

13. India, Sri Lanka and Southeast Asia

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13.2 India and Southeast Asia

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The history of Sri Lanka and India has remained close-knit from ancient times. 'Deepvamsa', 'Mahavamsa', 'Chullavamsa' are the three texts that tell us about the Indian and Sri Lankan dynasties, their mutual relations and the historical events, in the times before and after Gautama Buddha. These texts are known as 'Vamsagranthas'.

According to the Vamsagranthas, the first kingdom of Sri Lanka was established in the 6th century C.E. and was known as 'Tambapanni (Tamrapanni)'. Another name of the kingdom was 'Rajrat'. Greek historians have mentioned it as 'Taprobane'. According to the tradition, King Vijaya, the founder of this kingdom was a prince from the Vang-Kalinga kingdom in India. He first went to Supparaka (Sopara) on the west coast of India from Vang-Kalinga and from there reached Sri Lanka.

For further information of the ancient kingdoms and important ports in Sri Lanka, visit the following web site.

https://en.wikipedia.org/wiki/Anuradhapura_Kingdom#/media/File:Important_locations_of_Anuradhapura_Kingdom.png

Thera Mahinda (Mahendra), son of Emperor Ashoka arrived at Mihinthale, near Anuradhpur, the capital of Sri Lanka. He initiated (pabbajja/pravrajya) King Devanampiya Tissa of Sri Lanka to Buddhism. This event has been described in great details in the vamsagranthas. After listening to the



Statue of
Devanampiya Tissa
at Mihinthale

sermon from Thera Mahinda, the King and all the subjects accompanying him became the followers of Buddhism. Anula, the wife of king's younger brother wished to become a Bhikkhuni. On hearing of her wish, Thera Mahinda suggested that his sister Theri Sanghamitta (Sanghamitra) may be invited from India, for the purpose.

Accordingly, Theri Sanghamitta arrived in Sri Lanka. She brought a branch of the 'Bodhi' tree along with her. King Devanampiya Tissa welcomed her personally. Theri Sanghamitta initiated Anula into the Buddhist Sangha. Anula was the first woman to become a Buddhist nun. With Anula's initiation, Theri Sanghamitta established the first Bhikkhuni Shasan (Bhikkhuni Sangha) of Sri Lanka.

The festival known as 'Unduvapa Poya'* is celebrated every year in Sri Lanka, on the full moon in the month of December, in the memory of Theri Sanghamitta's arrival.

* 'Unduvapa Poya' means full moon in the month of December.

The important cultural places in Sri Lanka

Anuradhpur - Mihinthale : Thera Mahinda and Theri Sanghamitta stayed at Mihinthale near Anuradhpaur. It facilitated



the establishment and spread of Buddhism in Sri Lanka.

Important stupas at Anuradhpur-Mihinthale : ‘Kantakchetiya’ is one of the earliest stupas at Mihinthale. An inscription near the stupa mentions that the revenue collected from a nearby tank and the surrounding land was reserved as a gift for the maintenance of this stupa.

The stupa erected on the remains (Shareerik Dhatu/asthi) of Thera Mahinda at Mihinthale, is known as ‘Ambasthal Thupa’.



Thuparama

King Devanampiya Tissa erected a stupa on the relics of Gautama Buddha in Anuradhpur. It is known as ‘Thuparama’. Thuparama is the earliest stupa among those that are extant in Sri Lanka.

Buddhaghosha was an Indian philosopher. He stayed at ‘Mahavihara’ in Anuradhpur. ‘Vishuddhimagga’ a text written by him is well-known. ‘Vishuddhimagga’ is the text, which is honoured as an equivalent of Tipitaka texts.

Pulatthinagar (Polannaruwa) : The city of Polannaruwa is mentioned in Chulavamsa by the name, ‘Pulatthinagar’. In the 10th century C.E. the Chola emperor Rajaraja I attacked Sri Lanka and razed Anuradhpur completely. Then he established his capital at Polannaruwa. He renamed Polannaruwa as ‘Jananathamangalam’ and built a Shiva temple there. Later he built one more Shiva temple

as a memorial to his queen. These temples are the most ancient Hindu temples in Sri Lanka.

The supremacy of the Cholas in Sri Lanka was ended by Vijayabahu. Parakramabahu, a descendant of Vijayabahu, who ruled in 12th century C.E. is supposed to be historically an important king. The Buddhist sanghas in Sri Lanka had become disrupted by the time of Parakramabahu. He, under the guidance of Mahathera Kassapa, focused on reorganising them.

Parakramabahu had routed the kingdom of Ruhuna in Sri Lanka. This kingdom had a tooth of Gautama Buddha (dantadhatu) in their custody. It was reclaimed by King Nissanka Malla. He built a temple on it in Polannaruwa.

There is a stupa at the centre of the temple. At the foot of the stupa is a semicircular step, which is characteristic of the stupa architecture of Sri Lanka. It is called, ‘Moonstone’ (Chandrashila). It is carved with the figures of swans, elephants, horses and creepers.



‘Moonstone’ (Chandrashila)

Galapotha (Book in stone) is a unique inscription recording the reign and achievements of Nissanka Malla. It is inscribed on a stone slab that is 8.17 metre long and 1.39 metre wide. On one side of the galapotha an image of Gajalakshmi is carved between two borders of a row of swans.

The temple of dantadhatu at present is in

the city of 'Kandy'. It is known as 'Sri Dalad Maligava'. This temple is enlisted as the World Cultural Heritage.



Galapotha

By the way : The relics of (corporeal remains) Gautama Buddha were handed over to various sanghas in India and other countries after his mahaparinibbana. These relics are known as 'dhatu'. According to 'Deegha Nikaya' a 'dantdhatu' was given in the custody of the king of Kalinga. Later this dantdhatu reached Sri Lanka.

A deep belief was rooted in Sri Lanka that a royal house holding the custody of the dantdhatu had the divine right to rule. As a result the ruling kings of Sri Lanka strived to see that it remains in the precincts of their palace. Consequently the seat of the dantdhatu kept changing from time to time.

Dambulla and Sigiriya : The caves at Dambulla in Sri Lanka are declared as World Cultural Heritage. There are images of Gautama Buddha and the Bodhisattvas inside the caves. The roofs of five caves at Dambulla are decorated with paintings.

There is an enormous rock in the mountains near the city of Dambulla. A fort and a palace was built on this rock. At its entrance a huge image of a lion was carved in the rock. The place was named 'Sigiriya' after this lion. Sigiriya murals are compared with the murals at Ajanta.



Mural of Sigiriya

By the way : The inscriptions found in Sri Lanka, dated to the 3rd century B.C.E. to the 1st century C.E. are inscribed in the Ashokan Brahmi script. Researchers opine that the modern Sinhala script gradually developed from the Ashokan Brahmi.

'Lalitvistar', the Buddhist text enlists 64 Indian scripts. The Brahmi script is one of it. The scripts used in Sri Lanka and many other countries in Southeast Asia were developed from it.

13.2 India and Southeast Asia

There are very few references in the Indian literature to the Indian settlements and kingdoms in Southeast Asia. However, the court records of Chinese emperors provide considerable information in this regard. The ancient Indian literature refers to the land of Southeast Asia as 'Suvarabhumi' (the Land of Gold).

The trading relations between India and Southeast Asia began in the 1st century B.C.E. and continued through the 1st century C.E. The strait of Malacca was convenient for the Indian merchants to enter the South China Sea. They unloaded their merchandise on the western coast of Malaya Peninsula,



from there transported it to the east coast by land route and again loaded it on the boats. This was easier than proceeding along the coast all the way. This trade by the sea and land route grew to a great extent under the rule of Chola kings at the end of the 10th century C.E.

The term 'Southeast Asia' was coined in the times of the second world war. The Buddhist texts mention a 'Suvarnabhumi'. The scholars divide Southeast Asia into two parts based on its geographic features :

1. The Mainland - This region is also known as Indo-China. It comprises the countries of Myanmar, Thailand, Cambodia, Laos, Vietnam and also the western region of Malaysia. **2. The Maritime region** - It comprises the Malaya peninsula, the eastern region of Malaysia as well as Indonesia. Although all these regions are included under a single umbrella name as Southeast Asia, it is necessary to keep in mind the local diversity of cultural and historical constitution of each region.

Southeast Asia – for additional information visit the following web sites :

(1) <http://www.world-maps.co.uk/continent-map-of-south-east-asia.htm>

(2) https://en.wikipedia.org/wiki/Khmer_Empire#/media/File:Map-ofSoutheast-asia_900_CE.png

The contact of Indians with various regions in Southeast Asia was on the increase because of trade during the 2nd century B.C.E. to 2nd century C.E. The merchants who had to travel for months together were naturally accompanied by a large retinue of priests, monks, also travellers who were out to test their luck, ambitious members of royal families etc. These were the people who proved instrumental in the spread of Indian culture in Southeast Asia. Some of them even established independent kingdoms in the

new lands they visited. Traces of Indian culture can be seen there even today.

Myanmar : 'Myanmar' is a neighbouring country of India, adjacent to its northeast border. It was earlier known as 'Brahmdesh'. In the 2nd century B.C.E. there were city states known as 'Pyu' in the north and central regions of Myanmar. Some new Pyu cities came into existence at a later period. Among them the cities of 'Halin' and 'Shrikshetra' were important.

Shrikshetra (near the city which was known as 'Prome' during the British period and presently known as 'Pyay') was the largest among the 'Pyu' cities. According to the prevailing tradition the two brothers, who were the founders of Shrikshetra hailed from the Shakya clan of Gautam Buddha. The kingdom of Pagan (Bagan) arose in Myanmar in the 1st century C.E. and by the 11th century it grew into a great empire. All the Pyu city states including Shrikshetra were merged into the empire of Pagan.

King Anawrahta the founder of 'Pagan empire' is known as the greatest ruler in the history of Myanmar. He is credited with the unification of the north and the south Myanmar. This unification is supposed to have given Myanmar its national identity. Anawrahta put a check to the increasing power of the Khmer empire of Cambodia. During his reign the 'Thervada Buddhism', which had grown weaker, was revived.

The remains of the fortifications and moats around the three Pyu cities of Halin, Beikthano and Shrikshetra can be seen even today. The archaeological excavations at the sites of these cities have brought into light many remains of buildings of those days, stupas, cemeteries and the structures built for water management. The three sites have been declared as the World Cultural Heritage.

The 'Shwedagon' pagoda built between 6th - 10th century C.E. at Yongan (Rangoon)



is looked at as the finest example of the stupa architecture in Myanmar. It is said that two merchant brothers had visited India and they had the fortune of meeting Gautama Buddha in person. At that time they had received 8 hair of the Buddha from himself. After returning to their motherland they handed over the hair to the king. The king erected a stupa on the hair and it came to be known as 'Shwedagon' pagoda. This pagoda is covered with sheets of gold.



Shwedagon Pagoda

The 'Anand Temple' is another important monument built during the reign of Kyanzittha, the emperor of Pagan in the 11th century C.E. It is the finest example of the combined architectural style of India and Pagan.



Anand mandir

Thailand : The ancient Thai people referred to their country as 'Mueng Thai'. However, it was known in the world as 'Siam'. In the 20th century its name was changed to 'Thailand'. Thailand was ruled from the 6th to the 11th century by 'Mon' people. At that time it was known as 'Dvaravati'. Indian culture was introduced and spread in Thailand in the 'Dvaravati' period. The Indian traditions of sculpture, literature, ethics, judicial science, etc. had a great role in shaping up the Mon culture. Compared to other kingdoms in Southeast Asia the kingdom of Dvaravati was smaller and weaker. However, it contributed greatly to the development of writing, arts, administration, religion and science, etc. in the other kingdoms. The remains of sculptures and architecture of the Dvaravati period have been found in the vicinity of the cities like Lop Buri (Lao Puri) and Ayuttha (Ayodhya).



Dvaravati style of temple architecture

The Dvaravati Sculptures show a great influence of Indian sculptural style. Primarily it includes Buddha images, but a few Shivalingas and images of Vishnu are also found. The sculptural art of Cambodia is supposed to have originated from the Dvaravati art style.

In the 14th century C.E. a new kingdom of Ayuttha was established in Thailand. In the 18th century it was completely razed by the rulers of Myanmar. It was burnt by the conquerors. All of its sculptures, libraries, temples were completely burnt.

The kings of Ayuttha bore names with the prefix 'Ram'. The popularity of Ramayana may be the reason behind it. Thai Ramayana has been developed into an independent tradition. It is known as 'Ramakien' (Ram Akhyana). The stories of Ramakien have been preserved in all Thai art traditions including sculpture, folk music, dance and theatre.

Vietnam, Laos, Cambodia : In the colonial period Vietnam, Laos and Cambodia, these three countries together were known as 'Indo-China'.

During the 8th - 12th century C.E. the Mon and Khmer people ruled over Cambodia. Khmer empire originated in Cambodia.

For the reference of map visit the following web site: <https://commons.wikimedia.org/wiki/File:Bandovietnam-final-fill-scale.svg>

1. 'Funan' : This was a kingdom in Vietnam which existed in the Delta region of the river Mekong*. Funan is known mainly through the Chinese records. The 'Han' dynasty ruled in China in the 3rd century C.E. When the rule of Han dynasty was ended, China disintegrated into three parts. Because of it the southern kingdom of China was not left with any alternative path to reach the silk route. Hence, the king of the southern kingdom sent some people to explore the sea route. They found a kingdom in the delta region of the Mekong. They named it 'Funan'. According to their description, Funan was a city with fortification, a place, well-established revenue system, laws, system of record keeping in written form, and a class of

skilled artisans. Aerial photography has confirmed this description. The excavations conducted by the French archaeologist Louis Malleret have brought to light remains of temples built in brick masonry, workshops of making jewellery, residential houses, etc. Roman coins of 2nd century C.E. were also found.

** Mekong river originates on the plateau of Tibet and flows through the Yunnan province of China, Myanmar, Laos, Thailand, Cambodia and in the end Vietnam, where it merges into South China Sea.*

2. Champa : 'Champa' was an ancient kingdom in the coastal region of Vietnam. Several Sanskrit inscriptions in Brahmi script have been found there. Champa was named after the 'Cham' tribe. The names of the cities in Champa* were 'Indrapur', 'Amaravati', 'Vijay', 'Kauthara' and 'Panduranga'. The city of Vijay was the capital of Champa kingdom. The inscriptions of Champa mention the names of its kings and queens and the temples of Hindu deities built by them, especially Shiva temples. Wooden images of Gautama Buddha have also been found. This evidence indicates the existence of more city states like Funan in Vietnam, which were trade centres from where various types of merchandise were imported and exported.

To see the names and the map of Champa visit the following web site: <https://upload.wikimedia.org/wikipedia/commons/4/45/VietnamChampa1.gif>

During the span of 4th - 14th century C.E. Shaiva temples were built in the kingdom of Champa. These temples are built in a valley known as 'My Son Valley'. The temple of 'Bhadrashvara' is supposed to be important in this group. Once there were more than 70 temples at My Son. In the walled courtyards of these temples many stone tablets with inscriptions are erected. These inscriptions



are in Sanskrit and Cham languages. In the same precincts are found burials of the members of the royal families. It seems that My Son was the ceremonial complex, reserved for the royal families. The site of My Son is declared as the World Cultural Heritage.

The characteristic aspect of the architectural style of My Son temples is that it is imagined in the form of 'Meru Parvata'.



Sculptural model of My Son Temple

The war that was continued for 20 years in Vietnam, Laos and Cambodia is known as 'Vietnam War'. The vicinity of My Son temples got damaged to a great extent because of this war.

3. Laos : Laos is a landlocked country. The population of Laos is mainly composed of the 'Lao' people who came to Laos from southern China. The name of the kingdom of Laos was 'Lao Sang'. This kingdom was in existence during 14th-18th century. Lao Sang was attacked by Thailand in the 19th century. Lao Sang could not survive the attack. In the latter half of the 19th century the French established their administrative centre in Vientiane, the capital of Laos.

Like other countries in Southeast Asia,

Buddhism is the main religion in Laos. The cultural and literary expressions of people are influenced by the stories of Gautama Buddha's life and Ramayana. Especially, this influence is conspicuous in the sculptural and presentations of performing arts, which are frequently based on the themes from these sources. 'San Sinxay' is an epic composed in the 16th century in Laos. It is popular, not only in Laos but also in Thailand. Its main plot is quite akin to the story of Ramayana.

4. Cambodia : Cambodia was known as 'Kambujadesha' in ancient times. Its history is known from the inscriptions installed in the precincts of its temples. These inscriptions are in Sanskrit and Khmer languages. The first kingdom, established in Cambodia was known by the name of 'Chenla'. The people who established Chenla, were known as 'Khmer'. The influence of Indian culture in Cambodia dates back to the Chenla period. The kingdom of Chenla was established by Jayavarman II. He was coronated in 802 C.E. His capital's name was 'Hariharalaya'.

In the span of next 500 years the kings of Chenla expanded their empire from Vietnam to Myanmar and to China in the north. It came to be known as the Khmer empire. After King 'Jayavarman VII' the Khmer empire began to decline. In the 15th century C.E. the Khmer empire was ultimately rooted out completely.

The reign of Suryavarman II in the 11th century and that of Jayavarman VII was proved beneficial for temple architecture. The world famous temple of 'Angkorwat' was built in Yashodharapura, the capital city built by Suryavarman II. The temple area is about 500 acres, that is about 2 Sq.Kilometers. The main entrance is at the west and the temple is surrounded by a moat, which is 200 metres in depth. Among the sculptural panels on the southeast walls of the temple the panel of 'Samudramanthan' is notable.





Angkorwat Temple

After the death of Suryavarman II, Angkorwat was attacked by the king of Champa. He caused considerable damage to the temple. Later, it was turned into a Buddhist temple.

Jayavarman VII built a new capital, 'Angkorthom' near Yashodharpura, the first capital of the Khmer empire. He was a Buddhist. The planning of Angkorthom city, its water management and architecture are the indicators of the advanced Khmer style. The temple of 'Bayon' was built at the centre of Angkorthom. Bayon temple represented 'Mount Meru'. The planning of the temple and the city represents the mythological story 'Samudramanthana'. The temple at the centre is supposed to be the churning. There are statues of gods and daityas, the rivals of gods, standing at both sides of the southern gate, churning the ocean with Mount Meru as the churning. The moats around the city are linked to two lakes called 'East Baray' and 'West Baray'. These two lakes are the source of water for the moats and also for Angkorthom as well as for Angkorwat and other temples in the vicinity. City gates of Angkorthom are known for their Shikharas, which are in the form of a smiling human face of enormous size. The faces are built by assembling stones that are cut as different parts of the face.

Angkorwat, Angkorthom and its vicinity have been declared as the World Cultural

Heritage by UNESCO.

Malaysia and Indonesia : Before the arrival of the Europeans, there have been three kingdoms in Malaysia. The 'Vayu Purana' mentions Malay peninsula as 'Malaydvipa'. The Chinese Bhikkhu I-Tsing/Yi-Jing (7th century C.E.) had visited the 'Malayu' kingdom. Ptolemy has mentioned Malayu as 'Maleu Kolon' and 'Golden Chersonese' (golden peninsula). An inscription in the Brihadishvara temple in Tanjore mentions it as 'Malaiyur'. Malayu was one of the kingdoms conquered by the Chola king Rajendra. The Chinese court records also mention 'Malayu'.

1. Srivijaya : This kingdom proved to be more powerful among all kingdoms who competed with each other. This kingdom originated in Sumatra. Malayu and other neighbouring kingdoms who were weaker than Srivijaya were gradually merged into it. In the 11th century C.E. Srivijaya became weaker while facing the Chola invasion. In the 14th century C.E. 'Parameswaran' alias 'Eskandar Shah', the last king of Malayu established the first sultanate of Malaya.

2. Majapahita : In the 13th century C.E., in Eastern Java, arose a kingdom known as 'Majapahita'. This was the last kingdom, with Indian cultural traits. The name of the founder king of Majapahita was, 'Vijaya'. King Vijaya was successful in sacking Kublai Khan from Java. He established his

For additional information :

I-Tsing/Yi-Jing had stayed in Sumatra before coming to India and also on his return journey to China. He studied Sanskrit grammar during his stay in Sumatra. He has mentioned the kingdom of Sumatra by the name of 'Shili Foshi' (Srivijaya). The king of Srivijaya had sent him to Malayu. He stayed in Malayu for two months. Before returning to China, he again stayed in Malayu for two months. He mentions that in the intervening period of twenty years between his first arrival and return journey the name of Malayu had changed to Srivijaya. According to his description there were more than a thousand Buddhist Bhikkhus in Srivijaya studying Sanskrit.

For additional information : A number of inscriptions have been discovered in Sumatra. They are written in the ancient Malayu language and the script used for it is Pallava Brahmi (a form of Tamil Brahmi script).

supremacy in some of the islands like Java, Bali and also some other islands and extended the kingdom of Java into an empire. Its existence came to an end with the rise of Islamic states in the 15th and 16th centuries.

3. Shailendra : According to some Indian historians the Shailendra kings hailed from India. However, this opinion is not accepted by all historians. The Shailendras reached the peak of their political power in the 8th - 9th centuries. The shailendra kings were followers of Buddhism. They built many Buddhist temples and stupas. Among them the stupa of 'Borobudur' is unique for its architecture, sculptural art and its expression of Buddhist philosophy. It has been enlisted as World Cultural Heritage.

A group of Hindu temples on the Dieng plateau in Central Java was built in the Shailendra period.

4. Matram : There was a kingdom called Mataram contemporary to Shailendra. Its founder king's name was Sanjaya. During the period of Matram kingdom, 'Mahabharata' and 'Harivamsha' were translated in Javanese language. Poems in ancient Javanese language are composed in Sanskrit metres like 'Shardulvikridita'. Poems composed in metres are known as 'Kakvin'.

The shadow puppetry show known as 'Wayang' is a famous performing art of Indonesia. This show is presented by using cut-outs from leather or wood. Stories of Mahabharata and Ramayana are presented on the stage by the artists in this show. There are also some forms of 'Wayang' played by human characters.



Wayang Puppets

The Shaivaite temples, and Jaina temples were also built in Indonesia. The group of temples in Prambanan is important. This group has been accorded the status of World Cultural Heritage. The main temple in this group is known as 'Candi* Prambanan' or 'Candi Lara/Rara Jonggrang'. It was built by King Daksha. This is a temple dedicated to Siva and it has a beautiful image of Goddess Durga in it. Local people call her Lara/Rara Jonggrang.

* Candi (चंडी) means temple.



Thus, so far, we have studied the history of cultural impact of India in several other countries. Spread of Buddhism and Indian trade facilitated the spread of Indian culture.

The history from the beginning of the Christian era in the ancient period to the medieval age is the history of cultural exchange between India and other countries.

For additional information :

According to Buddhist philosophy the universe exists at three planes : (1) Kamdhatu (Bondage in the form of desire) (2) Roopdhatu (Bondage in the form of physical appearance and appellations) (3) Aroopdhatu (State of being beyond any bondage). The architectural design of Borobudur Stupa is based on the concept of these three planes. The first two planes have platforms that successively reduce in size.

The base of every platform is decorated with sculptures all around. There are niches with images of Gauthama Buddha in it. On the third plane, there are three circular platforms, which have stupas with latticed structure along the edges of the platforms. There are images of Gautama Buddha inside the latticed stupas. The last platform has a stupa in its centre. This stupa is built in solid masonry. The grand stupa of Borobudur was built around 800 C.E.



Borobudur Stupa



Exercise

Q.1 (A) Choose the correct alternative and write the complete sentences.

- (1) Buddhaghosh was an Indian in Sri Lanka.
(a) Thinker (b) Philosopher
(c) King (d) Priest
- (2) The founder of Pagan empire was
(a) Kyanzittha (b) Anwrahta
(c) Ayuttha (d) Jayavarman
- (3) The ancient name of Cambodia was
(a) Kambuja Desh (b) Laos
(c) Angkorwat (d) Sumatra

(B) Find the incorrect pair from set B and write the correct ones.

Set 'A'

- (1) Finest example of stupa architecture in Myanmar
- (2) Saivaite temples in Champa kingdom
- (3) The world famous temple in Cambodia
- (4) The centre of Angkorthom

Set 'B'

- Shwedagon pagoda
- My Son
- Angkorwat
- Dieng Temples

(C) Write the names.

- (1) Son of Emperor Ashoka -
- (2) Ancient kingdom in Laos -
- (3) Kingdom of 'Cham' people -
- (4) Last king of Malayu -

Q.2 Write short notes on -

- (1) Chenla kingdom
- (2) Vishnu temple at Angkorwat
- (3) Majapahit kingdom
- (4) Champa kingdom

Q.3 Answer the following questions in detail.

- (1) Explain the spread of Indian culture in Thailand.
- (2) Write about the cultural interrelationship between India and Myanmar.

Activity

Find out the names of World Cultural Heritage in this lesson. Collect their pictures with the help of internet. Prepare a chart by using the following points :
Name of the heritage, place and country.

