

# The Socio-Economic Study of The Contemporary Society through Kuda Caves Inscriptions

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## Abstract

The Kuda caves constitute a complex of twenty-six Buddhist rock-cut caves, on the Western face of a hill overlooking the Rajapuri Creek, above the modern village of Kuda, district of Raigad, state of Maharashtra in India. These man-made caves belong to the Buddhist Theravada tradition as well later re-used in the Mahayana Buddhist tradition. There are six excavations of chaityas, one of which unfinished. Twenty-one viharas excavations are included at this state, also of 11 cisterns. There are 31 inscriptions included Buddha sculptures, paintings, and donor's panels. Here we found donation inscriptions from elite to common lower classes. These inscriptions are providing information about their belief in religious merit. The interesting thing that we found sculptures of the donors which help us to understand contemporary people, their lifestyle, society, dresses, hair dresses, ornaments, and their economic status.

**Keywords:** Inscription study, Socio-economic status, their legacy



Front View of Kuda [Wikipedia.Org.]

## Introduction

Kuda caves inscriptions are provided information about the Socio-economic life of the contemporary people. The Kuda Caves in Mandava are a series of 'lesser' (i.e., they do not have the high, barrel vaults of Bhaja, Karla, Bedsa, and Ajanta; neither do they have a large number of sculptures) Buddhist rock-cut caves carved out of a hill that overlooks the villages of Kuda and Mandad on the Rajapuri Creek (also known as the Murud- Janjira creek) on the coast of Raigad district. (Dalal, Kurush, 2020:4)

There are two phases of Brahmi inscriptions. The earlier ones, dateable palaeographically to the 1st Century, CE, are deeply cut, large letters and do not intrude into the walls or pillars at random. They are all in Pali. The next set belongs to the 4th century CE and is in Sanskrit.

The most important thing about the caves at Kuda is perhaps the data set created by the first set of inscriptions,

which are in Brahmi and which record donation by a local dynasty called the Mahabhojas by as laypeople of varied professions including ironmongers. Gardener, writer, physician, transporter, flower vendors, and nuns. (Dalal, Kurush, 2020:3)

The first and important observation regarding the woman donors is they hardly appear after the 4th century except for the royal class. In other words, there are many women donors whose names could be seen in the inscriptions of the Satavahana period, which are not found in the later period. Not only the lay worshipers but also the bhikkhunis have given donations to the Buddhist monasteries. Indian society is known for its patriarchal structure through the ages. These references in inscriptions about women suggest their social dependency. Most of the names of these donors are mentioned here always with some male relation as that of husband, brother or father, etc. Another fact can be noted is the joint family system also mentioned lists of names of donor's relatives, who desire to share his/her merit of donation. (Pandit, Suraj, 2016:307)

For the sake of convenience of study here these inscriptions are divided into four board categories:

1. Inscriptions of royal families
2. Inscriptions of theris
3. Inscriptions of Upasaka
4. General references (Pandit, Suraj, 2016:308)

### Inscriptions of Royal Families

We found royal inscriptions at Kuda. A group of these inscriptions are of Madava king Mahabhoja. Mahabhoja was the vassal of the Satavahanas and had a domain on Kuda caves and near areas. This was a local dynasty and donated to the Kuda caves for excavations. These royal families were involved in patronage; eight inscriptions of this royal personage called a Mahabhoja were found there. Royal family Mahabhoja had ruled there and to sustain the power and maintain the caves they had donated.

The Table of the Royal families Inscriptions (Bankar, Amol, 2008:18)

Name of Ruler/ Royal person	Details of Inscriptions.
Mahabhoja Sadageriya Sudassana	Kuda cave no. XIII, no. 17.
Vijayanika (daughter of Mahabhoja Sadageriya Sudassana)	Kuda cave no, XIII, Inscription no. 17.
Mahabhoja? Mamdava Siva (Siva) ma	Kuda cave VII, Inscription 12.
Madava (Mandava?) Kumara (according to Burgess, Son of Mamdava Sivama)	Kuda cave VII, Inscription no. 12.
Mahabhoji Sadageriya Vijaya	Kuda cave no. I and VI, Inscription no. 1 and 6
Mahabhoja Mamdava Khandapalita (Son of Mahabhoji Sadageriya Vijaya)	Kuda cave no. 1 and VI, Inscriptions 1 and 6
Mahabhoja Mamdava Kochchchiputasa Velidata/Velidatta/Melidatta	Kuda cave no. XV, Inscription no.20.
Mahabhoja Ba (likaya) Mandaviya/ daughter of a certain Mahabhoja	Kuda cave no. XI, Inscription no. 15.

From this table we come to know about the succession of the family among the Mahabhojas was hereditary and family tree diagram. Mr. Bankar has quoted Dr. M.K. Dhawalikar proposed that Vijayanika (mentioned in the Kuda cave no. XIII, inscription no. 17) is the same as Vijaya (Kuda cave no. I and VI inscription nos.1 and 6, who was the mother of Mahabhoja Mamdava

Khandapalita and hence Mahabhoja Sadakara Sudassana is the grandfather of Mahabhoja Khandapalita. He also suggested that Sadakara Sudassana was succeeded by his son-in-law as Mahabhoja, which is not unlikely. However, it seems that Nika (feminine) and Naka (masculine) were terminations common in the names of Mahabhojas and Maharathis, e.g., Naganika, Nagamulanika, Samadinika, Apadevanaka, Agnimitranaka, Mitadevanaka, and so on. As the termination, 'nika' is absent in Vijaya's case there is no reason to consider Vijayanika as Vijaya. (Bankar, Amol, 2008:18)

The name of one of the Mahabhojas (sr no 5) includes mention of his Gotra, and his mother (i.e., Kochchhi-Kautsi). Earlier, Gopalachari had remarked that metronymic was not originally current among the Satavahanas. They came into vogue at a later time and then spread among the Ishvaku, Abhira, and other royal families when they began to have matrimonial relations with the Satavahanas. (Gopalachari, K, 1936:73-90)

The first inscription mentions the queen Mahabhoji Sadageri Vijaya (the wife of King Mahabhoja Sadageri). The donation has been made by the scribe of her son, Mahabhoja Mamdava Khandapalita. Interestingly, the scribe, Sivabhuti, mentions the names of his parents, Sulasadata and Utaradata, too. Even more interestingly, Sivabhuti's younger brother Sivama also donated. He donated the main Chaityas Cave (Cave no. 6) and his wife Vijaya and his four sons donate the carvings while his four daughters donate the pillars. Ascribe with his family appeared for donation shows that the joint family system was there in contemporary society. The Mandava princess had donated cave no. 11, Cave no. 17 has mentioned the new Mahabhoja ruler, Mahabhoja Sadakara Sudassana, and is a gift from his daughter Vijayanika. This is clear information that royal women had the right to donate to cave excavation. Their donation shows that they had pursued some property and used it for different purposes. Even we understood the social status of the women that they had the right of donation for religious merit. They were from well-being families so, they donated generously. This mentioning of wives, mothers, and daughters is a very interesting twist as is the fact that many of the other donors' inscriptions are by women themselves. This feministic wave in the Early Historical Konkan has perhaps

never been duplicated since. Women in the Konkan had a higher status in the 1st and 2nd centuries CE than elsewhere. (Dalal, Kurush, 2020:6)

From this royal donation, we also understood that the Local dynasty had controlled the trade routes of the sea and Ghats so, there was flourishment of the trade which allowed them for donation. Not only that Kuda caves are located in an isolated region as it is even today, so the Royal family might have donated for cave excavation for their empowerment and maintained the religious and social values. The ruling dynasties were not by persuasion Buddhist. Yet support for the religious institutions was in some way a matter of state policy necessary for the control of the most important centres of Western India.

### Commercial and Landed People Donation

Another donation group is of commercial and Landed which are the traders and the bankers who hold money in their hands. They had power and money and provided most of the donations in this region.

Names of persons	Details of Inscription
Banker (Sethi), householder, Vasula	Cave no. 14, Inscription no. 15.
Trader (Sathavaha) householder, Naga	Cave no. 17, Inscription no. 20.
Banker (sethi), Vasulanaka	Cave no. 18, Inscription no. 21
Banker, Vasulanaka	Cave no. 21, Inscription no. 22
Wife of trader (Sathavaha), Sivadata	Cave no. 23, Inscription no. 23.
Son of trader (Sathavaha), Asalamita	Cave no. 24, Inscription no. 24, Inscription no. 24.

Inscriptions are the major evidence for the socio-economic study of any cave. The relationship between town and cave excavation is apparent from the inscriptions at all sites. The Geographical position of Kuda as a coastal terminus for a Southern through the Western Ghats, as indicated by the local sites such as the relationship between Kanheri and Kalyan.

The endowment of made of Kuda by the different classes of the society would well indicate the economic surplus created in Western India by the international seaborne trade, particularly after the re-establishment of Satavahana rule in the Second Century A.D. Trade which created the economic surplus necessary for the support of the religious institutions by mercantile donors was also that which the royal dynasties endeavoured to control by their occupation of the important trade emporia associated with the cave excavations. The control of the trade emporia and routes between these emporia then engendered between the ruling dynasty and the religious institution being mutually beneficial. Would emphasize the political importance of the religious institutes. In Western India at this time. (Preston, Laurence, 1971:108-109)

Trader class had appeared here for a donation of podhi, Kosthi, and snanapodhi. This group is powerful and hold the market and economy in their hand. We understood the relationship between the royal dynasty and traders. Traders were donated for excavation for shelter because most of the time these people were on the voyage so they needed of place to stay at the same time they also wanted religious merit. Above table mentioned that not only traders but their family members have appeared for donations like wives and sons but with the name of the head of the family. Society had allowed women to the donation but it shows that there was some restriction on her, it shows the secondary position of the women in society but she could be a property holder and had a right to donate.

The economic surplus generated by trade merchants due to the trade as indeed by all donors as they are all part of a society enjoying donation. It was the influence of Buddhism that traders followed the way of Dhamma and the excavation of the caves was then an expression of the donor's actual wealth and power in the ancient society of Western India. (Preston, Laurence, 1971:111)

In this group, six are by donors of the commercial and landed classes. These donors included merchants and traders. Five of them are designated as or relative of a Sethi, Sanskrit sresthi. Sethi is translated by Luders as a banker (Luder's List, 1908 :) although this translation is probably not accurate. In its particular sense, Sethi is the head of a guild, or in a general sense, the word implies a rich merchant somewhat more than a simple shopkeeper

or bazaar merchant. The word is used in this general sense in modern Indian languages. These donations are by those who call themselves Sathavaha or by their relatives. Sarthavaha, Sanskrit Sarthavaha, is translated by Luders as a trader, although its common specific meaning in Sanskrit that of a head of a caravan. The word occurs only at Kuda and not enough internal evidence is available to identify its exact significance. (Preston Laurence, 1971:60-61)

The socio-economic condition of the age can be gleaned from various sources. Agriculture was of course could have been the mainstay of the economy. Many people of ancient times had involved in agriculture. Craftsmen and merchants had organized guilds. Traders of various categories like Vaniyaka or Vaniya, Sethi and Sresthi who were also Gahapati have been in the inscriptions of the period. Merchants who carried on long-distance trade, the Sathavahas, find mention in three inscriptions from Kuda. One of them is also termed gahapati. There appears to have been guilds of various categories of traders. A guild of corn dealers was responsible for the making of a large Lena at Junnar. (S.Nagaraju, 1981:28)

The next group of the inscription is of Administration. This group of inscriptions is providing us socially and - economic life of the Society.

#### Inscriptions of Administrators-

Names of Royal/ Administration	Details of Inscription
A writer to Mahabhoja, Sivabhuti	Cave no. 1, Inscription no. 1
Servant to Mahabhoja, Sivama (younger brother of the Sivabhuti)	Cave no. 6, Inscription no.6
Chief of Mamdavas? Son of Sivama, Kumara	Cave no. 7 Inscription no. 7
Daughter royal minister (rajamaca) Goyamma	Cave no. 11, Inscription no. 12
Daughter of Mahabhoya, Vijayanika	Cave no. 13, Inscription no. 13
Physician (Veja) Somadeva	Cave no. 7, Inscription no. 7.

This group of inscriptions is about royal administration. The administration is the main part of any kingdom. At Kuda caves, we found a writer and his family members had donated for cave excavation. The writer was a part of the administration who could donate and scribe the inscription. The family was involving in the donation. Somadeva who was a royal physician also donated, here we found Elite class was taking initiative in the donation. Kumara, Mamdava son of Sivama belongs to the royal family. These royal and administrative donors at Kuda belong to a family in the service of the Mahabhoja Madava Khandapalita. These people were well-being and their family had status, position, and power. A daughter of a royal minister rajamaca, Sanskrit, rajamatya, Pali rajamaca. The titular designation amatya is also found at Nasik and at Junnar this post of the amatya is continued in the medieval period. (Kangle, R.P, 1960:9-10)

The next group of the inscription is of Bhikkhunis. Bhikkhunis have appeared for cave excavation and cisterns.

#### Bhikkunis Donation Inscription

The Table of the bhikkhunis donation Inscriptions

Names of Bhikkhunis	Detail of inscription
Padumanika and her female Bodhi and Asalamita	Cave no.5, Inscription 5
Bhayila, wife of Ayitilu a Brahman lay worshipper	Cave no. 9, Inscription no. 9
Donation of nun Sapila, with other nuns.	Cave no. 16, Inscription no. 17.
Female disciples of nun Bodhi	Cave no. 16, Inscription no. 18

Two donations from Kuda are by members of the Sangha, by nuns. The terminology here used is Pavayitika, Luders no. 1041, and Pavitika, Luders no. 1060, Sanskrit Pravrajita, Pali Pabbajita, 'one who has gone forth', synonymous with bhikkhunis suggested that bhikkhunis were donated to the caves for meritorious purpose as well as they had some grants or land or gift or they should the owner of some inherited property. It shows their social and economic position in society. (Luder's List, 1060-1041)

Thera Sanskrit Sthavira, literally meaning elder, but in Buddhist usage synonymous with bhikkhu. Thera in its

strict sectarian meaning refers to the first great division of Buddhism in opposition to the Mahasanghika, at the second Buddhist council at Vaisali. The two inscriptions were donated by the nuns are stated by the word 'Thera'(Preston, Laurence, 1971:64) It suggests that Theravada was the prominent sect at Kuda caves.

When Buddhism spread in the south, many people of Maharashtra embraced that faith. As shown above, they included persons of various castes and professions. An inscription in a cave at Kuda deserves special notice in this connection. It records the gift of a Chaityagrah by Bhayila, the Brahmana wife of a Brahmana Upasaka named Ayitilu. (Burgess, James, 1881:14)

It is clear from this record that both the husband and the wife had embraced the Buddhist faith. This is shown by the epithet Upasaka applied to the husband. The wife's faith in Buddhism is evident from her gift of the Chaityagriha. Still, they are both described as Brahmana in the inscriptions. Nay, they must have been so designated at their instance. So, they had not given up their caste after their conversion to the Buddhist faith. Buddhism objected not so much to caste as to the slaughter of animals in sacrifices and the authority of the Vedas. We have shown elsewhere that even in later ages there were intermarriages between the Hindus and the Jainas also. (Dr. Mirashi, V.V, 1981:157)

Here we come to know the social condition where most of the people of the society had followed Buddhism. These theris and Upasaka were devotees and from childhood, they had denoted themselves to Buddhism. Women had the freedom to choose to become a nun in their childhood.

At Kuda, entire caves were donated by nuns and at Kanheri not only caves and cisterns but even permanent endowments were given by nuns. At Karle again, monks and nuns donated the mithunas, and the venerable monk Indra deva gave the elephants and the vedika- bands. These were monks who had belonged to the Order for a long time and had risen to such positions. The gifts signed by them have to be explained in some other way. Perhaps these monks had access to or had inherited, private wealth from their families and used this money to donate images and caves. (Dehejia, Vidya, 1972:144-145)

Ramadata is a follower of the Jaina, Adhagachhaka is a religious sect. He also donated it suggests that Jainas had also donated to the cave. So, we understood that there was not any obligation as such. Different religious people were donating to Buddhist caves.

Besides these inscriptions, there is another group of the inscription and i.e., of the commoners.

### Commoner's Inscription

The Donation Inscription of the commoners:

Commoners' names	Detail of Inscriptions
Vadhuka, garland maker	Cave no. 10, Inscription no. 11
An ironmonger of Karahakada	Cave no. 14, Inscription no. 14
Donation of the garland maker Mugudasa	Cave no. 16, Inscription no. 19.

A group of these inscriptions of commoners, in which lower class of the society was donated to the cave excavation. These people were from different professions such as garland and ironmonger. We come to know the stratification of the society, from the high class to the lower one. These common people have also had a right to donate. Their economic condition was also well so they could donate. This group of inscriptions is a real reflection that shows us people socio-economic condition.

Only one inscription from which we come to know the place of origin of the donor. This is a donation by an iron merchant, Luders no.1055, from Karahakada, most likely modern-day Karadh. Kuda must have been a place of pilgrimage for this iron merchant, who must have had some reasons to have donated this coasted site, particularly when the cave excavation of Karadh lay outside his hometown. (Preston, Laurence, 1971:62)

When we started the Socio-economic study of Kuda caves, besides the cave inscriptions, architecture and sculptures are also provided us the information about contemporary ancient society.



CAVE NO. 6 [COURTESY. WIKIPEDIA. ORG]

Kuda caves VI and IX are other typical examples of the new plan. Kuda VI consists of a veranda opening into a large empty hall roughly 29ft square, beyond which a vestibule leads into the main shrine. This is a rectangular chamber approximately 20x15ft, containing a stupa with its chatra engraved on the flat roof above. A single cell opens out from the vestibule. The roof outside the veranda projects some eight feet and was held up at either end by a standing elephant: now only the one at the Western end remains. Chaityas I and IV at Kuda, though much smaller, are similar in plan to cave VI. Chaitya IX is also a rectangular cave but is simpler in a plan. It consists of a veranda with two full and two engaged columns, opening directly onto a flat-roofed shrine, 8 ½ ft. deep, containing the stupa. The pillars are of the fully developed variety and display a 'bell' capital with ridges, similar to those in the Karle chaitya, and belonging to the second phase of development. Here, however, there are no crowning animals. Lenyadri chaitya XV at Junnar is very similar in plan to Kuda cave IX. Cave XVII at Nasik, intended according to an inscription to be a chaitya and appears to belong to the same category as Kuda VI. Mahad chaitya VIII and the chaitya at Shelarvadi appear to have the same plan that consisted of a hall with cells opening out from sides, and leading into a long rectangular flat-roofed shrine. The cave is of the same type as some of the Kuda and Karadh chaityas. (Dehejia, Vidya, 1972:89-90)

Architectural development is dependent on skill and availability. The artisan who excavated the caves had supported by the patronage. This patronage must have been enough that they could do their art in full swing. This is possible when people of the society have donated generously. The Kuda caves had received the donation from the merchant class, while the next largest group

excluding royalty and high officials are the monks and nuns themselves.

Most of the donations to any cave site were from inhabitants of the nearby town or village. At the Nasik and Kuda caves, for example, the majority of donations were from residents of Nasik and Kuda. (Dehejia, Vidya, 1972:42) Interesting fact that Kuda cave also received a donation from Karadh, Ironmonger. It is the best evidence of the wellbeing the society and society's interest in the donation. From royal, upper classes to lowest classes were involving in a donation.

Sculptural development we found in Kuda caves, many of the inscriptions are found below the sculptures Buddha and Bodhisattva. It is social, economic, and as well as religious development. Mahayana sect was raised there, so we found many sculptures in caves. It is a sign of the changing cultural, social, and economic values.

Sectorial development had happened there and people donated for cave excavation as well as sculptures. We found donor sculptures at Cave no. VI. It is also called the mithuna couples, which are some differences as compared to those at Karle and appear to belong to slightly later date. The carving has less depth but the poses are freer and easier. One of the women is depicted as standing somewhat behind the man and her hand is hidden by the man. The other woman rests her left hand on the head of a seated boy attendant, who also holds her bent left foot in his hands. The headdress of the women is more elaborate than any we have come across so far. Both men rest one hand on their hips in a relaxed pose and have the other raised. Below each of these couples is a narrow animal- and- herdsmen frieze with running animals and little dwarf-like figures. The theme is strikingly similar to portions of the Amravati coping. And to the painted frieze in chaitya IX at Ajanta. The animal -and-herdsmen frieze seems to have been a popular one and we find it sculpted at Amravati, Khandagiri in Orissa, Kuda, Brahapuri, and Ajanta IX (paintings) (Dehejia, Vidya, 1972:17-18,134)

The men are clad in dhotis, with elaborate headdresses, bangles, necklets, and heavy earrings. The women have a beaded band around their hips and wear a skirt that is indicated merely by a line along with the ankles. Their headdress is not as elaborated but it looks like a flower garland around the Dhamil. (Amanda). They wear

similar bangles and earrings. Their earrings are dice in size. From this information, we get a picture of contemporary society. These people were worn of many ornaments, their hair dress, and dress style is informed us that the society of the ancient of quite wealthy and had a sense of fashion. They were social people and economically flourished. They were fashionable so we are. The most interesting thing that we find the same dresses and hair dresses and earrings which are worn by the Koli and Aagari men and women. This is the reflection of the ancient life and traditions which are continued. It's given us a picture of contemporary society. Society is economically strong and afforded to provide a donation for cave excavation. Their zest for religious merit was allowed them to donate the cave excavation.

Dr.V.V. Mirashi stated that women usually worn a kind of headgarment. A woman is shown with a pointed headgarment. (Maharashtra State Gazetteer, history, 2014: 176) in a cave at Kuda. She may have been of the Saka (Scythian) race. Other women are shown with uncovered breasts. Perhaps the intention was to show that they were wearing a very thin breast-garment. The Gathasaptasati mentions a bodice. (Gathasaptasati, Verse 385.) Mandagora (Mandad) was a famous port in ancient India, Scythian traders have come there for trade. As we know the discovery made by Hippalus in about 45 B.C. of the 'existence of the monsoon winds blowing regularly across the Indian Ocean enable the ships to sail easily with its help. 'Made the voyage easy. (S.Nagaraju, 1981:67) Roman emporia were flourished during the 1st century. Saka people might have come there for trade with their families and they had settled and donated to caves excavation. It is quite possible that they also come under the influence of Buddhism and converted and given donations for cave excavation. Here, two religious were mixed, we understood the social, economic, and cultural amalgamation.

Inscriptions are the major shreds of evidence for the study of the socio and economic history of any cave. Through these inscriptions we can understand contemporary society and its all-different aspects of society, we understood social norms, rules, and regulations, religious beliefs, customs, traditions, economic conditions,

culture, etc. All these we understood through these inscriptions.\*1.

### Observation

1. Kuda caves are lesser-known and isolated excavations on Mahadoba hill, in front of the Mandad creek.
2. This group of twenty-six caves is affiliated with Buddhism.
3. There are twenty-six caves, the caves are located almost adjacent to one another but in two groups. One lower and the other upper. The numbering for these has been done here starting from the Western. Most cave of the lower group and moving east-wards and then along with the upper group in the same direction.
4. A group of 26 caves are consisting 31 inscriptions that are excavated into the 1st century and 4th century.
5. Maritime trade and Ghat pass trade were flourished during that time.
6. Theravada and Mahayana sects were developed at Kuda caves it is a reflection of the cultural changes.
7. The first set of inscriptions which are in Brahmi and which record donations (and in the name) a local dynasty called the Mahabhojas as well as laypeople of varied professions including ironmongers, gardeners, writers, physician, transporter, flower vendors and nuns.
8. Architectural, sculptural, and painting development we can found there which suggested that later these caves are reused by Mahayana.
9. At Kuda caves where we found people who appeared for a donation of caves, sculptures, pillars, cisterns, and snanapodhi.
10. The socio-economic status of the people we can observe from the donor's sculptures which are excavated in cave no.6. These people worn beautiful and valuable ornaments and clothes which suggested that they were well-being and afford to donate generously.
11. The mentioning of wives, mothers, and daughters is a very interesting twist as it the fact many of the other donor inscriptions are by women themselves. This feministic wave in Early Historical Konkan has

- perhaps never been duplicated since. Women had a higher status in the 1st and 2nd CE than elsewhere.
12. Most donors were of Kuda village and nearby but one inscription of ironmongers suggested that this place was a famous monastery and people used to come there to attribute their faith to Buddhism.
  13. Gifts of caves, gardeners and nuns, and in some cases as well as their wives, shows their religious faith and their belief in life after death.
  14. Interestingly, Ramadata had donated to cave no.15, he appeared to be a Jain but was still donating to a Buddhist monastery. Brahman Kutumbini Bhayila appeared for donation. This is unique as this period often inter-faith donations. So we can observe social norms were not so rigid that people from other caste and religion could donate. Here we can understand easily the social stratification of the society was changing.
  15. It is a cultural place where we found inscriptions of different classes, different religions. Even people from different places were donated there. So, it is a unique one.

### Notes

1. Candidate has personally visited Kuda caves and observed all inscriptions dated 21/01/2016. Yet there is not any record of the new finding inscription.

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