



Kleio- the official newsletter of History Department of K.C. College is named in honour of Kleio, the Muse of History in Greek Mythology. Like all the muses, she is the daughter of Zeus and the Titaness Mnemosyne, goddess of memory. *Kleio* means "to make famous" and her role in mythology was to make famous and celebrate the past. Through our newsletter, we aim to make history more accessible, to remind people of our glorious past, and to reduce the gap between the seekers and the knowledge, like Kleio did by gifting the knowledge of history to humanity.

(by Gautami Shankar, TYBA)

PHOTO BY: PRACHI MALI (BHAJA CAVES)

Dr. Hemlata Bagla The Principal, K. C. College

I feel overwhelmed to witness the Department of History celebrating this academic year with the launch of the department's newsletter, 'Kleio'.



Documentation is very important for History. Today's documentation becomes source material for the historical writing in the future.

This is the right initiative by the department in preserving the record of their activities through publishing the newsletter.

This newsletter will provide a good platform for the students of History to develop the writing skill and inculcate research aptitude. It will also initiate the interest of students from all faculties towards the subject of history.

I congratulate the Department of History for this great initiative.

Mr. Smarajit Padhi Vice-Principal, Arts and Commerce K.C. College

History is not merely a collection of past events, but is also the analysis and interpretation of those events and finding patterns validated through available information and research. This lends a dynamism which makes our perception of history change over time.

A scholarly study of what has happened is very much pertinent today to find its significance in development of the human civilization.

I hope the newsletter by the Department of History is going to serve the purpose of enhancing awareness and interest not only in History in general, but also our cultural heritage.

I congratulate the teachers and students of the department for their efforts and wish continuity to this tradition.



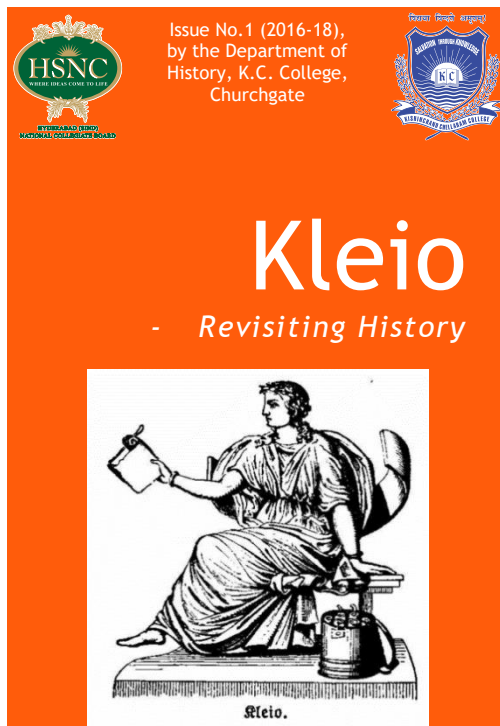
Dr. Sandhya Iyer Associate Professor and H.O.D. Department of History

The study of History has been a part of the KC tradition since its very inception in 1954. That is why we leave no stone unturned to make sure that our students get the best of practical knowledge and experience. This newsletter is only a glimpse of the various activities that our students have been a part of, activities that hone their skills, and shape them as well-rounded individuals.



Dr. Shyam Pakhare Asst. Professor (Dept. of History)

The Department of History strives to transform our students into conscience keepers of the society. We believe that our students will gain wisdom with the knowledge of history and will do well not only in their careers, but also in their life.



Research:

- 1) **Ms. Gautami Shankar (TYBA)** authored a paper titled "**Tribal Religion**", in the journal "Chronicle of Humanities and Cultural Studies", published by the Centre for Humanities and Cultural Studies, on **4th August, 2017**. (ISSN No. 2454-5503).
- 2) **Dr. Shyam Pakhare** presented a research paper titled 'Transforming the Mild Hindu, V. D. Savarkar & The Hindu Militarization' at the 11th Dr. Mani Kamerkar Memorial National Seminar on Gender In Indian Tradition, organized by Sathaye College, Vile Parle, on **23rd September, 2017**.
- 3) **Dr. Shyam Pakhare** was invited as a speaker for the State Level Interdisciplinary Seminar on **Sanskritik Badal Ani Nave Purushbhan**, organized by K. S. Wani Marathi Progressive Research Institute, Dhule on **22nd & 23rd December 2017**. He presented a research paper titled **Stree Purush Sahajivanacha Dhaga Gandhivaadi Chalvalitun Kasa Lupta Jhala**. The paper has been published in the research journal Shree Wani, ISSN 0971-6955.

DEPARTMENT TOPPER

Ms. Aarti Pandey (2016-17) was the student with the highest score in the Department of History, scoring an overall 77.58%



TYBA, 2017-18

(L-R): Row 1: Vishaka Puthran, Poonam Satyam, Parizad Hormuzdi, Kairavi Acharya
 Row 2: Punya Suri, Komal Dave, Janvi Shah
 Row 3: Vasuda Mohite, Diksha Hijam, Gautami Shankar, Vedika Hemdev

The Island of Caves

By Punya Suri, TYBA

Ethereal, elegant, and enchanting are just a few words to describe the timeless beauty and magnanimity that the Elephanta caves possess. Located around 11 km south west of Apollo-Bunder, there isn't much written evidence regarding the history of the island, since the only 'known' stone slab that had been sent to Portugal under the rule of the Portuguese, has gone missing. However, a lot of speculation surrounds the monument and its original patrons.

The architecture seen at Elephanta, a 6th century construction, is deeply influenced by the Buddhist caves at Ajanta (5th century) and Kanheri. The caves, hewn from solid basalt rock, represent the first example of Hindu cave architecture, with enormous carvings of the Shiva, the supreme-being who creates, protects and transforms the Universe. He is "the transformer" within the Trimurti, the Hindu trinity that includes Brahma and Vishnu. Most panels here were destroyed by Portuguese soldiers, when the island came under their control in 1534 who seem to have fired rounds of gunshots at them, and later by British soldiers. Apart from this humanly destruction of ancient beauty, nature seems to have played an important role in trying to lessen the charm, since rain and moisture have eroded the murals on the ceiling. Even though it was declared a UNESCO World Heritage site in 1987, the island is still not out of harms' way as it lies on a tectonic fault line and is increasingly susceptible to earthquakes.

The History students of second and third year, BA, had the chance to visit these beautiful caves on the 7th of January, 2017. The ferry ride to Elephanta is probably the most scenic, albeit stinky (thanks to the dirty water), one can probably be on in the city of Mumbai. Marked with a huge number of Bollywood numbers courtesy of the History class of SY, it was also the most entertaining journey possible. There is a long walk up to the caves, and the entire path is covered with local shops selling stones, bangles, necklaces, elephants, and other trinkets. Other things you'd spot on your



Students at Elephanta Caves, Mumbai

way to the caves are monkeys, dogs, and even cows, buffaloes and goats.

The entry to the main cave at Elephanta is through the terrace on the north. The panel on the left is Shiva as Yogishvara, seated calmly in meditation, whereas on the right is Shiva dancing the dance of destruction, the Tandava, in a forceful posture known as 'Lalita', showing the contrasting cosmic energies of the god.

The central panel has three different visible faces: one of anger and destruction (Bhairava), the peaceful or Eternal Shiva (Sadashiv), and the feminine and calm side (Uma). In this panel, Shiva's transcendent powers are expressed in terms of contradictory moods of peace and violence, charm and anger, and, sensuality and austerity.

To the left of the central panel, is Shiva represented as an androgynous figure, that is half-male, and half-female, and the merging of both in a sexual union led to the production of all living creatures. Another panel represents the moment Shiva



Androgynous Shiva

received the goddess Ganga in his hair. There is a panel that represents the marriage of Shiva and Parvati, being performed by Lord Brahma

and Chandra with a jar, while the ganas and gandharvas watch. A panel also depicts Shiva and Parvati indulging in a game of gambling, while another represents the story of Ravana lifting Mount Kailasa in order to gain Shiva's attention.

A more violent representation of Shiva is shown in the impaling of Andhaka, and in order to forbid more monsters being born out of him, Shiva gathers his blood in a skull cup.

There are new excavations to the southeast of these caves, which aren't fully open to public since they are undergoing restoration. The path to these caves is dominated by monkeys and dogs who swoop in to get any food they could possibly get.

Elephanta or Gharapuri (the City of Caves) is significant in order to learn about the development of the Hindu religious traditions, and the worship of the lingas. The caves also represent the development of architectural styles in ancient India, and give us an insight into their expert technique and skill, apart from serving as a source of income to over 1,500 inhabitants of the island, who are involved in various small businesses, such as restaurants, shops, or as guides.

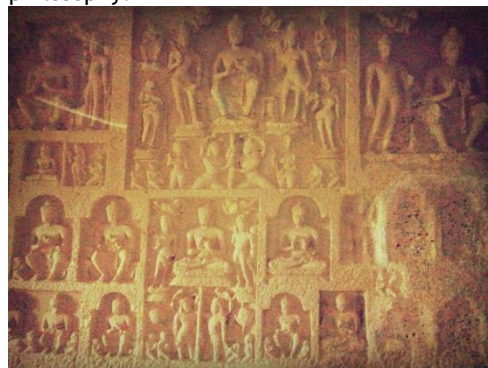
Elephanta makes for a great getaway spot from the busy life as citizens of Mumbai, and serves as a place of calm and quiet, where you're one with yourself, with nature, and with history, and, where no cell phones disturb your tranquility for a day (or a few hours). ♦

In the trail of Buddhism in Mumbai – Visit to Kanheri

By Aditi Trivedi (SYBA)

The Department of History and Ancient Indian Culture organized a field trip to the Kanheri Caves at Sanjay Gandhi National Park (SGNP), Borivali on 30th June 2017 for SYBA and TYBA students. The main objective was to study rock cut architecture and Buddhist monastic culture. The professors who accompanied us were Dr. Sandhya Iyer and Dr. Nivedita Rao.

On our way to caves we came across dense forest, river flowing in the park, different trees and plant species. The greenery around was so serene that it deluged me in its tranquility. SGNP is also home to many monkeys and langurs. On reaching the site Dr. Nivedita Rao gave us an introduction on Buddhism and formation of caves, nature of rocks, hill etc. As we know Gautam Buddha gave more importance to spiritual life and rejected the sacrificial rites of Hindus and the caste system, he spent most of his life in penance, and emphasized on meditation, the sanctity of life and non-violence, making these caves an important spot for the followers of his philosophy.



Reliefs in Cave 90

Kanheri caves are excavated in Volcanic Breccia. They are rock-cut caves which were carved out from basalt rock dating from 2nd Century BCE to 10th Century CE. Rock-cut architecture is the method of creating a structure by carving it out of natural rock. The caves in Kanheri have

Buddhist sculptures, carvings and inscriptions. Some caves have reliefs of Buddha and Bodhisattvas carved. There are 109 caves in Kanheri maintained by Archaeological Survey of India. These caves depict Buddha in numerous forms. Most of the caves were Buddhist centers of education called Viharas, used by monks. Cave no. 1 was meant for studying and meditating. What really caught our attention were water cisterns where the rainwater was stored and used in summer. This means they had an organized water management system. Other caves were called as Chaityas which were common hall for worship. Cave no. 2 and 3 were categorized as Great Chaityas. Out of so many caves we managed to study 12-15 caves in detail. The students were fascinated by the architecture and Buddhist sculptures especially the eleven-headed

Avalokitesvara, the only such sculpture found in India. Cave no. 3 was another important cell which had 34 pillars and two standing Buddha reflecting the Theravadin Buddhism.



11-headed
Avalokiteshvara

The proximity of Kanheri to the ancient port towns of Sopara, Thane and Kalyan added to its advantage. Around 50 inscriptions and 26 epigraphs are found at Kanheri, which include inscriptions in Brahmi and Devnagari and 3 Pahlavi epigraphs in cave no. 90. One of the most significant inscriptions mentions the marriage of Satavahana ruler of Vashishtiputra Satakarni with the daughter of Rudradaman I.

At the end of the trip we trekked on the hill to get a glimpse of the beautiful view from the top. Kanheri is definitely a place for people who are intrigued by history and learning the culture. The Kanheri field-study trip came to end when we left SGNP around 2:30 p.m. Each one of us was tired but contented for sure. This trip marked the beginning of our fascination with the simplistic-looking, but extremely complicated technique of Buddhist architecture, and the many portrayals of Gautam Buddha.◊

Champan Satyagraha

By Vishaka Puthran and Vasuda Mohite

On 7th February 2017, the Department of History, K.C. College organized a talk celebrating the 100th anniversary of Champan Satyagraha. Mr. Jayant Diwan was the spokesperson for the day. He is the president of "Mumbai Sarvodaya Sanga" and he has recently published a book titled "Kahani Champan Satyagrahachi".

Mr. Diwan gave a detailed note on Gandhi's first great experiment in Satyagraha in India, in 1917 in Champan, a district in Bihar. Mr. Diwan informed us that, the peasantry on the Indigo plantations in the district was excessively oppressed by European planters. They were compelled to grow Indigo on at least 3/20th of their land and to sell it at prices fixed by the planters. Similar conditions had prevailed earlier in Bengal, but as a result of the Indigo riots during 1859-61, the peasants there had won their freedom from the indigo planters.

Having heard of Gandhiji's campaign in South- Africa, several peasants of Champan invited him to come and help them. Accompanied by Babu Rajendra Prasad, Mazhaar-ul-Huq, J.B. Kripalani, Narhari Pareek and Mahadev Desai, Gandhiji reached Champan on 1917 and began to conduct a detailed enquiry into the condition of the peasantry. The infuriated district officials ordered him to leave Champan, but he defied the order and was willing to face trial and imprisonment. He was arrested by police on the charge of creating unrest and was ordered to leave the province. Hundreds of thousands of people protested and rallied outside the jail, police stations and courts demanding his release, which the court unwillingly did. This forced the government to cancel its earlier order and to appoint a committee of enquiry on which Gandhiji served as a member. Ultimately, the disability from which the peasantry was suffering was reduced and Gandhiji won his 1st battle using satyagraha in India. He also had a glimpse of the real India, living in the villages.

The talk was followed by interactive question-answer round in which Mr. Diwan answered the questions posed by the audiences. At the end, Mr. Diwan's message to the audience was to follow the path of Satyagraha and non-violence.◊

India and the World: A History in Nine Stories

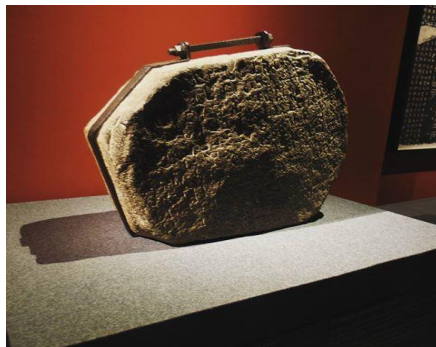
By Poonam Satyam, TYBA

On 20th December, 2017, twenty five students of SY and TY went to the Chhatrapati Shivaji Maharaj Vastu Sangrahalaya, to visit the special exhibition titled “India and the World: A History in Nine Stories”, in collaboration with the National Museum, Delhi, and the British Museum, London. Punya Suri, a student of TY History and a docent with the museum, talked us through the entire exhibition.

Our story began in Africa where our early ancestors created the first complex tools over 1.7 million years ago. This section takes us back to the beginning of our common history and shared humanity, a vital place to start the journey through India and the World. The first gallery looks at a display of hand-axes, the most marvelous ones coming from the Olduvai Gorge, Tanzania, and from Attirampakkam, Tamil Nadu. It then takes a jump to the agricultural revolution which is denoted by pottery from Pakistan, Turkey, Egypt, Japan, and UK, marking a similar pace of human development around the world.

Owing to the surplus from agricultural activities, humans start focusing on other activities like arts, handicrafts, trade, and the most important: city building. About 5000 years ago, urban settlements flourished in the river valleys of Nile, Indus, Tigris, and Euphrates. These ancient civilizations created some of the first cities, in Mesopotamia, Egypt, and the Indus Valley, which were a part of the trade network that facilitated the exchange of not only goods, but also ideas and people.

Inevitably, some developed a desire to conquer and rule, beginning the Age of Empires that lasted from 600 BC- 200 AD, and spread across Middle East, Europe, and Asia. This gallery looks at the means which the kings would have adopted to establish their authority. The Achaemenid Persians decorated their palaces with reliefs of rulers and inscriptions that listed the provinces ruled by them, the Greeks, Romans, and the Kushanas used the portraits of the emperor as propaganda, while the Chinese Qin dynasty inscribed the emperor's words in public places for everyone to see, thus communicating his authority.



Ashokan Pillar Edict, found at Souppara, Mumbai

Rulers often also chose to associate themselves with a particular faith or deity, asserting their legitimacy to the throne by claiming descent from God, or the divine sanction to rule. Coinage was an ideal medium to advertise the bond between rulers and their faiths. This was done by coupling a symbol of royalty on one side, with a symbol of the divine on the other.

However, this was not an easy task. Religions throughout the world have faced the challenge of how to represent the divine in order to bring people closer to god. Religions like Hinduism had the concept that religious objects were portals of the divine or the embodiment of the divine itself. In Islam, figural depictions were avoided, instead representing god through the written word. Buddhism saw a movement from symbol-worship onto the more anthropomorphic form of worship, complete with influence from the Graeco-Roman culture on their idols.

These religions kept travelling through the world, and this travel was aided by traders, especially those along the Indian Ocean. The Indian Ocean links a diverse group of people and places, bringing them together as a community controlled by the sea. Trade flourished around 2000 years ago, at the time of Satvahanas and the Romans. Trade promoted interactions between populations of different languages, religions, and cultures, as well as the exchange of ideas and the movement of people.



Emperor Akbar's Personal Armour

Most of this trade was controlled by the ruling dynasties across the world. In India, the Mughals ushered in a period of court life that was known for its opulence and sophistication. The Mughals in South Asia, the Safavids of Iran, and the Ottomans of Turkey ruled across South Asia, the Middle East, and parts of North Africa, while the Ming dynasty was in control of China.

The quest for freedom is an ongoing struggle that began 200 years ago, when people all over the world started the fight for the abolition of slavery, independence from imperial rule, and the right to personal freedom. The quest for knowledge was closely linked to the colonial power and control with newer systems of education and knowledge replacing old ones. India was one of the first countries to attain independence, but also saw partition and the formation of the states of India and Pakistan. This gallery explored the freedom struggles across Ghana, Mozambique, Chad, and the ongoing tussle between the government of the United States and the refugees from Mexico.

Our relationship with time, the living world, and that which lies beyond can be viewed from different perspectives. According to different Indian traditions, the universe is cyclical in nature, just as an individual soul is reborn- time after time. By contrast, the Australian aboriginal people believe that time is neither cyclical, nor lineal. Passed down through generations, these stories link people with country, the past with the present, and the future.

India and the World is a collaborative exhibition that creates dialogues between the world and India through an array of artifacts. On the one hand, they reveal how different cultures have responded to situations in their own way, and on the other, they provide an understanding of the complex panorama of a deeply interconnected global study.◊

A talk on Indo-Pak Relationship

By Jason Joshi, FYBA (with aid from Vasuda Mohite, TYBA)

On 18th August, 2017, the department organized a talk on the 'Indo-Pak relationship'. The speaker, Mr. Jatin Desai was the former chairman of the Bombay Union of Journalists, and is a senior journalist with 30 years' experience. He writes extensively on international affairs and the India-Pakistan relationship, as well as the issue of freedom of expression and speech. The session was attended by all the students of the Dept. of History.

The session began with a brief discussion on the history of Pakistan after which we discussed and analyzed the 1st amendments of India, Pakistan and the United States of America. The First Amendment to the constitution of Pakistan, which came into effect on 4th May, 1974, redefined the international and provisional boundaries, federal treaties, naval treaties of Pakistan. The amendment also stated that they would no more recognize the Ahmadi community as Muslims. The First Amendment of the Constitution of India, enacted in 1951, made several changes to the Fundamental Rights provisions of the constitution, while the First Amendment of the United States Constitution prevented Congress from making any law respecting to an establishment of religion, prohibiting the free exercise of religion, or abridging the freedom of speech, the freedom of the press, the right to peaceably assemble, or to petition for a governmental redress of grievances.

The repercussions of the First Amendment to the constitution of Pakistan significantly affected the lives of the people from the Ahmadi community. Here Mr. Jatin shared an anecdote of Abdus Salam, a theoretical physicist who belonged to the Ahmadi community. He shared the 1979 Nobel Prize in Physics with Sheldon Glashow and Steven Weinberg. He was the first Pakistani and first Muslim to receive Nobel Prize in Science but he was an Ahmadi and his gravestone was defaced to remove the word Muslim.

He exposed us to the grim realities of daily life in Pakistan. He believes that in

the next few years Pakistan will become a state in despair and will fall into the hands of the military. Media freedom in Pakistan is complicated; journalists are free to report on most things. However any articles critical of the Government or the Military and related security agencies are automatically censored. Every year 15-20 journalists are killed in Pakistan, major cities like Karachi are under military control and women are still denied of the most basic human rights. But he believes there is hope as the people of Pakistan want democracy, they are against Islamic Fundamentalism. The people are tired of the military oppression.



Mr. Jatin Desai speaking to the students

India and Pakistan are neighbours. It is in the better of interest of both the nations that they bring all the issues on the drawing board and resolve them amicably. India wants Pakistan to act more strongly on the terrorism being sponsored from its soil. India has genuine concerns, as there are internationally declared terrorists roaming freely in Pakistan and preaching hate sermons as well instigating terror attacks. With the international community accusing Pakistan of breeding terrorism on its soil, Pakistan cannot remain in denial state and thus, needs to act tougher on terrorism related issues.



The session was deeply informative, and the students were thrilled to have such an experienced personality share his knowledge with them. ♦

Lessons from the Past:

A career-counseling session was held on B.Ed. and D.Ed. by Ms. Claret Chande (Alumni) on 09th January, 2018, for the students of TYBA History.



Milestones in Higher Education in Mumbai:

1. The first matriculation examination in Bombay Presidency was held in the Town Hall (today's Asiatic Society of Mumbai), in the year 1859. 132 students appeared for the exam and only 22 passed.
2. The University of Mumbai started with only four departments- Arts (including Science), Law, Medicine, and Engineering (including Agriculture).
3. The Convocation ceremony for the first batch of B.A. of the University of Mumbai was held on 28th April, 1862 in the Town Hall (today's Asiatic Society of Mumbai). They were the students of Elphinstone College - Mahadev Govind Ranade, R. G. Bhandarkar, Bal Mangesh Wagale and Waman Aabaji Modak. Four medical students of Grant Medical College also received their degree in medicine that day. They were Barjorji Beramji, Kaikhushru Rustomji Vikaji, Shantaram Vitthal Sanjhaigiri and Nasarvanji Jahangir Laman.

Martin Luther King Jr. and the Civil Rights Movement in the United States of America

By Kairavi Acharya, TYBA

On 31st January 2018, a talk was organized by the Department of History on 'Civil Rights Movement of United States' led by Martin Luther King Jr. on an account of his 89th birth anniversary, which was on 15th January. The talk was held by Mrs. Susma Panda, H.O.D., Department of Political Science, K.C. College.

The American Civil Rights Movement was a mass protest movement against racial segregation and discrimination in southern part of United States of America that came to national prominence during the mid-1950s. This movement had its root in the centuries-long efforts of African slaves and their descendants to resist racial oppression and abolish the institution of slavery. Despite the American Declaration of Independence, 1776 about rights of liberty and equality, various forms of inequality were present in America until 20th century. In 1863, slavery was abolished by the Proclamation of Emancipation issued by President Abraham Lincoln.

The proclamation declared "that all persons held as slaves" within rebellious states "are and hence forward shall be free". Despite this expansive wording, the proclamation was limiting in certain ways. It applied only to states that had seceded from the United States, leaving slavery untouched in the loyal Border States.

The United States of America being a federal republic, grants each state rights of self-governance, and by 1890's many states (especially in the south) had enacted the 'Jim Crow' law. The Jim Crow law enforced racial segregation in the United States.

The modern civil rights movement in the U.S. began in 1954. It was the greatest mass movement in modern American history, where black demonstration swept

the country, seeking constitutional equality at the national level, as well as a massive resistance against school segregation in the south. Martin Luther King Jr. became the leader of the Civil Rights movement from 1954 through 1968. He is best known for his role in advancement of civil rights using the tactics of non-violence inspired by Mahatma Gandhi's idea of Satyagraha. The Civil Rights movement started with black students protesting against their unequal status in the state's segregated educational system. In 1954, school segregation was declared illegal. In 1955, Rosa Parks' arrest, who had refused to give up her seat, led to a Montgomery bus boycott protest which lasted for 381 days. Rosa Park unknowingly became the mother of civil rights movement in U.S.A. The march of Washington D.C. started in 1963. The march had six official goals but its major focus was on passage of the Civil Rights law. Initially Kennedy had opposed the march, although he decided to aid its success later.

The Civil Rights Act of 1964 was a landmark in civil rights and labour law in U.S that outlaws discrimination based on race, colour, religion, sex or national origin. The Voting Rights Act 1965 prohibited racial discrimination in voting. The Civil Rights Act of 1968 also known as the Fair Housing Act, provided equal housing opportunities regardless of race, religion or national origin. Martin Luther King Jr. was assassinated in 1968, which led to massive riots. Martin Luther King Jr. became the face and voice of the modern Civil Rights Movement in the United States of America, which brought in racial equality for all, at least on paper. ♦



Mrs. Susma Panda talking to the students

OTHER ACTIVITIES:



1. Gautami Shankar's novel "Love in the Pink City" was launched at Kemp's Corner, Crossword, on 23rd February, 2017, by veteran singer Ila Arun and actor Mohan Kapur. The book was also unveiled at the Excise Day Celebrations at Bhaidas Hall on 24th February, 2017, by Honourable Minister of Commerce and Industries, Mr. Suresh Prabhu.



2. Vishaka Puthran and Vasuda Mohite presented a paper on the topic "Women's Participation and Empowerment in Urban Local Governance: A Case Study of Brihanmumbai Municipal Corporation", as a part of the Certificate Program for Commerce and Arts, on the 31st of July, 2017.

3. Punya Suri (Dep. Of History) and Anangsha Pathak (Dep. Of Psychology) represented K.C. College on a national level at the Young Statesman Award, as a part of the Vrittanta festival held at Christ University, Bengaluru, on 28th August, 2017.

CREDITS

Ideation: TYBA (Batch of 2017-18)

Designed & Edited by: Punya Suri

Splendid Simplicity: Bhaja Caves

By Diksha Hijam, TYBA

There are over a1000 caves allover India. 100 of these belong to Brahminism and Jainism, and 900 to Buddhism. Out of these 1000 caves, 900 are based in Maharashtra. The Sahyadri Mountain ranges that were formed 65 million years ago, made of Basalt rock, are suitable for the rock cut cave architecture. Bhaja Caves mark the beginning of cave architecture in Maharashtra, and we find its climax at Ajanta and Ellora. Bhaja Caves belong to the Hinayana sect of Buddhism.

The Satvahana dynasty gave political stability to Deccan India. Trade and commerce with the Roman Empire flourished during that time. The trade was conducted through the ports along the Western coast of Gujarat and Maharashtra. The guilds of merchants and artisans were prosperous. Rulers and the people were liberal. Though majority of them followed Brahminism, they gave patronage to Buddhism. These political, social and economic factors encouraged cave architecture in India.

On 17th February, 2018, the Department of History, K.C. College, had organized a study tour to Bhaja caves.

Situated in the Sahyadri mountain ranges near Bhaja village, in the Maval Taluka of Lonavala (Pune district), about 120 kilometers from Mumbai, these caves are some of the popular Buddhist caves in India, which date back to as far as 2nd Century B.C. Bhaja caves are a group of 22 rock-cut caves which belong to the Hinayana faith of Buddhism. These caves are believed to belong to the Satvahana period.



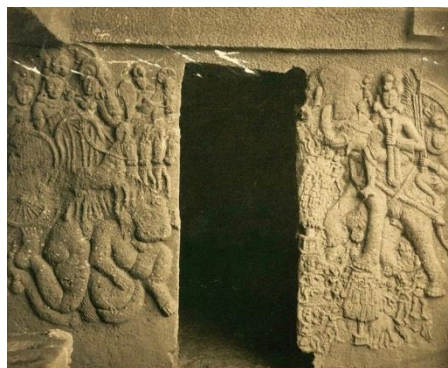
View from the Bhaja Caves

Bhaja caves are influenced by the architecture of the earliest caves of India- Barabar (Nagarjuni, Bihar), and also share the same architectural design with the Karla caves. A *chaityagriha* (prayer hall)



Students at Bhaja Caves, Lonavala

and many viharas had been found. The *Chaityagriha* (Cave No. XII) is the most prominent and the largest cave. It is considered to be the oldest *Chaityagriha*, pre-dated to Kanheri. The Chaitya hall has a row of 27 semi-circular pillars, a stupa, and a wooden ceiling vaulted in a horse-shoe shape arch, representing the earliest wooden architecture (2100 years old).



Surya and Indra protecting the entrance of a cave, Bhaja Caves

Throughout the caves, one can see exquisitely chiseled symbols of Buddha, representing different phases of his life, such as the Lotus, Bodhi tree, Dhammachakra, etc. Many beautiful sculptures have also been found in the Bhaja caves, such as that of a woman playing the tabla, and other women around her dancing, which suggests that the tabla has been used as a musical instrument since the 2nd century BC. In Cave number 18, we find the sculpture of

a man riding a chariot, attended by 2 women. The man in this sculpture is said to be the sun-god, Surya. Also pictured is another person riding an elephant, holding an *ankusa*, who is identified as Indra.

Earlier, the sculptures at Bhaja were said to have been painted with bright colours, but were plastered later. Another awe-inspiring feature of the caves is that it consists of beautiful stupas, which stand adorning their interiors as well as exteriors. One irregular cave is identified as a cemetery, with fourteen stupas (five inside, and nine outside), some inscribed with the names of *Sthaviras* (Buddhist monks).

Common people donated money. Many donor inscriptions in Brahmi script have been excavated at the caves. For example, inscriptions belonging to the 2nd century BC, talking about Maharathi Kosikiputi Vihudatta having donated a water-tank to the caves. Cave No. 6 has an inscription on the cell door of the Viharas, indicating its donor as a ploughman's wife, Bodhi.

The importance of the Bhaja is further enhanced by the presence of two more monastic complexes, namely Bedsa (on the south face of the Bhaja hills), and Karle in the north, approximately 5 kms away. The wood-work based stone architectural design and the sheer simplicity of the caves make them an important attraction, especially as students of History. ♦♦♦