Republics in Sunga and Post-Sunga Age
10. Republics in Sunga & Post Sunga Age

In post Mauryan period, we see some of the old republics. They appear as a powerful league. Most of these now know from their coins appear to be new states. The majority of the older states do not came on stage again; and the necessary conclusion is that they were obliterated during the Maurayan imperialism. Their next destroyer was the foreign rule of Indo-Greeks and the Northern satraps. A phenomena is appearing that the migration of Hindu republics towards the Rajputana.

**Yaudheyas:** It was one of the older classes. They not only survive the Mauryan Empire and the Samghas empire but also satrap of Kushans. The epigraphic evidence is given. The atmosphere of the second century A.D. is full of military glory. Rudradaman in II\textsuperscript{nd} cent.A.D. described as-

"Rendered proud, as they were, as having manifested their title of hears among all Kautilyas" & "who can not be subjugated."

They appears in the inscription of the Samudragupta amongst the group setting limit to the imperial Gupta province (forth cent.A.D.) There is a unique inscription discovered in Bharatpur\textsuperscript{3} mentioning the elected president ‘who has been made the leader fleet of Yaudheyas ganas.

Their coins were catered in the Sunga period to the fourth cent.A.D. is found in eastern Panjab and all over the country between the Sutlej and Jamna rivers. The large finds have been discovered at Sonpat between Delhi and Karnall\textsuperscript{4}.
In second cent. A. D., they migrated towards western Rajputana as it is that Rudradaman encountered them has own dominians including Maru. Evidently the Yaudheyas territory was very large.

The Sunga coins they stamp the figure of moving elephant and that of bull. All the coins and strike in the name of Yaudheyas, ‘Yaudheyanan’; ‘of Yaudheyas’. Another type of coins shows God Kartikeya. The coins itself is significantly dedicated to the deity of Heroism. In other wards the figure is their ‘La Liberte’. The third is purely constitutional. It strike in the name of Yaudheya-gana or Yaudheya Parliament (or Republics) (Yaudheya-Ganasya-Jaya: ‘Victory of the Yaudheya gana’)

The inscription of Yaudheyas proves that they had an elected person. The order is issued by him describing himself as the president made by gana of the Yaudheyas.

The coins or seals found in the district Hoshyarpur district. Many case the coin and the seal would bear the same lakshanas- the lakshanas of the Samghas. The constitutional significance of the record has great value. Yaudheyas have their executive committee. The latter are called ‘mantradharas’ – those vested with the policy of state’. (Yaudheyanam Jaya Mantradharnam).

The Yaudheyas are lost to history same times before the 7th cent. A.D. Varahmahira gives the traditional geography and has no living fact before him when he places with Ganadharas. The Johiya Rajpat the nature of bank of river Sutlej was identified modern representative of Yaudheyas. This identification appears to be sound both on philosophical and territorial guards.

**Madrakas:** I have discussed earlier.
**Malavas and Kshudrakas:** They appear in Sunga times & mentions same victory of Kshudrakas, which they by victory of Kshudrakas\(^10\). It is clear that they by themselves alone had win\(^11\). But in subsequent centuries they are no traceable. They were probably fully amalgamated with the Malavas during their migration from Punjabs to eastern Punjab. The Malavas established a new homes about 150-100 B.C. as evidence\(^12\) by the earliest type of coin at Karkota Nagar (Jaipur state)\(^12\).

The Malavas is seemed to be migrated via Bhatinda (Patiala state). When they have a named ‘Malawai’ in Ferozpur to Bhatinda\(^12\). Before 58 B.C. the Malavas are found besieging the Uttarabhalras to west of Ajmer which was relieved by the faces of Nahpana\(^13\).

In 58 B.C. Nahpana was defeated by Gautmiputra and killed; who restruck Nanpara’s coins, and the gana of the Malavas counted the beginning of Kreta from that date\(^14\) their gana adopted the date to measure future time (Kalajanya)\(^15\). The era was ‘made authoritative by their use\(^16\), the authority of the era of powers (Vikrama) still regions; we use it this day. The Malavas subsequently covered the whole of the vast area to the south of Nagar, which permanently bear their name. They are mentioned in the list of Samudragupta’s subordinates along with other republicans, the Yaudheyas, the Madras, and the Ar. Junayans etc.

The Malavas was used by great sovereign from 4\(^{th}\) to 6\(^{th}\) cent. The coined of the Malavas\(^17\) bear legend in Brahmi- *Malavanam jaya* (victory of the Malavas) or *Malava jaya* (the Malava victory) *Malavana jaya* (victory of the Malavas in Pralreta), and *Malavaganesya* (of the Malavagana).

The story of name still survives in close community of the Brahmins called Malavi’- now Sanskritised as Malaviya - a fair and handsome people with marked intellectuality and
sharpness of business intelligence. They do not marry outside of the community. They had a colony as for removed as the vicinity of Allahabad & are new found in towns near about.

**Sibis:** In Malava area Sibis also appear, the Sibis were associates of Malavana in the time of Alexander as very rude people, or at last, wearing very rude dress in war, on the authority of the Greek writers. They seem too migrated with the Malavas in to Rajputra where at Nagari near Chittor their coins are found. They are struck in the name of ‘the country (or nation) of Sibis of Madhyamika (*Majhimika Sibis Janpada*)’ no record of their period subsequent to the first century B.C. has discovered.

**Arjunayanas:** The Arjunayanas appears in Rajanya group of the Ganapatha. Probably later as they come towards the end. They do not appear in Panini not in Mahabharata. They are simultaneous with Yaudheyas & other down to the time of Samudragupta. It was a younger community founded in Sunga period. Their wins in Brahmin script, a fact excluding the idea of northern association about 100 B.C. They bear the legend ‘*Arjunayanama or Arjunayana java*’ (victory of Arjunayana)\(^8\). They are associated with Yaudheyas, Madrakas, & Malavas in Rajputana with whom they migrated there.

They were lovers of liberty which these unconquerable republicans bore ‘more than others’, as one of them put in the time of Alexander\(^9\). They believed that the Yaudheya or Malavas country was whenever the Yaudheya or Malava Gana lived & lined as of yore of freedom. They would sacrifice paternal homes & land to preserve their political self & soul. They would go to the desert but live in democratic glory and rule in Parliament. It seems that republican character has acted upon this principle.

The evidence of migration of these republics is found in Mahabharata in Sabha Parvan\(^20\), the Malavas, Sibis and Trigarata are placed in Rajputana (Maru), while another place
they migrated towards Panjab. It is Possible that they migrated towards Panjab due to fertile land. They migrated along with Kashmira and Kekaya, and the Ambhaschas are placed in the same group of the Kshudrakas, and Malavas. Dr. Jayaswal thinks that the Sibis, Trigarata, and Malavas are given with the Dasarnas and Madheyamka near Nagari in Udaipur state where Madhyamikas coins were found in large numbers. Evidently Madheyamika’s coins had not yet passed under the Sibis and were at the time the seat of separate political community. In the route onwards the river Sarasvati and the Matsya country mentioned.

Mahabharata established with Matsya but the Kautilya of Arthasastra evidently relate to the state of affairs about 150 B.C. places along with Madrakas, Yaudheyas & others.

In 100 B.C. some republics are mentioned in Mahabharata. They are-

1- The Gana of Utsavasanketas

2- The republics of the Sudras and that of the Abhiras who are placed in the Indus Valley.

The Sudra republic is evidently the same whom Alexander met in lower Sind and whom we have identified with the Brahminical Sudras or Sudrayanas of Ganapatha. According to grammars it was based on the proper name (of a man) Sudra not the caste name. The five Karpatas and neighbors of the Utsavasanketas may have been republican although they are not describing as such in Mahabharata. Samudragupta places in Adhiras next to Madrakas and the Khraparikas also in the same group i.e. group of non-monarchial communities. Probably, these Kharaparikas or kharaparas are identical with the five Karpatas of Mahabharata. The Utsavasanketas were republican founded by the means Utsava and Sanketa. We may say that Sanketa is a technical term passed by regulation and it is just possible that ‘Sanketa’ here originally denotes a state located in Mahabharata near Pushkara or Ajmer. They do not seen in
Gupta period. Mahabharata also mentioned 'very powerful town rulers' on the bank of river Indus. It seems that 150 B.C. to 300 A.D. may be the living period of Hindu republics. It was period of rise of the republics of Rajputana. Simultaneously Parthan, Sakas and Saka of Seistan who overran those destroyed their independence and dissolve their state there.

**Kukuras:-** We have discussed earlier.

**Vrishnis:-** Vrishnis of classical history fell down under Saka barbarian. Lord Krishna was the head of this Andhraka-Vrishnis league. The Vrishni Rajayana was the protector of republics (and) Gana the protector of the country. Their coins is obliged to bear the script of state symbol *Chakra* (Discus) which was their symbol according to the tradition as early as time of Rajanya Krishna.

During Mauryan period the Vrishni policy become weaker due to Saka Barbarian in first cent. B.C. in western India. There had no power to oppose them. The Barbarian proceeds up to Mathura, but beyond that they are checked, to the south-west by old republicans. They could not precede only Mathura but also Ujjain.

The older republics in Panjab however, paid the prince which nature decrease from the freedom of force. The smaller Panjab under the Mauryan had become mere constitution and retained the political phraseology. They were no more Samghas, but mere Gana, self governments without state & states without power.

**Rajanyas:-** The ancient Rajanyas came in scene a second time (200-100 B.C.) to appear no more. They struck their coins (200 – 100 B.C.) the name of their country ‘Rajanyajanpadas’.

Numestic scholars have taken this ‘Rajanya’ as the well-known equivalent for Kshatriyas. But this is a mistake Rajanyas is the proper name of political people. It is clearly
uch by Panini, Katyayana and Patanjali & also by Mahabharata. They are under in
Hoshyarpur. Their coins are found in Hoshyarpur district and Mathura.

They constitution emphasized the Janpada according to which the whole Janpada was
consecrated to ruler ship. According to Panini’s rule Rajanyas deal the ‘Rajanya-Janpada’. The
Rajanyas were, therefore democracy.

Another, old state Maharaja Janpada was found. They were under the influence of
foreign rules, in Kharoshi script.

They were mentioned by Panini which Calen plates a man owing loyalist to it. It is
not certain as what from of government they followed in time of Panini; but their system is
clearly republican of democratic type in the period of Sunga; and evidence by Panini. They were
Saiva follower.

Like Arjunanya some other republics are found in the later phase of Mauryan period.
Vamarathas and Sankalayan are those of them. Pantanjali mentioned it. Kasika puts with
Audumbaras.

They had Sastropjivinah type of constitution. Partanjali furnished the important
details with Sankhalayam are those of them. Pantanjali mentioned it. Kasika puts new
Audumbaras.

They had Sasropjinivah type of constitution. Partanjali furnished the important details
with Sankalayan composed when these sections i.e. Sankhalayana, Arjunanayam & Audambaras.
The democratic traditions are found in this confederate.

It is said that Sankhalayan was the state of genius people. They in this respect
resemble with Kathas.
Republics in post Sunga age

No further history of this tribe is yet available. Audumber are not known to early Panini literature, but yet they are mentioned in the Ganapatha in the Rajanya group in the republics. They are placed in Panjab region and mentioned in Mahabharata Shanti Parvan. Probably, they were democratic in character. Their coins were found in first cent. B.C. in northern Panjab and they bear legend in Kharosthi as well as Brahmi script. Varahamihira places them in the company of the Kapisthalas who were twin in associated of Kathas of Patanjali.

They were somewhere between Kangara and Ambala. A branch of their seems to migrated to Kutch, as Pliny locates the Odom bears there. Their coinage resemble that the Arjunanyanas in style. Their coins show the elected king. They are exacted Majesty (e.g. Mahadevasa gana Dharaghoshala odum brisa). Their coins bear the 'lakshana' of tree; the reconstruction of buildings with tall column and standing roof which may be their mote-hall or some other public building, and the figure of their standard. Which Cunningham mistake to be a Dharmachakra.

The Kharosthi script indicates that satrapas were the neighbours of Panjab & have finally absorbed. No further record is to be found.

Nagas & Malavas:- In history of early India they belong in (150 A.D.-284 A.D.). The Naga emperors as Vamedhas, or to put in modern phraseology, the Naga emperors fostered the republics which covered the whole (eastern and western) Malava; and probably also Gujarat (Ambhiras) the whole of Rajputana (Yaudheya and Malavas); and also pattern of the western Panjab (Madras) all connected territory, to the next of valley of Ganga. These were certainly free

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in the next, the Vakataka period, when Samudragupta emerges the stage. The Malava republics seem to have been formed by the people and claim to akin to the Nagas. Those around Vidisa were worshipers of Nagas from early times as the republican’s coin of Eran Prove.

The Nagas emperors become the leaders of a movement for freedom from the Kushans rule. The Malavas, the Yaudheyas, and Kunindas (Madrakas) all strike their wins in the Naga period. It may possible to discern on a minute study their connection with the Nagas coinage disclosing the symbol of hegemony or suzerainty of Nagas. Dr. Smith says “they (Naga coins) are closely related to some of the later Malva coins.” The Malavas coins reappear after a book about the same time of the Nagas. About the second cent.A.D., the Yaudheya coinage about second cent. A.D. and the Kuninda coinage in the third century. Who were evidently, the last to be liberated, in other words, the re-rise of the Yaudheyas & the Malavas is contemporaneous with the Nagas.

Notes & References

1- For their coins & mint at Rohtak in Sunga Period, see J.B.O.R.. 1936 vol. XXII, 59.
2- Jayaswal K.P.- Hindu Polity, Page K13, Chapter XVIII.
3- Fleet, Gupta Inscription, Page 251, he bore the title of Maharaja, Mahasenapati.
4. भगवतो खामिन वाममण्डेवस्य।
5- The Mahabharata divides their territory in Bahudhamyaka & Marubhumi
   Rohitika (Rohtak) was the capital of the former which was dear to Karnikeya

7- Bijayagham stone inscription 9C. Fleet G.I. Page 250)-----


9- Cunningham A.S.R. vol. XIV, Page 140.

10- Not as a member of league, Patanjali on Panini V. 3. 52; एकाकिनिः श्रद्धाकृपीतिः।


12- L.S.I. IX i, Page 709.


14- See, references to Krita in Gupta inscriptions having dates in Malavas years.

15- Fleet – Gupta Inscription, Page 154

16- Epigraphica Indica vol. IX, Page 320. श्री मालव–गणमनाते प्रशस्ते कृत संज्ञके।

17- Cunningham A.S.R. vol. Page, 146. Madhyamika (Known Patanjali) was their capital.


19- McCrindle Alexander Page 154. ‘For they were attached more than other to freedom and autonomy; the address of the Malavas.

20- Mahabharata Sabha Paravan Ch. XXXII.

21- Jayaswal K.P.: Hindu Polity Ch. XXXII, Page 311-12.
22- Pt. I. Page 70, n.3.

23- The other non-monarchial communities in Samundragupta inscription are

1- Parajunas –(परजून)
2- The Kakas.
3- The Abhiras.
4- The kharaparikas.
5- The Sanakarikas.

Kautilya is laying down Punishment for deferring (Janapadopavadh III, 18).

24- V. Smith, Page 424.

25- See above सिचुकुलाशित ये च गामणीया महाबला।

ग्राम राष्ट्राणि of Varahmihira (AddendumII).

26- Cunningham C.A.I. Page 69.


28- On Panini, IV, 2.5.3.

29- Mahabharata Shanti Paravan Ch. LII.

30- The peculiar tree symbol with the side design of the Bharasiva coins (H.I. 150-350 A.D.) Page 19-24. Is met with on several republican coins of the Period.

31- C.I.M. Page 164.
