CHAPTER IV

TRADE ROUTES AND TRADING CENTRES

Western Indian sea front being situated on the strategic route had many busy entrepots where the maritime terminal helped in docking ships and boats that were used for export and import of goods. The goods from these ports were transported to hinterlands through market, towns and cities. This transporting of goods from one place to another helped in the development of trade routes and highways. With the emergence of trade centres, the trading activities gained momentum invariably backed by strong political powers.

The political powers which governed a large part of territories of Western India during the period under review carried out trade on a large scale. With a strong and stable political system, there was a development in the network of trade channels and routes, to transport the goods from one place to another and to carry out trade with other countries as well. With these trade routes, there was development of markets, ports and trading centres. Thus there was an overall development of economy during this period. For the benefit of the merchants and the smooth working of the traders, it was the duty of the authorities of the State to protect and foster all kinds of trade interests since it derived much of their income from foreign trade. Manu (Jha, 1939:399), says that the State actively
participated in the export of some mercantile goods and could confiscate the whole property of a trader who did not follow the rules of trade. Dharmaśāstras says that the State still had the power to prescribe restrictive measures in the field of trade and industry. The evidence of land and sea routes are available in various literature and even from the excavated antiquities of a region. India's isolation from the time of Harappan culture was broken by the contacts of the Western and Eastern world through north-western and eastern passes and sea routes. In the early centuries of Christian era there are reference of ports and market towns by the Periplus. Pāṇini refer to the Uttarapatha, i.e., the Oxus - Ganges road which was connected with the network of roads of the Archaemenid Empire and also mentions the merchantise brought in by the travellers (Agrawala, 1941:77). The Oxo - Caspian portion of this route is mentioned by Strabo (Jones, 1917:73) and Pliny (Rockhem, 1961:77). There is a mention of caravans passing through Kabul, Khursan, and Sind and carried Indian goods by way of Caspian and Black sea to the market towns. It is mentioned in the Supāraka Jātaka (Cowell, 1907:138-43) that there were thriving trade connections between Indus valley and countries around the Mediterranean sea during third millenium B.C. Thus it can be said that there were well developed trade routes and brisk trade carried out between these two regions. Milindapanha (Trenckner, 1928:269), states that a ship owner visited Sind, Surat, Coromandal coast and Bengal. The Gangetic valley was also well connected with all parts of India above the Vindhya and Satpudā ranges, the important centre being Bharukachcha in the West and Tamrañipti in the east. The sea routes followed the coastal path of the Indian shore
proceeding to Indus and to Euphratus and further proceeded to overland routes or continued with the coastal route through Red sea to Egypt. The sea voyages were either coastal or direct from one port to another (Map I). The famous Chinese silk route also passed from India and silk was exported to Western countries through Barygaza. The land route was directly from China to Bactria. Hieun - Tsang came to Samarkand and proceeded along the banks of Oxus, he reached the countries of North-West Indian subcontinent and later entered India (Watters, 1961:102-401).

SECURITY MEASURES

A great part of the country was covered with thick forests through which passed a number of trade routes. In view of the difficult nature of the geographical and physical features and the insecure conditions of the traders in the forests, the State had to take the responsibility of the merchants against the attacks by the dacoits or wild animals. Thus care was taken for the men and animals used for transporting objects. In the Rock Edict III of Āśoka (Hultzsch, 1925), the State planted trees on the both side of the road, dug wells and built inns for the night halt for the traders and they were maintained by the State. Arthaśāstra mentions that during this period, there is a specific groups of officials who were concerned with construction and maintainence of roads (Kangle, 1969:133). Thus from the above statement, we can infer that each dynasty maintained security branch and it was the duty of the State to look after the safety of the merchants and bind them within the rules. Kautilya also stresses the
strategic importance of roads both for commercial and military purposes. He said that it was foremost duty of the king to see that there is no malpractice by the King's favourites in the traffic rules and even in trade rules. The Talapatha Jātaka mentions about the King's order to Nāgaraka (police) to capture the thieves and if they were caught were severely punished. For catching the thieves and robbers, spies were employed. The same information is also mentioned by Kautilya and Manu. The traders and merchant's loss were due to looting on the highway. This was state's loss too and so protection was given to them by the State authorities. The merchants were not held responsible if the goods were robbed (Kangle, 1969:203). Thus the safety of merchandise was endured by the State and it was the collective responsibility of the villagers to catch the thief if the goods were looted in the region of that particular territory. Even the village headman had to make the compensation for the loss of goods. Nārada and Yājñāvalkya speaks of similar safety measures. Thus watchmen were appointed as a small measure of public safety. A grant of Kadamba King dated 400 A.D. revealed how villages were granted freedom from the entry of soldiers and protection from the enroads of thieves (Keilhorn, 1889:282-85). The Chinese travellers were provided with escorts while they travelled from one place to another (Giles 1956:83). Hiuen-Tsang mentions that he was attacked by highwaymen though escorted by the official guides during his travel in India (Beal, 1906). The development of bureaucratic system of administration all the more necessitated the development of an efficient system in road communication which was seen all over the Indian subcontinent.
Rules were laid down for driving vehicles to assure safety of the passengers (Kangle, 1969:13.13). The control of speed and restrictive measures were imposed to keep the dangers within bounds (Kangle, 1969:13). The traffic police looked after the traffic rules known as Pathya and it was his duty to maintain law and order in roadways. The traffic regulation kindly treated the animals drawing carts (Kangle, 1969:13.13). The State bestowed the drivers with training so that they drive with safety and stay within the rules and regulations of the traffic. The drivers were fined and punished if they committed any blunder.

TRANSPORT

From time immemorial, the animals were used as main vehicles of transport. The Rig Veda refers to horses, bulls, oxes, cows and rams (Max Muller, 1890) and the Atharvaveda refers to camels and mules (Whitney, 1962). The wealthier used to ride elephants and the common people used camels, horses and asses. The chariot riding was most prestigious (McCrindle, 1921). The strength of animals and wheels provided man since the early times as the equipments for transportation on land (Dutt, 1920:12-35). Kautilya groups these vehicles into three - the small vehicles as Laghuyāna, the medium size drawn by bulls as Golingams and the third as Sakata or big carts. These caravans were differentiated by the distances they were destined to cover (Kangle, 1969:201). He further states that the vehicles which were used for long distant traffic were known as Disāyatta.
while the Samvahania were used for local traffic. Besides these, the chariots known as Yanas were widely used for day to day travel purposes. The Laghuyana used to carry passengers, heavy and light goods, used in temple ceremonies, during marriages and festivals for trade. Golingams were used exclusively for commercial purposes. Sakata were used for transporting heavy and large amount of articles from one place to another. There are clear indications in the Arthaśāstra about the use of at least 50 feet long big carts which were used for the transportation of monolithic pillar of Asoka (Kangle 1969:201). The chariots were drawn by a number of horses varied to the amount of load to be carried. Such chariots were constructed under the supervisor known as Rathādhyakṣa (Kangle, 1969:91). Skilled carpenters were appointed for constructing vehicles of all sorts with different designs. The different dynasties surely maintained an efficient system of communication. The development of a bureaucratic system of administration all the more necessitated the development of an efficient system of linking road communication with various ports of their domain. Thus there was a criss-cross pattern of roads throughout the Indian subcontinent. The State used to take various measures for the protection and maintainence of the traffic. The stability and the economic prosperity of the State depended upon the undisturbed traffic on the highways and trade routes.

LAND ROUTES

The chief source of material prosperity of Gujarat or Western India lay in the possession of a coastal belt extending from the Gulf of Kutch to
as far as Bengal in the east. Almost every creek were capable of providing safe anchorage to the sailing ships, playing some role or other in coastal or international commerce. As the exchange of goods increased in volume, it gave rise to market places and towns. The growth and development of various trade centres helped in the formation of land routes (Map II). An attempt has been made here to study and trace the trade centres and routes with the help of both archaeological and literary sources.

Land routes played very vital role in the development of trade and commerce. The Jātakas throw considerable light on the inland routes of the contemporary period. The Guttila Jātakas refers to a route from Ujjain to Benaras. The Chaista Jātaka mentions about the routes which were active in Western India. It mentions about the kingdom of Dwārāvati, which had the sea coast on one side and a mountain on the other (Cowell, 1907). This region has been identified as the Saurashtra Peninsula of Gujarat wherein lay Prabhasa or Somnath and to its northwest was Dwarka (Cunningham, 1963:698). The great commercial cities of Bharukachcha and Supparaka were the most prominent among the embarking stations on the west coast (Schoff, 1912). Considering the vast extent of a large area, the existence of a well developed system of the Empire was brought into constant and vital connection with its distance provinces. During the Mauryan period, the caravan trade was promoted under the State patronage. The government maintained the trade routes and at a regular distance. There were inns run by entrepreneurs, who provided parking areas and staying facilities to the caravans and merchants. By 200 A.D., the whole of India
was connected by criss-crossed land routes, some of which continued further beyond Indian subcontinent. Travelling was confined only during summers and winters whereas the rainy season was avoided because of practical difficulties faced by the traders in carrying their goods to distant land (Thapar, 1966:105-6). Rock edict XIII of Asoka, mentions his Dhamma -Vijaya to Dakshināpatha. Kautilya speaks of State officials among whom the Superintendent of passports (Mudrādhyañksha) and the City Superintendant (Nāgarika) are outstanding in respect of duties pertaining to the maintenance of roads. He also speaks of the routes of western sea coast leading to the southern region which are important as they carry a large volume of traffic in merchandise of various kinds, like precious and semiprecious stones, conch shells, textile, etc. (Kangle, 1969). The foreign travellers speak of land routes of Western India. Periplus has given a detail account on the western trade routes. He refers to the market towns of Dakshināpatha, of these Pratishthana (Paithan) and Tagara (Ter) are most important. According to Periplus, Pratishthana lies at a distance of about twenty days journey south from Barygaza. He further states that Tagara which lies to the east of Pratishthana takes about ten days from Pratishthana. The goods were brought through the great tracks by means of wagon. All kinds of common cloth like muslin and mallow and cotton thread and other merchandise goods were brought down to Barygaza from Ter and Paithan for export (Schoff, 1912:43). Ptolemy in his book supports to the observation given by Periplus, that the journey from Paithan to Tagara is said to have taken half the time required for going from Barygaza to Paithan (McCrindle, 1971:176). Periplus says that Barygaza was connected by
road with the internal emporia of Northern India, which had evidently their clearing house at Ujjain. Ujjain referred as Ozene by the Periplus is situated to the east of Barygaza. From various places, things required were brought down to Barygaza for export like agate, carnelian, Indian Muslim mallow and ordinary cloth. Various kinds of goods like cotton, semiprecious stone, herbal medicine, various kinds of wood, etc. were brought down to Barygaza by road and river routes to export overseas (Schoff, 1912:48-49). Ptolemy’s work mentions about the towns used for commercial purposes. He says the ports east of Larika (Latadesa) and to the west of the river Namacos (Narmada), is the seat of commerce - Barygaza. To the west of Namacos are the towns of Arinagara (Agar) 48 kilometres northeast of Ujjain, Ozene (Ujjain), Minnagara (Minnagao), Bamnagora (Pavagarh), Sazantion (Sanjitra) near Gulf of Cambay, Nasika (Nasik) (Stevenson, 1932:152). Thus it can be suggested that there existed a route from Ujjain to Nasik via Bharuch in the second century A.D.

One of the Nasik cave inscriptions of Usavadatta, mentions about eight Brāhmanas from various places coming to Prabhasa Patana, got them married at his expenses and constructed halting places at various sites, at Bharukachcha, Dasapura (Mandasor), Govardhana (Nasik) and Soparaka (Sopara). Thus from this inscription, it can be concluded that there were two roads, one from Somnath (Prabhas Patana) proceeded to Sopara via Bharuch, Nasik and extended till Kalyan and Dhanakotaka (Dharanikotta) on the south east during the time of Gautamiputra Satakarni. While the other road bifurcated from Bharuch to Mandasor (Ludder, 1912).
From Ptolemy's accounts, it can be stated that Ozene (Ujjain) was the capital of Tiastenes (Chastāna, Saka Kshtrapa) and Paithan was the capital of Pulamayi from 130 to 154 A.D. (McCrindle, 1971:175). From this account, we can also infer that, Pulamayi might have extended his rule upto Dharanikotta in the south.

The epigraphical evidences at Nasik, Karle, Kanheri and Barhut record the gifts of several Buddhist devotees and the name of places from which they hailed. Thus the Buddhist monks travelled from their localities via land routes to these western cave centres. Usavadatta made gifts on the river Banās in north Gujarat, which passes through Palanpur and falls into Rann of Kutch and also at tirtha of Prabhasa. He granted a village for the support of ascetics dwelling in the caves at Valuvaka (Karle) (Keilhorn, 1905:13,58). King Śri Pulamayi also presented a village to this community of Buddhist monks at the same place (Keilhorn, 1905:14, 61). Thus these devotees came from the places they hailed to Karle, through land routes.

At Kanheri, a gift was made during the reign of Rāja Gotami Śiriyara Sātakarni by a worshipper from Kalyana (Keilhorn, 1905: 108). A present was given by a disciple from Kuda near Ramyapura in Ratnagiri District of Maharashtra (Keilhorn, 1905: 128). Another worshipper from lower Sind (Dattamitra) gave a gift at Nasik (Keilhorn, 1905:135). From Kalyan one disciple presented a grant at Nasik. Thus from these evidences, we can infer that these places seems to be interconnected with land routes, which were accessible to any caravan travellers. The roads must have been
maintained and kept in good condition as many devotees travelled every year
to receive grants and pay tributes.

During the Gupta period, guild of traders had their branches all over
the country. The members of the guilds were required to visit several
places in connection with commercial activities. Many of the literary
sources of this period mention about the trade routes. According to the
Ceylonese Chronicles Mahāvamsa IV (Geiger, 1912) and Dipavamsa IX
(Oldenberg, 1879), a king of Lataratha (Lata) seems to have banished his
son Vijaya. He went and stayed at Bharukachcha for three months and
travelled by sea to Lanka (Majmudar, 1960). In the Sussondi Jātaka, regular
trade between Suvarnabhumi and Bharukachcha is mentioned (Cowell,
1907:360). It also mentions a caravan route starting from Benaras passing
through the deserts of Rajputana and terminates at Bharukachcha. According
to a legend in the Divyāvadāna, Punna Thera from Sopara is said to have
visited Savathi with a caravan of merchants (Cowell and Neil 1957:42).
Chandragupta II conquered Gujarat and issued silver coins which are direct
imitations of those from Western Kshtrapas. The coins of Kumāragupta are
found at Amreli, Anand, Vallabhi, etc. Thus their Western provinces were
well connected with their capital as well as with other territories. The
Mandasor inscriptions of Kumāragupta mentions a guild of silk weavers who
probably migrated from South India, built a Sun temple in 437 A.D. and
adopted different professions such as astrology, weaving and story telling.
These weavers must have originally belonged to Saurashtra and went to South
India to weave silk cloth. As the Roman Empire disintegrated, this trade
declined and so they migrated back to their native place. Thus from the above inscriptions, we can infer that whole of India during the Gupta period was well connected with land and water routes.

One of the M. S. University copper plates of the time of Toramana of regnal year 3, throws a fresh light on the external trade of Western India during the post Gupta period. It mentions a voluntary donation as 'Devadeya' gift to a temple by business community consisting of local inhabitants, foreign businessmen, merchants dealing with foreign trade (Vaideśya Vanijakah) and travelling traders. Vadrapalli (Dhulia District), seems to have been a busy centre of trade because the plate mentions foreign business men who came from all the four quadrants of the earth. This shows that in spite of the political upheavals, commercial activities went on uninterrupted (Thosar, 1991). Some of the places mentioned are Kanauj, Mathura, Ujjain and Mandasor. The specific trade commodities mentioned are salt, molasses, cotton threads and grains. The mention of toll officers could indicate that the goods may have been brought down by rivers or it could also be temple or pilgrimage tax. Thus Vadrapalli was connected to all the important centres of trade during those times. This inscription also confirms that commodities from north and northeast India were exported through Bharuch in Gujarat (Mehta and Thakkar, 1978).

The Kalachuris and the Traikutaka kings seems to have extended their territory over Central India, Gujarat, Konkan, Maharashtra, including districts of Nagpur, Nasik, Jalgaon and Dhule. Their coins have been found
at many places and copper plates recording the grants of villages in south Gujarat confirms that there were roads connecting the various parts of their kingdom (Mirashi, 1951). Their contemporary, the Abhiras, were also ruling in Maharashtra and has mentioned many trade centres in their Nasik inscriptions. So the whole of Western India was well connected with trade routes.

Vallabhi was a trading centre when the Maitrakas established it as their capital. The Vallabhi kings were Buddhist and travelled to Prayaga and Kanauj to attend religious assemblies held by Sri Harshavadhana. Moreover, the inscriptions and coins of the Maitrakas found at various places in Gujarat suggest that the kingdom was well connected with land and river routes.

The Atharvaveda mentions three main types of roads considering their distant and use: (1) The Rāshtrapatha, (2) the Vanikapatha and (3) the Rājamarga (Whitney, 1962). The Rāshtrapathas were many in number and they almost cover the whole of Indian subcontinent. One of them started from Kamarupa upto North West Frontier. This was known as Uttarāpatha. The second was known as Dakshināpatha, starting from Pataliputra through Vatsagulma near Nagpur, joins the Eastern Ghat routes and finally reaches Kanyakumari. The third route was known as Aparāntapatha, started from Bolan pass, crossing Mohenjodaro, Patana, Bharukachcha, Sopara, Trivandrum and reached Kanyakumari (Whitney, 1962). Of these routes, some have been mentioned in the Arthaśāstra as trade routes (Vanikapatha). Rigveda
indirectly mentions about the trade route, 'the roads where upon a man escapes all enemies and gathers wealth. (Max Muller, 1890). Some of the important trade routes of this region are (1) Vidisa to Tripuri, (2) Ujjain to Bharuch, (3) Mahismati to Sopara, (4) Mahismati to Vatsagulma, (5) Poona to Bejwada. (Kangle, 1969:65).

From the excavations carried out at various sites of Western India, yielded extensive evidences which will help us to trace the trade routes during the period under review (Map III). The antiquities found from the sites are discussed in the later chapter. Some of these sites have yielded the evidences of foreign as well as local goods by means of trade. Many of these places occupied important positions of trade during this time. These sites are also mentioned by foreign travellers like Periplus, Pliny, Strabo, Ptolemy, Hiuen Tsang and others in their works. Thus combining both the literary and archaeological sources, we can trace the local routes of this region. Bharukachcha was an important trade centre, where goods from other parts were brought down to be exported and imports were distributed to other market towns. Thus Bharuch was connected to all the market centres. The route from Ujjain to Bharuch passed through Nagda, Jalat (Dahod), Ajabpura, Tarsang, Sathod, Anakotta, Karvan and Timbarva. The route from Ujjain took another way passing Indore, Dhar, Bagh, followed the banks of Narmada to reach Bharuch. Hiuen - Tsang took yet another route to travel from Ujjain to Bharuch. He passed Dungarpur through Bhiloda, Shamlaji, Harsapura (Harsol) to Karpatavanijya (Kapadvanj), Kathlol and Nadiad. The route coming from Bhinnamala and Udaipur (Rajputana) proceeded
to Bharuch passing through various centres. Both these routes joined at Abu and proceeded to Vadnagar, Modera, Dholka, Nagara (Khambat) and joined the Ujjain Bharuch route at Annakotta. From Udaipur, another route was also followed to reach Bharuch - via Vadali, Devnimori, Shamlaji, Dehgam, Kathlol, Dholka, Nagara and joined the other route to proceed to Bharuch. The coastal route from Jamnagar passed through Dwarka, Vallabhipur, Amreli, Somnath, Nagara and reached Bharuch. Nani Rayan a port situated in Kutch could have been approached from Bharuch by sea following the coastal route. From Bharukachcha, the route went to south where many commercial centres and halting stations were situated. One route from Bharuch followed the coastal marts while the other followed the inner marts. Most of the routes used to reach Ter, Dharnikotta and followed the Dakshinapatha to proceed further south. The coastal route from Bharuch went to Surat, Nasik, Sopara, Kalyan, Chaul, Mangao, Brahmapuri to Malvan and followed further southern coast of India. The route coming from Ujjain proceeded to Mahismati, Khandvahana, Ghotokacha, Bhokardana, Bahal and Pithalkhora. At Pithalkhora, the route bifurcates in two directions, one of them followed the coastal route, while the other proceeded to Ellora, Rajatalaka. Again at Rajatalaka the route bifurcates. One proceeds to Nevasa, Junnar, Karle, Shelarwadi, Mangaon and Brahmapuri and goes further south, the other route from Rajatalaka goes to Pratishtana, Ter from where it proceeded to Dharnikotta and other important marts of south India. The Dakshinapatha which comes to Vatsagulma, near Nagpur, follows the eastern coast. At Vatsagulma, the route bifurcates, one comming in the hinterlands to Adam, Paunar, Pauni, Brahmapuri, Kharhad to Bhokardan, Rajatalaka, Paithan and Ter and proceeds
further south. The halting stations and markets have yielded material remains testifying the antiquities. The archaeological data recovered from all these places, which are supported by, sometimes with the literary references certainly suggests that all these places were well connected with each other by regular well laid trade routes. The land routes also played an important part in promoting the cause and course of the inland trade under the influence of foreign trade of India.

**INTERNATIONAL COMMERCIAL ROUTES**

Routes are important factors of trade which distributes the unevenly economic resources of earth. The main proto-historic land routes and sea routes became the great commercial international link roads (Map IV). One route from Kashgar linked through Kutch which was the trade colony and followed the main Bactro Tashkand - China highway and proceeded to Anhri via Lopnor. The other route proceeded to China via Yarkhand. Yarkhand was the famous market for the Indian traders.

The Uttarapatha route went to North west and reached Vaisapur near Shahbazgarhi and then reached Pushkalavati. From Pushkalavati, it further proceeded to Purushapura passed through Khyber pass and entered the region of Kapisa (Begram). The road between India and Bactria passed through Begram via Bryyan. The Periplus refers to a route from Barygaza to Pushkalavati which possibly ran via Ujjain, Vidisa and met the northern trunk road near Kausambi.
Another highway from Bactria crossed Oxus ran towards Caspian sea and Mediterranean sea. Strabo says that the river Oxus is very easily navigable and that the Indian merchandise, brought down to the Haxcanian sea, passed the mountains and thence on the river to different centres (Jones, 1917:1.15) Pliny too speaks of this route and Indian goods were conveyed to Phars in Colchis by this land route (Rockhem, 1961:52).

Bactria was connected to Egypt through land route. The tale of Ramases II records on a stone tablet, at Louvre, that the king and delegations from Bactria visited the court of Ramases II. This clearly shows that there was a land route to Egypt. From Bactria the road went to Merv and Nishapur joining Indo-Herat-Susa route proceeded to Ur and reached Egypt.

China was connected by land routes with India. The Indo China route passed through Assam, upper Burma, Yunnan. Before 2nd century B.C., Chinese cotton was carried through this route to Bactria via Uttarapatha (Bagchi, 1957:5-16). Campa was the emporium of Chinese goods. From Campa, the goods were taken to the commercial markets of India. From Assam the route came from Kajangal, Kamarupa, Pataliputra, Benaras, Kausambi to Bharukachcha. From here the goods were exported to the market of Selucia and Alexandria (Schoff, 1974:46,60). From Bactria, several routes went to China through Central Asia. Bactria was at a junction of two great highways of Central Asia and China (Map V).

Therefore on account of a large number of useful trade routes, India could well maintain flourishing commercial activities from distant countries of Asia and the West.
MARITIME ROUTES

People in ancient times realised the potential of water communication. Transportation by water was found more efficient and advantageous as it carries vast volume of commerce in a much faster speed.

On the basis of archaeological and literary evidences, we can trace a well developed system of water communication. From the Rig Vedic literature (Max Muller, 1890:339) it is inferred that Āryans had good knowledge about the great depth of the sea and prayers were offered for safe voyages. One passage alludes to a voyage undertaken by Vasishtha and Varuna, in a ship skillfully moored out by Buivyā, the son of Rishi King. The ship was wrecked and later saved by Aśvins, in their hundred oared galley. (Max Muller, 1890:339). In the Sāthapatha Brāhmaṇa, it is said that Manu directed to build a strong ship for carrying him safe from the floods. (Weber, 1964). The Rāmāyana referred to a naval fight (Raghuvir, 1938). It also mentions merchants travelled beyond sea and were in a habit of bringing presents to the king. (Mukherjee, 1912). In Rāmāyana, Sugriva orders his monkeys to search for Sītā in the islands of the sea (Raghuvir, 1938). The Dhronāparvan of Mahābhārata refers to a ship wreck. (विन्यास नाता मध्ये दृष्टिया इस्कार निवृत्तार अवस्थि पुरुषे क्षमान नाववा नावनिवार नावयात्रेषव) It also states about a Brāhmaṇa taking his journey along with merchant on sea vessel. (Siromani, 1905). The Rig Veda mentions नावा and नाव meaning boats and ships. The Baudhāyana Dharmasutra mentions sea voyage. Manusmriti describes Brāhmaṇas who went on for sea voyages as unfit for carrying out religious functions (Jha, 1939).
Yajnavalkya Samhita indicates the Indians were in a habit of making sea voyages in pursuit of gains (Shastri, 1924). The Samudra-Vanija Jataka states that the wood workers failing to carry out some orders for which they were paid, made a mighty ship and emigrated with their families down the Ganges and to the sea in search for an island.

The literature of this period under review speaks in volume about the maritime trade of India. The Bible mentions about the sea trade (of India) with Ophir where the king Solomon brought precious stones. Megasthenes states that Chandragupta's war office had chief Naval Superintendant. Kautilya says that the Superintendant was called as Nāvadhyāksha. The Periplus of Erythrean sea gives a complete record of organised sea trade with India and the west, giving a detail note of the coastal routes of Africa, Arabia and Persian ports. Arrian informs that Xathsoran, an autonomous tribe living on the Indus, supplied Alexander with thirty oared galleys as transport vessels built by them, during the time of his return voyage (McCrindle, 1894). The name Vānuvati Sikotārimātā given to the Sea Goddess in Gujarat may have reference to the African island Socotra (Shastri, 1982:30). Kālidāsa's Raghuvamsa, mentions the defeat of naval force of a certain king of Bengal by Raghu (Velankar, 1948) Dāndin's Dasakumāracharita mentions about shipwreck.

There are many archaeological evidences which talk about the maritime activities carried out during the historical period. In this regard the evidence obtained from Sanchi in the form of sculptural relief is quite
noteworthy. On the eastern gate of Stupa Number 1, there is a depiction of an ordinary river boat carrying on board a bearded ascetic and two men. The other is found on the western gateway, where the boat is deliberately designed with the bows in a form of a winged and prancing Sardula with a beaked nose. The stern ends in a fish tail. The boat is of a Madhyamadira class mentioned in Yuktikalpataru. The depiction of a boat, boatman with an oar on the bronze handle of a Roman amphorae found at Akota (Baroda) proves that a flourishing trade existed between India and Rome. Likewise, the discovery of two terracotta seals, a cameo from Karvan and many amphorae sherds found in the ancient coastal sites and even in the hinterland proves a flourishing maritime trade. In the Ajanta paintings, cave No. 2 (526-650 A.D.) portrays the legend of Purna, bears the representation of a three masted vessel. All the three masts carry oblong sails. Besides these, in cave No. 17, there is a depiction of Sinhalavadana boat, having steering oars hanging in sockets or rolocks. Sinhalavadana means boats engaged in transporting mounted horsemen and elephant riders. It is the scene of the landing of Vijaya in Ceylon (543 B.C.) with his army fleets. The ships of the Mahājanaka Jātaka panel has a central mandapa which shows a royal personality with his retinue. The Satavāhana coins bear the sculpture of masted ships. There are quite a few sculptural reliefs of ships, real ocean-going vessels at Borobudur in Java. The ships are multiribbed and planks strongly fastened together. The ships are single or double masted with sails fastened with thick ropes. Almost all the ships had an out trigger, made of heavy logs and connected through poles or spars to the main ship stable in high and rough sea (Mukherjee, 1962).
The course of navigation was well developed during the Mauryan period. Kautilya speaks of नावधयक्ष - Superintendent of ships (Kangle, 1969). Kautilya further classified the boats and ships of those days into four groups according to their degree of utility: (1) Passenger ship, (2) Military ship, (3) Commercial ships (big), (4) Commercial ships (small).

Commercial or पोतारानिक ships - These were ocean-going vessels usually used for transporting merchandise, and also for military supply. These ships were to pay tolls at the various harbours they touched (Kangle, 1963:83). Samako जातक mentions a big ship of eight hundred cubits in length, six hundred cubits in width and twenty fathoms in depth. It had three big masts (Mukherjee, 1962). Mahājanaka जातaka mentions about a commercial ship of traders going from Campa to Suvarnabhumi, was big enough to board seven caravans (Mukherjee, 1962). Again the Samudra Vanija जातaka, mentions still bigger vessels which could accommodate a whole village of absconding carpenters not less than one thousand members. The second category was the private boat स्रानव which were used for passenger traffic and used to move frequently in rivers (Cowell, 1907).

The literary evidence of the sea-borne trade during the Gupta period is found in Brihatsamhita, which mentions the prosperity and adversity of sea-borne trade, shipping, the good and bad conditions of sailors and the sea-faring merchants (Rangaswami, 1941). There were many difficulties in sea travel which can be inferred from the accounts of Fanien, who travelled from China to Ceylon and even to Bharukachcha (Legge, 1972). From the
accounts of Cosmas (433 A.D.), we come to know about the most notable ports of India and these ports maintained relations with Ceylon, Persia, Arabia, Ethiopia and China. Among the ports of western coast he gives detail about the ports of Gujarat, Kalyan, Chaul, Malabar, etc. in his accounts.

The reference to maritime activity of the Maitraka period are given in the Buddhist work, Manju-Sri Mūla Kalpa (Shastri, 1955). It says that the people of Vallabhi reached Sura by crossing the sea which probably refers to their trade ventures and regular commerce with Assyria. This information is further corroborated by Dandin in Dasakumāracharita, who says that there lived in the city of Vallabhi, a ship captain (Navikapati), who seems to have been as rich as the Gods of wealth himself (Ryder, 1927). An interesting evidence in the form of a rock painting also dated to the Maitraka period has surfaced from the Chamardi caves near Vallabhipur. It depicts boats with masts and oars (Fig. 1).

**TYPES OF WATER ROUTES**

There were both external and internal water routes. The internal routes were again river routes (Nadipatha) and channel routes (Kūlya). The sea routes were divided into two that is (1) Coastal routes (Kūlapatha) and (2) Overseas routes (Samyānapatha). India is full of perennial rivers (Map VI). All through the year for international trade, the merchandise used to move through these routes and reach the ports. These water routes were
easier, safer, less expensive and quicker to travel. Thus there developed trade centres on the banks of such rivers. In Mahājanaka Jātaka, it has been mentioned that the prince first took the nadipatha, which followed the lower coast of the Ganges for sailing from Campa (Bagalpur area in Bihar) to Tamralipti, and thence his traders sailed across the sea route to reach Suvarnabhumi. The goods brought down to Bharuch for export as stated in Periplus, must have been transported in nadipatha.

The sea has traditionally been regarded as the supreme source of commercial wealth, because it has served as the very backbone of international channels of trade. Kulapatha was the one which was more frequently used in this period. It was advantageous as it chained a many important ports of the coastal line of India and of other countries and it avoided dangers in the high seas. The Samyānapatha linked the countries with each other. In commercial communication India held a privileged place due to her situational advantage and the great length of her coasts.

The mechanical science of ship building was skilfully done in ancient times only with a view to meet all demand of sailors. The ship builders had a good knowledge of materials as well as the varieties and properties of wood. The local boats were made of hallowed logs, planks on its sides and riggers. The large types of boats were probably made by joining canoes together by a deck platform (Prasad, 1977). There were various designs like lion, fish, bird, elephant trunk types. The state appointed supervisors to construct various types of boats. The Mauryans and Sātavāhanas kept the
industry as a State monopoly and expert builders were maintained as State servants, they were not allowed to take private orders.

The sailors had to face the monsoon wind of the Arabian sea. In order to make an eastward journey towards India the sailors utilized the south west monsoon winds and on the return journey to the west, they utilized northeast monsoon wind (Ratnagar, 1981). The monsoon hits Goa earlier and with greater force, than it does in the coast of Gujarat and by the time it reaches Kutch and Sind much of its force becomes less. Thus while ships from Konkan be docked in, those of Kathiawar and Kutch may stay out a little longer. The force of the monsoon wind decreases as one goes further west along the Makran coast. The early and late season winds were far less risky and the coastal voyages and currents also helped. The Indian boats waited until the last week of the north east monsoon (February to March) to set out on a westward journey so that the trip might be made with the early south westerly monsoon breeze in May. If the fleets set out from the Gulf or Mesopotamia in May, they had to dock in Indian ports during the following rough weather of the monsoon month. So to avoid this they had to sail eastwards in September and they passed the lighter northeast monsoon winds (mid-November) for the return journey. Thus the maritime traders never ventured into the Ocean during the peak of rough weather monsoon month. Later developments in shipbuilding techniques must have resulted in sturdier ships capable of standing rough weather. The discovery of trade winds by Hippalus also made it possible to venture for far inland trade.
Kautilya specially prescribed that the boats should land between the month of Āśadha (June-July) and Kartikha (October-November) (Saletore, 1973). Periplus mentions that the voyages should be undertaken from western countries to India in the month of July.

Pliny (23-77 A.D.) corroborates that passengers from Rome set sail in summer. If the wind is favourable, the journey from Ocelis to Muziris used to take forty days. This practice must have continued from earlier times (Rockhem, 1961).

OVERSEAS MARITIME ROUTES

India has an extensive coastline and perennial rivers for transporting goods and services. There were number of good commercial harbours, spread all over the coastline. These ports accelerated the growth of trade by importing and exporting various goods for foreign trade.

The Jātakas mention, merchants travelling to Baveru (Babylon) with a crow and a peacock. The people seemed to have used the coastal sea route. During the Parthian supremacy Seleucia on the Tigris, became a great trade emporium. The opening of the Suez canal made it easier to trade with Egypt which in course of time became a great centre of trade for the Roman Empire. The fleet of Daruis I, reached Persia by way of India. Skylax followed the mid ocean route (Samyānapatha) and thence sailed forward to
Indian ports. Alexandria became an important emporium of Indian goods from where a direct route went to Puleoli, the famous port of Rome (Warmington, 1974).

There were three important routes one from Barbaricum, second from Barygaza and the third from Muzris. Eudaemon (Yemen) was the transporting station and these routes headed towards Eudaemon. From here the routes crossed the Suez canal and then reached Alexandria. Pliny suggests that the discovery was made in four successive stages and Hippalus made the discovery only on the second of the four stages (Rockhem, 1961). According to Warmington, the first stage of the route lay from Arabia to Eudaemon (from the time of Alexander to Nearchus). In the second stage, it started from Arabia or Eudaemon and reached Patala. In the third stage, the route was direct from the Arabian coast to Malizgra (near Bombay) and to Bharuch. In the fourth stage the sailors sailed directly from Arabian coast to Malabar (Warmington, 1974).

From Alexandria, two routes were followed to travel towards east: (1) Through the Red Sea, (2) Through Nile. The island of Socotara (Sukttadhara) was an important commercial centre where the traders directly sailed to any Indian ports, they wished to visit (Schoff, 1974). The direct route from Bharukachcha to the Mediterranean sea, was known to Indian mariners (Rawlinson, 1916). The Supparaka Jātaka mentions a group of traders under a blind guide, Supparaka Kumāra went to the seas - Khurumāla, Aggimāla, Dadhimāla, Nilakusamāla, Nalamāla and Valabhamukha - which may be
Identified respectively with some parts of Persian Gulf, touching Arabian coast near Aden or Somalia, the Red Sea and Suez Canal (Jayaswal, 1966). The presence of Indian merchants in Egypt is attested by an epigraphic record in the temple of Redesia on the trade route from the Red Sea port of Berenice to Edfu on the Nile (McCrindle, 1971).

The coastal route crossed South East Asia and reached China (Canton). Other than the coastal route, there was a direct route from Ceylon to Java (Suwanabhumi) and Sumatra (Argyre - Silver town). Sri Vijaya was an important port of Sumatra. I-Tsang (659-671 A.D.), mentions that he made an appointment, with the owner of a Persian ship. This indicates, how merchants from Persia traded with Malaya and Sumatra. He also mentions that the merchant ship departed towards South, then moved to the eastern coast of India (Takakusu, 1966). Cambodia had political and social contacts with India, in the second half of the 7th Century A.D. The history of Liang dynasty ascribed in the first half of the 7th century A.D. refers to the arrival of Indian ambassador by the southern sea, in China during 147-167 A.D. This refers most likely to the dispatch of an embassy by the Mahakshatrapa Rudradaman (158 A.D.), from his capital at Ujjain (Sèletore, 1973). Like Bharukachcha on the west coast, Tamralipti was also a great port and a centre of trade on the east coast of India. This port had direct contacts with the South East Asian countries. Ptolemy's account on South East Asia suggests that by the 2nd century A.D. direct connections between this region and the Mediterranean countries was established (Adhya, 1966). The trade connections between Java and India goes back to 600 A.D., when a
Javanese chronicle records of a successful colonization, made from the west coast of India, when a ruler from Gujarat, forewarned of the coming destruction of his kingdom, started with his son and 5000 followers in six large and hundred small vessels towards Java. An extensive commerce sprang up with Gujarat and the foundation of temples were laid at Prambanan and Borobudur (Mukherjee, 1962). In the sixth century A.D. apparently driven out by the White Huns, the Jats from the Indus and Kutch occupied the Islands in the Bahrein Gulf (Mukherjee, 1912). In 630 A.D., Hiuen-Tsang describes that the people of Saurashtra as deriving their livelihood from the sea by engaging in commerce and exchanging commodities (Beal, 1884).

From the above accounts, we can conclude that India was a great entrepot and a point of contact for the merchants of the West and Far East countries. India, on the whole, was a busy exporting centre for the commercial goods. It occupied a position of significance on the map of the world trade not only by virtues of its land route, but on account of its various routes running across the broad seas.

**TRADE CENTRES**

The increase in the exchange of goods and commodities led to the increase of new routes. The quick disposal and distribution of these commodities, gave a rise to market places, towns and halting stations. Western India being situated on the coastal belt, many important ports emerged during this period. These ports were connected to hinterlands and many important market centres emerged due to this trading activity.
Modern Bharuch (21°41' N, 73°01' E) was perhaps the first port of anchor on the Indian coast and an international port of importance. In ancient Indian literature, it is referred as Bharukachcha, where as western travellers named it as Barygaza. Barygaza has been mentioned in the Periplus of the Erythrean Sea, as situated, 'beyond the Gulf of Barygaza' (Dwarka in Kathiawar) lies the land of Barygaza on the mouth of Narmada on the coast of Syrastrene (Saurashtra) (Schoff, 1974:41). The port has also been mentioned in Brihat Samhita (Dvivedi, 1895), from which we may assume that it remained an important port during Gupta period and even in later times. The Periplus throws light on the commercial importance of this port. It is through Barygaza that during the reign of Augustus to Nero, the Romans exchanged lots of goods with the towns lying interior of India. All the goods from different Indian markets were brought down to Barygaza for export and the goods imported were transported to different markets either by land routes or by river routes.

In the beginning of the Christian era, Barygaza surpassed even Barbaricum in its commercial activity. The Periplus has given a comparative estimate of the two ports, detailing upon their advantages and disadvantages. It mentions that the mouth of Indus on which Barbaricum was situated were badly manifested with serpents coming forth and it was very shallow and marshy hence difficult to navigate. Ships lay at anchor at Barbaricum, but all their cargos were carried up to the Metropolis by the
small boats (Schoff, 1974). Barygaza on the other hand was easily approached straight from the river Narmada. The mouth of the Gulf was very narrow and hard to navigate and so equipped with boats and the native fishermen piloted the vessels safe to the harbour (Schoff, 1974:43). The port formed an important part of the Mauryan Empire and later it must have passed into the hands of Greeks and the Sakas who were in power during the period of Periplus. Periplus mentions that the coins of Appolodotus were in circulation at the port of Barygaza. Thus this port must have been under the control of the Greek Kings (Schoff, 1974:47). The Periplus also confirms that the port of Barygaza was under the control of Kshatrapa king Nahapana (Schoff, 1974). The inscriptions of Usavadatta also testifies to the fact that Barygaza was then a part of Nahapana's kingdom. The very fact that the port of Barygaza blessed with a rich and fertile hinterland of Kathiawar was included in the domain of Nahapana.

Akota

Akota (22° N, 73° 16' E) is situated on the right bank of the river Visvamitri. It was located on the ancient highway connecting Gujarat, Malwa and Rajasthan. Excavation carried out here revealed the objects of Roman antiquities. Some of these finds are not of pure Roman origin, but they show some Roman influence. Fragments of amphorae, Arretine ware and Red Polished ware have been found from here. Thus it was possible that the place was an active witness of the Roman trade. It is noted that the
potsherds do not bear an distinct potter's mark. It is possible that the
technique of the imported Roman ware has been imitated by the local
potters, as some of the fragments differ in core and its colour. Thus
the pottery and other antiquities found at this site, must have been
brought down from Barygaza and later transported to other commercial
centres of the hinterland. So we can conclude that Anakotta seems to have
been a flourishing station on the route to the Roman trade in Western India
(Subbarao, 1953).

Devnimori

Devnimori (23°39' N, 73°26' E) is situated at a distance of about
two kilometres to the south of Shamlaji, in the Bhiloda Taluka of the
Sabarkantha District of Gujarat. This place was a Buddhist centre having at
least two viharas, stupas and temples. The archaeological discovery of
amphorae sherds prove beyond doubt that the place was an active centre of
the Indo-Roman trade because of its geographical location. Other types of
ware recovered from this place are Red Polished Ware, Kaoline Ware, Stamped
Ware and painted wares. These are the associated wares of amphorae found
mainly in the early centuries of Christian era. Red Polished Ware and the
Black Arretine Ware, which have been found from here, possibly developed
under their influence. The pottery was mainly utilitarian. Some of the
amphorae sherds contained resinous substance formed as a result of
sedimentation from the liquid kept in the pot. Such costly luxury item was
available for consumption to Buddhist monks was worth noting. Roman or Graeco-Roman influence can be seen in other aspects of social and cultural life of Devnimori, which was direct by product of its Roman contact. The architectural remains recovered from this site clearly revealed Graeco-Roman influence along with indigenous traditions. All these evidence show that Devnimori had the influence as it received merchants and merchandise directly from Shamlaji (Mehta and Choudhary, 1966:123).

Dwarka

The town of Dwarka (22° 14' N, 69° 01' E) is bounded by the Gomati Creek. It is a small tract or territory situated on the north western end of the Saurashtra peninsula. Dwarka is associated with the Krishna mythology and also with the Yādavas.

The prominence of Dwarka in the history of commercial contacts with the outside world, especially the Mediterranean region and the Imperial Rome, is evident from the available source material. Sherds of Red Polished Ware and Amphorae Ware have been recovered from this site. Besides these, three distinctive ware were also found at Dwarka. They are Kaoline Ware, Caledon Ware and Glazed Ware. The sherds of amphorae at Dwarka is thick, gritty and compact in appearance and has a coarse surface. These sherds also contain resin mixture (Ansari and Mate, 1966).
Nagara

Nagara (20°14' N, 70°38'.33'' E) is situated in the Khambat Taluka of Kheda District. Geographically it lies on the tip of Gulf of Cambay. The archaeological data recovered from the excavation clearly revealed that it was a flourishing centre of trade. Nagara seems to have emerged as a port of minor importance. With the recovery of the Roman amphorae and other objects, the relation of this sea coast centre with the Western World is confirmed. Excavations at Nagara has revealed several wares including Roman amphorae and Red Polished Ware. The discovery of chank objects and glass beads suggests that it was commercially linked with the western world as well as with other contemporary settlements of western India (Mehta and Shah, 1968).

Shamlaji

Shamlaji (24°41' N, 73°26'. E) is situated in the Bhiloda Taluka of the Sabarkantha District. It is a picturesque village situated in a valley of Aravalli ranges. It must have been an important site overlooking a road connected the hinterland of India to the ports of the Arabian sea. Excavation have unearthed several sherds of Roman Amphorae, Red Polished Ware and other wares which indicated trade links of India with other countries. Brisk Roman trade with India is well documented with the recovery of amphorae and other associated wares, unearthed in excavations.
at different sites. Nagara, the port town, was perhaps the nearest source of supplying amphorae to the markets of Shamlaji. The river Meshvo helped immensely in the movement of traders and transporting objects. A bronze statue of Atlas with typical Graeco-Roman features was also found here. Thus Shamlaji was an important halting and trading station during the period under review and supplied wine to the Buddhist site of Devnimori (Mehta and Patel, 1967).

Vadnagar

Vadnagar was known as Anartapura, Camatkarapura, Vrddhanagar in the ancient times. It is situated in Kheralu Taluka of Mehsana District in Gujarat. From the literary sources this town seems to have been one of the important centres in North Gujarat. The excavation carried out at Vadnagar revealed the presence of Red Polished Ware. The most distinctive shape is sprinkler. Red Polished Ware has affinities to the Roman Semian Ware. The excavation also revealed the existence of a very flourishing chank industry, manufacturing bangles, beads, etc. Sealings were also discovered during excavation. From the above mentioned objects found from this place, it could have been a prominent landmark on the highway running across Gujarat connecting Rajputana, Malwa and Deccan (Subbarao and Mehta, 1955).

Prabhas Patan

Prabhas Patan (21.04' N, 70.26' E) is situated in the Junagarh District and occupied an important place in the history of economic
activities of India with the Mediterranean world. Excavation have revealed a sequence of cultural habitations of different periods. During the period under review, this place saw an aura of Roman trade, since several sherds have been unearthed in the excavation. Fragments of Roman Amphorae were found along with the sherds of Red Polished Ware prove to the fact that it had commercial links with other countries (Nanavati, et. al., 1971).

**Vallabhi**

Vallabhi (21.48' N, 71.58' E), Vala or Valabhipura is a taluka headquarter and is 35 kilometre north-west of Bhavnagar, on the state highway from Ahmedabad to Bhavnagar. It is situated on the bank of river Ghelo. The excavation at Vallabhi have provided interesting evidence of trade contacts with the Western World. Such evidences occur in the form of Roman antiquities, like Roman Amphorae and Red Polished Ware. These clearly indicate that, in those times, Vallabhi must have been a flourishing trade centres. Trade in former days was both inter provincial as well as foreign. Much of the early trade was sea borne, whereas, the inland trade was carried by means of laden bullocks and hired labourers. The reference to the maritime activities of the people of Vallabhi are given in the Buddhist work, *Manju* Sri Mulakalpa (Jayaswal, 1966). It says that the people of Vallabhi reached Sura, by crossing the sea, which probably refers to their trade ventures and regular commerce with Assyria (Jayaswal, 1966). This inland and foreign trade, largely contributed to the prosperity of this region. The other evidences of material culture comprised of terracotta objects, coins, sculptures and other minor antiquities.
Karvan

Karvan (22° 04' N, 73° 15' E) is a big village in the Dabhoi Taluka of Baroda District. It was known as Kāyārohaṇa, Kāyāvarohaṇa and Kārohaṇa in ancient literature. From surface collection and excavation, this site revealed fragments of Red Polish Ware. This pottery shows stamped designs. This ware has a close affinity with the Roman-Samian Ware in technical details. Coins of different periods have been found in plenty, which shows that active trade was carried in this region. The other antiquities like glass beads have affinities with Brahmapuri site near Kolhapur. Thus internal trade was carried out during the period of the Sātavāhanas, One glass object was a small cubical bottle of devetrified glass with stylized arbusque, obtained as surface find from Karvan is similar to the phials from Egypt under the Fatimid dynasty. It is likely that this type of bottles was imported in Gujarat. Another find was a beautiful Roman porcelain noticed from R. V. Desai collection. The upper portion of the porcelain is lost. Another cameo of the Hellenistic - Roman style was recovered. These antiquities suggests contacts of Karvan with Rome through Bharuch (Mehta, 1951).

Amreli

Amreli (21° 36' N, 71° 15' E) is the district headquarters of the same in Saurashtra which forms part of the Gujarat State. The ancient site known as Gohilwad Timbo, meaning the mound of Gohilwad, is situated one mile west
of the Amreli town. It is situated on the trade route from Somnath to Vallabhipur. On excavation, this site yielded interesting evidence of trade contacts with the Western World. Such evidence occurs in the form of Red Polished Ware an associated ware of the Roman period and the Glazed Ware comparable to the Chinese glaze used during the Han Period (C. 205 B.C. to 220 A.D.). Other finds of Graeco-Roman influence was a plaque with a bearded figure, bust in relief executed in the typical Hellenistic style bearing close resemblance to the silver relief showing Deonysius with wine cup from Taxila (Marshall, 1951:159). In the Amreli plaque, the figure holds a horn of plenty, and it is dated in the 3rd century A.D. A square incuse in clay found in earlier excavation resembles a Graeco-Roman Amorini in Gandhara, shown in all sorts of quaint poses—dancing, fighting, wrestling, etc. Here they appear to be in a fighting pose. The inland and foreign trade, largely helped this region in acquiring prosperity and brought about regular commerce with the other countries (Rao, 1973).

Timbarva

Timbarva (22 N, 73° 15' E) is situated in the Sinor Taluka of Baroda District, only two miles north west of it. Its position between Karvan and Bharuch suggests that Timbarva might have been a small halting station for the caravans moving between Bharuch and Ujjain. Its geographical location also enables us to determine its cultural and economic phases during the early centuries of the Christian era. Timbarva has yielded several sherds of the Red Polished Ware, which are associated pottery of Amphorae (Mehta, 1955).
Ujjain

Ujjain (23° 09' N, 75° 43' E) occupied a significant place in the history of internal trade in ancient times. It was called Ozene by classical authors. It is located on the river Sipra. It was stationed on the Rashtrapatha. Three highways merged into this place, i.e., one route from Roruka (near Sindhu Sawira) crossing Tetuttan, the other road from Sravasti crossing Vidisa and reaching Paithan and the third from Sopara, Bharuch to Ujjain. It was an important centre both politically and commercially from the times of Mauryas. The Greeks exported wine to India where Ujjain was one of their markets. Ujjain is mentioned with Mahesara and Sirimala where people of the same nature including Brahmins were addicted to wine (Tarn, 1951:51). Periplus also mentions export of cloth from Ujjain to Barygaza and then to the West. It mentions that from Ujjain agate, carnelian, Indian muslin, mallow cloth and much ordinary cloth were transported to different marts of India and even exported to the foreign markets (Schoff, 1974:48).

Mahismati

Mahismati (22° 11' N, 75° 37' E) has been identified with Mahesh on the right bank of Narmada, 64 kilometres to the south of Indore. It was ancient gateway to South India and a great trade mart of Avanti on the Dakśināpatha in between Ujjain and Pratiṣṭhāna. Mahismati was also mentioned as the market of foreign liquor as is mentioned along with Sirimala and Ujjain, where people were fond of drinking (Tarn, 1951:333).
Sopara

Sopara (18°40' N, 72°60' E) was known as Sopparaka in ancient literature. It is situated in Thana District, 59 kilometres north of Bombay. Some scholars identify it with Ophir to which Solomon sent his ships. Vijaya with his followers landed here on his way to Ceylon (Geiger, 1912). The Kanheri inscription records the gift of a cistern by a merchant Samika from Soparaka (Ludders, 1912:995). The Periplus mentions it as the first mart after Barygaza. (Schoff, 1974:52). It is also mentioned in the list of the Milindapanha and the Mahiniddeśa.

Paithan

Paithan (19°29' N, 75°26' E) identified as ancient Pratisthana is situated in Aurangabad District of Maharashtra State. It was the capital of Ahaka Janapada and was the oldest town of the Deccan. It was the gateway of India from where different trade centres of South were connected and known for exporting perfumes to the West specially to Egypt. The Pitalkhora pillar inscription of 2nd century B.C. records the gift of a pillar by a family of the perfumer (Gandhika), Mitradeva from Paithan. While another records the gift made by the sons of Sanghaka of the same place (Ludders, 1912). According to Periplus, it was an important centre of textile industry. An early trade route from the coast started either from Masulipatam or Vinokonda passed through Paithan and Ter to Chandore in
Nasik and then crossed the Western Ghats to reach Bharuch. Thus the goods for export were brought down to Bharuch by various trade routes situated near Bombay in the District of Thana. It was a famous commercial town during the period of Sātakarni. Kalyan was an important halting station from where many of the trade routes passed.

Chaul

Chaul (18.55° N, 72.54° E) is situated near Bombay. It was known as Semylla, Chemulya and Chimolo in ancient literature. The Kanheri inscriptions of Satakarni I and Gautamiputra records that this place was an important port. The inscriptions of the Śilahāras also states that exports and imports were carried out and it was an important trade centre (Ludder, 1912).

Bhokardana

Bhokardana (20.16° N, 75.46° E) is situated in Aurangabad District of Maharashtra. The ancient town stood on the trade route from Ujjain to Pratishthana. Excavation at Bhokardana have shown that it was a flourishing town from 3rd Century B.C. onwards. The excavations revealed it to be a centre of bead making, shell industry and ivory carving. Sherds of Roman Amphorae and Red Polished Ware were also found. The articles of luxury like carved shell bangles, amulets and pendants, ivory figurines which possibly
decorated the mirror handles, were also unearthed. Clay imitations of Roman coins as well as coins of Kshatrapas and Guptas attest that this place was an important commercial centre for exchange of goods. Several seals have also been discovered from this place. It was more of a centre of industry as many industrial workings were carried out here, besides being a centre of trade (Deo, 1974).

**Pauni and Adam**

These towns are situated in the Bhandara District of the Vidharbha region of Maharashtra. These two sites yielded several Roman antiquities and coins. Adam has yielded Roman Amphorae and other associated sherds. These two were important centre of trade and halting stations.

**Brahmapuri**

Brahmapuri (16°42' N, 74°16' E) is situated in the western side of Kolhapur on the right bank of Panchaganga river. This was a important centre for trade during ancient times as proved by various Roman antiquities unearthed in excavation. Clay imitations of Roman coins and an exact metal proto-type after Roman models were important finds. Moreover, the transparent glass blade in which is a layer of gold leaf found here are also found from the sites of Java, Egypt and Syria. Thus direct evidences
from the Satavahana sites of extensive trade relations with the Romans was found here. Lapiz lazuli beads are also found in plenty. Moreover, the folded glass beads, stone beads, pottery types found here has affinities with other sites in India proves the internal trade relations (Sankalia and Dikshit, 1952).

**Ter**

Ter is situated in Osamanabad District of Maharashtra. All the important routes used to cross this centre and proceeded to Dharnikotta and further south from this important trade centre located on the transcontinental route. Ter commonly known as Tagara was an exporting centre of cloths of various kinds. The cloths were taken to Bharuch and exported to other countries.

**INTERNATIONAL TRADE CENTRES**

**Babylon**

Babylon is situated on the left bank of the Euphrates in an extensive plain about 96 kilometres south of the modern Baghdad. It rose to its height of glory and became a magnificent fortified city. Two races existed side by side, one group belonged to Sematic race and the other were the
Indian traders or Panis. The mythological legend states that Kush the son of Rama was the founder of this city. It was commercially a central place for Babylonian empire. Its vast surplus of food stimulated trade and brought Babylon immense wealth. Its trade routes ran eastward across Persia and Iranian Plateau, northward through Assyria and Armenia and beyond Euphrates banks into Syria and Asia Minor. Babylon exported agricultural products and native industrial products to the Middle East and imported raw materials from the Middle East countries and wood, precious stones, clothes and other thing of luxury from India via Ur and Nippur by water route which were ports of Persian Gulf.

Sidon

Sidon is 31 kilometres south of Beirut and was famous for its purple dyes and glass products. It was a wealthy sea port of Phoenicia. It was headquarters of the Phoenician navy, and contributed the best ships. Sidon was regarded in antiquity as the greatest and most important of the Phoenician ports. At Sidon, there was a small bay on either side of the peninsula. The Phoenicians built strong jetties and gave their towns two harbours.

Persepolis

Persepolis is situated in Persia proper in a fertile plain at the foot of a plateau called Merdasht. It was one of the chief cities of the ancient
Persian Empire. It was a busy commercial centre and so it was selected as a place of royal treasury. It was the richest town of the time. It was a junction of international trade and was a meeting ground of various trade routes.

**Eridu**

Eridu was an ancient city from the times of Mesopotamia. It was a collecting trade centre from where commodities were distributed to different trade centres according to their demands during the Persian Empire.

**Aden**

Aden is a famous sea port in Arabia. There were two harbours. It was the chief entrepot of trade between the West and East especially India. It was known to the Romans as Arabia Felix and Attanae and was captured by them probably in the year 24 B.C. It served as an important way station along the Red Sea route.

**Tyre**

Tyre was a maritime city of ancient Phoenicia. It was a famous trade centre of exchanging goods during the times of the Phoenicians. It was
famous for its linen industry. Its extensive trade and manufacture of metal and glass wares, of woven stuffs and especially of purple dyes, made it extremely prosperous.

Memphis

This city is now destroyed and lies in rubbish mounds at Bedreshan on the West Bank of the Nile, 22 kilometres south of Cairo. It was the most important trade centres specially for foreign trade. It connects all the countries around Mediterranean Sea through the river and the sea routes. By land routes it connected Egypt with the Middle East countries and India through Arabia.

Thebes

Thebes succeeded Memphis as the chief trade city and capital of ancient Egypt. Under Ramases it rose to its greatest glory. Embassies came from all over the world brought rare and luxurious items.

Carthage

Carthage was one of the greatest ports and marts of the ancient world. It was famous for its captured wealth. Trade was completely free in Carthage. Carthage ship owners had a monopoly of transport. The power of Carthage and its importance as a trading centre worried the Romans after
they conquered southern Italy and finally they captured it in 29 B.C. and the city once again became an important centre of trade.

**Sardes**

Sardes was the capital of Lydia. It belonged to the Persians, the Macedonians and finally to the Romans. The development of Greek sea borne trade in the Aegean had given importance of international trade to the routes from Ephesus and Sinope to Babylon which met at Sardes. Its power rested on the merchant class carrying out maritime land route trade from Babylon because of international trade. The prosperity of Babylon was the direct cause of prosperity of Sardes. It was one of the greatest markets of its time where the Mediterranean and Asiatic countries met.

**Canton and Kwi Yang**

These were the important commercial centres of southern China. The ship coming from South East Asia halted here and carried out trade exchange.

The aforesaid data thus clearly indicates that the small marts came into prominence as halting stations in between at regular intervals besides the important trade centres. Both the land and water routes proved very effective in unlocking the country's wealth, which helped in facilitating the trade activities. A number of places rose into prominence as important trade centres and halting marts under the various factors like geo-economic and political character.