

Post- Śuṅga and Post-Kāṇva Republican Tribes and Local Monarchies in Northern India

- The period following the decline of the Śuṅgas and the Kāṇvas, saw the disintegration of northern India, with a number of powers emerging on the political horizon—some republican, and the others, monarchical.
- Some of these powers are known to have played a role in the history of India, often up to the rise of the Imperial Guptas, or even thereafter.

Republican Tribes

Ārjunāyana

- This tribe finds mention in the *Gaṇapāṭha* of Pāṇini, the Allahabad pillar inscription of Samudragupta, the *Bṛihatsamhitā*, *Chāndravyākaraṇa*, *Kāśikā*, *Sarasvatīkaṇṭhābharāṇa*, and the *Abhidhānachintāmaṇi*.
- This tribe is generally placed in eastern Punjab and western Uttar Pradesh.
- The tribal name connects them with Arjuna, the Pāṇḍava hero.
- There is a view that Ārjunāyana coins were issued after Huvishka, when the Kushāṇa power was on the decline.
- The Ārjunāyans continued to be a political power till they came to owe allegiance to Samudragupta (c 350 AD).

Audumbara

- Audumbara means people connected with the fig tree (*udumbara*) or a country where fig trees grow in abundance.
- The Audumbaras are referred to in the *Gaṇapāṭha* of Pāṇini, which locates them near Jalandhar.
- Besides, they are also mentioned in the *Mahābhārata*, *Bṛihatsamhitā*, *Vishṇupurāṇa*, the *Chāndravyākaraṇa*, the *Kāśikā*, the *Vaijayantī*, and the Sanchi inscriptions.
- Audumbara coins have been found from Punjab, and parts of Himachal Pradesh.
- Audumbara chiefs, represented by coins, include Śivadāsa, Rudradāsa, Dharaghosha, and Mahādeva.

Kuṇinda

- While the coin legend gives the form Kuṇinda, literature has the forms Kulinda, Kauṇinda, Kaulinda, Kulindrene, etc.
- Kuṇinda coins have been found in Garhwal, Haryana, and Punjab.
- According to Cunningham, they inhabited the hill districts on both sides of Sutlej with their capital at Srughna (or Sugh), on the west bank of the Yamuna.
- Tarn suggests that the Kuṇindas, along with some other tribes, were subjugated by Menander.
- It appears that during the Kushāṇa period also, they lost their independence.
- Later, they seem to have formed a confederacy with the Yaudheyas and the Ārjunāyanas, and were responsible for the decline of the Kushāṇa power.
- They do not find mention in the Allahabad pillar inscription of Samudragupta (c 350 AD), which suggests that by that time their power had declined.

Mālava

- This tribe (Malloi) is mentioned by the classical writers as unsuccessfully resisting Alexander by forming an alliance with the Oxydrakai (= Kshudrakas), in the fourth century BC.
- The epics, the purāṇas, the *Mahābhāshya*, the *Chāndravyākaraṇa*, and the *Kāśikā* also refer to the Mālavas.
- Hiuen-tsang refers to them as Mo-la-po.
- References to the Mālavas are also found in the Nasik inscription of Ushavadāta, and the Allahabad pillar inscription of Samudragupta.
- The classical writers place them in Punjab near the river Ravi.
- The *Vishṇupurāṇa* and the evidence of the inscriptions and their earlier coins, however, suggest that they inhabited eastern Rajasthan (Udaipur, Jaipur, Tonk, and Ajmer).
- They appear to have migrated to the Rajasthan from Punjab under the pressure of the Greek invasion.
- Then they moved further south and occupied the region in western Madhya Pradesh, now called Malwa after them.
- In c 350 AD, they submitted to Samudragupta

Yaudheya

- The *Ashtādhyāyī* of Pāṇini mentions the Yaudheyas as an *āyudhajīvī saṁgha*.
- The tribe also finds mentions in the *Mahābhāshya*, the purāṇas, the *Bṛihatsaṁhitā*, the *Chāndravyākaraṇa*, and *Kāśikā*.
- The Junagarh inscription of Rudradāman I, the Bijayagadh inscription and the Allahabad pillar inscription of Samudragupta also refer to this tribe.
- The first of these inscriptions refers to the defeat of the Yaudheyas at the hands Rudradāman I.
- The political authority of the Yaudheyas extended over Punjab, Haryana, Himachal Pradesh, Delhi, Rajasthan, and Uttar Pradesh, with Rohtak and its environs as its core.
- There are no Yaudheya coins for the period when Kanisha I and Huvishka were ruling, and the Yaudheyas seem to have started issuing their coinage again only towards the end of the reign of Vāsudeva I.
- On the basis of the occurrence of the figure of Kārttikeya on some Yaudheya coins, as also of the coin legends of this class mentioning the god, it has been suggested that the Yaudheyas might have dedicated their state to their patron deity, and administered their territories in his name.

Local Monarchies

Ayodhyā

- One such kingdom was that of Ayodhyā.
- The coins of the kings of Ayodhyā have been divided into two distinct series: (i) square cast coins, and (ii) round die-struck coins.
- The rulers known from the coins of Series I (placed between the middle of the first century BC and the second half of the first century AD) are (alphabetically), Dhanadeva, Jyeshṭhadatta, Mūladeva, Naradatta, Poṭhadeva (Praushṭhadeva), Śivadatta, Vāyudeva, and Viśākhadeva.

- Dhanadeva may be identical with the homonym of Ayodhyā stone inscription, who has been referred to therein as sixth in descent from Pushyamitra.
- Their rule seems to have terminated with the conquest of this region by Kanishka I.
- The series of seems to have been issued when the Kushāṇa rule over the region slackened after Kanishka.
- The kings known from round die-struck coins (placed between *c* 150 AD and the end of the third century AD) are (alphabetically), Ajavarman, Āyumitra, Devamitra, Kumudasena, Mādhavarman, Saṅghamitra, Satyamitra, and Vijayamitra.

Kauśāmbī

- This ancient capital of the Vatsa *janapada* has been identified with modern Kosam, near Allahabad.
- Coins provide evidence for more than two dozen kings who ruled for about two centuries.
- Since it gives an average reign of less than eight years, some of these kings would have ruled contemporaneously in different parts of the *janapada*.
- The kings known from these coins are (alphabetically) Agrarāja, Agnimitra, Aśvaghosha, Bahasatimita (Bṛhaspatimitra II), Īśvaramitra, Jyeshṭhabhūti, Jyeshṭhamitra, Parvata, Prajāpatimitra, Praushṭhamitra, Priyamitra, Rāḍhamitra, Rājāmitra, Rajanīmitra, Rāmamitra, Sarpamitra, Satyamitra, Suramitra, Varuṇamitra, and Vavaghosha.
- Attempts have been made to identify the Kauśāmbī rulers, particularly kings with *mitra*-ending names, with the Śuṅgas, but they have found no success.
- There seems to be a break in the issue of the local coins of Kauśāmbī during Kanishka's rule.
- Shortly thereafter, the coins of Dhanadeva, and their imitations, were struck.
- Then follow the coins of Nava, and those of the Magha kings.

Magha

- The Maghas, known from coins, seals, and inscriptions ranging from years 51 to 139 (= 128 to 217 AD), are identified by some scholars with the Meghas known from the purāṇas as rulers in Kosala.
- The Magha kings known from coins, inscriptions, and/or seals are King Magha, Vāsishṭhīputra Bhīmasena, Poṭhasiri, Bhadramagha, Śivamagha, Vaiśravaṇa, and Bhīmavarman.
- Kings Satyamagha and Vijayamagha are known from coins alone.
- The Maghas appear to have ceased as a political power before *c* 300 AD.

Mathurā

- Situated on the right bank of the river Yamuna, Mathurā was the capital of the Śūrasenas.
- The early coins of Mathurā may be classified as those of the indigenous rulers and those of the Śaka satraps.
- In the first group, there are two different families, with *mitra*- and *datta*-ending names, respectively.
- Of the thirteen early rulers, six have *mitra*-ending names : Brahmamitra, Dṛiḍhamitra, Gomitra, Satyamitra, Sūryamitra, and Vishṇumitra.
- The kings with *datta*-ending names are Bhavadatta, Kāmadatta, Purushadatta, Rāmadatta, Śeshadatta, and Uttamadatta.

- The Datta kings ruled immediately after the Mitra kings.
- The rule of the Śaka *satrap*, Rañjuvula, who is placed in the beginning of the first century AD, seems to have followed that of the Mitra and Datta kings.
- He was followed by his son, Śoḍāsha, the other Śaka ruler of Mathurā being Taraṇaḍāsa, Ghaṭāka, Hagāna, Hagāmasha, Śivadatta, and Śivaghosha.
- The Śakas in Mathurā were replaced by the Kushāṇas.
- After *c* 200 AD, it came under the rule of the Nāgas.

Nāgas

- The Nāgas are an ancient people, whose origin is shrouded in mystery.
- From the *provenance* of the Nāga coins, it is concluded that this kingdom was bounded by Yamuna in the north, Narmada in the south, Chambal in the west, and Ken in the east.
- Puranic evidence shows that the three main centres of their power were Padmāvati (Pawaya, 25 miles to the northeast of Narwar in Madhya Pradesh), Kāntipurī (Kutwal or Kutwar near Moraina, about 20 miles north of Gwalior in Madhya Pradesh), and Mathurā.
- The coins from all these three centres often represent the same kings, and are similar to each other in types.
- Thus, it is concluded that all the three centres were ruled by the same family of Bhāraśiva Nāgas.
- Padmāvati, which has yielded the greatest number of Nāga coins, was, perhaps, the main centre of their power, while Kāntipurī and Mathurā were ‘two other important cities of the Nāga kingdom’.
- The rulers represented by the Nāga coins are (alphabetically) Bhavanāga, Bhīmanāga, Bṛihaspatināga, Devanāga, Gaṇapatināga, Prabhākara, Ravināga, Skandanāga, Vasunāga, Vibhunāga, Vṛishanāga, Vṛishabha, and Vyāghranāga.

Pañchāla

- The region constituted the area under Bareilly, Badaun, Farrukhabad, and the adjoining districts.
- It had two important centres, namely Ahichchhatrā (modern Ramnagar near Aonla) and Kāmpilya (modern Kampil, between Badaun and Farrukhabad).
- The kings known from the Pañchāla series of coins are (alphabetically), Achu[ta], Agnimitra, Anamitra, Bahasatimitra (= Bṛihaspatimitra or Bṛihatsvātimitra), Bhadrughosha, Bhānumitra, Bhūmimitra, Damagupta, Dhruvmitra, Indramitra, Jayagupta, Jayamitra, Phalgunimitra, Prajāpatimitra, Rudrughosha, Rudragupta, Śivanandīśrī, Śrīnandī, Sūryamitra, Vaṅgapāla, Varuṇamitra, Vasusena, Vishṇumitra, Viśvapāla (?), Yajñapāla, and Yugasena.
- Achyuta and Nandi of coins are identified with the homonyms mentioned in the Allahabad pillar inscription, and hence, should be dated to the fourth century AD.
- The rest of the Pañchāla coins have been dated between second-first centuries BC and 250 AD.