

UNIT

6

Polity and Society in Post-Mauryan Period

Learning Objectives

- To learn the cultural influence of Greeks on India
- To know the Indo-Greek rulers and their contributions
- To have knowledge about invasion of Sakas, Pahlavis of Parthians and Kushanas from Central Asia
- To gain understanding of the importance of contact between India and Central Asia
- To understand the reciprocal influence on art and literature
- To gain insight into the magnitude of trade with Rome and its impact on economy



Introduction

In the four centuries following the death of Emperor Ashoka and the resulting decline of the Mauryan Empire, parts of India were subject to the invasion of the Indo-Greeks, Sakas and Kushanas from West and Central Asia. All of them established themselves as rulers over large parts of India. This strengthened the process of acculturation and the assimilation of foreign cultures and art forms into Indian society. It also resulted in the integration of India with the Mediterranean world and Central Asia and China through extended trade linkages.

6.1 Indo-Greek Relations

The Beginnings

India's interaction with the Greeks began with the invasion of north-western India by Alexander (327–325 BCE) and his conquest of the Punjab region. When he began his return march to the West, he left the conquered territories under provincial governors. One of Chandragupta Maurya's early military expeditions was against these foreign intruders.

Seleucus Nicator, one of Alexander's most capable generals, succeeded in making himself the master of a vast territory from Phrygia (Turkey) to the river Indus after 311 BCE. Within a few years, probably around 305 BCE, Chandragupta waged a war against Seleucus and defeated him. However, this was not the savage defeat that happened to Alexander's governors. Instead, Chandragupta made a peace treaty with Seleucus. Seleucus surrendered the land he had conquered up to the Indus and received 500 war elephants in return. There is also mention of a marriage agreement. The treaty also led to the establishment of diplomatic relations between the Greeks and the Mauryan emperor. Megasthenes was sent to the Mauryan capital Pataliputra as the first Greek ambassador.

Bindusara, Chandragupta's son, continued to maintain friendly ties with the Greek kingdoms in West Asia. Greek historians refer to ambassadors sent by Ptolemy II of Egypt and to Bindusara's correspondence with Antiochus of Syria. Ashoka also continued the tradition of friendly relations with the Greek Kingdoms. His Rock Edict (13) mentions five *yona* kings,

identified as Antiochus II Theos of Syria, Ptolemy II Philadelphus of Egypt, Antigonus Gonatas of Macedonia, Magas of Cyrene and Alexander of Corinth. This also indicates that the relations of Ashoka with the Greeks extended beyond West Asia well into the heartland of Greece.

We now come across the term *yavana* (or *yona*) for Greeks, which was used throughout India. The word was derived from the Persian word *yauna*, which referred to Greeks. In India the term *yavana* was used to denote all persons of Greek origin, including those of mixed race and even the Phoenicians.

This regular interchange of ambassadors and correspondence, as well as the extension of the Mauryan Empire till Afghanistan, facilitated regular trade from India to the West as far as Egypt. Trade was carried on by the overland route via north-west Afghanistan (Bactria) and also partly by the coastal route along the Persian Gulf and Red Sea. A variety of luxury goods, including ivory, tortoise shell, pearls, indigo and other dyes, aromatic substances like spikenard or nard (a fragrant oil from the Gangetic region) and malabathrum (leaf of cinnamon, used as an aromatic) and rare woods were exported from India.

The cultural influence of the Greeks is evident from the capitals of monuments at Pataliputra. Many historians argue that the elaborate administrative institutions of the Mauryan Empire drew inspiration from the administrative systems of the Persians and Greeks. The eventual rise of Indo-Greek kingdoms in western India strengthened these cross-cultural influences and gave rise to a distinct school of art.

Indo-Greek kings

The Seleucid Empire, which extended from northern Afghanistan (Bactria) to Syria, began to weaken and disintegrate after 250 BCE. The governor of Bactria, Diodotus, revolted against Antiochus II and became the independent ruler of Bactria. In 212 BCE, the king of Bactria was a Greek named Euthydemus.

The Seleucid emperor Antiochus III was unable to subjugate Euthydemus and agreed to negotiate a settlement with him, since Antiochus himself needed to turn his attention to his dominions in the West. But Antiochus III did come down the Kabul river and managed to defeat the local Indian king, known as Subhagasena. Nothing much is known about this king. It can be inferred that the mention of an independent king in the region might be an indication of the weakening of the central authority of the Mauryan Empire after Ashoka's death.

Demetrius

Euthydemus's son Demetrius succeeded him (c. 200 BCE), and another Demetrius, probably Demetrius II, was the first known Indo-Greek king (c. 175 BCE). The distinguishing feature of the reign of the Indo-Greek kings was their exquisite coinage. Minted in the same style as Greek coins of silver, they carried the portrait of the reigning king on one side with his name. The coins thus give us a visual picture of the kings, who are represented in various kinds of headgear and with distinctive facial and physical features. Extensive collections of these coins have been found from the period, which makes it possible to reconstruct the lineage of the Indo-Greek kings with certainty.

Indian accounts of the period refer to the *yavana* invasion of Ayodhya (Saketa) and further east into the Magadha territory. However, since the Greeks seem to have been beset by internal dissensions, they did not retain any of this territory. They ceded land to Pushyamitra, the Sunga emperor who had usurped the throne after the last Mauryan ruler. Numismatic evidence also proves Demetrius's



Demetrius II



association with India. He issued bi-lingual square coins with Greek on the obverse and Kharoshti (the local language of north-western Pakistan) on the reverse.

At about 165 BCE, Bactria was lost to the Parthians and Sakas. After this, the *yavanas* continued to rule in central and southern Afghanistan and north-western India. The Greeks continued to be beset with internal squabbles among many claimants to power, and the names of more than thirty kings can be identified from their coins. It is possible that they all ruled small pockets as autonomous rulers and issued their own coinage.

Menander

Menander (c.165/145–130 BCE) was the best known of the Indo-Greek kings. He is said to have ruled a large kingdom in the north-west of the country. His coins have been found over an extensive area ranging from the valleys of the Kabul and Indus rivers to as far as western Uttar Pradesh. This gives a good indication of the extent of his kingdom. He is said to have raided the Gangetic region along with the kings of Panchala and Mathura. King Kharavela of Kalinga, mentioned in the Hathigumpā inscription, was not able to stop him. Menander successfully attacked Pataliputra, but retreated without consolidating his conquest. Interestingly, in his coins, he is described as “king” and “*soter*” or saviour, and not as a great conqueror.

Menander is mainly remembered as the eponymous hero of the Buddhist text, *Milindapinhā* (questions of Milinda), in which he is engaged in a question-and-answer discussion on Buddhism with the teacher Nagasena. He is believed to have become a Buddhist and promoted Buddhism.



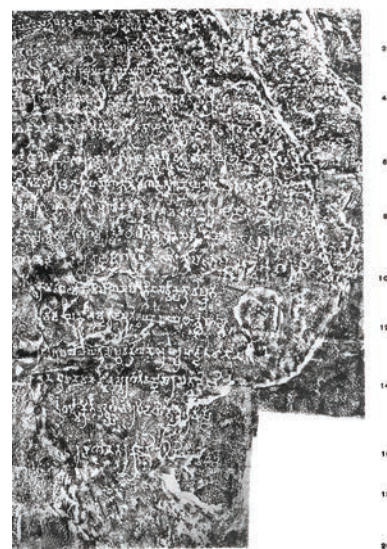
Menander

Another Indo-Greek king whose name is remembered is Antialcidas (or Antialkidas), (c. 110 BCE). He is known to us primarily because his emissary, Heliodorus, who was sent to the court of King Bhagabhadra erected a pillar or *garuda-dhvaja* with its capital adorned by a figure of Garuda, in honour of God Krishna (Vasudeva). Heliodorus had evidently become a follower of Vishnu. (The pillar stands in isolation in the middle of a open ground in Vidisha, Madhya Pradesh.)

Indian interactions with the Greeks was not limited to the Indo-Greek kings. Greeks were becoming known and their presence recorded throughout the sub-continent. Merchants, sailors and many others of Greek origin were travelling to India, so there was a continued interaction with the Greeks.

6.2 Sakas, Parthians and Kushanas

The Indo-Greek kingdoms in north-western India were ousted by various nomadic tribes from Central Asia, known as the Sakas (Scythians), Parthians (Pahlavis) and Kushanas (yueh-chi or yuezhi tribes in Chinese). In spite of the fact that they followed the Greek practice of issuing vast amounts of coinage with their names and titles (mostly “king of kings”), this is a very confusing period in our history. It is a daunting task to try and work out the lineage



Junagath Inscription of Rudradaman

of various ruling clans and dynasties that came into India.

The first question that arises is: why and how did nomadic tribes turn to war and conquest? The advent of these tribes in India arose as a result of a complex sequence of migrations and political developments in Central Asia. In the eastern part of Central Asia, the Yueh-chi were being pushed westward by the Chinese who had built the Great Wall to put out nomads and to protect their villages and agriculture from their raids. The Yueh-chi, in turn, turned westward and pushed the Sakas towards eastern Iran, where the Parthians had become rulers following the collapse of the Seleucid empire.

Sakas

The Sakas were pushed back from eastern Iran by the Parthian ruler Mithradates and they then turned to north-western India and finally settled in the region between the Indus valley and Saurashtra. The first Saka ruler in India was Maues or Moa/Moga (c. 80 BCE). He occupied Gandhara, driving a wedge into the Indo-Greek kingdoms, but it was his successor Azes who finally destroyed the last remnants of the Indo-Greek kingdoms and extended Saka rule as far as Mathura.

In India, the Sakas became assimilated into Hindu society. They began to adopt Hindu names and religious beliefs, so much so that their coins had representations of Hindu gods on one side. The Sakas appointed *kshatrapas* or satraps as provincial governors to administer their territories. Many of the *kshatrapas* titled themselves *mahakshatrapas* and were virtually independent rulers.

One of the most famous of the Saka *kshatrapas* was Rudradaman (130–150 CE). His exploits are celebrated in the famous rock inscription of Junagadh (in Gujarat). According to this inscription, he had even defeated the Satavahanas in battle. His name indicates that the process of assimilation into Indian society was complete by that time.

Kushanas

The Sakas were displaced by the Parthian Gondophernes, who first conquered Kabul (c. 43 CE). He lost the Kabul valley to the Kushanas, but he was successful against the Sakas in India. Records of his rule have been discovered in Peshawar district. The Sakas approached the Kushanas (*yueh-chi*) for war help against the Parthians. The first Kushana king who conquered Afghanistan was Khujula Kadphises, followed by Wima Kadphises. The two kings extended Kushana territory to Gandhara, Punjab and as far to the east as the Ganga-Yamuna doab till Mathura in Uttar Pradesh.

Kanishka

The best known of the Kushana kings was Kanishka, who is thought to have ruled from 78 CE till 101 or 102 CE. Ironically, 78 CE is held to be the beginning of the “Saka era” in the Indian calendar. Historians are, hence, divided about Kanishka’s period. His rule is said to have started anywhere between 78 and 144 CE. Kanishka was an ardent follower of Buddhism and hosted the fourth Buddhist *mahasangha* or council (the third council had been held in Pataliputra during Ashoka’s reign). By now Mahayana Buddhism had become the dominant sect, and Kanishka supported the missions sent to China to preach Buddhism.



Kanishka



Kanishka Coin

Kushana coins were of the highest quality and conformed to the weight standards of Roman coins. In the coins, Kushana rulers are referred to as “king of kings”, “Caesar”, “lord of all lands” and by other such titles. Unfortunately, the titles did not leave much room on the coins for the actual name of the ruler. Hence our information on the Kushana kings tends to be very uncertain.



Kanishka's coins as well as his statue found near Mathura show him dressed in a belted tunic along with overcoat and wearing boots, testifying to his Central Asian origins.

The Karakoram highway, a joint project between China and Pakistan, which was completed in 1979, has yielded great dividends for archaeologists and historians. The rock of Hunza mentions the first two Kadphises and the *Kusanadevapura* (son of God) Maharaja Kaniska. This inscription confirms that Kanishka's empire stretched from Central Asia till eastern India. Buddhist sources record that he had conquered Magadha and Kashmir and Khotan in Sinkiang.

The artefacts found along the Karakoram highway also establish that this was the route taken by Buddhist monks travelling to China on their mission to spread Buddhism. Merchants followed the missionaries, so this became a major commercial route for the import of Chinese silk and horses from the West into India. Indian

merchants established themselves in various towns in Central Asia and seized the opportunity to become intermediaries in the luxury trade between China and the Roman Empire, since merchants from the West did not want to venture further east beyond Central Asia.

Kushana kings, mostly with their names ending with -shka (among them Huvishka and Vasishka as well as later Kanishka and even Vasudeva), ruled for at least one century more, but nothing much is known about them. Clearly the empire was beginning to break down, and the satraps (the Kushanas also continued the practice of appointing satraps to govern the provinces) were able to set themselves up as independent rulers in various regional capitals.

Art and Literature

During the reign of Kushanas, there was great creative energy when art and literature flourished.





This was partly due to royal patronage and partly due to other factors, like the growing ascendancy of Mahayana Buddhism, which allowed the representation of the person of Buddha in human form. The Greek influence led to an Indo-Greek style of sculpture and art commonly referred to as Gandhara art. Statues of Buddha, sculpted particularly in Taxila and the north-western regions, show him in graceful garments, surrounded by cherubs and leaves inspired by the Greek tradition. But mention must also be made of the red sandstone sculpture with intricate carving produced near Mathura.



Gandhara Art

The Buddhists began to carve out rock caves in the hills of western India, which served as religious centres with *chaityas* and *viharas*, stretching from the Ajanta caves to the Kanheri caves in Mumbai. Large statues of Buddha were sculpted in these caves as a part of the Mahayana tradition, and in later centuries, they were further embellished with murals of extraordinary beauty, as seen in the Ajanta caves.

Kanishka was the patron of Buddhist philosophers such as Asvaghosha, Parsva and Vasumitra, as well as the great Buddhist teacher Nagarjuna. Asvaghosha is known for his *Buddhacharita* and is celebrated as the author of the first Sanskrit play, *Sariputrprakarana*, in nine acts. The great dramatist Bhasa, whose plays were re-discovered only about a hundred years

Gandhara Art : Situated in the cross-roads of cultural influences, Gandhara region was influenced by Greek and Roman culture. Gandhara school of art developed in the first century Common Era. During the time of Kushana Empire, in view of its contact with Rome, the techniques of Roman art were assimilated and applied in north-western India. The Gandhara art is famous for the portrayal of Buddha in a spiritual state, eyes half-closed in meditation.

ago in South India, most probably belonged to this period. Among the Hindu treatises, we find the *Manusmriti*, Vatsyayana's *Kamasutra* and Kautilya's *Arthashastra* taking final shape by the second century CE.

6.3 The Tamil Kingdoms

Southern India remained immune to the political changes taking place in the northern part of the country. Around the first century CE, the Satavahana kingdom was established in the Deccan area, comprising the modern states of Andhra Pradesh and Telangana. This, however, was not like the centralised empire of the Mauryas, and the provincial governors of the Satavahanas had a considerable degree of autonomy.

The political landscape of the Tamil region was fragmented into small kingdoms, in contrast to the north where extensive empires flourished. The Tamil region was ruled by *muverndar*, the three kings – the Pandyas from their capital Madurai, the Cholas from their capital Uraiyur (now a suburb of the city of Tiruchi), and the Cheras from Vanji (modern-day Karur). We know that these kings were known to the Mauryas even in the 3rd century BCE and Ashoka's second rock edict mentions them as kingdoms bordering his empire. However, there were many war lords and chiefs (often referred to as *velir*) who were ruling over smaller principalities in the region.



Image of Satavahana King Gautami Putra Satakarni

We have extensive information about the Tamil region coming from the corpus of Tamil poetry collectively known as the Sangam literature, dating from the third century BCE to the third century CE. To these we can add the epics *Silappadikaram* and *Manimekalai*, which were written somewhat later. The very large volume of trade with the Tamil region evoked a great deal of interest among the Roman and Greek historians and geographers, and their



accounts complement the information in the Tamil sources, especially with respect to trade. A first century CE account in Greek, the *Periplus of the Erythrean Sea* (*Periplus Maris Erythraei*), is the most reliable source of information on the ports of the Indian coast and trade. Archaeological findings confirm the information from all these sources.

Contours of International Trade

Two major developments changed the contours of trade between Europe and India towards the beginning of the Common Era. By the end of the last century BCE, Rome emerged as the superpower of the Mediterranean world, displacing the Greek kingdoms, and the republic became an empire in 27 BCE under Emperor Augustus. Rome was the largest and, probably, the wealthiest city in the world commanding huge resources realised through conquests in Europe and North Africa. The wealth of Rome greatly increased the demand for various products from India, especially the spices and textiles of the Tamil country, resulting in a great expansion of trade.



Roman Trade-Ship

The second development was the discovery of the pattern of monsoon winds in the Arabian Sea in the first century CE by Hippalus, an Egyptian sailor. Till then, the sea trade between India and the Mediterranean world was controlled by the Arabs. Arabs had a monopoly of the knowledge of the source regions of products such as cinnamon and pepper, which formed the main export to Rome. But when the information about the direct sea route became common knowledge, Roman ships began to sail directly to the western coast of India. They could thus avoid sailing close to the coastline, which made them vulnerable to attacks by pirates.

Further, this also meant that the overland route could be circumvented completely, since traders on that route were also vulnerable to attacks by Parthians in Iran. The ultimate result of the combination of the growing demand from Rome and the opening of the direct sea route to western India was a increase in the number of ships sailing to India from about twenty ships a year to almost one ship a day.

6.4 Trade Between Tamizhagam and Rome

Trade had flourished between the Tamil country and Rome even when Rome was a republic. Roman coins and artefacts of the period have been excavated at Arikamedu, near Pondicherry, which is said to have been an Indo-Roman trading station. Before the first century of the Common Era, Roman ships did not venture past the western coast of India around Cape Comorin. So the ports on the west coast were the main ports involved in trade with Rome. From the west coast, the Roman traders travelled overland through the Palghat pass to production centres further east. Kodumanal in Erode, Padiyur in Tiruppur and Vaniyampadi near Vellore had mines producing beryl, which was a gemstone in high demand in Rome. In addition, Chennimalai near Erode produced iron and steel (remnants of furnaces and slag have been found here), which was also exported to Rome. This is the reason why the finds of Roman coins of the earlier period are concentrated in Coimbatore, Erode, Salem and Karur districts.

By the end of the first century CE, however, Roman ships had begun to sail to ports on the Coromandel (east) coast of Tamil Nadu, and many of these ports are mentioned in the *Periplus*.

On the west coast, the main ports were Naura (Cannanore) and Tyndys/Tondi (Ponnani), which were said to be on the northern border of the Tamil country of the Cheras. Musiri or Muziris was an important port located further





Muziri papyrus document

south. Traditionally identified as Kodungallur, the recently undertaken Muziris excavation locates the port at Pattanam, a few kilometers away. Musiri was probably the busiest port on the coast. A recently discovered trade agreement written on papyrus between a merchant of Muziris and a merchant of Alexandria indicates the large consignments of cargo carried even by individual merchants. According to Sangam poetry, Musiri was the centre of two circuits of trade. Boats came in from the interior carrying rice and took back fish, which indicates a kind of barter trade in the primary consumption goods. At the same time, sacks of pepper were brought to the market and were exchanged for gold, which came in the ships, which in turn, was transported on barges to the shore.

The ships sailing from India to Rome carried pepper, a large quantity of pearls, ivory, silk cloth, spikenard (a fragrant oil from the Gangetic region which was much in demand for personal use among wealthy Romans) malabathrum, the leaf of the cinnamon tree, again used as an aromatic, sapphire, beryl, diamonds and tortoiseshell. As Roman ships began to trade with the Coromandel coast, the fine cotton textiles of the region were also exported. From Rome, the main imports were coin, topaz, antimony, coral, crude glass, copper, tin and lead and wine. Clearly, the value of the exports from the Tamil region was much higher than the value of imports from

Rome, and the volume of trade peaked in the second half of the first century CE, during the reign of Emperor Tiberius. The growing trade imbalance, which had to be met through exports of coins or silver, became a source of concern. There was a complaint that each year the trade to India caused a drain of 55 million sesterces to Rome. Ultimately Emperor Vespasian passed laws to curb the luxury consumption of the wealthier classes in Rome, and imports from India subsequently comprised only cotton textiles and pepper, which were relatively low-value commodities.

A further change in the trading pattern evolved because of the increased vulnerability of the traditional overland silk route. Silk cloth and yarn from China were carried by sea to the Coromandel ports, from where they were transshipped to Rome. Information about the trade relations of the Tamil region with the south-east and further east is very scanty. However, tortoiseshell (an important export to Rome) was sourced from islands near Malaya in the Indian Ocean, while silk came from China. There was also constant interaction with Java and Sri Lanka, which are mentioned in Tamil literature almost as extensions of Tamil Nadu, and Buddhism was probably the connecting link, which brought these countries together.

Foreign merchants (*yavanas*)

The expansion of overseas trade and shipping brought foreign merchants and sailors to the Tamil region. Because of the seasonal nature of the monsoon winds, and the prevailing levels of technology, long voyages necessitated long periods of stay in host countries. We find interesting insights into the response of Tamil society to the presence of these foreign merchants. Puhar was the most important port on the Coromandel coast. Here, *yavana* merchants lived in especially ear-marked residential quarters in the harbour area. Though they were allowed to trade freely, and were noted for their attractive goods, there was a good deal of reserve in the attitude of the local Tamils to foreign merchants who were considered an alien, barbaric people, who spoke a harsh-sounding language.



Other *yavanas* also came with the merchants. The fortress of Madurai was guarded by *yavanas* carrying large swords. There are also references to *yavana* metal workers and carpenters, who were described as “hard-eyed” probably because they had grey or blue eyes. All these may not have been strictly of Greek origin, as implied by the term *yavana*, which had become a generic word to denote persons from the eastern Mediterranean regions.

Trade and the Economy: The Larger Picture

The magnitude of the expansion of trade that is evident in this period could have been achieved only through major changes to the production base of the economy. Even in the case of primary products like mined gemstones like beryl, increased demand would have involved more labour to work the mines, more implements and more capital. In the case of textiles, there would have been a considerable increase in weaving activity and in the subsidiary activities like spinning to produce the yarn for weaving, and perhaps even growing more cotton to increase the supply of the raw material. Growing trade thus would lead to a considerable degree of expansion of the economy.

Merchants became more visible and important as trade grew. There were merchants dealing with specific products like food grains, cloth, gold and jewellery in the markets of the big cities. Merchants were also involved in overseas trade, as well as overland trade. Thus, the circuits of trade became more specialised with institutionalised arrangements to support the expanding commercial activities.

One of the most important questions that arises is what was the extent to which money was used in commerce. This is difficult to answer. In all pre-modern economies, barter was an important medium of exchange. For instance, salt merchants of the Tamil region carried salt in their carts from the coastal areas of the east inland, travelling together in groups. It is more than probable that they exchanged their salt for other goods and

necessities, rather than selling the salt for money. However, the extent of the overland and overseas trade, as well as the descriptions of the city markets in the literature would imply that money was the main medium of exchange.



Roman coins



Chera coins

The Roman coins that have been found in various centres substantiate this inference. Locally, imitations of Roman coins were also minted, primarily to increase the supply of money in circulation. Fairly large volumes of Chera coins have also been found in the bed of the Amaravati river. The very large quantities of Indo-Greek and Kushana coins found in North India would lead to a similar conclusion about the level of monetisation. All this would lead to the inference that there was considerable use of money as the medium of exchange in the ancient period.

Conclusion

The centuries in discussion in this chapter were not a period of great political stability. With the exception of Kanishka, the invaders in North India did not consolidate their conquests by establishing large, stable empires. Even Kanishka ruled only for a relatively short period, and his empire slowly fell apart after his death. The Tamil region did not have the unifying force of a large empire and was fragmented into relatively small kingdoms and even smaller principalities. The most important development of this period both for the north and the south was the great expansion of trade. From the north, trade relations extended to China in the east and up



to the known Mediterranean world in the west. For the south, in addition to internal trade and circuits of exchange, there was exponential growth in overseas trade to the west, and also to the east up to China. The result would be seen in a considerable degree of economic growth and increased prosperity, which is evident from the excavations of cities as well as the descriptions of urban centres in Tamil poetry.

SUMMARY

- In India, after Alexander's death, his general Seleucus Nicator, succeeded to the region across north-western India as a ruler and consequently diplomatic relations were established.
- The Seleucid Empire got weakened and as a result, following a couple of his successors, Menander, the best known of Indo-Greek Kings ruled the empire.
- The Indo-Greek kingdom was ousted by the Sakas followed by the Parthians and the Kushanas. The Sakas appointed kshatras or provincial governors to administer the territories.
- Rudradaman was the most famous Saka ruler. After him, the Sakas were displaced by the Parthians who were succeeded by the Kushanas.
- The best known of the Kushanas was Kanishka who was an ardent follower of Mahayana form of Buddhism. Gandhara art developed during his period.
- Buddhist philosophers such as Asvaghosha, Parsva, Vasumitra and Nagarjuna were patronised by Kanishka.
- In South India, Satavahana kingdom was established in the first century CE. Muvendar (Chola, Chera and Pandya) were dominant in this region.
- Trade developed between the Tamil country and Rome. Puhar became an important port on Coromandel coast. Yavana merchants lived in port towns.



EXERCISE



1. Choose the correct answer:

1. _____ was one of the most capable generals of Alexander.
(a) Seleucus Nicator (b) Antigonus
(c) Antiochus (d) Demetrius
2. Megasthenes was sent by Seleucus Nicator to the capital Pataliputra as the _____ ambassador.
(a) Roman (b) Greek
(c) Chinese (d) British
3. The regular interchange of ambassadors and correspondence _____.
(a) affected the regular trade from India to the West
(b) facilitated regular trade from India to the West
(c) facilitated regular trade from India to the East
(d) none of the above
4. _____ was the best known of the Indo-Greek kings.
(a) Euthydemus (b) Demetrius
(c) Menander (d) Antialcidas
5. Kushana coins were of higher quality than that of _____ coins.
(a) Roman (b) Greek
(c) Gupta (d) Satavahana
6. Indo-Greek style of art and sculpture is referred to as _____.
(a) Mathura art (b) Gandhara art
(c) Bagh art (d) Pala art
7. Which of the following is not correctly matched?
(a) *Buddhacharita* - Asvaghosha
(b) *The Periplus of the Erythrean Sea* - Megasthenes
(c) *Arthashastra* - Kautilya
(d) *Kamasutra* - Vatsyayana



8. The most famous Saka *kshatrap* was _____.

- (a) Moga (b) Rudradaman
(c) Azes (d) Yesovarman

9. The contours of trade between Europe and India was changed towards the beginning of the Common Era because

- (i) Rome emerged as the super power of the Mediterranean world by the end of the last century BCE.
(ii) The discovery of the pattern of the monsoon winds in the Arabian Sea by Hippalus was in the first century CE.
(a) (i) is correct
(b) (ii) is correct
(c) Both (i) and (ii) are correct
(d) Both (i) and (ii) are wrong

10. Roman coins have been excavated at _____.

- (a) Arikamedu (b) Adhichanallur
(c) Puhar (d) Pallavaram

II. Write Brief Answers

- What led to the integration of India with the Mediterranean world, Central Asia and China?
- What was the result of the war between Chandragupta and Seleucus Nicator?
- What is meant by the term Yavana?
- “Menander is said to have ruled a large kingdom in the North West of the country.” Elaborate.
- Write a short note on “Kshatrapas”.
- Make a list of the following: Items exported to Rome; Items imported into India from Rome.
- Explain the contribution of merchants to the expanding trade and commerce.

III. Write Short Answers

- Point out the speciality of the coins of Demetrius.
- What do you know of Menander?

- “The Roman coins of the earlier period are concentrated in Coimbatore, Erode, Salem and Karur districts.” Why?
- “Muziri was the centre of two circuits of trade.” How?
- Explain the importance of money as medium of exchange.
- Highlight the cultural influence of India’s contact with Greeks.

IV. Answer the following in detail

- “The rise of Indo-Greek kings in Western India strengthened trade and cultural contacts”. Explain.
- Discuss the contribution of Kanishka to art and literature.
- Explain how Rome emerged as the super power of the Mediterranean world.
- Given an account of the Tamil Kingdoms of first century CE.

Activity

- Collect interesting information about India by Megasthenes.
- Explore the coinage of Indo-Greeks.
- Compare and contrast Mahayana and Hinayana forms of Buddhism.
- Locate Rome as an important commercial hub on the world map.



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A-Z GLOSSARY

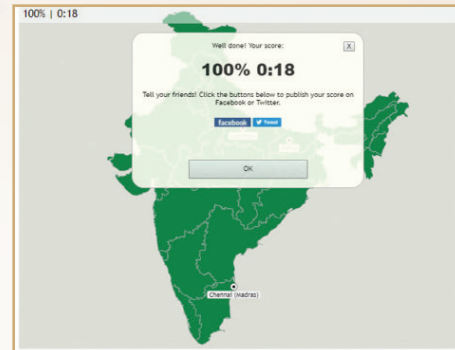
acculturation	adapting to the surrounding culture	பிற பண்பாடு ஏற்றல்
eponymous	the person after whom someone is named	பெயருக்குரிய
daunting	discouraging	ஊக்கம் இழக்கத்தக்க
embellished	add beauty	அழகு படுத்து
squabble	argument	சச்சரவு
doab	a fertile tract of land between two adjacent rivers	இரு நதிகளுக்கிடையில் காணப்படும் செழுமையான நிலப்பகுதி



ICT CORNER

Polity and society in Post-Mauryan Period

This activity is to explore Maps. You can know about countries, capitals, flags and cities in all the continents using Educational Interactive Game **Settera Map Quiz**.



Steps:

- Open the Browser and type the given URL (or) Scan the QR Code.
- Free Map Quiz page will appear on the screen.
- Scroll down and you can select any continent or country (ex. Indian Cities)
- Explore various places on the map, play and engage in quiz activities

Browse in the link

Web: <https://online.seterra.com/en/>

Mobile : <https://play.google.com/store/apps/details?id=com.seterra.free>

*Pictures are indicative only.

