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Editor Notes

“South Asian History, Culture and Archaeology” (SAHCA) is a bi-annual open access 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 consists of eight articles. **D. Mercy Ratna Rani & P. Pedda Obulesu** have tried to explore the nature, evolution, and significance of religious festivals celebrated in these temples, drawing upon epigraphic records, temple inscriptions, literary sources, and architectural evidence. The epigraphical evidences helps us to know the religious festivals in the temples of Kadapa region. A study of temple festivals in detail helps us to understand the social and cultural life of the people of those times. **K. Chitti Kalavathi & Manuel R. Barragan Codina’s** study is about the Grant of *Agrahara* Villages to Brahmanas in Medieval Andhradesa. A few *agrahārās* trace their origin to epic times and ancient kings to indicate their antiquity. The study shows that many villages were granted as an *agraharas* to the Brāhmaṇās by the kings, generals, ministers and pious persons for their sustenance and sometimes use as educational institutions (*Mathas*). They wrote about the *bhashyas* (commentaries) on the four Vedas, and invited eminent scholars in the *Vedas* and *sastras* from all over the country by offering them *agrahāras* or villages as grants. **Lincoln Reang & Moingsrangti Reang** attempts to study the traditional beliefs of Riang community that have changed with the adoption of Christianity and Hinduism. The blending of old and new reflects the community’s ongoing negotiation between tradition and modernity, ultimately shaping their distinct identity. This paper explores more how they have managed to blend their old practices with new religious influence. **Nasreen Begum** explores the unbroken cultural sequence extending from the Mesolithic through the Neolithic and Chalcolithic periods, which subsequently persisted into the historical era, culminating in the time of the Buddha and continuing into the early medieval period. The study demonstrates how the mid-Ganga plain served as a cradle of long-standing cultural development and historical identity, thereby offering significant insights into the processes of cultural persistence and transformation in ancient India.

Niranjan Chandra Shah provides a detailed account of the artists who travelled to Awadh (Lucknow) or other Indian states to collaborate. It includes a detailed account of the Nawabs, who ruled in Awadh (Lucknow), as well as the artists who travelled to India and the Nawabs’ courts. He discusses how British people brought most of these paintings to England, where they were either displayed in the Lucknow Art Gallery or preserved in museums in London. Many of them were lost in transit to

England or destroyed during the time of the revolt. **Seyiechonu Kera** explores the role of women in the creation, preservation, and transmission of traditional knowledge and culture. This paper seeks to shed light on the often-unrecognized contributions of women in the cultural landscape, emphasizing the need for the current generation to reflect on, acknowledge, and reassess their immense impact. By the careful analysis of various cultural aspects and traditions, it becomes clear that indigenous women have been an instrumental in transmitting, safeguarding, and nurturing customs, beliefs, and traditions of the community. **T.S. Suryanarayanan** discusses about the Indian cheetah passing through the Mughal and British period before it becomes extinct in 1952. The study brings to light that mainly due to unrestrained hunting, conversion of grasslands for agriculture and human-wildlife conflict, merely a few of them survive that too only in the central plateau of Iran. Efforts are to establish a viable, self-sustaining population of cheetahs by reintroducing the southern African cheetahs into India. **Tahir Saeed, Rashiq Ahmer, Arshad Ullah & Asadullah Khan** elaborates about the conservation techniques and problems faced by the sites and historical monuments. Further it discusses the present practices and approaches apart from the concept of Anastylosis. The study makes a brief discussion on the mitigated measures intended in the light of national and international laws, regulations and guidelines to improve the present state of preservation of old age legacy of mankind for posterity. **Nishikanta Dwibedi, Rajesh Kumar Bagarti & Subrata Kumar Mahakud** discusses about the recent archaeological investigation in the upper Baitarani River Valley, particularly in Mukuna village, at the confluence of the Khairi Bandhan and Baitarani rivers, within the Raruan block of Mayurbhanj district in Odisha. These preserved architectural and sculptural remains, all attributed to the artisans of the Kalingan School in Eastern India, offer insight into the art and architecture of classical Odishan art of the early medieval period.

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Rashmi Pramanik