

Cultural Impact of the Achaemenian on Ancient Pakistan

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ABSTRACT

In the last quarter of 6th century BC the Achaemenians of Iran captured Indus region (correctly present Pakistan) and maintained their occupation almost for two centuries till they were overpowered by Alexander Macedonian. Unfortunately no connected account of the political history of this region survived except stray references in the works of classical writers. However, culturally, Achaemenians greatly contributed to this land which was benefitted even after Achaemenians political sway ended. Some of the cultural traits still survive to present days. In this paper author would critically evaluate Achaemenian cultural impact on this land in the following pages.

KEY WORDS: Achaemenian, Arachosia, Alexander Macedonian, Chota Lahore, Kasi, Macedonia, Persepolitan, Susa, Uttara Pradasha.

Historical Background

The destruction of Harappan Civilization is sometimes associated with the invasions of Rigvedic Aryans who are thought to have captured the Sindhu valley (ancient Pakistan) in the beginning of BC 1500 (Wheeler 1997:126-134) In the absence of historical sources nothing is known that what followed the Aryan invasions on the North-Western frontiers of Pakistan. But it should not be regarded that historical forces were not struggling and had come to a complete stand still in this region. However, among the classical writers only Arrian gives some remarks on the history of this area before the invasion of Achaemenians. As, he informs us that inhabitants living between the rivers Indus and Kabul "were in ancient times subject to the Assyrians, afterwards to the Medes and finally...to the Persians" (Majumdar 1960: 214). These brief remarks of Arrian, however, seem as the only ray of light which may lead us through the pitch darkness prevailing on this vast period of Pakistan's ancient history. Unfortunately, no connected details are known except foresaid succinct statement which may be taken to be the real history of this

area in a briefest way. So far as the occupation of north-western parts of ancient Pakistan by Assyrians and Medes is concerned nothing much is known.

In the case of Persians, generally known as Achaemenians after the name of Achaemenes (correctly Akhamanish), however, we come across with recorded history. Akhamanish was founder of this dynasty which afterwards came to be known by his own name. In the line of Achaemenians it was Cyrus the Great (correctly Kurush), son of Teispes, emerged as a dominating political figure on the horizon of Western Asia in the second half of sixth century BC. Cyrus succeeded in carving out a tremendously huge and extensive empire encompassing whole of Western Asia, the river valleys of Oxus and Jaxartes and Afghanistan. He also brought into contact the border land of Indus Zone through his eastern campaigns (Ghirshman 1961:128-136). He reigned from about 558 to 530 BC (Rapson 1962: 46).

Regarding the eastern campaigns of Cyrus the classical writers give different statements. For instance, Herodotus vaguely refers without specifying that Cyrus conquered every nation of Upper Asia (ibid: 295). This comprehensive narration, however, it seems difficult to particularize something regarding the invasion of Cyrus of north-western part of South Asia (ancient Pakistan). Ktesias, another classical, writer provides a different version regarding eastern campaign of Cyrus. He says that Cyrus was badly wounded by an Indian (actually a resident of ancient Pakistan) who was fighting on the side of Derbikas. He goes on and narrates that Indians also supplied elephants to Derbikas (Gilmore 1888:133-135). Who precisely these Derbikas were is not easy even to guess in the absence of further information. Most probably Derbikas seems to have been a tribe living on the north-western borders of ancient Pakistan at the time of military expedition of Cyrus on eastern borders. A slightly different statement, as compare with Herodotus comes from Cyropaedia of Xenophon. Xenophon informs us that Bactrian and Indians were also included in the wide spread empire of Cyrus. He further adds that all the nations lying in between Syria and Erythraean Sea (=Indian Ocean) were conquered and subjugated by Cyrus. He also talks about an embassy dispatched to Cyrus with a sum of money by an Indian King (Rapson 1962: 296). From above said description it seems certain that Cyrus had secured or achieved some kind of an assertive political position on the north-western borders of ancient Pakistan as an overlord, which made an "Indian King" to send a sum of money to please the Achaemenian monarch.

On the same subject Arrian, in a little bit different words, accounts for after quoting Nearchus, that while Alexander Macedonian was preparing to march through Gedrosia (i.e. Baluchistan) on his return he was told by local inhabitants that the route was very desolate and impracticable. He was further informed that except Semiramis (the famed Assyrian queen) on her flight from India hardly escaped with only twenty of her army. While Cyrus, the father of Cambyses, marched on these parts with the purpose of invading India (ancient Pakistan) he was stopped because of losing greater part of his army (Majumdar 1960: 95).

On the contrary to foresaid information provided by Arrian, Strabo, another classical writer, after Megasthenes, declares that no one invaded India except Heracles and Dionysus and lately by Macedonians. Further he says that Cyrus approached it (ancient Pakistan) while he was marching against Massagetae (Rapson 1962: p.296). Likewise, somewhere else, Arrian remarks that India (Pakistan) was never invaded before Alexander, not even by Cyrus. Though Cyrus undertook an expedition against the Scythians and displayed himself as matchless Asiatic monarch (1885: pp.1-9).

So far as the western boundary of India at the time of Cyrus' invasion is concerned, both Arrian and Pliny regarded river Indus as its extreme limit. In this regard what is important to keep in mind is that the geographical term "India" used in this particular context had a different meaning at that time. For instance, Arrian elsewhere refers to the people living between the Indus and Kabul rivers as "Indians". It appears that classical historians, while painting his own compatriot as the greatest conqueror of the world, concealed some information regarding Cyrus' expeditions, his success and victories in the east.

Regarding the foregoing confronting views of classical writers the explanation of Jackson is worth mentioning who says thus: "To sum up, we may say that, even if there are just grounds for doubting that Cyrus actually invaded northern India, there can be no question that he did campaigns in the territories corresponding to the present Afghanistan and Baluchistan. It seems likely that Alexander's historians may have been inclined to minimize the accomplishments of Cyrus the Great, especially in the light of his apparent set back in Gedrosia in order to bring into greater prominence the achievements of the famous Greek invader" (Rapson 1962: 296).

Moreover, the remarks of Edward Meyer seem, probably, best regarding the eastern campaigns of Cyrus. Meyer goes thus: "Cyrus appears to have subjugated the Indian tribes of the Paropanisus (Hindu Kush) and in the Kabul valley, especially the Gandarians, Darius himself advanced as far as the Indus"(Rapson 1962:298).

The successor of Cyrus on the Achaemenian throne was his son Cambyses (530-522 BC). Cambyses was occupied at the beginning of his reign by uprisings and revolts of subject nations after the death of his father. Therefore he had no time to pay attention to expansion and extension of Persian dominions. He is not reported to have led any expedition on southern or eastern borderlands (ibid: 298). After the death of Cambyses and the assassination of false Smerdis, Darius I (522-486 BC) became the king of Persians. Darius I had to be defeated the whole empire previously constituted by Cyrus the Great. In the course of his wars against the rebellious subject nations he also waged wars on Arachosia and Kapici (i.e), modern Begram, north of Kabul at the foot of Hindu Kush. (Ghirshman 1961:141). With this, obviously, Darius had extended his hegemony over the upper and lower valleys of river Kabul down to the western bank of river Indus. In other words, the northwest borderland of ancient Pakistan, which then known as Gandhara was also

included in the realm of Darius I. As, now we have trustworthy epigraphical document at our disposal to corroborate this view. After restoring law and order by suppressing insurgences, revolts and uprisings, Darius caused to engrave the names of the satrapies of his vast empire on a stone slab which is now known as Behistun inscription (c. 520-518 BC), which records twenty three provinces, including 'Gadara' (correctly Gandhara), of the empire of Darius but makes no mention of Sindhu (i.e) the Indus region. It may be inferred, therefore, that the Indus region did not form a part of the empire at the time of the installation of this inscription. Besides Behistun, we have two other inscriptions discovered from Persepolis (c. 518-515) and Naksh-e-Rustam respectively which, undoubtedly, include 'Hin(n)du' as a satrapy in Achaemenian empire. Most probably it was comprised of northern Punjab – as part of Darius' realm (Rapson 1962:299-305). Thus, obviously, it may be inferred that Darius must have extended his political hegemony to this area in about 518 BC.

So, on the epigraphical evidence it may be explained that Gandhara was invaded at the time of Cyrus and was inherited by Darius who mentioned its name in his Behistun inscription along with other twenty three provinces. Other two inscriptions include Gandhara and Sindhu as the provinces. Another inscription known as "Hamadan Gold and Silver" exclusively mentions Sindhu as a province of Persian Empire. It appears that at a later date the 'Hi(n)du' or Sindhu, as Achaemenian satrapy, would have embraced the whole of Indus valley (Majumdar et al 1980: 41).

Herodotus talks about a naval expedition dispatched by Darius I to explore the entire course of the river Indus, particularly, to find out the exact place where it charges itself into sea. This expedition was put under the command of Scylax of Caryanda who started his voyage at a town termed "Casparyrus (Majumdar 1960: 4). Dani identifies Casparyrus with ancient capital of Gandhara (i.e) Pushkalavati (modern Charsadda) the ruins of which are still situated in the confluence of the rivers Kabul and Swat (Qureishi 1997: 84). It also appears from the accounts of Herodotus that this exploratory expedition took place prior to the invasion of this region by Darius I (Majumdar 1960: 4). However, it is rightly observed that Darius I had won his hold over the Indus region before his fleet traversed from the headwaters of the Indus to the sea. It seems more convincing, particularly, in view of the difficulties which Alexander faced while he undertook his march through the Indus valley down to sea (Rapson 1962: 301). Herodotus accounts for that Indians formed the twentieth satrapy (province) of the empire of Darius I and as compare with other subject nations of the world they (Indians) were more populous. They paid a huge sum of 360 talents of gold dust annually (Majumdar 1960: 1). It formed about one-third of the total amount of the tribute which Achaemenians collected from Asiatic provinces (Smith 1999:36 37). In other words the people of ancient Pakistan paid this heavy amount as an annual tribute to their overlords (Achaemenians) about two centuries. In this connection the curious story of the "gold-digging ants" narrated by Herodotus seems true. Where

this enormous quantity of gold was obtained is not known. It was probably collected from river beds which, according to some geologists, were auriferous in those days. It is sometimes supposed that it was Tibetan mastiffs which guarded the mines of Dardistan (Majumdar et al 1980: 41).

Xerxes (Khsarsha 486-465) succeeded his father (Darius I) to the Achaemenian throne and continued his domination over northern India (ancient Pakistan), as it is proved that he recruited a vast army from subject nations including Indians to invade Greece. These Indians were dressed in cotton garments, carrying bows and arrows made of cane tipped with iron. Xerxes put this Indian army along with others under the command of Pharnazathres, the son of Artabtes. So far as the Indian cavalry is concerned it carried same equipments as infantry had, however, it brought riding-horses and chariots drawn by asses. Among the leading tribes represented in the army of Xerxes were Gandarioi, Dadikai, Kaspioi, Sarangai, Pattyes and Mykoi. Thus, it is evidenced that Xerxes kept his hold over northern India (ancient Pakistan) to the same extent as it had been in the reign of father. Although Persian defeat in Greece set in the political decline of the Achaemenians but they did not lose their sway over far flung subject nations in succeeding periods (Rapson 1962:304-5). In this regard the reference of Ctesias, who was a royal physician of the Achaemenians' in the first quarter of 4th century BC, is noteworthy. According to his information tribute money from the Indus region was still coming under Artaxerxes II, suggests strong Achaemenian hold over ancient Pakistan (Ctesias 1844: 79-105). Achaemenian hegemony remained a fact over northwest border land of South Asia till their last days when finally they fell before Alexander Macedonian in 330 BC at Arbela. Infact, at Arbela Indians (correctly the people of ancient Pakistan) together with their overlords (Persians) resisted the Greek invasion of Persia by Alexander (Rapson 1962: 305). Thus there is plenty of evidence to refer that people in ancient Pakistan shared with the Achaemenians through thick and thin helped them against foreign aggression.

Achaemenian Cultural Impact

For about two centuries Persian continued their occupation over ancient Pakistan leaving deep imprints on the political, economic and social environments of the area. The Sindhu region infact, for the first time interacted directly with the cradle of the oldest civilizations such as Mesopotamia and Egypt on the one hand and Greece on the other. This interaction greatly facilitated the people of ancient Pakistan to learn and benefit from the experiences of a wider world. It then served as melting-pot receiving cultural waves from the west and passed them on having stamped to the rest of Indian sub-continent. Out of this process they derived enormous benefits and developed institutions which played an unthinkable as well as very vital role to the whole of South Asia for the centuries to come. Ancient

Pakistan owed much regarding this process to the Achaemenian regime who established law and order, unavoidable for the promotion of trade and commerce as well as for the development of art and crafts. In following pages we will assess the benefits Pakistan must have derived from this contact.

Emergence of 2nd Urbanism

In the Indus region first phase of urbanism reached to its climax in the form of presently desolate towns of Harappa and Mohenjodaro, the earliest representative centers of urban life of the area. The earliest evidence of the art of building and sculpturing is found from the ruins of the Harappan towns which came to their end approximately in the mid of second millennium BC. Their successors in Indus region are generally identified as “Aryans” or “Indus-Aryans” who being accustomed of their semi-nomadic or pastoral life preferred to live in their reed huts along the pasture-lands for cattle-breeding than the cities they conquered. So far as the Archaeological evidence goes this mode of life in Indus region would have been continued till 6th century BC, when under the Achaemenian’s, once again, urban centers began to grow as business markets. Matter of fact is that the introduction of advanced administrative measures by Achaemenian king Darius I caused in restoring peaceful as well as conducive environment essential for trade and commerce in huge empire spreading over vast territories. It led to the development of trade and growth of business centers along the arterial routes. Among the prominent centers emerged as huge cities were Taxila and Pushkalavati which played highly significant role in the history of this area (Marshall:1975:11-12). This revival of urban life resulted in the growth of, particularly, educational institutions which became centres of advanced learning in both religious as well as secular matters. The remarkable outcome of this conducive environment were the literary and scholarly activities towards the end of fifth century BC, as we see that Panini, the great Sanskrit scholar, composed the most detailed and scientific grammar now known as Ashtadhyayi. This composition is regarded as unprecedented work before the nineteenth century in any part of the world. Panini is also said to have founded a school at Solatura--- his native town--- which lasted for at least five hundred years (Beal 1969: 114-116). The Solatura is identified with Chota Lahore---a small town situated in the district of Mardan, of the province of Khyber Pakhtun Khwa, Pakistan (Cunningham 1924:67). By the time of occupation of Pakistan Achaemenians had already evolved a quasi-alphabetic system known as Cuneiform writing, probably under the influence of Aramaic script. The principles underlying the Cuneiform writing, probably had a great bearing on the system of alphabets as given by Panini. In Pakistan for the development of Kharoshthi writing Aramaic provided a model. However, Kharoshthi writing was destined to remain here as the earliest

alphabetic script in ancient Pakistan for one thousand years (5th century BC to 5th century AD).

Integration

At first Achaemenian's control over the conquered nations was loose which, in fact, caused great uprisings and rebellions, as after the death of Cyrus vanquished people stood up against the Persians. However, Darius I introduced a new type of administration to meet the demands of a vast empire by creating centralized and bureaucratic machinery under the control and direction of the imperial court. Regarding this administrative structure the remarks of Ghoshman are best quoting who says thus: "It is certain that some satrapies had already been created by Cyrus and Cambyses. Darius established them throughout the empire, and to forestall any possibility of future disaffection he organized on a new basis. Next to each satrap he placed the commander-in-chief of the armed forces stationed in the province, who equally was responsible directly to the king. Parallel to these two posts, he created a third, that of high official whose duty it was to collect taxes. By royal edict, all the provinces according to their resources had to contribute fixed sums annually to the total treasury. Total sum amounted to 14,500 silver talents, of which nearly a third was contributed by the Indian satrapy. In addition to these payments in precious metals, the satrapies paid dues in kind-horses, cattle, and food. These contributions met the requirements of the court, which include sum thousands of person, and also provided the upkeep of the armies, whether stationed in the provinces or engaged on campaigns; the satrapy of Babylon alone fed the army for a third of the year. The satrap was doubled by a secretary who supervised all his actions and provided the liaison between him and the central authority. But control did not stop there: inspectors, called 'the eyes of the king', were appointed who were completely independent and in case of necessity had their own armed forces" (Ghoshman 1961: 144). At the time of the Achaemenians's occupation of ancient Pakistan there was no central authority which could look after the common interests of its people. It was inhabited by autonomous tribes often at war with each other. All efforts for the unification as well as integration, if there were any, would have been defied on account of the strange rivalries and jealousies. The Achaemenian's hegemony over this area, however, paved the way for political integration without probably disturbing tribal autonomy. Moreover, the spectacle of a unified empire must have stirred the ambitious to strive after a similar end.

The bureaucratic machinery was not the only organ of the Achaemenian administrative structure which maintained the central authority of the conquered nations. It was facilitated by a network of roads traversing throughout the vast Achaemenian Empire. It was Darius I who created a network of roads which connected different centres of the empire and its capitals. One of these roads was extended to the valley of Upper Kabul from where it chased the river and

ultimately reached the valley of the Indus (ibid: 145). Infact, the Achaemenian roads in general, traversing the whole empire, converged on Susa, and were properly maintained. The distances were measured in parsangs. The post-stations and inns were built along the highways at regular interval of four parsangs on the average and were stationed or provided with mounted couriers. The imperial commands and royal dispatches were instantly conveyed as the post-stations were kept operatives twenty four hours without break. For quick communications beacon signals were also used.

The greatest legacy of the Achaemenian rule, ancient Pakistan inherited, was satrapal system which provided the subsequent ruler with a model. In this regard Dr. Buddha Parkash rightly observes that “The organization of the Satrapy of Gandhara became the pro-type of the satrapal-system introduced by the Achaemenians. The axis of this conception of centralized and nationalized administration later on, further developed by the Maurians seems to have been a substantial contribution. This satrapal system was adopted by the Mauryans. Even the minor details of the Achaemenian can be witnessed in the pattern of inscribing imperial commands rocks. For instance the style of writing is same: says Darius the “king” may be compared with: “Thus says Devanampriya” (Dani 1992: 88). Iranian practices and customs also affected the Mauryan court. The Arthashastra rules that the king, when consulting physicians and ascetics, should be seated in the room where the sacred fire had been kept, seems to be an indication that the Persian rituals was honored at the Mauryan court. The hair-washing ceremony of the Persian king was likewise borrowed by Chandragupta Maurya. The Persian hair-washing ceremony on the sovereign’s birthday described by Herodotus may be resembled with the Mauriyan practices. Moreover, Persian nobles were employed by the Mauriyan rulers who benefited from their services. We also learn that a Persian noble named Tushaspa was the governor of kathiawar in the reign of Chandragupta Maurya. Similarly, the Indian rulers employed Persian woman as bodyguards (Mahajan 1965: 222. 23).

In the age of Buddha which corresponds to Achaemenian sway over the Sindhu valley, Taxila enjoyed unprecedented fame as a centre of learning in the whole of Uttarapatha. It attracted students from distant regions of south Asia, particularly, the students from Magadha and Uttara Pradasha traveled for education and knowledge, and joined schools and colleges of Taxila. The Pali texts tell us that Brahmana youth, Kshatreyya, and son of Setthis his belonging to various Janapadas such as Rajagriha, Kashi and Koshala traversed at Taxila and learnt the Vedas and eighteen sciences and arts. Among the distinguished students of Taxila Jotipala was included who as a son of the Purohita of the king of Benanas. Having learnt the skill in archery and military science at Taxila he returned and was appointed as a commander-in-chief of Benanas. Similarly, another celebrity of Taxila was Jivaka --- a physician of Magadha. After the completion of his education in the science of Medicine, Jivaka was appointed as a court-physician at Magadha. He is told to have treated and medicated Bimbisara (=

king of Magadha) and the Buddha. Among the other brilliant products of Taxila was Prasenajit—an enlightened king of Kosala. The greatest master minds of ancient Pakistan were the two illustrious celebrities, who were brought in the academic traditions of Taxila. These are Panini and Kautilya who served as teachers and produced wonderful literature ever known in ancient Pakistan. Though in the modern sense of a university strictly, Taxila did not maintain it. However, traditionally speaking, organized a number of institutions where different disciplines were taught. Individual teacher presided over these schools of various subjects which were run by the contribution of the local people and partly depended on the fees and parents of rich people. Most of these institutions were centres of higher education as the students at the age of sixteen were given admission and they enjoyed studies about ten years in relevant subject (Buddha Prakash 1967: 141). Thus, this system of education practiced at Taxila may be suggested that Taxila served as a university in ancient ages. However, the remarks of Arrian are best quoting who say: “great and flourishing city, the greatest indeed, of all the cities, which between the Indus and the Hydaspes” (McCrinkle 1893: 92). Though about two thousand years have passed, once again Taxila is striving to recapture and restore its old glory.

Coins

The earliest reference to a monetary unit comes from Panini who designates it as ‘Karshapana’. However, other versions of the same term are also found in Buddhist Jataka stories and Arthashastra such as ‘Kahapana’ and ‘pana’, respectively (Goyal 1995: 47-51). In the last decade of 6th century BC Darius I issued first royal Achaemenian coins which are now designated as daric and sigloi (Rapson 1962: 307). Darics was gold (average weight: 11g.) currency of the Persians and it displays either running archer in the archaic kneeling position or a half-length of an archer. Another type of a running archer was minted in the fifth century BC. The silver issues of the Achaemenian are known as sigloi (average w. 5.509g) which, unusually, depict an archer carrying a spear as well as a bow and in certain cases dagger instead. They remained the standard Persian coins until the end of the Achaemenians Empire (Osmund 1995:23-24). Twenty of these coins went to a daric. It is on the basis of darics’ weight standard that local currency was developed in ancient Pakistan.

The silver ‘bent-bars’ or punched marked coins named, obviously, after their manufacturing characteristics are often discovered accompanying with royal Achaemenian sigloi in Pakistan. In this regard Marshall’s comments are worth quoting. He says “Evidence of the close commercial relations which were established under Achaemenid rule between North-west India (actually Pakistan) and Persia is seen in the fact that a very early of silver coinage, found only in this part of India, was struck on the Persian standard, the pieces being equivalent to double sigloi or staters, half and quarter sigloi; and that proximately the same

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Persian standard seems to have been preserved in certain of the silver ‘punch-marked’ coins (karshapana) of a some later date, which were struck in this same area and are substantially heavier than the generality of ‘punch-marked’ coins current in the Mauryan Period.” (Marshall 1975: 14-15).

Art and Architecture

Of the time of Achaemenians no remnants of architecture, as they produced at Persepolis and Susa, are evidenced in Pakistan. However, Gandhara Art shows, abundantly, the architectural as well decorative elements which are unmistakably as well as unquestionably of Persian origin. Particularly, Persepolis Columns are frequently occurred in the Gandharan reliefs which are depicted as framing elements and sometime they are portrayed as ‘free-standing’ pillars. So far as the term “Persepolis” is concerned it is well known, but, for the sake of clarity, a brief comment may not be out of place here, Persepolis (meaning Persian city or capital) was the name given by the Greek invaders who destroyed it during Alexander’s campaign in the east. The actual name is Istakhr—an ancient city situated to the north-east of Shiraz in Iran. It was founded in the late 6th century BC by Darius I as the ceremonial capital of Achaemenid dynasty (Ghrishman 1961: 231). As a matter of fact neither Persepolitan columns nor capitals hundred percent correspond to as Indo-Persepolitan columns (i.e modified form of the original Persepolitan columns) (Smith 1912:) or so- called Persepolitan columnh (Roland, B. 1953: 21).

In the absence of archaeological data or literary evidence as to how Persian architectural and decorative arts penetrated into the soil of ancient Pakistan in the Achaemenid period seems hard to explain. But, it is a matter of fact that certain architectural and sculptural elements obviously traceable to a Persian origin. However, it is perhaps correctly surmised that such a bulk of Persian artistic traditions directly came, from their place of origin, (i.e. Iran) to ancient Pakistan under Achaemenid rule (Marshall 1975: 16) and were highly appreciated in the posterity as their modified forms still survive in Pakistan.

Concluding Remarks

With the occupation of ancient Pakistan by the Achaemenians in 6th BC it was put on the annual of history as now we have earliest inscriptional reference about this land from the Achaemenian’s inscriptions. Before 6th century BC alphabetic script or writing system was not known to the people of ancient Pakistan which was first time introduced under Persian rule. It was Panini—a greatest mind of ancient Pakistan ever known in this land—who developed Khoroshthi alphabets after Aramaic model. Being one of the satrapies of the vast empire of the Achaemenians the people of ancient Pakistan became an active part of international community

out of which they greatly benefited and in return equally contributed. Before this, land of ancient Pakistan was a house disunited people however being a part of huge empire they were integrated under the central command of Achaemenian capital. This was infact a new experience and concept which afterwards greatly facilitated the people of south-Asia in transforming themselves from disintegration to integration under central command of the Mauriyans. As we know that when the people of ancient Pakistan united themselves under the command of Chandragupta Maurya they inflicted a humiliating defeat on Seleucus Nikator—a general of Alexander and ruler of western Asia. Above all, a second phase of Urbanization (after Harappans disintegration) took initiation under the Achaemenians and it was resulted in the emergence of Taxila (correctly Takshasila) as the great centre of learning and it flourished afterward for almost one thousand years (5th century BC to 5th AD).

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