



# SOUTH ASIAN HISTORY, CULTURE AND ARCHAEOLOGY

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## Editor Notes

*“South Asian History, Culture and Archaeology”* (SAHCA) is a bi-annual peer reviewed journal that seeks to explore the close links between the different disciplines of history, art and archaeology. History is dependent upon sources and archaeological sources provide a vital component in the reconstruction of not only the remote past, but also of the not so distant one. Art is a mirror of society and cannot be studied without its historical context. Even modern art needs to be examined in the light of the social forces that have shaped it. Archaeology provides insights into past cultures, especially where there is a dearth of written records. The present journal is a platform where scholars from different disciplines can examine and explore the inter-related nature of the disciplines of history, art, culture and archaeology using a holistic approach. SAHCA strongly encourages trans-disciplinary analysis of contemporary and historical social change in Asia by offering a meeting space for international scholars across the social sciences, including anthropology, cultural studies, economics, geography, history, political science, psychology, and sociology.

This issue of the journal contains fifteen articles. **Aniket Tathagata Chetry** explores the expansion of Mughal political authority across the Himalayan region. The paper takes up two polities—the Parmars situated in the Central Himalayan region and the Kochs who were the rulers of Koch kingdom located in sub-Himalayan Bengal. This paper contends that the failure of winning the support of such groups made it all the more difficult for the Mughals to exercise complete political authority over various localities in the Himalayan region. **Anu Panchal** highlights about the Mahabodhi Temple Controversy and the contours of struggle for its possession and ownership among Buddhists and Hindus. It starts with an analysis of various sects present in the Gaya Dharmakshetra before the arrival of Buddha. The study also discusses the amendments made in the Bodhgaya Temple Act in 2013, the role of leaders of Bihar like Lalu Prasad Yadav, Kali Charan Yadav, RabriDev etc., and present situation of the temple, role of the Bodhgaya Temple Management Committee and activities of the Mahabodhi Society of India. **Balaram Kayastha** elaborates that despite being the closest neighboring countries, the relationship between India and Pakistan has been mired in conflicts and war. This paper conducts critical and comparative study about the impasse that has exists in the mutual relations between India and Pakistan over Kashmir. **Devendra Handa** describes that the Kunindas occupied the mid-western Himalayan region of Himachal and Uttarakhand with adjoining plains and have been identified with various peoples and sometimes branded as non-Aryans or of low lineage and thus having debatable ethnology. Indian literary sources refer to them under various variants like Kulinda, Kulinga, Pulinda, etc. but the coin-legends generally mention the name of the tribe as Kuninda. **Dileep Karanth** translates a Russian paper by the distinguished historian, Dr. Aleksandr A. Semenenko, (Independent researcher, Voronezh City, Russia). The paper is about the Rigvedic Motif of Soma in the form of a bird in a vessel as a marker of migrations of bearers of Rigvedic culture from India to the Aegean. This motif appears in the objects of worship or in the material culture, it serves as a marker of the appearance of, and as an indicator of the traces of migrations of tribes bearing elements of Rigvedic cultural elements, out of the Indus Valley.

**Jose Kalapura** gives an overview of the history of the development of Indian Christian art and architecture, wherein one can observe an ensample of Romanesque, Byzantine, Gothic, Baroque,

Roccoco, Indian, and pragmatic church styles. Further, the emergence of the national consciousness in the 19<sup>th</sup> century influenced Indian Christian architecture making it more Indian. Presently, the attempt is both Indianisation and indigenisation integrating Indian traditions with the techniques of modern Europe. **Juyan Zhang** maps the congruence between the symbolism in the Dīpaṃkara Buddha story as recorded in the *Jātaḥkaṭṭhakatha* and three types of images of Avalokiteśvara found in Gandhara, Sri Lanka, and ancient India. The study provides one more piece of evidence to corroborate the theory that Avalokiteśvara's iconography is based on Sumedha in the Dīpaṃkara Buddha story. The implications of the findings for interpreting relevant Buddhist images are discussed. **Myneni Krishnakumari** identifies one rare image form of Śiva among the several relief sculptures carved on the pillars of the *maṇḍapa* hall of *Aruṇāchalēśvara* temple at Tiruvannamalai in Tamil Nadu State. An attempt is made here to identify the sculpture with the help of the mythological and the iconographical descriptions mentioned in the texts and image of the God known from the other place. **Nighat Aslam & Mastoor Bukhari** throws light on the depiction of Buddha image on stone, stucco and terracotta or clay in Gandhara art. The present study has revolved around the Buddha image. Gandhara art rising under the powerful Kushan kingdom and this was its blossom period. Many questions are still open concerning the identification of scenes and characters within the narratives, as well as the classification of Buddha. **Pramod Kumar Mohanty** examines the places, forms and the practices of religious worships at colonial Cuttack that reflected its multicultural population professing different religions and belonging to different sects and castes, which were a composite of both old and new practices. The study enquires how the process of social encounter and cultural exchanges took place among such groups within such domains at colonial Cuttack.

**Pushkar Sohoni** describes how the settlements of Burhanpur in Khandesh and Khuldabad in the upper Deccan have deep connections. This essay explores the connected histories of these two towns in the medieval and early modern periods. **Quratulain Kareem** explores the accelerating agricultural trends in Pakistan by analyzing ancient Indus agricultural strategies and role of green revolution technology. The paper urges that there was decline in traditional crops which feed the large population centers, at the same time as the emergence of new agricultural techniques and crop plants that spurred the development of local, independent communities. **R.Chumbeno Nnullie** discusses on the rich intangible cultural heritage of the Nagas and deliberates upon the various intangible cultural aspects. The paper elaborates how the intangible cultural heritage of the Nagas is going into oblivion due to modernization, globalisation and industrialization. The importance of intangible cultural heritage and its safeguarding is emphasized. **Sikhasree Ray, R.K.Mohanty & Monica L Smith** elaborates how ornaments were frequently created to reflect the personality, ethnicity, and economic standing of individuals within a specific community or cultural milieu. The paper gives information about site links when similar styles are present in other regions, introduced by merchants and travellers, with styles shared among local producers as well. **Swarnendu Chakraborty** discusses about the concept of Goddess Durga as the beloved daughter of Bengali common people. This paper deals with the transformation of Durga, from elite's Goddess to beloved daughter in the folk religion of Bengal.

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**Rashmi Pramanik**