

Administration Archaeology: It's Evolution from Ancient India to Modern India and its Present Relevance

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Abstract: In the twenty-first century, in the age of the new world gradually increasing how globalization, administration, law, judiciary system, culture, identity, citizenship, and rights present new challenges. This paper aims to provide the public with a brief introduction of an archaeological administration of the ancient era in India to modern India/New India. Since archaeological administration is closely connected to “Archaeology” as an academic discipline. This research highlights how archaeology and archaeologists can contribute to archaeological administration. The scholar approaches this theme from a viewpoint of an archaeologist working in a government. In large-scale developments contribute to how the accumulation of archaeological information as sources of academic/administrative archaeological studies, including some eye-opening discoveries. Here, I tried to reiterate *Administration Archaeology: its evolution from ancient India to modern India and its present relevance* with some relevant examples i.e. *Mahasthan Brahmi Inscription* (1931), Kautilya's *Arthaśāstra*, *Terracotta sealing*, Gupta period, c.350-450 CE, discovered at Nalanda historically and academically & administratively.

Greek historian Thucydides (460-395BC) became the first academic to understand international relations. It is a highly interdisciplinary area to include i.e. Technology, Economics, History, Geography, Sociology, Criminology, Diplomacy, International Security, Finance, Human Rights, and more^[1]. In the Indian context, the Asokan Mauryan administration with special references to Asokan edicts & Kautilya's *Arthaśāstra* is an increasing need for good governments to respond to complex international legal frameworks to manage inter-state relationships between countries. And try to understand International Relations and International Law and how their interaction impacts international politics.

Keywords: Administration, Law, Cultural Properties, Archaeology, Evolution Ancient, Modern, relevance

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INTRODUCTION

The *Arthaśāstra* is a unique and complex text in ancient India. The cultural, religious, legal, economic, and political areas it covers are vast, and with respect to some of them, the *Arthaśāstra* is either the

only or the oldest available document^[2]. It deals with its subject matter at a meta-level, never entering the real and historical world of actual states and kingdoms. In this, it is vastly different from its European counterpart, Machiavelli's *The Prince*, to which it has often been compared. Machiavelli is firmly anchored in 15th-century European, especially Italian, principalities. Kauṭilya's world is ideal-typical, abstracted from contact with history. His book is intended for all ages, and in this, he participates in the normal custom of *Brāhmaṇical* writers of scientific treatises, who attempt to impart a timeless character to their work. Yet, Kauṭilya's work is deeply rooted in the social, economic, and political realities of his time. His work is addressed to kings who want to be successful and to ministers whose own success is inextricably bound to their ability to make their kings succeed. It is, therefore, helpful to the readers, I think, to bring to the surface some of the basic presuppositions of the *Arthaśāstra*. The king to whom the *Arthaśāstra* is addressed is an absolute monarch; all authority in areas of governance, law, economic activities, foreign relations, and the conduct of war rests with him. Although this was theoretically true, in reality, a king had to negotiate numerous centers of power both within his kingdom and in neighbouring regions occupied by other kings (enemies, allies, and neutrals), as well as by tribal groups. The need to resort to subterfuge and assassinations to get rid of powerful men in his kingdom exemplifies this reality; the king often could not openly kill a powerful individual. Then there is the ideology of the king as protector and father of the people. One influential theory of kingship says that the legitimacy of taxation is dependent on the king providing protection to the subjects. There were also intangible areas of importance to the king: nobility, generosity, majesty, and especially the pursuit of fame. So, even though the king of Kauṭilya was an absolute monarchy, he was not a despot introduction or tyrant. Kauṭilya's cunning strategies have to negotiate these competing goals and expectations. (Patrick Olivelle: 2013:38-39)^[3]

First, I deal with the names of government and military officials. The term *amātya* has been translated as "minister"; clearly, we are not talking here about cabinet ministers in a modern state. This term generically refers to any high official of the state. Table 01^[4] is a list of the major officials of the state bureaucracy with *Sanskrit* equivalents. The network of spies and secret agents was large, and there are a vast number of technical terms used for various specialized agents^[5]. The poverty of the English language in this regard was brought home to me as

Table 1

Accounts officer <i>kāraṇika</i>	Director of factories <i>kārmāntika</i>
Administrator <i>praśāstr</i>	Frontier commander <i>antapāla</i>
Chaplain <i>purohita</i>	Head of palace guard <i>antarviṃśaka</i>
Chief gate guard <i>dauvārika</i>	High official <i>mahāmātra</i>
Chief of the armed forces <i>senāpati</i>	Junior officer <i>upayukta</i>
Chief officer <i>mukhya</i>	Magistrate <i>pradeṣṭr</i>
City manager <i>nāgarika</i>	Military commander <i>daṇḍacārin</i>
City overseer <i>pauravyāvahārika</i>	Minister <i>amātya</i>
Collector <i>samāhartr</i>	Regent <i>sūnyapāla</i>
Commander <i>nāyaka</i>	Revenue officer <i>gopa</i>
Counsellor <i>mantrin</i>	Superintendent <i>adhyakṣa</i>
Council of counsellors <i>mantripariṣad</i>	Treasurer <i>saṃnidhātr</i>
Crown prince <i>yuvārāja</i>	Works officer <i>kārmika</i>

Struggled to come up with different words for each Sanskrit term. The word *-vyañjana* is often used as the second member of a compound. When so used, the term means that an agent is posing as a member of society indicated by the first term; for example, *grhapativyañjana* is an agent working undercover as a householder. I have omitted these from Table 02^[6] below.

Table 2

Apostate recluse <i>udāsthita</i>	Female mendicant agent <i>bhikṣukī</i>
Assassin <i>tikṣṇa</i> clandestine	Informant <i>cāra</i>
Operative <i>gūḍhapuruṣa</i>	Poisoner <i>rasada</i>
Covert agent <i>yogapuruṣa</i>	Secret agent <i>sattrin</i>
Crafty student <i>kāpaṭika</i>	Spy <i>apasarpa</i>
Double agent <i>ubhayavetana</i>	

Another area of specialized vocabulary is foreign relations. Different kinds of kings and polities are given technical names in Table 03^[7]. Another group of specialized terms relates to the various kinds of ascetics and holy people, who were a special target of spy agencies (see Table 04)^[8].

Table 3

Backer (of rear ally) <i>āsāra</i>	Neutral <i>udāsīna</i>
Circle <i>maṇḍala</i>	Rear ally <i>ākraṇḍa</i>
Confederacy <i>saṅgha</i>	Rear enemy <i>pārṣṇigrāha</i>
Constituent element <i>prakṛti</i>	Seeker after conquest <i>vijigīṣu</i>
Intermediate king <i>madhyama</i>	Tribal chief <i>āṭavika</i>
Neighbouring ruler <i>sāmanta</i>	Vulnerable king <i>yātavya</i>

Table 4

Ascetic <i>tāpasa</i> , <i>yati</i> , <i>liṅgin</i>	Religious order <i>pāṣaṇḍa</i>
Forest hermit <i>vānaprastha</i>	Member of religious order <i>pāṣaṇḍin</i>
Holy theurgist <i>siddha</i>	Renouncer <i>pravrajita</i>
Matted-haired ascetic <i>jaṭila</i>	Shaven-headed ascetic <i>muṇḍa</i>
Mendicant <i>bhikṣu</i> (ka) recluse	Thaumaturgic ascetic <i>siddhatāpasa</i>
Recluse <i>tapasvin</i>	Wandering ascetic <i>parivrājaka</i>

It is interesting to note that *bhikṣukī*, a female mendicant, is used only in the context of spying; she is not referred to simply as a holy woman. There are also technical terms with reference to bookkeeping and the numerous taxes, duties, fees, penalties, and fines bringing revenue to the treasury (see Table 05)^[9].

Table 5

<i>Balance</i>	<i>nīvī</i>	<i>Income</i>	<i>Aya</i>
Compensation	Pratipāta	Investment	Prakṣepa
Compensatory tax	Vaidharaṇa	Loss	Kṣaya
Customs duty	Sulka	Penalty	Atyaya
Escort charge	ātivāhika	Profit	Udaya
Exemption	Parihāra	Road toll	Vartan
Expenditure	Vyaya	Royal gift	Panyāgāra

Fee for sex	Bhoga	Share	Bhāga
Fine	Daṇḍa	Surcharge	Vyājī
Fixed rent	Prakraya	Tax	Kara
Gratuity	Aupānayika	Tribute	Bali

SCOPE & JUSTIFICATION

Amidst all the findings, the Researcher has found that all these things sign indicating the Mauryan administration being a secular society and welfare state society. There's also been a sign of coins, symbolizing an interdisciplinary civilization engaging solely by barter system signifying the high level of acceptance, tolerance, and equality towards their fellow Asokan nation's public/citizen.

PIONEER OF WELFARE STATE CONCEPT IN THE WORLD

Emperor Ashoka of India put forward his idea of a welfare state in the 3rd century BCE and consciously tried to adopt it as a matter of state policy he declared that '*All men are my children*'^[10]. He envisioned his dharma (religion or path) as not just a collection of high-sounding phrases. First time as that he desired to assist in the salvation of his subjects through the Moral Law (*Dhamma*): "To govern according to *Dhamma* to administer according to *Dhamma*,...to protect according to the *Dhamma*." Supply of food grains and cash (money) are an absolute necessity at the time of distress like famine etc. This has been amply testified by one fragmentary inscription of emperor Asoka at Mahasthan Brahmi Inscription (c 3rd century BC) a fragmentary inscription in Brahmi characters district of **Bogora** in Bangladesh. is the earliest epigraphic record in Bengal now preserved in Indian Museum Kolkata. (Fig.1) The inscription contains six lines in *Prakit* of Maurya period discovered in 1931 record of official ordered to supply food grain and money cash to people, the excision of which was extended to one *Mahatra* a higher state functionary stand at the prosperous state of *Pundranagara*. The inscription reads the outbreak of disbursing during emergency having been listed over the granary, and the treasury was to be replenished with paddy and *Gondaka* coins" the order added the inscription thus gives a splendid picture of the measures taken at that early dated Maurya period by free distribution of food grain and cash to people in distress.



Figure 1: Mahasthan Brahmi Inscription, 1931

This shows a deep sympathy experienced and experiment by the issuing authority for the welfare of the struggle, which at present stress on the shoulder of our democratic elected Govt. The inscriptions contain discovers in 1931 records on official order to supply food grain and money Cash to people, the expectation of which was extended to one mahatma a high state functionary system at the persons of over the granary and the treasury were to replenish need with Paddy and *Gandaka* coins the order added the inscription thus gives a splendid picture of the measures taken at that Maurya period by the state to battle famine by free distribution of food grain and cash to people in distress. Thus show a deep sympathy, express by the issuing authority for the welfare of the people in distress, struggle, which at presenters on the shoulder of our democratic elected well. Mahasthan this plaque kept the Bogura district now in Bangladesh. This happens to be the earliest epigraphic record in Bengal (undivided). This inscription of enormous historical importance, now being preserved in the Indian Museum, Kolkata, was collected by a local village person named Baru Fakir during the year 1931 and subsequently was brought to Calcutta by G.C Chandra, the then superintendent, Eastern Region, Archaeological Survey of India.

Another example of academic & historically important decorated Terracotta sealing clay magnificent roaring lion, seated in profile. Terracotta sealing of *Pashupati Simha*, a high governmental officer of the Gupta period, c.350-450 CE, discovered at Nalanda. It is divided into two registers. The upper register shows a magnificent roaring lion, seated in profile. There are Sun and Moon on either side of his head. To the left is a flaming Chakra, flanked by two Sankha shells. In the second register, a long Brahmi inscription is inscribed - "Vijita-arati-gansya Nyayavato Raja-wrutti-nipunasya Swaguna-abharanasya Shri Pashupati Simhasya Laksh-idam" विजितारतिगणस्य न्यायवतो राजवृत्ति निपुणस्य स्वगुणाभरणस्य श्री पशुपति सिंहस्य लक्षिदं ("This is the seal of the illustrious Pashupati Simha, whose qualities are his ornaments, who is adept at serving the King, is just and has won over his enemies"). A seal was found at Nalanda University it was a vast educational institution with thousands of scholars and teachers. It must have required a complex and effective administrative system.



Figure 2: Terracotta sealing, Gupta period, c.350-450 CE, discovered at Nalanda historically and academically & administratively. It must have required a complex and effective administrative system.

Pic: Benoy K.Behl

The site has yielded inter alia several votive plaques in clay (Fig 2.) imprinted with Buddhist creed, Buddha and other Mahayanic figures as well as the Gajalakshmi motif; besides a large number of seals probably used for administrative purposes. It became a practice among devout Buddhists to offer plaques at temples and monasteries in the shape of stupas or bodhi leaves as an expression of their faith. Another popular theme was the Buddha in earth touching attitude, seated under an arch resembling the tower of the Bodhgaya temple. The presentation and enshrinement of such plaques were considered meritorious. Devotees desirous of attaining freedom of the ocean of existence donated such plaques, small votive stupas, and sculptures. It appears that many such votive objects were made by the devotees and the monks on their visits to the sacred Buddhist sites like Bodh Gaya and Nalanda and were also brought back to the distant lands from which they came. Plaque moulds would have been circulated in this manner as similar plaques were found in Thailand, Malaysia, Myanmar, Java, and Sumatra. The seals read: “*Nalandamahaviharabhikshusanghasya*”, meaning „of the monks“ order of the Nalanda University^[11]. These seals which can be taken as the “brand identity” of the University were found in large numbers^[12].

OUTLINE AND A BRIEF HISTORY OF ANCIENT INDIAN ADMINISTRATION:

Firstly, I would like to briefly introduce an outline of ancient Indian cultural properties administration the basis of some archaeological findings in ancient India. In article three, it is said that making utmost efforts for cultural property protection is our responsibility, and we, those who work in the local and national governments, must follow this. Moreover, article four says that the citizen must cooperate with cultural property administration. The current law was enacted in 1878 and has been amended many times. Secondly, the Acts of Parliament are relevant. *These are the Indian Treasure Trove Act, 1878*^[13]. *The Ancient Monuments Preservation Act, 1904*; *the Ancient Monuments and Archaeological Sites and Remains Act, 1958*^[14]. *And the Antiquities and Art Treasures Act, 1972*^[15] Besides, the National Commission for Heritage Sites Bill, 2009 is pending in Parliament. Some states also have laws to protect monuments.

What do you do if you find a pot of gold buried under your house? The Indian Treasure Trove Act, 1878 deals with this issue. The finder is required to inform the district collector about the nature and approximate value of the treasure, and the date and place of finding. The finder is also required to deposit the treasure or provide security. The collector then issues a notice inviting claims. If the collector determines that there is reason to believe that the claimant had hidden the treasure in the previous 100 years, he will allow time to file a civil suit to establish the right. In other cases, or if the suit is rejected, the collector will declare the treasure to be ownerless. The treasure will be divided between the finder and the owner of the place where it was found in the ratio of three-fourths and one-fourth. In short, the law says “finders, keepers”, with some caveats. If the finder does not inform the collector or deposit the treasure, his share shall vest in the government; he may also face a one-year jail term and a fine.

What are the safeguards against valuable antiques being exported? The Antiquities and Art Treasures Act, 1972 regulates the trade in antiquities and art treasures. It defines antiquities as a coin, sculpture, painting, an object detached from a building or a cave, or of historical interest, and which is over 100 years old. Art treasures are any other human work of art declared to be so by the Union government. Only the Union government or an agency authorized by it is permitted to export antiquities or art treasures. All dealers in these items need to obtain a license. The government may

specify certain objects that need to be registered; every sale of those objects requires registration. The Act also permits the government to compulsorily acquire any antiquity or art treasure to preserve it in a public place (such as a museum). In such cases, the government must pay compensation of 120 per cent of the value of the object; the fair value is to be decided by agreement or arbitration. The decision of whether or not an article is antiquity or art treasure will be determined by the director-general of the Archaeological Society of India.

What about monuments and sites? Two Acts, enacted in 1904 and 1958 seek to protect such sites. The Ancient Monuments and Archaeological Sites and Remains Act, 1958 permits the Union government to notify an archaeological site or a monument older than 100 years as a being of national importance. These are then called a protected area or protected monument. The Ancient Monuments Preservation Act, 1904 has jurisdiction over any structure, monument, cave, and inscription of historical, archaeological, or artistic interest and which has not been declared to be of national importance. Most of the provisions of the two Acts are similar. The key difference is that the 1958 Act specifies the director general of archaeology as the relevant authority, whereas this role is with the district collector in the 1904 Act. The Union government may purchase, take the lease of, or accept as a gift any protected monument. In other cases, the government may agree with the owner of the monument to ensure that it is maintained, not defaced or altered, and access permitted to the public. If a protected monument does not have an owner, the government can assume guardianship. It can also use the “*Public Purpose*” provision of the Land Acquisition Act, 1894 to compulsorily acquire a monument (and pay compensation using the principles laid down in that Act). There are special provisions for places of worship that ensure that there is access for religious usage and any customary restrictions are followed. There are also provisions to protect archaeological sites and restrict activities such as mining, blasting, and construction in such areas. The government can also restrict the moving of any antiquity, and may also compulsorily acquire antiquities.

Is there any new law in the offing? The government has introduced the National Commission for Heritage Sites Bill, 2009 in *Rajya Sabha*. Currently, the Archaeological Survey of India maintains 3,667 monuments and sites, and state governments protect 3,573 monuments. Besides, there are a large number of unprotected monuments and sites; there is no comprehensive list of such sites. This bill seeks to establish a commission that would notify heritage sites, and maintain a roster of these sites. The commission will also recommend policies to conserve, protect, and maintain such sites. It can also issue directions to any person owning such a site to provide access to the site for its maintenance.

So what happens to the Thiruvananthapuram treasure? This belongs to the temple, and in turn, to whoever is in charge of the temple. The accession agreement signed by the Ruler of the princely state of Travancore provided that the administration of the temple will remain vested in trust in the Ruler of Travancore. These provisions were incorporated in the Travancore-Cochin Hindu Religious Institutions Act, 1950. After the death of the then Ruler, his brother claimed that he had inherited the trusteeship. However, the Kerala High Court, in January this year (2021), held that the Constitution has abolished the concept of Ruler, and the new “ruler” would be the state government. However, as the state is secular, it ordered the state government to create an authority to administer the temple. It also said that the treasures should be exhibited in a museum for public viewing. From this judgment, it appears that the government will be a “trustee” to the temple, but cannot monetize the treasure. The Supreme Court has constituted a committee to take inventory of the treasure. Either the courts or a new law by the Kerala Legislative Assembly will have to provide a final decision on this issue.

Learn using a comparative and multidisciplinary environment focusing on the role of power, states, and governments in both historical and contemporary contexts. Option to combine our study with Management or Law to give a well-rounded Master's applicable to specific fields of work those engaged in Government policy, planning, and Management usually work for a local government and are likely to be engaged in a lot of research-intensive work^[16].

2. Debates about the nature of globalization, international institutions, development/post-development, global political economy, culture and identity, citizenship, and rights bear prominently on efforts to understand the flow of the contemporary International relationship. In theory and practice, understanding the modalities of power in constituting the 'international,' as well as challenges to cope up/ solve the complexity of global social life.

3. As we know Kauṭilya's *Arthaśāstra* recognized international book Researcher try to find out International Relations with Maryann state and contemporary state which strategic help us present time International Relations including development & political economy, critical & human security, globalization, gender, identity, human rights, and governance^[17].

ARCHAEOLOGICAL ADMINISTRATION IN INDIA: FORMATION OF THE ASI AND ITS HISTORY

The Archaeological Survey of India (ASI) under the Ministry of Culture is a major body for archaeological research and protection of the nation's cultural heritage. The maintenance of ancient monuments and archaeological sites and remnants of national importance is a major concern of ASI. Besides it regulate all archaeological activities in the country as per the provisions of the '*Ancient Monuments and Archaeological Sites and Remains Act, 1958*^[18]. It also regulates the '*Antiquities and Art Treasure Act, 1972*^[19]. It is important for the preservation of ancient monuments and archaeological sites and national remains. The whole country is divided into 24 circles. The organization has a large workforce of trained, archaeologists, conservationists, epigraphist, architects, and scientists trained to conduct archaeological research projects through circles, museums, excavation branch, prehistory branch, epigraphy branch, science branch, horticulture branch, temple survey Project, and Underwater Archaeology Wing.

Phage I: This was a silent movement of the people of India from the day of establishment of Nālandā University (5th Century C.E) to the foundation of the Asiatic Society of Bengal (1784) which was the socio-cultural, educational and Administrative research hub of India. ASI was founded in 1861 by Alexander Cunningham who also became its first Director-General. The first systematic research into the subcontinent's history was conducted by the Asiatic Society which was founded by the British Indologist William Jones on 15 January 1784^[20].

The Archaeological Survey of India was eventually formed in 1861 by a statute passed into law by Lord Canning with Cunningham as the first Archaeological Surveyor^[21]. The survey was suspended briefly between 1865 and 1871 due to lack of funds but restored by Lord Lawrence the then Viceroy of India. In 1871, the Survey was revived as a separate department and Cunningham was appointed as its first Director-General.^[22]

Phage II (1885–1901): Cunningham retired in 1885 and was succeeded as Director General by James Burgess; Burgess launched a yearly journal *The Indian Antiquary* (1872).

Phage: III (1901–1947): The post of Director General was restored by Lord Curzon in 1902, John Marsal in 1921, by Daya Ram Sahni by J.F. Blakiston and K.N. Dikshit British archaeologist Mortimer Wheeler in 1944



Map 1: India Showing Archaeological Circles, 1953

Phage IV 1947–2021: By Amalananda Ghosh by B. B. Lal by M.N. Deshpande B.K. Thapar, Debala Mitra was appointed and she was the first woman Director-General of the ASI. Mitra was succeeded by M. S. Nagaraja Rao who had been transferred from the Karnatak State Department of Archaeology. Archaeologists J. P. Joshi and M. C. Joshi succeeded Rao. M. C. Joshi was the Director-General when the Babri Masjid was demolished in 1992 triggering Hindu-Muslim violence all over India. As a fallout of the demolition, Joshi was dismissed in 1993 and controversially replaced as Director General by Indian Administrative Service (IAS) officer Achala Moulik, a move which inaugurated a tradition of appointing bureaucrats of the IAS instead of archaeologists to head the survey. The tradition was finally brought to an end in 2010 when Gautam Sengupta an archaeologist, replaced K.M Srivastava an IAS officer as Director-General. He was again succeeded by Pravin Srivastava, another IAS officer. Srivastava's successor and the incumbent, Rakesh Tiwari is also a professional archaeologist^[23].

The Archaeological Survey of India is an attached office of the Ministry of Culture Govt. of India. Under the provisions of the AMASR Act of 1958^[24], the ASI administers more than 3650 ancient monuments, archaeological sites, and remains of national importance. These can include everything from temples, mosques, churches, tombs, and cemeteries to palaces, forts, step-wells, and rock-cut caves. The Survey also maintains ancient mounds and other similar sites which represent the remains of ancient habitation.

ADMINISTRATION ARCHAEOLOGY PAST, PRESENT AND FUTURE

As archaeologists working in the public sector, always think about what archaeology can do to the public, in a way, how archaeological administration can contribute to our society including the initiator of the development who pays for the rescue of archaeology, as well as the taxpayers. At the same time,

as the person who executes the destruction of archaeological sites for mitigation and preservation by the record, we feel responsibility and seek how best to contribute to archaeology. Now, in the time of decreasing rescue archaeology, as archaeologists, we should think about what archaeology, as an academic discipline can do and contribute to archaeological administration. While overlooking recent tendency in archaeological administration, I picked up and would like to point out 3 keywords ^[25], here:

1. **Diversity:-** Ethno- Archaeology, Underwater/Marin Archaeology, Salvage Archaeology, Industrial Archaeology
2. **Integration:-** Public Archaeology, New Archaeology, Administrative Archaeology,
3. **Evaluation:-** Zoo Archaeology, Geo Archaeology, Processual Archaeology,

In recent years, as seen in the amendments of the Law, more and more “diverse” kinds of cultural properties are involved and came to be valued. At the same time, wider varieties of protection methods are to be invented. On the contrary, “integration” is getting more and more required among the different kinds of cultural properties, mean so far having been protected separately, cultural properties, as well as among the methods and the sections responsible for protection, are integrated to enhance and increase the value of cultural properties. As the third keyword, I believe that the “*evaluation*” process increases its Significance the more “*diverse*” and “*integrated*” at the same time cultural properties become, the more careful and convincing evaluation comes to be required. That is, I believe, where archaeology can contribute to archaeological administration, and also the reason why we, archaeologists, are employed in the government is here. We need to know precisely what we want to or have to protect. Therefore, archaeologists ourselves have to make the utmost effort to improve our speciality. How do we do so? It would depend on various aspects, like fields, situations, people, setting, etc., but this conference, which includes many sessions related to cultural heritage issues, with a great number of archaeologists participating, would be a great opportunity for every archaeologist to think about it.

Now, the scholar would like to summarise the structure of ancient Indian archaeological administration, that is who deals with archaeological administration in India. Different levels of governments respectively have different roles. In India, the government can be levelled into three levels: The national, State, and municipal/Panchayat governments. In the national government, cultural property administration in general, including archaeological administration is under the ASI. At present time New India it’s an integral part of this critical dialogue on administration, Law culture and sustainable development, the art, culture and foreign policy, not only from the building blocks of a healthy society but are also fundamental to ensuring a holistic and sustainable growth of mankind. Keeping this view in mind, India constantly endeavours to protect and promote its cultural diversity as a means to strengthen social cohesion and mutual respect among present and future generations.

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- [3] *Ibid.* pp.38-39.
- [4] *Ibid.* p.xiv
- [5] See the outline of the *Arthasāstra* (above, pp. xix–xxvii) for these divisions and the subject matter covered within each.
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