

# MAURYAN EMPIRE: GOLDEN PERIOD OF INDIAN HISTORY

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## Abstract

The Mauryan Empire, an early South Asian state, was formerly thought to command the majority of the Indian subcontinent. A re-examination of antiquity and historical data offers a new understanding of Mauryan kingdom, one that is less concerned with geographical domination and more concerned with relational networks. This viewpoint allows for an examination of long-term patterns of interaction throughout the Early Historic period (ca. 600 B.C.E.–C.E. 600) of the Mauryan polity that extends beyond the political component. Furthermore, this model may be extended to incorporate parallel networks of contact that existed independently of governmental authority and would last long after various dynastic powers had declined. Under Mauryan Empire authority, a large portion of the Indian subcontinent was unified, and a secure central government was established, which resulted in the creation of the basic social structure and its caste systems.

**Keywords:** *Mauryan Empire, sovereignty, territoriality, Indian History, Dynastic powers.*

## 1. Introduction

The Mauryan Empire (322 BCE - 185 BCE) succeeded the previous Magadha Kingdom in gaining control of vast swaths of eastern and northern India. At its peak, the empire encompassed parts of modern-day Iran and virtually the whole Indian subcontinent. The Mauryan Empire, one of the most important in India's rich history, left its mark on the country's cultural development, leading to significant advancements in the country's culture, arts, and economics. Indian ties with other countries, particularly with Western countries, have considerably improved. The Mauryan Empire was, in fact, India's first effort at large-scale governmental centralization. All of the major institutions of ancient Indian society and state were established. Another significant tendency was the growth of Buddhism in theological and intellectual aspects, which has now evolved into one of the three great faiths. The Mauryan governed for a lengthy period of time in history, during which significant developments in society, economics, and politics occurred. The first major nations emerged in the sixth and fourth century BC, sparking fierce competition for power and resources. According to sources, there were several conflicts and confrontations between individuals from various tribes, confederacies, and kingdoms.

### 1.1 Founder of Mauryan empire- Chandragupta Maurya(324 to 297BCE)

Chandragupta Maurya, who waged many battles for power, established the Mauryan empire. However, few historians agreed on the order of events in this fight for dominance over the region. Chandragupta belonged to the Kshatriya class of Magadha and spent his childhood mastering various disciplines at magnificent Taxila. He met his instructor, Kautilya Chanakya, with whom he plotted his ascension to the throne. Following his schooling, he assembled an army from many areas alongside Chanakya Kautilya, and he eventually led a massive army. He headed a formidable anti-Nanda coalition, and so advocated an alliance between Alexander and Porus. Chandragupta erred by neglecting the border provinces. Instead of taking towns one by one, he assaulted the centre straight and suffered a crushing defeat. As a result of his failed activities, he sought an alliance with the next strong monarch in northwest India. Following their triumph against Nandas, Porus and Chandragupta resolved to divide the empire in two. As the army wished to return home, the Greek soldiers led by Alexander went west and entirely fled the nation. The conquered region was split among the satraps, who included Indian kings. The situation in Punjab benefited Chandragupta, and his soldiers began to gather the necessary strength. Following the death of King Porus, he seized control of both the Porus and Nandas kingdoms. He even gained control of Punjab and prepared a big attack against the Nandas. The two most crucial moments in Chandragupta's life were when he battled against the Greeks and when he seized the throne. According to western accounts, he was aided by non-monarchic factions in northwest India, although some Indian sources claim that Chandragupta was aided by some non-monarchic units in northwest India. During Alexander's invasion, these nonmonarchic armies in Punjab were effective in repelling his soldiers. Chandragupta took advantage of the existing scenario in Punjab, and because the situation was favourable, he felt confident in gaining their support against foreign invaders for independence. Chandragupta freed Punjab and promised its people safety and wealth; he also promised a secure rear-guard. His main objective was to seize the Magadha crown, for which he travelled to Pataliputra, where he hoped to create the Maurya Dynasty. His earlier victories over the Greeks and the freeing of the Punjab from foreign invaders had surely aided him in his goal of establishing the Mauryan Dynasty. On his route to the Magadha throne, Chandragupta made a deal with Seleucus in which he received certain Ariana areas in exchange for sending Seleucus war elephants. This pact with Seleucus resulted in a strong relationship; Seleucus even dispatched an envoy to Chandragupta's palace. The Seleucus was free to embark on a long march against Antigonos, whose soldiers were routed at Ipsus thanks to the peace with Chandragupta (301 BC). The Mauryans' war-elephants, led by General Seleucus, were crucial to his triumph. Even after the treaty's termination, Chandragupta maintained cordial ties with. Chandragupta was regarded as one of the greatest Indian rulers in history, and his name was connected with the stories that shaped Indian history. After Chandragupta's reign, his son Bindusara succeeded him; he was renowned as "the slayer of his adversaries." Bindusara died in 273BCE, and the Mauryan kingdom reached its pinnacle under its third monarch, the great Ashoka, son of Bindusara and grandson of Chandragupta Maurya. Ashoka is regarded as one of ancient India's greatest leaders. Under Ashoka's leadership, the Mauryan Empire dominated the subcontinent from Kashmir and the Himalayas in the northwest to the Bay of Bengal in the east. During his reign, he established diplomatic ties with Hellenistic powers in the West and various

countries in the East. Ashoka expanded the Mauryan Empire's borders farther, but after a particularly bloody conflict in the Kalinga area (modern-day Orissa, an Indian state), he abandoned violence in favour of "conquest by dharma." One of Ashoka's most enduring legacies was his encouragement of the spread of Buddhism and the ideals of dharma (doing good to achieve enlightenment) across the empire. There are many methods to get people to do what you want if you're the Emperor. Using swords and troops has always been a popular strategy, but Ashoka's victory through dharma was a novel idea. This guy was a warrior who was well-known for his fury in combat. His conversion to Buddhism, as well as his horror at the death and suffering he inflicted, transformed him. The new, kinder Ashoka swore never to seek military conquest again, instead devoting the balance of his reign to propagating the Buddhist faith and looking after his people's welfare. He personally toured the kingdom teaching his doctrine and erecting Buddhist buildings. One of the most important parts of his dharmic victory was his backing for Buddhist missionaries. Ashoka dispatched missionaries to adjacent nations, assisting in the spread of Buddhism outside the Indian subcontinent.

## 1.2 Religion

Religion was significant in the Mauryan Empire even before Ashoka's conversion. The empire will experience starvation, according to Chandragupta's spiritual advisor. When this prophecy came true, Chandragupta joined Jainism and withdrew to a life of fasting. Jainism, along with Hinduism and Buddhism, is one of India's oldest religious systems. Many of its practises, including as nonviolence, asceticism (fasting and renunciation of material goods), vegetarianism, and rebirth, are comparable. After gaining control of the kingdom, Ashoka turned to Buddhism and propagated its teachings across the realm. Ashoka is arguably most remembered for building pillars engraved with edicts (proclamations) and stupas, which were sites of meditation and significance in the life of the Buddha. The pillars include Ashoka and Buddha teachings and emphasise the need of respecting all life. Following are some examples:

According to Rock pillar VII, King Priyadarsi desires for people of all religions to reside in his kingdom. For they are all look for command of the senses and mental purity. According to King Priyadarsi's Kalinga Edict II, "all men are my offspring." I want the well-being and contentment of all mankind in the same way that I seek the welfare and happiness of my own children in this world and the next. Unconquered peoples on my dominions' frontiers may be wondering what my attitude is toward them. The only wish of mine that my people do not afraid me, but faith on me; and they expect only cheerfulness from me, not misery; that they know that I will forgive them for offences that can be forgiven; that they be influenced to practise Dharma by my example; and that they achieve happiness in this world and the next."



(Fig:1 Ashoka Piller at Bihar)

These were the public declarations of a person who had been notorious for his brutality and lethal victories at the start of his reign. Ashoka's conversion had long-term consequences for his rule, the Indian subcontinent, and the development of Buddhism as a universal religion.

## 2. Review of literature

In the administrative history of old India, the Mauryan kingdom has a well-known location since it built the first and greatest Monarch, which lasted just around 140 years. The dynasty's great authority is top evident during the rules of its first three monarchs, Chandragupta Maurya (c. 324–300 BCE), Bindusara (c.300–272 BCE), and Asoka (c.272–233 BCE). The availability of varied, primarily contemporary sources ensures the continuation of interest in the study of the Mauryan kingdom. They are as follows: the Indika by Megasthenes, the Seleucid messenger to the Maurya capital Pataliputra (Patna, Bihar), now missing and conserved in passages, extractions, and extracts in the later information of Diodorus Siculus (2nd century BCE), Arrian (2nd century CE) and Strabo (late 1st century BCE); there are:

- 1) The Arthashastra of Kautilya, However, the oldest part of the text may date back to the 3rd century BCE, making it nearly contemporaneous with the Mauryan period;
- 2) Asoka's engravings, is the most important source because they consist the ruler's declaration in first being on rock surfaces and pillars at carefully selected sites. It is the first lithnic records in indian history.

- 3) These inscriptions are divided into; (i) 14 Major Rock Edicts (Res); (ii) 2 Minor Rock Edicts (MREs); (iii) 7 Major Pillar Edicts (PEs); (iv) 2 Separate Rock Edicts (SREs); (v) Minor Pillar inscriptions; and (vi) 7 edicts in Aramaic and Greek found in the northwestern edge and Afghanistan;
- 4) A huge number of punch-marked coins that, despite the lack of monarchic labels or the dispensing authority's name, are attributed to the Mauryan age based on the common symbols on these coins;
- 5) Field archaeological sources, notably from Taxila, Charsadda (both in Pakistan), Patna, and Mahasthangarh (both in Bangladesh), revealing material remnants of Mauryan occupancy;
- 6) Several instances of Mauryan monument;
- 7) There are several manuscripts that talk of the Mauryan dynasty, mostly Ashoka, the greatest Mauryan ruler, but these are late descriptions that should be treated with carefulness. The calligraphy of these manuscripts in Pali and Sanskrit.

## 2.1 Sources of golden Indian History

There are several sources from which we may learn about our past. They are classified as follows: Archaeological evidence, Literary evidence.

- **Archaeological evidence:** Archaeological sources are essentially tangible evidence such as historical structures, tools, pottery, coins, weapons, paintings and artefacts, and other remnants that provide vital and comprehensive information about a certain time. The majority of our knowledge about prehistoric man, the Indus Valley people, and other ancient civilizations is based on archaeological discoveries. Archaeological discoveries typically take the following forms: Coins, Inscriptions, Monuments, and Artefacts.
- **Inscriptions:** The Ashokan edicts on pillars reveal the breadth of his dominion. Inscriptions on stones are a rich source of primary historical material. Stone inscriptions give an unchanging voice from the past, unlike scripts correspondence on organic materials such as parchment and papyrus, which were frequently reproduced by numerous contribution during both the historic and early mediaeval ages. Inscriptions from all over the world have been discovered, and they include honouring, religious, educational, and administrative themes, as well as single names and graffiti going back to the dawn of literacy. Stone manuscripts were a particularly powerful kind of administrative display, with front-runners in many earliest civilizations utilising them to make radical or spiritual announcements using writing as a state tool.
- **Coins:** Numismatics is the study of coins. Coins are composed of precious metals such as gold, silver, and copper and are thus difficult to destroy. They are emblazoned with the names of rulers. They include information such as the ruler's accession date and death date. For example, Roman coins unearthed in India provide evidence of connections with the Roman empire. Numismatics is the primary source of knowledge about the Bactarian, Indo-Greeks, and Indo-Parthian dynasties. The coins of these kingdoms shed information on India's coin artistry's advancement. Portraits and figures, Hellenistic art, and dates on the coins of the western satraps of Saurashtra are excellent sources for recreating this period's history.
- **Monuments:** Monuments are historic structures such as temples, palaces, and forts. They provide us with knowledge about people's lives and eras. The carvings on the panels of Qutub Minar, for example, remind us about the rule of the early Delhi Sultans, while the carved panels on the walls and railings of the Sanchi Stupa tell us about the Buddha's life.
- **Artefacts:** An artefact is something created or shaped by man, such as a tool or a work of art, and is particularly relevant to archaeology. Ancient artefacts aid historians in constructing a picture of ancient cultures' cultural and religious lives. Artefacts from the Harappan civilisation, for example, with themes related to asceticism and fertility ceremonies imply that these notions entered Hinduism from the previous civilization. The stone tools, pottery, buttons, jewellery, and clothing discovered at diverse locations give information about early man's existence.
- **Literature sources:** The most significant source for writing the history of the Maurya's is Arthashastra, which is split into 15 Adhikarnas or parts and 180 Prakaranas or subdivisions. It has around 6,000 slokas. Shamasastri found the book in 1909 and expertly translated it. It's a book about statecraft and public administration. Despite the debate surrounding its age and authorship, its significance stems from the fact that it provides a clear and methodical study of the Mauryan period's economic and political situations. The similarity of administrative words in the Arthashastra/Arthashastra and the Ashokan edicts strongly implies that the Mauryan emperors were familiar with his work. As a result, his Arthashastra contains important and trustworthy information about the social and political conditions, as well as the Mauryan government.

**2.2 Unification and Military:** The Maurya Empire was founded by Chandragupta Maurya, who governed from 324 to 297 BCE before willingly abdicating in favour of his son, Bindusara, who ruled from 297 BCE until his death in 272 BCE. This sparked a succession war in which Bindusara's son, Ashoka, beat his brother, Susima, and ascended to the throne in 268 BCE, becoming the greatest king of the Maurya Dynasty. The Indian subcontinent was divided into hundreds of kingdoms prior to the Mauryan Dynasty. These were controlled by powerful regional chieftains who commanded tiny armies involved in internecine conflict. Regional chieftains, private armies, and even bands of robbers who attempted to impose their own dominance in local regions were all defeated by the Mauryan Army. The Mauryan Army, the biggest standing military force of its time, aided the empire's development and defence. Scholars estimate that the empire possessed 600,000 soldiers, 30,000 cavalry, and 9,000 war elephants, while a huge spy network gathered intelligence for both internal and foreign security. Despite his rejection of offensive warfare and expansionism, Emperor Ashoka kept this permanent army to safeguard the empire from external threats and to preserve peace and security across Western and Southern Asia.

**2.3 Economy:** Trade and commerce were open and exclusive issues: the state could individually engross in economic activities in the same way that ordinary citizens might. The imperial revenue was derived via assessments (and war goods). Furthermore, the lord owned forest land, woodlands land, pursuing forests, and assembly offices, and their surplus was auctioned off. The state controlled infrastructure in coinage, mining, salt production, weapons manufacture, and shipbuilding. The state could own and operate businesses in the same way that regular individuals might. Furthermore, it controlled coinage, mining, salt production, weapons manufacturing, and boat building. The main roadway that ran across

the entire kingdom and connected it to the western Greek world was carefully kept up and guarded, with columns and signs marking the divisions and by-streets. Boats sailed down the Ganges and its tributaries, as well as to distant coasts like as Sri Lanka, China, and African and Arabian ports, with the state taking care to destroy privateers.

**2.4 Trade and Commerce:** The Magadha State was concerned about two things: a) Extension of trade and commerce b) Establishment of new towns and markets. The expansion of commerce and trade enabled the Maurya's to augment their resources and revenue. The Jatakas refer to caravan traders carrying large volumes of goods to distant places. The Mauryan State was able to provide security and peace and hence trade routes and trade became more secure. Major trade routes to West Asia and Central Asia passed through the north-west India. Major centers like Rajagriha in Magadha and Kaushambi near present-day Prayagaraj were located on main trade routes that were along the river Ganges and the Himalayan foothills. Pataliputra was located in a strategic location through which trade routes and river routes in all the four directions could be accessed. The northern route linked cities like Kapilavastu, Shravasthi, Vaishali with Kalsi, Hazara and eventually Peshawar. Megasthenes talks of a land route that connected the north-west with Pataliputra. The same land route in the south linked central India and in the south east, Kalinga. Then there was an eastern route. It turned southwards to finally reach Andhra and Karnataka. The other part of the eastern route continued down to the Ganges delta to Tamralipti which acted as an exit point to the south and south-east. From Kaushambi, moving westwards, was another route which led to Ujjain. This continued either further west to the coast of Gujarat or west south across the Narmada and was regarded as Dakshinapatha (southern route). The overland route to regions of the west went via Taxila near Islamabad. River transport had improved once the forests around the valleys had been cleared under state initiative. Other factors like the establishment of friendly relations with the Greeks under the Mauryan kings like Bindusara and Ashoka improved trade relation. The Magadha State was concerned with two issues: a) the expansion of trade and commerce, and b) the establishment of new cities and markets. The Maurya's were able to increase their resources and earnings as commerce and trade expanded. The Jatakas mention caravan vendors who transport enormous amounts of commodities to remote locations. As a result of the Mauryan State's ability to offer security and stability, trade routes and trade grew more secure. North-west India served as a crossroads for major commercial routes to West Asia and Central Asia. Major cities such as Rajagriha in Magadha and Kaushambi in present-day Prayagaraj were on major trade routes that ran along the Ganges and the Himalayan foothills. Pataliputra was strategically placed to allow access to trade routes and river routes in all four directions. The northern road connected towns such as Kapilavastu, Shravasthi, and Vaishali with Kalsi, Hazara, and, finally, Peshawar. Megasthenes mentions a land route from the north-west to Pataliputra. The same land route in the south connected central India with Kalinga in the south east. There was also an eastern path. It eventually reached Andhra Pradesh and Karnataka by turning south. The eastern path continued down to the Ganges delta, where Tamralipti served as an exit point to the south and south-east. Moving west from Kaushambi, there was another road that went to Ujjain. This was known as Dakshinapatha and extended either farther west to the coast of Gujarat or west south over the Narmada (southern route). Taxila, near Islamabad, served as the overland route to western areas. River navigation had improved after the woods around the valleys had been removed as part of a state-led project. Other influences, such as the Mauryan kings Bindusara and Ashoka's close connections with the Greeks, strengthened commercial links.

**2.5 Administration:** The ruler was the state's leader and had power over the military, the official, the legal executive, and the assembly. He received an admonition from a group that included the principal pastor, treasurer, general and priests. The kingdom was divided into governorates, which were frequently ruled by imperial rulers. There were offices to govern, oversee, and supervise nearly every aspect of public activity: mechanical craftsmanship, fabrication, offices, general exchange and commerce, outsiders, business charges, land and water system, horticulture, forests, metal foundries, mines, roadways, and open buildings. High-ranking officials were estimated to conduct review visits to ensure that the government was meeting its commitments. The realm also maintained a large covert agent network and a great standing armed army. After the third Mauryan monarch, Ashoka, surrendered war, the lord's military was not greatly dissolved. Close to the ranchers, the combatants framed the majority of the people. Troopers were relied on to just fight and were not compelled to give any other support to the monarch; when there was no war, they may distract themselves in any way they pleased. Infantry, rangers, naval force, chariots, elephants, and coordination's all had their own divisions. Warriors were paid from the exchequer and providing the guns and equipment at the state's expenditure. We have depictions some of the weapons used by these warriors: infantrymen carried man-length bows (and bolts), bull conceal shield, lances, and wide swords. The mounted army rode naked, armed only with spears and bucklers. After Ashoka's death, his general-in-chief, Pushyamitra, who created the Shunga tradition, killed the Mauryan ruler. Researchers attribute the realm's demise to a number of factors, the most important of which are its vastness and the weak kings who followed Ashoka. Outlying nations began attesting to their freedom immediately after Ashoka's death. Under Ashoka's replacements, the kingdom began to shrink. When Pushyamitra took the throne, the powerful Mauryan Empire had shrunk to merely the three city which is under control of Pataliputra, Ayodhya, and Vidisha, as well as a few parts of the Punjab. The Mauryan administration is primarily notable for its provincial administration. According to Ashoka's inscriptions, the Maurya kingdom was split into provinces governed by authorities. There appear to have been at least four provinces: one in the south with its middle in Suvarnagiri, one in the north with its headquarters in Taxila, one in the west with its headquarters in Ujjain, and one in the east with its centre in

Tosali. Royal princes or members of the royal family were appointed as governors of these regions by the Maurya's. There might have been a fifth unit of regional level government in Kathiawad, where Pushyagupta and Iranian Tushaspha were functioning as governors under the reigns of Chandragupta Maurya and Ashoka, respectively (Junagarh rock inscription of Rudradaman I, 150 AD). The vast provinces were split into rather wide districts, which are referred to as "Ahara" and "Janapada" in Ashokan inscriptions. According to Ashokan inscriptions, the "Pradeshika," "Rajuka," and "Yukta" were prominent district officers. The Arthashastra implies a complex administrative system. In his description of the country, Kautilya advises that the monarch demonstrate a "Sthaniya" to govern a unit of 800 villages, a "Dronamukha" in a unit of 400 villages, a "Karvatika" in a unit of 200 villages, and a "Sangrahana" in a unit of ten villages. These administrative divisions were overseen by Sthanikas and Gopas. The village was the smallest unit of local government. Megasthenes describes in detail the municipal government of the legendary city Pataliputra. Pataliputra, he said, was governed by a municipal commission of 30 members known as the "Astinomoi," which was divided into six boards of five members each. The Ashokan inscription's "Nagalaviyohalaka-mahamatas" were undoubtedly linked with city management. • Kautilya also discusses municipal organisation. The Mauryan state possessed a sophisticated and intricate administration structure. All governmental activities flowed from the throne of the king. Furthermore, all primary sources for the Mauryan period emphasise the concept of high-level central control and a consistent organisation of the Mauryan government. Although fresh source research, particularly of Ashokan inscriptions, challenges the notion of Mauryan government.

### 3. Discussion

Population density alone is inadequate to forecast the locale of traditional occurrences, for which choice, tactic, and technical competency were coupled with natural environment-specific features. For example, in the instance of the Ashokan living-rock proclamations, very selective location of inscriptions would have been performed by precise persons (professional stonemasons or engravers) who used exact landscape estimation standards for arrangement. These standards would have included eco-friendly indications such as the use of suitable stone, as well as aesthetic aspects such as the presence of roads and tourism routes, as well as the participation of population focuses represented by cities, towns, and Buddhist institutions. Engravers were most likely part of a tiny group, similar to the sculptors described by Wayman and Rosen (1990) as "travelling skilled artists." The existence of a lesser group whose activities were limited to the Ashokan period (and therefore suggestive of perfect in both literary contents and rock-cut lettering finishing) is reinforced further by the point that the kind of inscriptions altered after the 3rd century BC. Individual and group donations to religious organisations were still made using stone inscriptions. Royal living-rock texts, on the other hand, are rare and only appear as only one examples (e.g., the Heliodorus pillar which is belong to the second century BC in central India, and the Udayagiri living-rock inscription of Kharavela which is belong to the first century BC in eastern India (Sahu 1984)), rather than as a sequence of similar editions. The utilisation of the entire material is an important starting point for finding sites where further Ashokan inscriptions may be discovered. Long-standing collaborations with local residents can benefit a systematic research programme in targeted areas for invention, considering that South Asian archaeological and ancient records are full with examples of earlier unseen sites, inscriptions, and artefacts being discovered with the involvement of non-academics. New data storing and distributing technologies now allow researchers to broaden public contribution in exploration using mobile technology and user-friendly GIS apps that allow scientists to generate massive data collection that add resilience to forecasting.

In 'citizen-science' interfaces already present in disciplines such as botany and biology (for example, India's Common Bird Initiative. Images marked with geo-locations, such as those taken with cell phones, could allow scholars to analytically access "citizen" sightings, which could then be complete through continuation visits by archaeologists and epigraphers; over time, the quantity of images could also provide a means of observing condition and conservation. The resurgence of interest in the Indian subcontinent as the origin of Buddhism has significantly improved local and world-wide participation in legacy discoveries, assuring that any newly unearthed edicts would be safeguarded. The public identification of such inscriptions is also crucial for their conservation; for example, in the Delhi suburbs, a contractor noticed the Bahapur inscription "as it was about to be blown away for the construction of a residential colony". Carvings become blessed in the scenery and, as a result, are well recognized to locals, who may be motivated to discuss their findings. Models may provide not only new techniques of looking but also new ways of thinking, particularly in areas where fieldwork is not possible, as demonstrated in Syria (Menze & Ur 2012) and Mongolia (Huynh et al. 2013). The use of a all-inclusive database on the Indian subcontinent, such as HYDE 3.1, for both local analysis and analytical modelling enables the examination of regional trends in regions where global combined research is hampered by logistical or administrative limitations. Researchers can use circulated networks of research to retrieve data for continental-scale inquiries when local teams perform ground-based surveys. Archaeological excavations in the subcontinent have shown the existence of several previously undiscovered inscriptions (e.g., Jayaswal 1998; Suvrathan 2013; Kalra forthcoming), indicating that a targeted search for Ashokan edicts might result in a collateral harvest of other texts as well. The findings might be included into future generations of HYDE-like models, addressing the need for "more comprehensive, spatially detailed, quantitative, and accurate" data to tackle regional and global land-use history concerns (Ellis et al. 2013: 7983).

History is higher than a chronological documentation of occurrences. It is a mediocre for monitoring and surveying occasions, which are then applicably categorized and examined for posterity. Those who study history do not repeat it,

while those who disregard it are doomed to do so. In a complicated scenario, the proper historical input can bring a change in the quality of decision-making. History is a two-way street when it comes to learning. Reviewing the present in the aspect of the past entails learning about the earlier time in presence of the present. It is correct to say that the role of history is to create a greater knowledge of both the earlier and the later through their interrelationship. In this review article, we addressed several historiographical elements of the Mauryan period, such as imperial, national, conventional, and Marxist historiography. Researchers and legislators have seen the Mauryan Empire as a magnificent period of South Asia, a regional kingdom bent on following the bounds of the British Raj at its peak and linked together by Buddhism. Late grant, both verifiable and archaeological, is reconsidering this tale, but archaeological proof is still not accorded the same weight as written proof, and how things seem on the smaller scale level isn't always supposed to be the big scale level. These concerns will be addressed again in subsequent parts, during the discussion of both the Lumbini site and a more in-depth discussion of the Mauryan Empire. Maurya India is an interesting topic in its own right, but it also reveals a lot about the relevance of the past for the modern world and how history is formed after everything is said and done. The incredibly fragmented nature of the materials necessitates weaving them together in a larger storey, but the specific circumstances of Chandragupta's rediscovery—the time of British rule in India—caused a broad variety of mentalities and emotions. However, all of these have one thing in common: the late fourth century BC is regarded as a critical juncture across the Indian subcontinent's whole existence. To a large extent, this is correct: the Maurya Empire did, without a question, check a major stage throughout the entire existence of state arrangement in India, and the investigations of its rulers with supreme belief system and organisation cast a lengthy shadow long after its demise.

#### 4. Conclusion

This review article shows that, despite the unsatisfactory quality of so much archaeological evidence, there is a substantial corpus of items, both architectural and artistic, that may be attributed to the Mauryan period. Now the question is what extent we should go to the past for explanations to today's challenges. A comprehensive examination of previous and present-day problems may reveal some parallels. However, based on a rare parallels, it would be premature to infer that the past may be substantially mined for extracting solutions to modern-day issues, even if we cannot totally disregard the past. For example, there are some parallels between the Mauryan polity and the current Indian polity in that both contain features of both centralisation and decentralisation. However, based on this resemblance, it would be unfair to claim that the earliest time Indians were aware of a federal system and had used it long before the contemporary world was aware of it. Federalism is a contemporary idea centred on the promised separation of controls amid the Center and the States. It is presupposed that there is a written Constitution. We cannot claim unequivocally that a similar concept of constitutional governance existed in ancient India, however some allusions to something similar may be found. As a result, while the past has value, it cannot be reproduced in its current form. It must be viewed in the context of today. Mottoes similar "Back to Vedas" may elicit strong feelings, but a balanced and analytical examination of our former and history will lead us to conclude that it is not a reliable source of solutions to modern-day issues. Instead, we must "rediscover" India by recognising its cultural origins and being acquainted through our ritual in this present technology age. While modernising forces have definitely influenced many areas of Indian society and culture, they have not demolished its fundamental structure and pattern. They have provided Indians with new replacements and lifestyle options, yet the framework is so easy and rich so that many Indians have adopted numerous contemporary developments without losing their 'Indianness.' In other words, they have been able to mix decisions that reinforce certain parts of their cultural history with contemporary additions.

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