 43, 115, 133, 236, 242, 75, 89, 177, 35, 41, 57, 61, 74 and 139.

25 Ibid., pp. 34, 559, 52 and 57.

26 Ibid., p. 56.

27 Ibid., pp. 64, 13 and 55.

28 Ibid., pp. 13 and 66.

29 Ibid., p. 146.

30 H.H. Wilson, The Matsya Purāṇa, Delhi, pp. 54, 239, 557, 602, 878 and 1007.

31 Ibid., pp. 94, 726 and 981.

33 Ibid., pp. 549, 552, 555, 578 and 981.

34 Ibid., p. 569.


36 Ibid., p. 968.


42 Kashmir was famous for its grapes and it was the only place where grape wine was made, see *Ibid.*, pp. 261-64.
43 R.S.Pandit, Rājatarāṅgiṇī, the Saga of the kings of Kashmir, p. 117.

44 Ibid., pp. 68, 110, 117.


46 Ibid.


48 Samuel Beal, op. cit., p. 34.


51 Samuel Beal, op. cit., p. 177.


54 Thomas Watters, *op. cit.*, p. 298.

55 L.S. Thakur, *op. cit.*, p. 16.


64 Samuel Beal, *op. cit.*, p. 183.

65 *IAR*, 1989-90, p. 29.

66 N.L. Dey, *op. cit.*, p. 89.

In Pardi plate of Dharasena, the year 207 (AD 456-7); in Surat plates of Vyaghrasena, the year 241 (AD 490-91); in Poona plates of the Vakātaka queen Prabhāvati-Gupta, the thirteen year (fifth century AD); in Sunaokala plates of Samgamasimha, [Kalachuri] samvat 292 (AD 540-41); in Sangoli plates of Harivarman, the eighth year (sixth century AD); in Arang copper plate inscription of Bhimasena II, Gupta samvat 282 (AD 601); in Nausari plates of Sryasraya-Śilāditya, the year 421 (AD 671); in Plates of Balavarman, Valabhisamvat 574; in Navalakhi plates of Śilāditya I [Gupta] samvat 286 (AD 605); in Vadner plates of BuddharaJA [Kalachuri] samvat 360 (AD 607-09); in Pimpari plates of Dharavarsha Dhruvaraja, Śakasamvat 697; in Nidhanpur copper plates of Bhaskarvarman (seventh century AD); in two unpublished Valabhi grants of Dharasnea II and III, Valabhisamvat 257 and 304 and in Anjaneri plate of Gujara Jayabhat III, K.461 (AD 709-10), there are references to the grant of villages as an agrahāra and brahmadeyas.


79 A. S. Altekar, ‘Economic Condition of Western India during 200 B.C. to 500 A.D’, *Proceedings of Indian History Congress*, 14th Session, Jaipur, 1951, pp. 27-32.


86 Ranabir Chakravarti, *Exploring Early India up to c. AD 1300*, p. 264; Ranabir Chakravarti, *op.cit.*, pp393-99


88 Samuel Beal, *op. cit.*, p. 266.


96 K.M.Joglekar, tr., Kālidāsa’s *Raghuvansha a Mahakavya in 19 Cantos with the Commentary of Māllinatha Suri ed. by V.S.Panshikar*, Bombay, 1925, p. 6.


100 Samuel Beal, *op. cit.*, pp. 44-45.


103 Samuel Beal, op. cit., p. 44.


106 EI, Vol. XV, No. 7, pp. 131-34.

107 As referred to in Amauna plate of the Māhārāja Nandana, Gupta samvat 232 (AD 551-2), Ibid., Vol. X, No. 12, pp. 49-51; in Nidhanpur copper plate of Bhaskarvarman dated seventh century AD, Ibid., Vol. XII, No. 13, pp. 65-79; in Kanteru plates of Salankayanvijaya-Skandavarman (undated); in Phereva grant of Samntavarman, king of Kalinga, year 185 (sixth or seventh century AD), Ibid., Vol. XXV, No. 9, pp.50-52; in Terasingha plates of Tushtikāra (sixth century AD), Ibid., Vol. XXX, No. 46, pp. 274-78.


113  *IAR*, 1953-54, pp. 9-10.


117  *Ibid*.


120  *EI*, Vol. XXVII, No. 2, pp. 4-9. The Aihole inscription of Puliksena II, Śaka samvat 556 (AD 634-35) further testifies to the fact that


128 Referred to by Hiuen-Tsang Chen-chu (Ghazipur) and Kia-sa-lo (Kosala) on pp. 61 and 209.

129 In second Nagowa Plates of [Gupta] samvat 321 (AD 640-41) there is a reference to the donees residing at Ayānakāgrahāra and Agastikāgrahāra which belonged to Dasāpura. The above reference shows that Ayānakāgrahāra served the city of Dasāpura as suburb and Agastikāgrahāra was another hamlet.


Samuel Beal, *op. cit.*, p. 269. Many important industries like spinning and weaving, masonry and carpentry, iron smelting and jewellery existed under the Maitrakas.


