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ANCIENT INDIA

A TEXTBOOK OF HISTORY FOR MIDDLE SCHOOLS

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A Textbook of History for Middle Schools

Romila Thapar

National Council of Educational Research and Training

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FOREWORD

For some years past the National Council of Educational Research and Training has felt the need to produce textbooks in Indian history of an excellence that will satisfy scholars, and an imaginativeness that will stimulate the curiosity of school children. Evidently this is not easy, for great learning and the ability to communicate its content to children do not often co-exist

The writing of Indian history is also beset with other difficulties. India is old. She is large; she contains multitudes. And both in some degree constitute hurdles. To penetrate the dim backward and abysm of time so as to enable a child to see the emergence of rational man is hard. But, perhaps, even harder is the task of holding the scales even between regional powers that make our history at once so vivid and so complicated. Today the child in our schools has to understand the mosaic of civilizations and cultures that underline the modern Indian nation. Nothing in the present can remain bewildering when it is seen with some clarity against an explained past

To explain this past and produce textbooks in Indian history for our schools, a panel of experts was set up by the National Council in 1962 under the chairmanship of Dr. Tara Chand. The panel formulated, first, a curriculum, then a plan of graded textbooks, spelling out the materials that should go into each of them. It commissioned authors to prepare the textbooks. All this necessarily took time. The National Council wishes to place on record its appreciation of the work done by Dr. Tara Chand and his Panel.

Towards the end of 1965, to speed up the process of bringing out model textbooks of Indian History for children in our schools, the National Council decided to set up an Editorial Board in place of the Panel. The Board consisted of a Chief Editor, Dr. S. Gopal, and three Editors, Dr. S. Nurul Hasan, Dr. Satish Chandra and Dr. Romila Thapar.

The present textbook for middle schools on Ancient India has been considered very carefully by the Editorial Board, discussed at length with the author, who has revised it in accordance with the Board's recommendations, and has finally been accepted by the Board. It is the first of a series of six textbooks graded progressively to fit into the History curriculum for Secondary Schools and capable of being adapted to both a ten-year and an eleven-year pattern of schooling. Presently, a Hindi translation of this book will appear, and the National Council hopes that the State Governments will adopt the book and translate it into the regional languages.

There is an evident advantage for Indian children from the far-flung parts of India —and their adult counterparts—in seeing their country as an entity that transcends region and religion. This would enable the child to connect the life of a local and a regional community with the life of the nation and to learn to think in national and, indeed, international terms. For the books are planned, as they move upward, to help the child to see India whole, and to see her in the perspective of world history.

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The National Council is grateful to the Editorial Board presided over by Dr. Gopal, and to Dr. Thapar, who has actually written this volume on ANCIENT INDIA, for the collective precision with which the work has been completed for press. We may now look forward to other books in the series that will make history a living thing in our classrooms The Council plans to bring out teacher manuals and student workbooks to assist the teaching-learning process. This textbook is the first step in a direction that we know our schools will welcome.

New Delhi,
October 17, 1966

L. S. CHANDRAKANT

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PREFACE

THIS textbook for the children in class VI of our schools traces the history of India from the earliest times till the beginning of the medieval age The text book for class VII will cover the years from the end of the ancient period to the beginning of the modern age, and the text book for class VIII will deal with the history of modern India right down to our own times. The same periods, but at a more advanced level, will be covered in the text books for classes IX, X and XI respectively

In deciding when the ancient period of Indian history ends and the medieval period begins, attention has been given not solely to dynastic changes but to major developments in the evolution of Indian culture and society. The changes in the economic and social life of India which were taking place in the eighth century A D. and the evolution of new political institutions seem of more significance than such events as the raids of Mahmud of Ghazni or the establishment of the Sultanate of Delhi, and therefore the eighth century has been taken as the close of the ancient period Similarly, the eighteenth century saw the movement in India from the medieval pattern of society to the beginning of what may be termed modern India. It is not only the coming of the British but also the changes in India during the last phase of Mughal rule which have to be examined in this context. The beginning of the eighteenth century has therefore been taken as a convenient date for the end of the medieval period and the commencement of the modern age This approach has enabled the pushing of dynastic history into the background and the laying of emphasis on the forces, trends and institutions which together have helped to make the history of the Indian people.

In all these books the aim will be to incorporate the latest research and adopt a scientific approach to the subject. The history of the Indian people, in all its aspects, will be surveyed, and attention will be drawn to the oneness of India and the evolution of an Indian culture which transcends different religions and regions The history of India will also be placed in the perspective of world history It is hoped that by the time a child leaves class XI he or she will have a comprehensive understanding of the history of our country and our people.

This textbook for class V/VI has been written by one of the members of the Board of Editors, Dr. Romila Thapar. The manuscript was read by the other members of the Board and some revisions made in the light of our discussions. The final version is the responsibility of all the members of the Board

We would like to thank the Archaeological Survey of India for the preparation of the charts in this book. The maps have been reproduced from publications of the Survey of India.

The Editors

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The Study of Indian History

I AM sure you have often asked yourself why you are studying history. Studying history is one way of getting to know the past. History is an attempt to understand how and why our ancestors lived as they did, what difficulties they met with, and in what manner they overcame them. It is important for you to be acquainted with the past because then you will understand better what is happening in the India of today. You will come to know the story of your country, which started many centuries ago. You will come to know the kings and statesmen who ruled and the people who made the story possible. You will also come to know why you are speaking the language which you speak.

Apart from this it is exciting to study the past. It is like playing a game of "treasure hunt". There are clues hidden in all kinds of places, and when you find one clue, it leads you to the next and slowly, step by step, you arrive at the "treasure." In this case the "treasure" is an understanding of what went on in the world and in our country, long before you were born.

The past of India is very long. It goes back several thousand years. We learn about it from the evidence which our ancestors have left behind. For the near past we have written and printed records. For times when printing was not known there are records written by hand on paper. But still earlier, even paper was not made and records were written on dried palm leaves, the bark of the birch tree and plates of copper and, in some cases, were inscribed on large rocks, pillars, stone walls or tablets made of brick. There was a time still further back when even writing was unknown. Our knowledge of the life of people in those ancient days comes from the objects which they left behind, as, for example, their pottery or their weapons and tools. These are things which are solid and which you can see and touch, and these have sometimes to be

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A chart showing some Indian scripts

Ashoka Brahmi
(fourth century B.C.



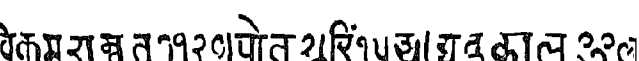
Central Asian Cursive
Gupta script



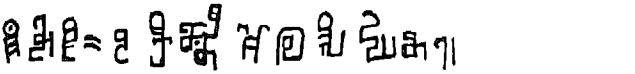
A Tibetan script



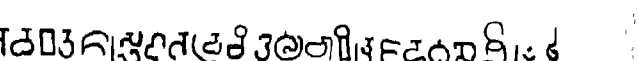
Sarada
(eighth century A.D.)



Sanskrit
(sixth century A. D.)



Old Kannada



Vatteluttu mixed with Grantha
(ninth century A. D.)



Bengali



Gujarati



Multani



Tamil



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literally dug out of the earth. They are all clues in the game of historical treasure hunt.

Clues can be of many kinds. The most commonly used are manuscripts. Manuscripts are ancient books, written either on dried palm leaves or the thin bark of the birch tree, or on paper. (Generally the latter kind have survived, though books written on paper are not as old as the others.) Some of the languages in which the very old books are written are languages which we in India do not use in everyday life any more, such as Pali and Prakrit Others are written in Sanskrit and Arabic, which we still study and use in our religious ceremonies although we do not speak them at home. Yet others are written in Tamil, a language which is spoken in South India and whose literature goes back to an early period. These are called *Classical Languages* and the history of many parts of the world is recorded in various classical languages. In Europe, ancient manuscripts were often written in Greek and Latin, in western Asia they were written in Arabic and Hebrew, and in China, classical Chinese was used.

The writing or the scripts in which the manuscripts of India are written resemble the modern scripts. For example you could probably read the script in which Sanskrit manuscripts are written— the Devanagari script — although you will not understand what was written until you learn Sanskrit. But the writing which was used two thousand years ago looks different and in order to read that you would have to be specially trained. This very ancient writing has not survived in many manuscripts, but largely in inscriptions. Writing which is engraved either on a stone surface or on metal or brick is called an inscription. Many such inscriptions have been found all over India and in many languages. These are also clues in piecing together the past. Manuscripts are generally found in libraries, but inscriptions can be found on rocks, pillars, bricks, buildings and metal plates.

Much of the ancient history of India is based on the evidence which archaeology supplies. Archaeology means the study of the remains of the ancient past. This consists of monuments or buildings, coins, pottery, tools made of stone and metals, figures, images, and various other articles which people living many centuries

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ago had used in their daily life. Some of the very ancient towns and villages were either abandoned or destroyed, and their buildings were buried under the earth. They have to be dug out or excavated. But some buildings are still standing (such as temples) and do not have to be excavated.

The clues provided by archaeology have enabled us to discover how men and women lived in India many thousand years ago. This type of life is described as primitive, because the people largely depended on nature for their livelihood. Their food was not cooked and their clothes not sewn, and they had no houses. People living in this way are described as "food-gatherers". Slowly, as they learnt more and more about the plants and animals which surrounded them, and as they improved their tools and methods of making things, they began to lead an easier life. Finally they found ways of growing plants and taming animals. This is the stage at which man is described as a "food-producer." Soon these people were managing their lives so well, that they were not only dwelling in comfort, but had leisure hours to think and to record their thoughts and to improve their ways of living.

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CHAPTER ONE

Early Man

A. MAN AS A NOMAD

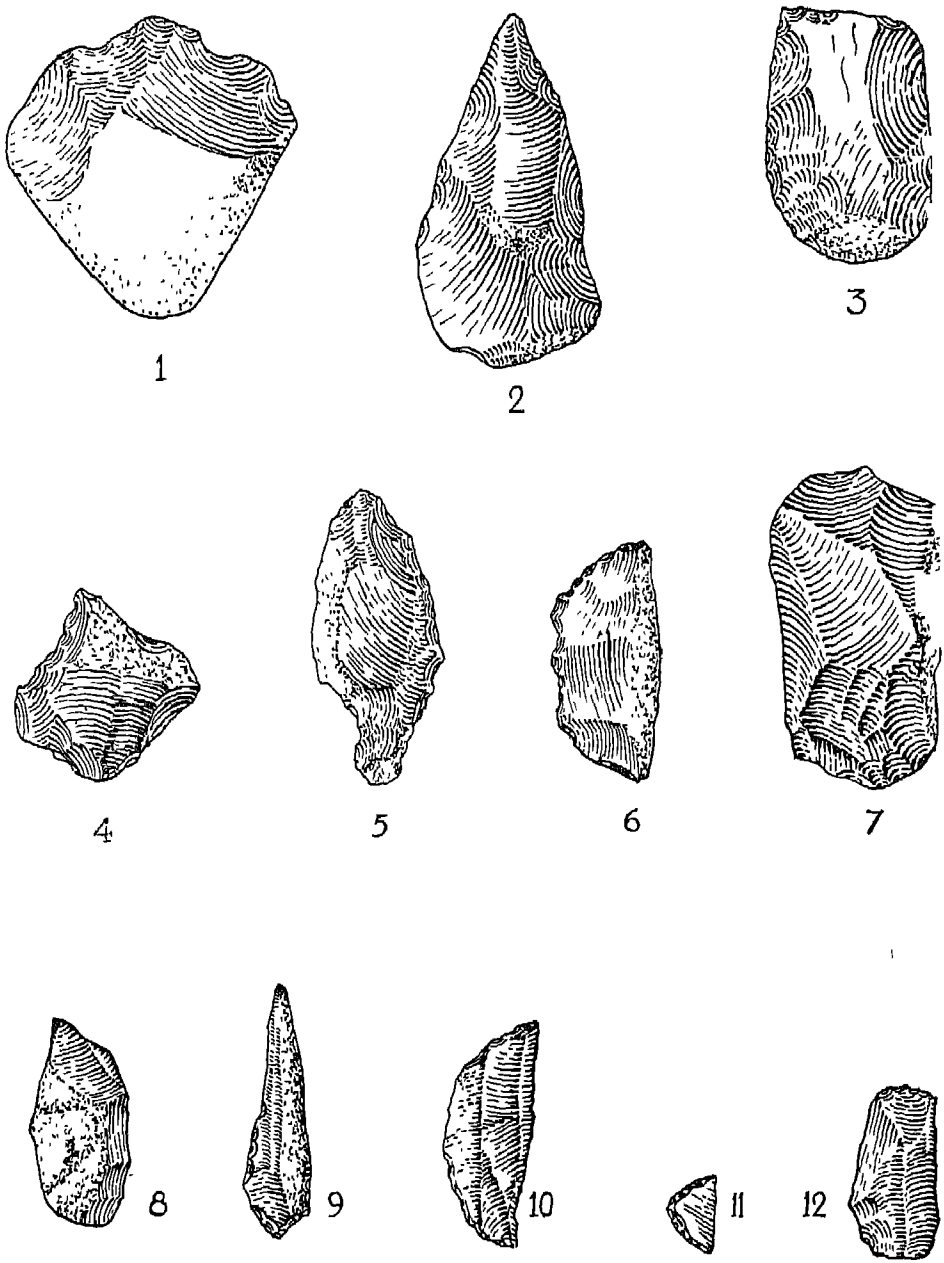
IT took many thousands of years for primitive man to change into civilized man. It took almost 300,000 years for man to change from a "food-gatherer" to a "food-producer". But once he had learnt to be a "food-producer", he advanced very quickly. The more control man has over his surroundings the faster he progresses.

To begin with, men were nomads, that is, they wandered in groups from place to place mainly in search of food and shelter. The group usually consisted of a few men, women and children who stayed together, because it was safer to belong to a group rather than to wander about alone. Life was indeed very difficult in those days because people ate the fruit off the trees and hunted whatever animals they could. They did not know how to grow vegetables or grain. So when they had eaten all that they could find in a certain place, they had to move on to some other place in search of food. And similarly when they had hunted most of the animals that they could find in one area, they had to go elsewhere in search of more animals.

People lived in caves wherever they could find them. Or else they built small shelters amidst the leafy branches of large trees. There were two things they were afraid of — the weather and wild animals. Early man could not understand what caused thunder or lightning; and when one does not understand the cause of a thing one is frightened of it. Ferocious animals such as tigers, lions, panthers, elephants and rhinoceroses roamed in the forests (and India was covered with forests at that time). Man was weak in comparison with these animals and had to defend himself, either by hiding from them in caves and trees or by using his crude weapons

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Tools and objects used by man in the food-gathering stage

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Tools and objects used by man in the food-gathering stage

For many hundreds of years of man's early history, we have no written records. The only remains which we can identify of this "prehistoric" period are the crude stone tools fashioned and used by man for hunting and other purposes These tools are often found lying along the terraces of rivers where ancient man used to roam about in search of wild game, or in caves and rock-shelters where he used to live. This stage when stone was the all-purpose material for man is called the Stone Age. For a considerably long time during this period, man remained essentially a 'food-gatherer'. He was almost totally dependent on nature for his food supply. The first tools made by him served many purposes such as skinning of dead animals, cutting their flesh and splitting bones, etc. He had to learn by experience how to chip stones correctly and to manufacture tools for specific needs. There are three distinct classes of tools, representing correspondingly three different stags of man's progress through time.

1–3. Early Stone Age tools: 1. pebble tool used as a chopper, made by chipping part of a pebble to produce a steep cutting edge, 2. hand axe, an all-purpose tool, generally pear-shaped with a continuous working edge on both sides; 3. cleaver, showing a wide chisel-edge.

4–7. Middle Stone Age tools. borer, arrow-head, scraper, etc.

8–12. Late Stone Age tools: point, crescentic blade, scraper, etc. Some of these were used for killing fast-moving animals. This stage reflects a specialized and increasingly efficient food collection leading to the appearance of the beginnings of plant cultivation.

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against them and killing them. But the best means of defence against the animals was fire.

At night when everyone crowded into a cave, a fire was kept burning at the entrance and this prevented the wild animals from entering the cave. In the cold of winter and on stormy nights, it was the fire again which acted as a source of comfort and protection. The discovery of fire was accidental. The striking together of two pieces of flint produced a spark which, when it touched dry leaves and twigs, burst into a flame. Fire was a thing of wonder to primitive man, but later it came to be used in a variety of ways and contributed to many improvements in man's pattern of living. Thus the discovery of fire made a significant difference to man and can be regarded as a major discovery.

Tools and Weapons Flint, which is a type of stone, was used for other things as well, besides producing fire. Flint is hard but it chips easily. Therefore, it is possible to shape it into various forms. Flint was used, together with other types of stone, for making tools and weapons. Some of these were found in the valley of the Sohan river in the Punjab. In some places, such as the Kashmir valley, the bones of animals were also used. The larger pieces of stone, of a size that can be held in a man's fist, were shaped into hammers and choppers and axe-heads. In the beginning axe-heads were used without a handle for cutting branches of trees, etc. Later they were tied to a stick which made it easier to use them. The use of tools gave man a big advantage. It enabled him to cut down trees, to kill animals, to dig the earth and to shape wood and stone.

The smaller pieces of stone, usually the chips and flakes from the larger pieces, were worked very carefully, until there was a thin edge to the stone, and these pieces were then used as knives and scrapers for finer work, or were given a sharp point and tied to arrows and spears. Primitive man often lived by the side of a river or a stream in order to be near his water supply. If you walk along a river bed in the foot-hills of the Himalayas or in certain parts of the Deccan Plateau such as the Narmada valley, and look carefully along the ground, you may find from time to time one of these stone "implements", as the archaeologists call them.

Clothes Primitive man had little difficulty about clothes.

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When the weather was warm, little clothing was required. When it rained or the weather became cold, the skins of the animals which he had killed as well as the bark of trees and large leaves were used as clothes. A deer skin or two wrapped round the body was enough to keep a man warm.

EXERCISES

I. To remember

History gives us knowledge of the past. It tells us what went on in the world, and in our own country, long before we were born. Knowledge of the past improves our knowledge of the present. We learn of the past from tools, pottery, coins, old buildings, inscriptions and old manuscripts. Some of the buildings, tools, pots and coins have to be dug out. Some of the languages and scripts in which manuscripts and inscriptions were written are no longer used.

In the beginning man was a nomad. He lived in caves or on leafy branches of trees and ate roots and fruit. In course of time he learnt to make a fire and tools and weapons of stone. He hunted animals, ate their flesh, and in winter wrapped animal skins or leaves of trees round himself to keep warm. He wandered from place to place in groups. When he learnt to make his own tools and weapons, he took the first step towards civilization.

II. Match the statements given in A and B below.

Column A	*Column B*
1. Manuscripts	1. Things that are dug out of the ground.
2. Inscriptions	2. Buildings belonging to the past, either dug out of the earth or found still standing.
3. Monuments	3. Hand-written ancient books.
4. Script	4. Writing that is engraved either on a stone surface or on metal or on bricks.
5. Archaeological evidence	5. The forms of writing a language.

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III. Answer the following questions.

1. How do we learn about the past?
2. What is the use of reading history?
3. What kind of life did the nomad lead?
4. What is a flint? In what ways did early man use it?
5. In what way did the discovery of fire help man?

IV. Fill in the gaps in the statements given below with the right word or words from those given in the brackets after each statement.

1. . .....were engraved on rocks. (manuscripts, books, inscriptions).
2. .....are ancient languages of India. (Hindi, Tamil, Pali, Bengali, Prakrit).
3. Archaeological evidence includes..... . .. (manuscripts, coins, tools, pottery, monuments).
4. Primitive man first learnt..... ..(to make a fire, to tame animals).

V. Interesting things to do

1. Visit a museum and see the implements of early man.
2. Cut out the diagrams of early man's tools from an old history book and paste them in your exercise book or make sketches of the tools. (Refer to your book for the names of tools and weapons).
3. Describe the life of a nomad — his shelter, food, dress and implements.

B. BEGINNINGS OF SETTLED LIFE

Gradually, as man's knowledge of his environment increased, there was a desire for a more comfortable way of living. A number of discoveries led to a change in the pattern of life. The most important of these was the discovery that man could grow plants and grain. He found that by putting seeds into the soil and watering the soil, plants would grow. This was the beginning of agriculture. This was an important discovery because it meant that primitive man

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did not have to wander from place to place in search of food. He could grow his own food. He stopped being a nomad and began to settle down in one place as an agriculturist. These changes in man's pattern of life took place in various parts of India at various times. But in most places in our country these changes took place about four to five thousand years ago.

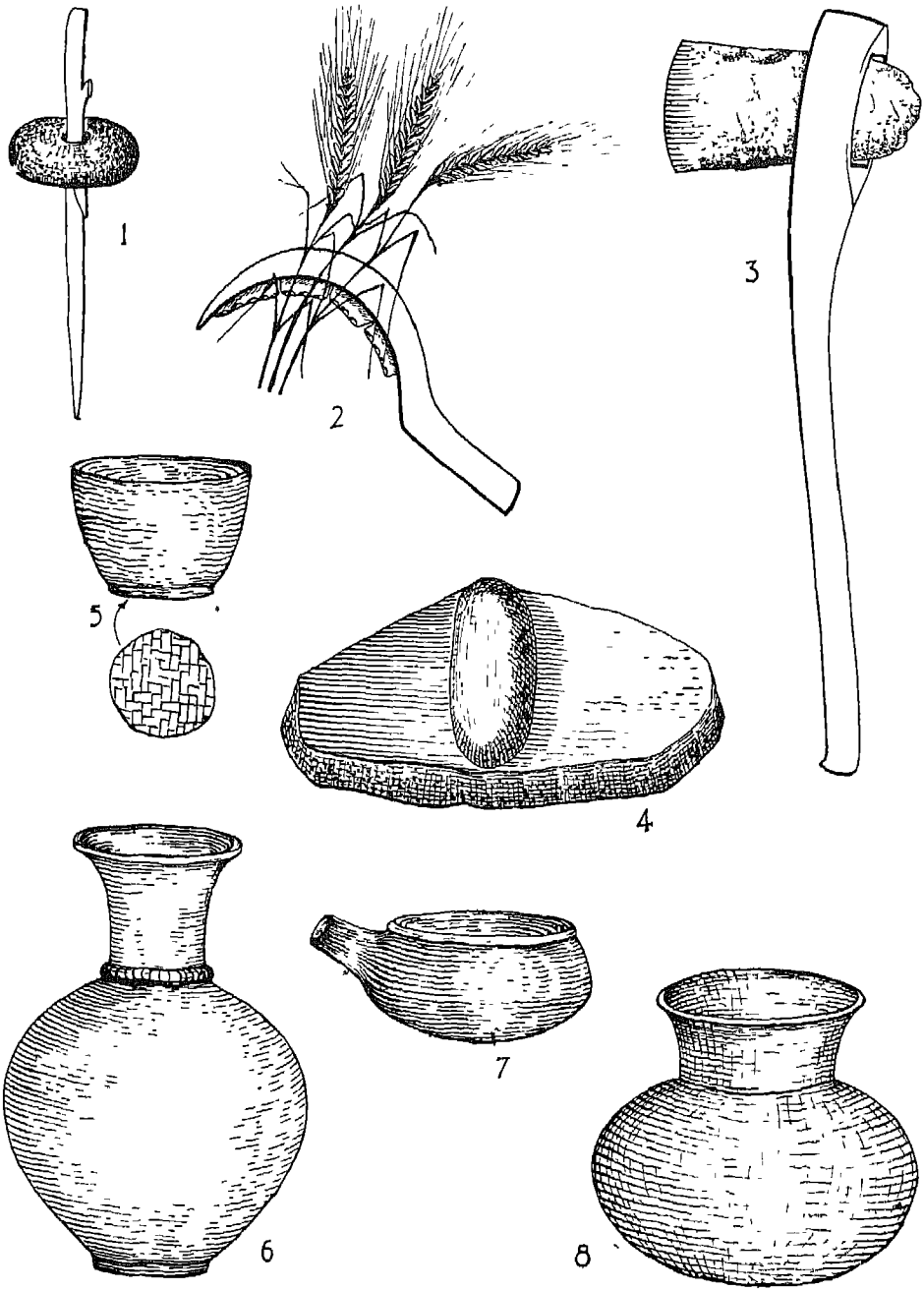
The Taming of Animals Another exciting discovery was that some of the animals of the forest could be tamed, that is, man could tame them and use them for his own purpose. For example, wild goats could only be killed and their meat eaten. But tamed goats could provide milk every day, and could be made to breed and provide more goats, some of which could be eaten, without the need to go out hunting. The taming of the dog was a great help to man. Animals could also be used to draw the plough or the cart and they helped man in this way.

Discovery of Metals When primitive man began to settle down and grow his own food, he had first to clear a patch of ground, by cutting down trees and shrubs. This is where two of the earlier discoveries came in very useful; stone axes were used to cut down trees and shrubs, and later the stubble was burnt, so that finally the ground was clear and ready for cultivation. Cutting down trees with stone axes was a tiring job. But fortunately another discovery made it easier to fell trees. This was the discovery of metals, copper to begin with. Later copper was mixed with other metals such as tin or even zinc and lead to make a new metal or alloy, called bronze. How it all started, how a lump of ore was melted and metal discovered, we do not know. Knives and axes made of metal were sharper and more efficient to use than stone tools The period when man used stone implements alone, is called the Stone Age (or the Paleolithic and Neolithic Age) and the period when man began to use metal together with very tiny stone implements is called the Copper or Bronze Age (or the Chalcolithic Age). There are many places in India where copper or bronze axes and knives have been found. Brahmagiri (near Mysore) and Navda-Toli (on the Narmada) are some of these places.

The Wheel A very important discovery was that of the wheel. No one knows who discovered it or when or where But its

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Tools and objects used by man in the food-producing stage

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Tools and objects used by man in the food-producing stage

The New Stone Age (Neolithic) or the "food-producing" stage was the time when man completely changed his way of life. Before this, man lived by hunting animals and collecting wild plants. In the new way of life he began to domesticate animals and cultivate plants. The dog, goat and sheep were probably the first of the animals to be domesticated. Among plants, wheat and barley were the earliest cereals grown. In order to do this, man had to settle down in certain selected areas. This led to the growth of villages and farming communities. He needed certain tools with which he could clear the land, and others with which he could prepare the land for cultivation. He required vessels to store his surplus grains or to hold liquids. This necessity led him to make earthen pots. The earliest pots were made by plastering clay round baskets. Later they were made without using baskets.

On the opposite page are shown some of the tools and objects used by man at the "food-producing" stage, found at various sites in India.

1. A weighted digging-stick used for digging the ground: this tool consists of a stone mace-head with a wooden stick, sharpened to a point
2. A sickle used for harvesting: this tool was made from a series of small stone blades hafted in a curved wooden stick.
3. An axe, used for cutting and felling trees: this tool was made of hard stone, chipped and ground to an edge, after which it was hafted to a wooden stick.
4. A quern and mortar, used for grinding grain.

5–8. Various types of pottery. The base of one of the bowls shows marks of mat-work.

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discovery led to a big advance in the pattern of living. Even to this day, the wheel is necessary, whether it be for something as tiny as the wrist-watch or as large as the railway train. The invention of the wheel made life very much easier in a number of ways. For example, before the wheel came into use a man had to walk or ride from one place to another. Now, he could make a cart which was drawn by an animal, and more people could travel easily from one place to another. The wheel also helped to move heavy objects which could not be moved before. In addition, the use of the wheel improved the making of pottery.

The Early Villages Primitive men were now ready for more civilized living. The wandering groups now settled in one place, forming a village where they built huts for themselves, grew barley, rice or wheat and kept goats and other animals. These were the earliest villages or village communities. They were to be found all over India but more often in river valleys and on the flat plains, where the soil was more fertile and it was easier to grow crops. Archaeologists have found many remains of these villages, and from these "sites" as they are called we can describe the way in which primitive men lived.

The villages were small and the huts were close to each other. It was easier to defend the village from wild animals if everybody lived near each other. The area of the huts was probably surrounded either by a mud wall or by a fence of some prickly bush The fields lay outside the fence. The village itself was usually built on slightly higher ground than the fields. The huts were thatched and ordinarily consisted of just one room. Poles were used to form a frame to which were attached branches and thatch. A fire was lit in the hut on which the cooking was done and round which the family slept at night.

Food was now cooked and not eaten raw. Meat was roasted over the fire. Grain was ground between two stones and the flour was made into bread. The extra grain was stored in large jars. Cooking required vessels in which to cook the food. These were made of clay (pottery) in earlier times, and later of metal. In the beginning clay pots were made by women who shaped the clay by hand into forms resembling round jars and bowls and plates

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and these were dried in the sun. Later, the dry clay vessels were baked in a kiln which made them so hard and firm that they did not dissolve when put into water. Still later, when the wheel came into use, it was quicker to make the pots on the wheel These were made in the same way as our pots are made in the villages today. The Chalcolithic potter sometimes decorated his pots with beautiful designs.

Dress and Ornaments Chalcolithic man was fond of ornaments and decoration. Life was no longer a grim fight against wild animals and bad weather, so he had time to enjoy himself and made ornaments for himself and for the women. The women wore ornaments of shell and bone and carried finely worked combs in their hair. Animal skins, bark and leaves were no longer the only form of clothing Man had invented the technique of spinning and weaving cloth from the fluffy substance of the cotton plant. Leisure hours were given to fun and amusement.

Society When man started living in village communities and ceased to be a nomad, he could no longer do just as he pleased and it became necessary to make rules of conduct. Living with other families and other groups meant that there had to be some law and order in the village. The first thing was to decide what each person's job was to be. Some of the men went to work in the fields, while others looked after the animals or built the huts and made the tools and weapons. Some of the women had to spin and weave cloth, and others make pottery or cook the food or look after the children. The decision as to who should do what was taken by the village as a whole. All the same, there had to be a leader in the village, a man who could give commands. Generally, the leader was the oldest man who was also believed to be the wisest. But sometimes it was the strongest and bravest man.

Religion There were certain aspects of life which puzzled man. Why did the sun rise every morning and set every evening? Sleep and dreams, birth, growth and death were puzzling. How was it that year after year the same seasons kept returning? What happened to a man when he died? Men were afraid of death. They were also afraid of thunder and earthquakes because they did not know what caused them. Some men gave

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more thought than others to these questions and suggested answers. There was a sky-god who allowed the sun to travel across the sky each day. The earth was like a mother feeding her children with crops and plants. And if the sun was to rise each morning and the earth to bear crops then the sky-god and the earth-goddess must be worshipped with sacrifices and hymns. Small clay images were also made of the earth-goddess in the form of a mother, and these were widely worshipped. So some of the men became "magic-men" who claimed they could control the weather and cure illness and prevent the people from being harmed. Later there arose a group of priests who performed the sacrifices and sang the hymns on behalf of the whole community.

Death was a journey into another world from which no one ever returned. So when a man or a woman died, he or she was buried in a grave. Or, if a child died, it was placed in a large pot or urn and then buried in a grave. The grave was sometimes lined with large slabs of stone. Along with the body, pots and beads and anything else which the village believed the dead person would require on his journey were placed in the grave.

The culture of man, or the pattern of living or the way of behaving, had advanced considerably from the primitive stage when man was a nomad gathering food and living from day to day. Now he had a regular place to live in and was fairly secure in his village. He was making improvements in his way of life and was discovering new methods of doing things, methods which made his life more comfortable and easy. But there was still one thing which he lacked and which prevented him from advancing more quickly. He did not know how to write. He could teach his children how to grow crops and look after animals or make pots. But he could not write down his knowledge. The knowledge of writing was to come at a later stage, when cities came into existence.

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EXERCISES

I. To remember

Primitive man was on the way to a civilized life when he had discovered how to make a fire and tools from pieces of flint, and when he began to tame animals. Soon he learnt to grow grain. He also discovered metals. These discoveries were important. He stopped wandering, settled at one place and began to grow his food, make huts for shelter and make and use new tools and implements. The discovery of the wheel was a great help to early man. He could move from place to place more easily. He could also make better pottery. He made ornaments and learnt to make cloth. In the village he felt the need for organized life. Thus the nomads turned into a community with a fair amount of organization and division of work. They began to worship the sky and the sun and also the earth that provided food for them. Though man had progressed, he did not yet know the art of writing.

II. Words you should know

1. Paleolithic Age (Old Stone Age)	—	The period when man used crude stone tools and weapons and led a nomadic life.
2. Neolithic Age (New Stone Age)	—	The period when man used polished stone tools, domesticated animals, took to agriculture and led a settled life in villages.
3. Chalcolithic Age	—	The transitional stage when both copper or bronze and stone tools and weapons were used and man led a settled life. "Chalco" is a Greek word and means copper.

III. Answer the following questions.

1. How did the taming of animals help man?
2. Which discoveries helped him to lead a settled life ?

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3. How was the discovery of metals useful to early man?
4. How did the discovery of the wheel make life easier and more comfortable?
5. What do you know about the life of the people of the Chalcolithic Age : their villages, huts, food, and religion?

IV. Which of the statements given below are true of the Chalcolithic Age ? Write "True" or "False" in the brackets placed after each statement.

1. Man ate uncooked food. ( )
2. Pots were made on a wheel and baked in a kiln ( )
3. Man led a nomadic life. ( )
4. Man led a settled and organized life. ( )
5. People performed different types of jobs. ( )

V. Fill in the gaps with the right word or words from those given in the brackets after each statement.

1. The discovery of.. . ... .was the beginning of a settled life. (making a fire, growing grain, making wheels)
2. The women of the Chalcolithic Age wore ornaments made of ....(gold, bronze, iron).
3. Man used metal tools in . ...(clearing jungles, making pots, making wheels).
4. The main occupations of Chalcolothic man were .... (hunting, agriculture, making metal tools)

VI. Interesting things to do

1. Make a diagram in your exercise book or a model of the early settlements, or a hut or a village (Refer to the book for description).
2. Draw some implements of the Chalcolithic Age people and describe their use. How did they differ from the implements of the Stone Age people ?

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CHAPTER TWO

Man takes to City Life

A. THE CITIES

OVER the years some of the smaller villages grew into large ones. The number of people living in them increased. New needs arose and new occupations were started. People in these large villages were prosperous because they were now producing more food than they required for their needs, so they could exchange this surplus food for other things such as cloth, pottery or ornaments. Now it was no longer necessary for every family to work in the fields and produce its own food. Those who were weavers, potters or carpenters exchanged the articles which they produced for food grown by other families. Gradually as trade increased, the craftsmen began to live together and such villages grew into towns.

The beginnings of city life introduced an advance in technology and a higher degree of civilization. Civilization is that stage of man's development when he looks for more than just the satisfaction of his material needs. He has enough food so that he can live in cities. He trades his produce with others. He has leisure to think, and to seek answers to the many questions which puzzle him about life. He has knowledge of writing so that he can record his thoughts His community is governed by laws. Man is civilized when he attempts to satisfy the needs of his mind.

The houses in the cities were built of brick, the roads were carefully laid out and cleanliness in the city was maintained by efficiently kept drains to clear away the waste. Communications were improved and trade increased. Social life was no longer simple. Rules of various kinds became necessary as also a government to administer them. But the biggest advance was the invention of a script which, to start with, was used by the traders to keep a record of their trade.

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The earliest city to be discovered in India was Mohenjo-daro, on the river Indus in Sind. Further up the Indus valley another ancient city was excavated and this was Harappa near modern Montgomery. The archaeologists called the civilization of these ancient cities the Indus Valley Civilization, because both these cities and other sites sharing the same culture were found in the Indus valley. But for the last twenty years archaeologists have been digging in other parts of northern and western India and have found more cities which resemble those of the Indus valley. Therefore the Indus Valley Civilization is now also called the Harappa culture since the pattern of living in these resembles that of Harappa. One of these cities was found at Rupar near Chandigarh, another at Lothal near Ahmedabad, and a third at Kalibangan in Rajasthan.

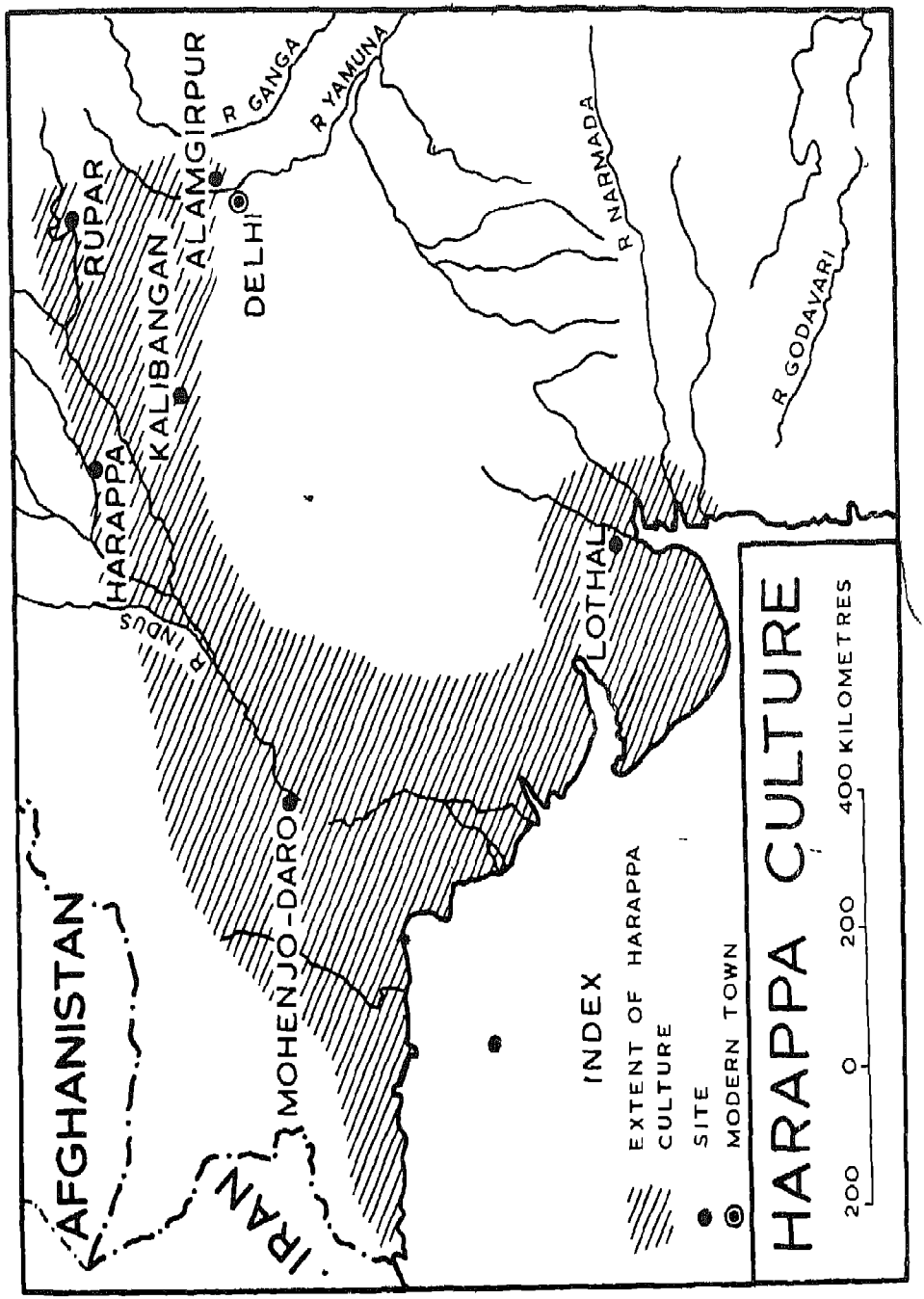
The Harappa culture was spread over the whole of Sind, Baluchistan, almost the whole of the Punjab (east and west), northern Rajasthan, Kathiawar and Gujarat. If you locate these areas on a map you will see how large the geographical extent of the culture was. It was called a civilization because the people were living a more advanced life than those of the previous primitive ages. The cities were well-planned and great care was taken to look after them properly. People were prosperous and had leisure for both amusement and contemplation. The Harappa people knew how to write and their language was written in picture-like signs called pictographs. Unfortunately historians have not yet been able to read and understand these pictographs.

The Harappa culture grew and developed in India at the same time as other civilizations in other parts of Asia and Africa, mainly in the valleys of the rivers Nile, Euphrates, Tigris and Hwang-Ho. The Harappa culture became important about 4,500 years ago, or as people normally say, in 2500 B.C. (Before Christ). In Egypt there was the civilization of the Pharaohs who built the Pyramids at this time. In the region now called Iraq there was the Sumerian Civilization. The Harappa people had trading contacts with the people of Sumer. Even in those days there was trade between India and other parts of the world.

The Environment At that time, the northern and western

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parts of India (including what is now Pakistan) were covered with forests. The climate was moist and humid and Sind and Rajasthan were not desert areas as they are today. The animals which the people of this region knew were forest animals, such as the tiger, the elephant, the rhinoceros and the hippopotamus. The forests provided timber which was used in the kilns where the bricks used for building the cities were made. Timber was also used for building boats.

The banks of the rivers were lined with fields. It was easy to cultivate the soil because the rivers flooded the land regularly every year. So the seed was put into the soil just before the flood and the coming of the flood watered the fields. People had to build embankments, dams and channels to direct the flow of water but complicated irrigation was not necessary. More grain was grown than was actually eaten by the people in the villages. This extra or surplus grain was taken to the cities to feed the people of the towns and was stored in large granaries or buildings specially made for storing grain.

The people living in the cities did not cultivate the fields. They were mainly craftsmen and traders who earned their living by producing and exchanging various articles. They made articles by hand such as beads, cloth and ornaments which were used in the cities and some of which were also sent to distant lands, as for example, the kingdom of Sumer in Iraq.

The Cities and their Buildings The cities of Mohenjo-daro and Harappa were divided into two parts. The upper part built on raised ground has been described as the citadel. This part included the public buildings, the granaries, the more important factories and the religious buildings. The other part of the city, which was much larger, was the lower part where the people lived and carried on their professional work. If the city was attacked or threatened by floods, the inhabitants of the lower city probably found refuge in the citadel.

In the citadel at Harappa the most impressive buildings were the granaries. They were neatly laid out in rectangles and lay close to the river. The grain was brought in boats along the river and stored in the granary. This was the best way of transporting grain

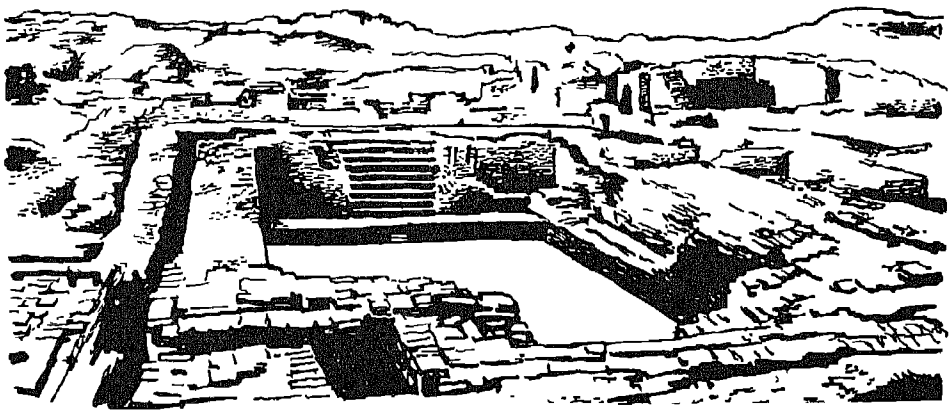
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as it was the cheapest and most efficient way, since it required less labour. The granaries were important because the life of the city-dwellers depended on the granaries being full. Near the granaries were the furnaces where the metal-workers produced a variety of objects in metals such as copper, bronze, lead and tin. The potters also worked in this part and the labourers all lived together near the factory in small quarters.

The citadel at Mohenjo-daro protected by a rampart had these and other buildings as well. There is a large building which appears to have been a palace or the house of a governor. We are not certain whether the Harappa people had a king or whether they were ruled by a committee of citizens. Another building nearby was either a meeting hall or a market place. The best known of the buildings in the Mohenjo-daro citadel is the Great Bath. This resembles a large swimming pool but its purpose is not known to us.

The Houses The lower city of Mohenjo-daro was carefully planned before the houses were built. The streets ran straight



The Great Bath in the citadel at Mohenjo-daro

and at right angles to each other. Streets were wide, the main street being about ten metres wide, which is as wide as many of the large streets in modern cities. The houses were built on both sides of the street.

Houses were built of brick and had thick, strong walls, which

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were plastered and coloured. The roofs were flat. There were few windows but plenty of doors which were probably made of wood The kitchen had a fire-place, and large jars of pottery for storing grain or oil. Adjacent to it was the drain. Bathrooms were built on one side of the house and had drains which were connected with the street drain. The street drain ran along the sides of the street and was lined with bricks so that it could be kept clean. Some of the drains were covered with slabs of stone.

In the house there was a courtyard which had an oven for baking bread, and the housewife sat here to grind her spices with a pestle and mortar. Perhaps the domestic animals, such as the dogs and goats, were also kept in the courtyard. Some houses had their own wells, which meant that water was always available inside the house.

Not everyone in the city lived in such comfortable houses. The labourers who worked in the granaries and kilns had each a tiny room to live in and were probably very poor.

EXERCISES

I. To remember

A new stage in civilization was reached with the growth of cities. In India, with the excavation of two ancient cities, Harappa and Mohenjo-daro, a highly developed ancient civilization of five thousand years ago was laid bare. Recently several more cities with a similar way of life as in Harappa and Mohenjo-daro have been excavated at Rupar, Lothal and Kalibangan. This civilization is known as the Indus Valley Civilization or the Harappa culture. It extended over a vast area including Sind, Punjab, Rajasthan, Kathiawar and Gujarat. From the excavations we know that this was a highly developed civilization. The cities were well-planned and properly looked after. The streets were well laid-out and had an efficient drainage system. The houses were well-planned. The people of this civilization had developed contacts with the people of other civilizations of that time in West Asia.

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II. Match the statements given in A and B below.

Column A	*Column B*
1. The Harappa culture	1. is the best known building in Mohenjo-daro.
2. At the time of the Harappa culture	2. extended from Sind to Punjab and Rajasthan to Gujarat.
3. The Great Bath	3 Rajasthan and Sind enjoyed a wet climate.

III. Answer the following questions.

1. Why is the Indus Valley Civilization now also called the Harappa culture? What was the extent of this culture?
2. What are the sources from which we know about this culture?
3. What was the shape of the granaries at Harappa? Why were they built close to the rivers?
4. What metals did the people of Harappa use?
5. Describe the plan of the city of Mohenjo-daro.
6. What do you know about the houses, streets and drains of Mohenjo-daro and Harappa?
7. How did the people of the Harappa culture irrigate their fields?

IV. Imagine that you are a child living in Harappa, and write a brief letter to your friend describing the city.

V. In the sentences given below, write 'Yes' in the brackets, if the statement is correct and 'No' if it is wrong.

1. The Harappa culture extended as far as Sind and Punjab only. ( )
2. The fields were watered by canals. ( )
3. The Harappa people traded with the people of Sumer. ( )
4. The cities of Harappa and Mohenjo-daro were unplanned. ( )
5. Grain was stored in granaries in Mohenjo-daro. ( )
6. The houses were built of bricks. ( )
7. Historians have been able to read the script of the Harappa people. ( )

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VI. Fill in the following sentences with the proper word or words from those given in the brackets after each statement.

1. The climate of Sind and Rajasthan was then.....and now it is.....(dry, wet).
2. The citadel was built on.... ... .ground. (lower, raised).
3. The fields lay.....the rivers (along the banks of, away from).
4. .....watered the fields (canals, floods, wells).

VII. Interesting things to do

1. On a map of ancient Asia, locate Sumer, Iraq and Egypt.
2. On an outline map of India, show the cities of the Harappa culture which have been excavated.

B. THE LIFE OF THE PEOPLE

Food The people ate wheat and barley, which they ground in millstones and baked into bread. They liked fruit, particularly pomegranates and bananas. They also ate meat and fish.

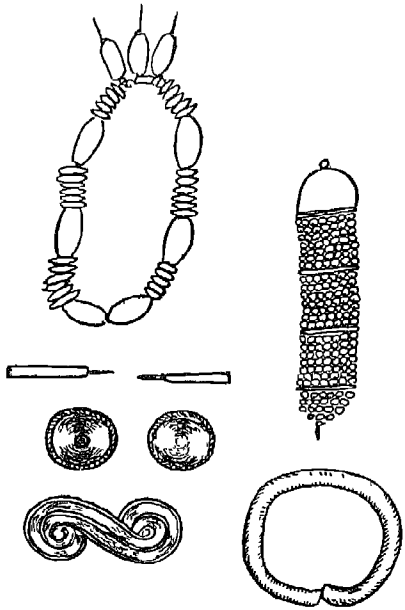
Clothes They knew how to weave cotton and the finding of clay spindles suggests that many of the women must have spun the yarn at home. The women wore a short skirt which was held at the waist by a girdle. The men wrapped long pieces of cloth round themselves. The clothes were of cotton, though some wool was also used. The women enjoyed dressing their hair in various ways, which they then decorated with combs. Both men and women were fond of wearing ornaments. The men wore amulets and the women wore bracelets and necklaces. These were made of beads of shell and, for the rich, of gold and silver.

Amusements and Toys Some objects have been found which provide clues to the amusements of the Harappa people. For the children there were toys : small clay carts resembling the modern *ekkas*, which were probably copies of the carts drawn by oxen in which the grown-ups travelled; figures of animals which were made like puppets so that their limbs could be moved by pulling a string;

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whistles made in the form of birds and rattles of all kinds. Marbles were also popular with children. For girls there were dolls too.



Jewellery found at Mohenjo-daro

The older people spent their time in gambling, dancing, hunting, and cock-fighting.

Occupations The spinning and weaving of cotton and wool must have kept a large number of people busy. Cloth was used by the Harappans and was also sent to the towns along the coast of the Persian Gulf and to Sumer. The potters were probably kept the busiest of all, and they produced some beautiful pottery. Most of it was made of a reddish clay and on it were painted designs in black — lines, dots, geometrical designs, tree and leaf designs and animal figures.

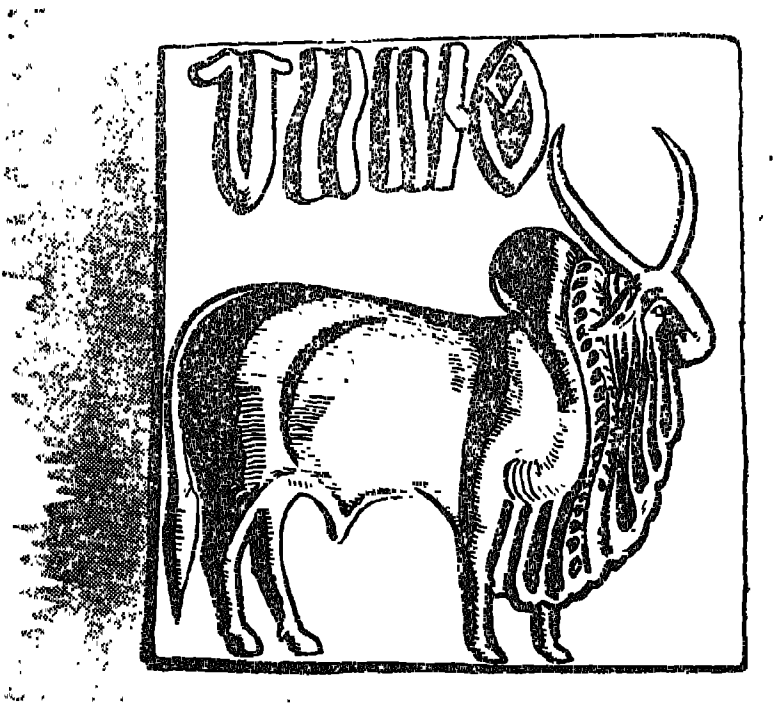
The making of beads and amulets was also popular. These have been found in large numbers. Beads were made of clay, stone, paste, shell and ivory. The metal workers produced tools

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and implements in copper and bronze, such as spears, knives, arrow-heads, axes, fish-hooks and razors. Vessels used in the house were also made of thin metal sheets resembling the pottery vessels, but these must have been expensive and therefore used only by the rich.

Among the objects found in great numbers at Mohenjo-daro were flat rectangular seals made of clay or stone. The seal has a



Seal found at Mohenjo-daro showing a standing bull. The signs on the top are in the Harappan script

design on one side, usually the picture of a bull, or a tree, or some scene, and above the picture is a line of pictographs, the picture-signs used as a script by the Harappa people. These seals were perhaps used by merchants and traders to stamp their goods.

Trade There was at this time contact between the people of Sumer and of the towns lying along the Persian Gulf

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Bearded figure found at Mohenjo-daro

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and the Harappa people. They traded with each other and sent goods regularly from one place to another. Seals and small objects made at Mohenjo-daro have been found at Babylon. The merchandise was shipped from Lothal (where a dock has been excavated) and incoming goods were received here. Weights and measures naturally played an important part in the merchant's life, and these have been found in various shapes and very accurately graded.

Religion Unlike the people of Egypt and Sumer the Harappans have not left any inscriptions describing their government, their society and their religion. We can only guess at what their religion may have been. Clay figures of mother-goddesses have been found, so they probably worshipped these. A seated figure of a male-god, carved on a small stone seal, was found. There were certain trees which they seem to have treated as sacred, such as the *pipal* tree, which is often shown on the seals. They might also have held the bull sacred. The Harappans buried their dead in graves. They must have believed that there was life somewhere even after death because the graves often contained household pottery, ornaments and mirrors, which may have belonged to the dead person and which, it was thought, he or she might need after death

The Fall of the Harappans The Harappa culture lasted for about a thousand years. By 1500 B.C., when the Aryans began to arrive in India, the Harappa culture had collapsed. Why did this happen? The cities may have been destroyed by floods, which came regularly; or there may have been an epidemic or some terrible disease which killed the people. The climate also began to change and the region became more and more dry and like a desert. Or else the cities may have been attacked and were unable to defend themselves.

The fall of the Harappa culture was a sad event in the history of India. The Aryans who came afterwards knew nothing of city life; so it took another thousand years after the coming of the Aryans before India could again boast of beautiful cities.

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EXERCISES

I. To remember

The articles that have been found in the various cities of the Harappa culture show that the people in those days led a fairly advanced life. They were good builders, skilful craftsmen and manufacturers, clever farmers and big traders. They manufactured cotton and woollen cloth. They were fond of ornaments. Their pottery was beautiful. They traded with the people of Sumer. They used precise weights and measures and perhaps marked their goods with seals. They knew how to write but their writing has not been read so far. They seemed to have worshipped the mother-goddess and held the *pipal* tree and the bull sacred They had many types of amusements and children had their toys The fall of the Harappa culture was a sad event because the culture which followed was not as advanced as that of the Harappa people.

II. Words and terms you should know

1. Seal	—	A stamping tool made of clay or stone, with a design on one side.
2. Pictograph	—	Picture-like signs to represent letters or words.
3. Mother-goddess	—	Female deity.

III. Answer the following questions.

1. What does the discovery of clay spindles suggest?
2. How did the women clothe and decorate themselves?
3. What do you know of the children's toys?
4. How did the potters make their pottery look beautiful?
5. What do you know of the seals found at Mohenjo-daro?
6. Give four reasons why the Harappa people can be said to have led a highly civilized life.
7. Why was the fall of the Harappa culture a sad event in the history of India?

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IV. **Fill in the following sentences with the proper word or words from those given in the brackets after each statement.**

1. The people of the Harappa culture amused themselves with ....(dancing, gambling, playing cards).
2. The cloth used by the Harappa people was made of ... . (cotton, silk, wool).
3. The potters of the Harappa culture used..... clay for the pots and painted designs on them in.....(black, yellow, red, blue).
4. The Harappa people carried on trade with the people of .. ..(China, Sumer).
5. The Harappa culture lasted for about.... ...and it came to an end about ... . .(1000 years, 2000 years, 1500 B.C., 800 B.C.)

V. **Interesting things to do**

1. Draw sketches of designs used by the Harappa people on their seals.
2. Collect a number of toys the children play with in your town. Make sketches of those that are more or less similar to the toys of the Harappa children.
3. Draw a few picture-like signs used by the Harappa people as a script.

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CHAPTER THREE

Life in the Vedic Age

A. THE ARYAN SETTLEMENTS

UNTIL the discovery of Mohenjo-daro and Harappa it was thought that Indian history began with the coming of the Aryans. But now we know that it is much older. The Aryans came from outside India, from north-eastern Iran and the region around the Caspian Sea. Those that came to India are called the Indo-Aryans to distinguish them from the other Aryans who went to various parts of western Asia and Europe

The Aryans at first settled in the Punjab Gradually they moved south-eastwards into the region just north of Delhi. There used to be a river flowing nearby called Sarasvati but the water of this river has now dried up. Here they remained for many years, and here they prepared the collection of hymns known as the *Veda*. In the same region is the plain of Kurukshetra where, it is believed, the great battle between the Pandavas and the Kauravas was fought. Sometime later, the Aryans moved still further eastwards into the Ganga valley, clearing the thick forests as they went along with their newly discovered iron-axes. They had discovered the use of iron and had begun to make tools and weapons of iron. These in turn made it easier for them to clear the land.

The Aryans came as pastoral nomads, that is, they kept large herds of cattle, which was their means of livelihood, and they wandered from place to place. Gradually they took to agriculture and began to settle down permanently in villages. Because they were nomads they were unfamiliar with city life, and it took a few centuries before the Aryans began building cities. Their early habitation sites, therefore, are villages.

Our knowledge of the Aryans is not based, as it is in the case of the Harappa people, mostly on digging up their habitation sites.

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We know about the Aryans from the hymns and the poems and stories which they composed and which were recited and passed on from generation to generation until they were finally written down. We call this "literary evidence," and it provides the clues to their history. But recently digging in certain places such as Hastinapura and Atranji-Khera (in western Uttar Pradesh) has also supplied further information about their culture.

The hymns were composed in praise of the gods whom they worshipped Rules were made about their religious ceremonies, their work and worship. These can be found in the four *Vedas*—*Rigveda, Samaveda, Yajurveda* and *Atharvaveda.* They also wrote long poems about their kings and heroes, about their bravery and the battles which they fought These poems were later collected and became the two epics of ancient India — the *Ramayana* and the *Mahabharata.*

The King and his Officers The Aryans were divided into tribes and each tribe settled in a particular region. But the tribes were often fighting each other. The herds of animals required grasslands for grazing and the tribes fought over the possession of these grasslands. Each tribe had its king or chief who was generally selected for his strength and bravery. Later, kingship became hereditary, that is, the son of a king became king when his father died. The king's duty was to protect the tribe and he had a group of warriors to help him in this.

The king ruled according to the wishes of the tribe, and he had various officers to assist him. There was the commander of his warriors, the *senani,* who was always with him. There was a priest or *purohita* who performed the religious ceremonies for him and advised him. There were messengers through whom he made contact with his tribesmen living in neighbouring villages. The king also consulted the headmen of the villages of his tribe, the *gramanis.* But if there was something very important to be discussed, then the king took the advice of the entire tribe. These assemblies were called the *samiti* and the *sabha.* In the *samiti* anyone could speak his mind about the problem, but the *sabha* appears to have been a smaller assembly of selected people.

The Village The tribe was split into small units called

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gramas, comprising a number of families living in villages. When the Aryans later gave up the nomadic way of life and took to agriculture, then the villages became larger, and many more members of a tribe lived in one village. A group of villages was known as a *vish.* The people of the tribe were called *jana.*

The village was divided into families and all the members of a family lived together as a joint household. The family was a patriarchal family, that is, the oldest male member in the family was regarded as the head of the family — often this was the grandfather. This was a position of power in the family, since the head made all the decisions, and the other members had to accept whatever he decided. The sons brought their wives home and continued to live with their father. Women were held in respect. Some of the girls were educated along with the boys.

When the Aryans had settled down in village communities, the life of the village included more persons than merely those who cultivated the fields. There were craftsmen as well. And certain villages began to specialize in particular crafts. For instance, in areas where the clay was good for making pots, there were many potters. The surplus pots made in one village were sent to a neighbouring village where there may not have been enough pots. Thus trading began with goods being exchanged and transported from one village to another.

But all this was still at a very simple level The villages consisted of a group of thatched huts surrounded by a fence, with the fields lying outside the fence. Fields were ploughed and were irrigated with water from wells or channels. This was different from the method of cultivation of the Harappa people. Barley was widely grown, and, later on, they also grew wheat and rice. Hunting was another common occupation, with elephants, buffaloes, antelopes and boars being the objects of the hunt. Bulls and oxen were used for ploughing. The cow held pride of place among the animals because the Aryans were dependent on the produce of the cow. In fact, for special guests beef was served as a mark of honour. A man's life was valued as equal to that of a hundred cows. If a man killed another man, he had to give a hundred cows to the family of the dead man as a punishment.

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The Aryan and his Horse The Aryans had a genuine love for horses. They had brought horses with them from Iran. The horse was used largely for drawing chariots. One of the favourite amusements of the Aryans was chariot racing, and the chariot-maker was a respected member of the community The chariot has been described often in the hymns. It was a light two-wheeled chariot which was exciting to race, and was useful in battle.

EXERCISES

I. To remember

The Aryans came to India from North-eastern Iran and the region around the Caspian Sea. At first they settled in the Punjab, and then some of them moved south-eastwards into the region north of Delhi. Their further eastward expansion into the Ganga valley was made easier by the discovery of the use of iron Our knowledge of the Aryans is based on literary evidence — hymns, poems and stories which they composed. Aryan society was divided into tribes headed by chiefs or kings. Through the *samiti* and the *sabha*, the king consulted the members of the tribe. The tribe was split into small units comprising a number of families living in villages. The Aryan family was a patriarchal family.

When the Aryans came to India, they were a nomadic people. After they took to agriculture and settled down in villages, some of them began to specialize in certain crafts. This led to the exchange of goods between one village and another. The Aryans used horses which they had brought from Iran for drawing chariots.

II. Answer the following questions.

1. What is meant by the term Indo-Aryans?
2. Where did the Aryans live before coming to India?
3. Where did the Aryans settle first in India and to which place did they move from there?
4. On what is our knowledge of the Aryans based? Name the four *Vedas*.

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5 Describe the life of the Aryan tribes. What was the position of the king?
6. Describe the family system of the Aryans.
7. What were the main occupations of the Aryans?

III. Terms you should know

1. Literary evidence	-	The clues to the past provided by the literature of a period.
2. *Purohita*	—	The priest who performed religious ceremonies.
3. *Samiti*	—	The assembly where the people of a tribe discussed the problems facing the tribe.
4. *Sabha*	—	An assembly of selected persons of a tribe
5. Patriarchal family	—	A family in which the oldest male member is regarded as the head.
6. (*a*) *Grama*	—	Small units of a tribe living in villages.
(*b*) *Gramani*	—	The headman of a village.
7. *Jana*	—	The people of a tribe.

IV. Arrange in the order of their happening

1. The Aryans settled in the Punjab.
2. The Aryans settled in the Ganga valley.
3. The Aryans lived in north-eastern Iran
4 The Aryans discovered the use of iron.

V. Fill in the gaps with the right word or words from those given in brackets.

1. We get our knowledge of the Harappa people from..... .. evidence and that of the Aryans from... .....evidence. (literary, archaeological).
2. .....watered the fields of the Harappa people. The Aryans used.....to water their fields. (channels, floods).
3. The ..... performed the religious ceremonies for the king, the..... gave him their opinion about

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important matters and the..... helped him in his battles. (*senani, purohita, samiti, sabha*).

4. The early Aryans lived in.....families. (joint, single).
5. All the people of a tribe assembled as a.....but only a few selected people assembled as a.....to advise the king in matters of administration. (*sabha, samiti*).

VI. Interesting things to do

1. On a map of Asia locate Iran and the Caspian Sea.
2. On a sketch map of India show the Punjab, the Ganga, the Yamuna, and the rivers of the Punjab.

B. LIFE OF THE PEOPLE

The Aryans and the Dasyus When the Aryans first arrived in India, they had to fight for land with the people already living in India. These people they called the Dasyus or Dasas. The Aryans were fair-skinned and the Dasyus are described as being dark-skinned with flat noses. The Dasyus did not worship the same gods as the Aryans. They spoke a language which the Aryans did not understand, because the latter spoke Sanskrit. The Aryans who fought and defeated the Dasyus did not treat them kindly and enslaved many of them. The Dasyus had to work for the Aryans and were made to do the most difficult and lowly work. The Aryans made it a rule that no Aryan could marry a Dasyu.

Society The Aryans and the Dasyus lived in separate parts of the same village and in the beginning they were not allowed to mix with one another. The Aryans were also divided amongst themselves into three classes. The most powerful people were the king and his warriors who were called *kshatriyas*. Equally important were the priests or *brahmans*; and then came the craftsmen and cultivators or *vaishyas*. There was in addition a fourth group called the *shudras*. This consisted of Dasyus and those Aryans who had mixed with the Dasyus and married Dasyus; so they were looked down upon. Thus Aryan society was divided into four groups or castes, *kshatriyas, brahmans, vaishyas* and *shudras*

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and each group had separate occupations and activities in society. To begin with a boy could choose whatever occupation he wished. Gradually, sons began to do the same work as their fathers. The *brahmans* began by being equal in importance with the *kshatriyas,* but slowly, they became so influential that they were given the first position. This they did by making religion very important.

Occupations Apart from agriculture, cattle-rearing, fishing, metal-work, carpentry and tanning were common occupations in the villages. Metal-workers now had a new metal with which to work—iron. The use of iron made life easier for the Aryans. Iron, being a hard, tough metal, was better suited than copper or bronze for making tools and weapons. The weaving and spinning of cloth continued, with women doing much of it. The priests were kept occupied with performing religious ceremonies, specially the big sacrifices in which the entire tribe took part and which lasted for many days. The priests were also the teachers. Young boys stayed with the priests who taught them how to recite the hymns of the *Vedas.* There is an amusing description of the pupils in one of the hymns. It is said that the pupils repeating the lesson after the teacher sound like frogs croaking before the coming of the rains. The priests were also the doctors in the village. They knew about herbs and plants and when someone fell ill, the priest was called to give medicine to the sick man.

Dress The dress worn by the Aryans was not very different from that of the Harappa people. It consisted of two pieces of cloth — the *uttariya* or upper and the *antariya* or lower. A garment which reached down to the ankles and a turban to tie round the head were also in use. The Aryans were fond of ornaments. These were made of gold or other metals, and the women wore beads in various fashions. The richer people wore cloth which was embroidered with gold thread.

Amusements Chariot racing was much in favour among the Aryans. They also entertained themselves with dancing and music. For music they used the flute, the lute which resembled the *vina,* and the drum. But their favourite pastime appears to have been gambling.

Food The Aryans drank a great deal of milk and ate plenty

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of butter and *ghee*. Fruit, vegetables, cereals, and meat were eaten in large quantities. The Aryans also drank intoxicating drinks such as *sura* and *madhu*. There was another very special drink called *soma* which was drunk only during a religious ceremony, as it was difficult to prepare. The Aryans were fond of life and lived well and were a cheerful people.

Religion The Aryans worshipped many gods. The forces of nature such as the sun, the stars, the wind, the moon, the earth, the sky, trees, rivers and mountains, all became gods and goddesses. Dyauspitar was the sky-god, Indra was the god of rain, storm and war, Surya was the sun-god, Agni was the god of fire, Usha was the goddess of the dawn. The gods were supposed to have human form, but they were super-human beings, who were very powerful and to be feared. It was believed that the gods were generally kind to men and women. But when they were annoyed, their anger was terrible and then they would have to be propitiated. Indra was the favourite god, because he was strong and he could strike down the demons and the enemies of the Aryans.

The Aryans believed that the gods would be pleased by the religious sacrifices conducted by the priests. Great preparations were made for such a sacrifice. Altars were built, magical designs were painted on them and animals were sacrificed to the chanting of hymns by the priests. Grain, cattle and cloth were given to the priests and *soma* was drunk. The priests prayed to the gods to hear the requests of the people, and the people believed that the gods had heard them and would grant them their wishes. The priests became the messengers between the gods and men, and so were naturally important.

But not all the people were satisfied with the religion of sacrifices. They had other questions to ask. They wanted to know how the world was created, who were the gods, who made man, and so on. These philosophers wandered away from the villages into the quiet places of the forest trying to find answers to their questions, and to hold discussions amongst themselves. Their ideas were memorised by their pupils, and were later recorded in writing. These we can read today in the *Upanishads* which are a part of the *Vedas*. These teachers are called *rishis*.

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EXERCISES

I. To remember

The Aryans fought with the people already living in India and defeated them. The Aryans called these people Dasyus. Aryan society was divided into three classes — warriors, priests and craftsmen and cultivators. The Dasyus became *shudras,* another class. In course of time, the priests attained the highest position. The use of iron which the Aryans learnt was a great advance. In addition the horse was a very useful animal. Apart from agriculture, metal-work, carpentry, tanning, weaving and spinning were the main occupations in the villages. The Aryans were fond of ornaments. Chariot-racing, dancing and gambling were the amusements. The Aryans ate meat and drank intoxicating drinks. The Aryans worshipped many gods. The gods had to be pleased through religious sacrifices. Some people were not satisfied with the sacrifices and their ideas are found in the *Upanishads.*

II. Words and terms you should know

1. Dasyu	—	The name given by the Aryans to the people who were living in India before their coming.
2. Indra	—	The god of storm and war.
3. Surya	—	The sun–god.
4. Agni	—	The god of fire
5. Usha	—	The goddess of dawn.
6. Sacrifice	—	Offering of life (usually an animal) to a deity with religious rites.

III. Answer the following questions.

1. What do you know about the Dasyus? What happened to them after the coming of the Aryans?
2. How was Aryan society divided? What were their functions?
3. Name a few crafts in which the Aryans became proficient. How did the discovery of iron help the Aryans?
4. What were the favourite amusements of the early Aryans?

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5. Describe the changes in the position of *kshatriyas* and *brahmans* during this period
6. What do you know about the food and drink of the Aryans?
7. What do you know about the religion of the early Aryans?
8 Name some of the gods they worshipped.

IV. Match the statements given in columns A and B.

Column A	*Column B*
1. The Dasyus	1. acted as priests, teachers and physicians.
2. The *upanishads*	2. contain the ideas of the philosophers.
3. The *kshatriyas*	3. were not only traders, but they were craftsmen and farmers too.
4. The *brahmans*	4. were the most important persons in the early Aryan society.
5. The *vaishyas*	5. was the name which the Aryans gave to the people living in India before their coming.

V. Are the statements given below true ? For each one say 'yes' or 'no'.

1. The Aryans treated the Dasyus kindly.
2. The Aryans loved to ride horses, to wear ornaments and race chariots.
3. The Dasyus spoke Sanskrit.
4. The society of the Aryans was divided into four castes.
5. The Aryans ate only vegetables.
6. The Aryans believed in many gods.

VI. Interesting things to do

1. Make a chart of the occupations which the Aryans followed and the occupations which the people follow in your vicinity.
2. Draw a sketch of a chariot.
3. Write a brief note on Aryan life in early days.

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CHAPTER FOUR

Rise of the Kingdom of Magadha

A. KINGDOMS AND REPUBLICS

BY about 600 B. C., a part of the Ganga valley had been cleared of forests and the Aryan tribes had settled down in different tracts, Panchala (Bareilly district), Surasena (Mathura), Kosala (Awadh), Kashi, Videha, Magadha and so on. They no longer lived as simple tribes in a group of villages. They formed themselves into kingdoms and republics. A republic is that form of government in which power is held by the people or a group of elected persons or an elected chief. There is no hereditary king. So the kingdoms and republics began to make new laws and their systems of government also changed.

The Shakyas and the Lichchhavis, living in what is today North Bihar, formed important republics. Of the kingdoms the most powerful were Kosala, Magadha, and Vatsa in the Ganga valley and Avanti with its centre at Ujjayini. These kingdoms were constantly at war because they either wished to extend their territory or to control the rivers. In the end it was Magadha which became the most powerful among them. The great religious teachers, Mahavira and Gautama the Buddha, both preached in Magadha and they have mentioned the kings of Magadha and the life of the people in their teachings.

The Kingdom of Magadha Bimbisara became the king of Magadha in about 542 B.C. He helped to make it into a powerful kingdom by various methods. One was to marry princesses from the neighbouring ruling families. These rulers became his friends. The kingdom of Magadha had large deposits of iron ore (in the present Chota Nagpur region). This was a valuable metal at the time for both weapons and implements. So people wanted to buy it. This added to the power and wealth of Magadha. Much of

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the trade and transport in the Ganga plain was carried on by boats on the river. Soon Magadha came to control the river. Bimbisara conquered the kingdom of Anga (with its capital near modern Bhagalpur), which was to the south-east of Magadha. In the kingdom of Anga was the important river-port of Champa from which ships sailed down to the delta of the Ganga and further along the east coast of India to South India. From South India the ships returned with spices and precious stones which made Magadha rich.

Bimbisara Bimbisara ruled Magadha well. He was helped by a council of advisers. He permitted the headmen of the villages to speak to him directly because he wished to know what his people wanted. If any of his officers did not work well he punished them. He built roads to connect the various towns and villages, and bridges over the rivers. He travelled throughout his kingdom to see things for himself.

He wanted to maintain friendly relations with other kingdoms (except for Anga), and sent his ambassadors to places even as far away as the kingdom of Gandhara in the North-west of India. His capital was at Rajagriha near Patna. It was a beautiful city surrounded by hills. One can still see parts of it which have been excavated by the archaeologists.

Ajatashatru Bimbisara was murdered by his son Ajatashatru. Ajatashatru wished to make Magadha even more powerful, but he thought he could do this by conquering all his neighbours. So he attacked his uncle, the king of Kosala. He also attacked the Vrijjis, in the region of northern Bihar. The war lasted for many years and, in the end, Ajatashatru was victorious. Magadha was the most powerful kingdom in northern India.

The Position of the King. The king had now become a very special person. He was the protector of society and of *dharma* (the sacred law). In the republics, it was felt that a chief could be elected from among the people. But in the kingdom the *brahmans* said that the king was not like an ordinary man but that he was like a god and, what is more, that it was the *brahmans* who by performing certain ceremonies endowed the king with god-like powers and virtues. So the king became very powerful. The

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influence of the *brahmans* was also great, because they were his advisers, and without them the king could not rule or perform the sacrifices.

The king lived in great splendour in a large palace surrounded by servants and officers. He was helped in his work by the *purohita*, the *amatyas* or ministers, and various other officers. He received a share of the produce from the cultivators for the expenses of the kingdom. He did not spend all the income on himself alone, but used it for the army, for payment of salaries, and such other needs as building roads, wells and canals, and for the support of *brahmans*.

EXERCISES

I. To remember

By 600 B. C. the Aryans had spread all over the Ganga valley and its neighbourhood. The older tribal organization gave way to republics and kingdoms. The Shakyas and the Lichchhavis in North Bihar formed important republics. Kosala, Magadha, Vatsa, in the Ganga valley and Avanti were powerful kingdoms. They fought one another and at last Magadha emerged as the most powerful kingdom. Bimbisara and his son Ajatashatru made Magadha a big and strong kingdom. With the rise of the kingdom of Magadha, the king became a very important person and was believed to be endowed with god-like powers and virtues. An administrative system for governing the kingdom was also developed

II. Answer the following questions.

1. Name two of the early republics and a few early kingdoms. What is the difference between a republic and a kingdom?
2. What natural advantages did Magadha have in order to grow strong and rich?
3. What did king Bimbisara and his son do to extend and strengthen the kingdom?
4. How did the position of a king grow in a kingdom? What sort of life did he lead?

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5 How did the king carry on his work? How did the king meet the expenses needed for his work as king?

III. Match the statements given in columns A and B.

Column A	*Column B*
1 Bimbisara	1. attacked the king of Kosala.
2. Anga	2. was a kingdom situated in the north-west of India.
3. Ajatashatru	3. conquered Anga.
4. Gandhara	4. was a kingdom to the east of Magadha.
5. We know the history of	
(*a*) the pre-Aryan times	(*a*) from the *Vedas*.
(*b*) the early Aryans	(*b*) from the Jaina and Buddhist literature.
(*c*) the period around 600 B.C.	(*c*) from archaeology only.

IV. Are the statements below true ? For each one say 'yes' or 'no' .

1. Rajagriha was the capital of Bimbisara.
2. The Shakyas and Lichchhavis became powerful kingdoms.
3. Ajatashatru killed his father.
4. Bimbisara was the king of Kosala.
5. The kings and the *brahmans* became very powerful after 600 B.C.
6. The cultivators gave a share of their produce to the king.

V. Fill in the gaps with the right word or words from those given in brackets.

1. Magadha was in..... .and Avanti was in..... . (the region around Ujjayini, the Ganga valley).
2. Bimbisara conquered.....and Ajatashatru conquered ... .(Kosala, Anga).
3. ....had a large deposit of iron ore. (Magadha, Gandhara).
4. Spices and precious stones came to Magadha from..... (Punjab, South India, Ujjayini).
5. Champa was a great port in..... .. (Magadha, Anga, Kosala).

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6. . . . . was the capital of Magadha. (Champa, Rajagriha).

VI. Interesting things to do

1. Locate the following on a map of India :
   (*a*) The rivers Ganga, Yamuna and Indus. The kingdom of Kosala, Magadha, Vatsa, Avanti and Gandhara.
   (*b*) The republics of the Shakyas and the Lichchhavis.
   (*c*) The towns of Rajagriha, Champa, and Kashi.
2. Ask your teacher more about the life of the kings in the age of Magadha.
3. If you can, collect photographs of the ruins of the city of Rajagriha.

B. LIFE OF THE PEOPLE

Importance of Taxes All the producers of goods paid a tax to the king. The peasants gave a share of their produce to the king, which was ordinarily one-sixth of their produce. The metal-workers made implements free for the king, the carpenters made chariots free for the king, and the cloth-weavers gave a certain amount of cloth free to the king In the beginning taxes were collected in kind, that is, in the form of goods produced by the people, and they were distributed as salary to the officers.

Taxes were very important because without them the king could not do anything; he could not keep an army; he could not have any officers to work for him; and he could not even build roads. So he appointed a group of officers as tax-collectors. It was the job of some of these officers to go to every village, measure the fields of each peasant and to make a record of the amount of grain which the peasant produced. One-sixth of this was calculated and the peasant had to pay that amount to the king. When the harvest was ready, the tax-collector came to the peasant and collected the amount due to the king. The same method was used with all the other professions. In the towns too, the tax-collector collected the tax in goods or in money.

The Village. Most of the people still lived in villages, and these

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had not changed much from the earlier period. There were more villages now as the population was increasing. The villages were connected with one another by roads and pathways, or by boats along the rivers. Each village had a headman who worked for the people of the village and for the king and was therefore a link between the king and the peasants. The king owned some villages and lands. Labourers were employed to cultivate these lands and paid wages for their work.

The Town There was one big difference between earlier times and this period, and that was the growth of towns. In the earlier period there had been a few small towns. But now many more towns and cities came into existence. Some of them are often mentioned in the literary sources and were important. These were Ujjayini (in Malwa), Pratisthana (in the northern Deccan), Brigukachchha (Broach in Gujarat), Tamraliptı (in the Ganga delta), Shravasti (in Uttar Pradesh), Champa (in Bihar), Rajagriha (in Bihar), Ayodhya (in Uttar Pradesh), Kaushambi (near Allahabad in Uttar Pradesh). Some of these towns have been excavated. It was found that they were built of wood and bricks and therefore were more permanent than the villages. The king's palace was usually built of stone and wood and was finely decorated.

Towns often grew up around craft centres, trading centres and the capital of kingdoms. The craft centres were originally villages which had specialized in certain crafts, such as metal-work or carpentry or cloth-making. When craftsmen or artisans living in a neighbouring area collected together, a town grew up. They chose to work together in one place, because it was easier to secure the raw materials and to sell the finished articles. This work was usually organized by another group of persons, the merchants.

The merchants went from village to village to collect, for example, cotton thread from the spinners or cotton cloth from the weavers and to sell them in villages where they were in demand. So the spinners and weavers were saved from the trouble of going and selling articles outside their own village. The merchants earned a profit through supplying the goods acquired. What was true of thread and cloth also applied to grain and other products. Soon there

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was a large trade or exchange of goods in the country.

Trade Trade was made easier by the invention of a new method of exchange and value — money. Before coins were used, goods were bartered or exchanged, e.g., ten bales of cloth for one cow, or two sacks of wheat for five jars of oil. It was not easy to buy and sell through barter. But coins are easy to carry. As the use of coins increased there were more traders. The coins of this period were crude pieces of silver and copper with a design punched on them. Trade was not limited to a small area. Goods produced in the Ganga valley were sent across the Punjab to Taksha-shila (Taxila), or else across the Vindhya mountains to the port of Bhrigukachchha (Broach) from where ships took them to western Asia or to South India

Society The artisans and merchants organized themselves into groups known as *shrenis* or guilds. Because the artisans lived and worked together, they became so close that they were regarded as a caste (*jati*) The sons followed the same profession as the fathers so that the caste became hereditary. Gradually separate laws were made for each of these castes. These laws were recorded by the *brahmans*. Many of them were very strict laws. People of one caste could not eat with those of another caste, nor could they marry outside their caste.

The castes were grouped under four classes — *brahman, kshatriya, vaishya* and *shudra*. Outside the four classes were the lowly castes, which were looked down upon.

The law-makers laid down rules for the guidance of the life of the higher classes. According to these rules life was divided into four stages or *ashramas*. The first stage, that of *brahmacharin,* was devoted to education; the second, *grihastha,* to being a house-holder and raising a family; the third, *vanaprastha,* to living in the forests for meditation; and the last stage, *sannyasin,* to become an ascetic and a preacher. This was the ideal, but one does not know how many people followed it.

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EXERCISES

I. To remember

For carrying on the government, the king needed money. This he collected from the cultivators, craftsmen and merchants. The king claimed a fixed share of their produce as tax in the form of money or goods. An important development in this period was the growth of towns. These grew up around craft centres, trading centres and the capitals of kingdoms. The growth of crafts and the rise of towns resulted in a great expansion of trade. The difficulties of trade were lessened by the invention of money which made exchange easier. The caste system in this period became more established. The artisans came to be regarded as a caste. Besides the four castes, many lower castes arose which were treated badly. Law-givers laid down laws for separate castes. The *ashrama* system also was laid down for higher classes in this period.

II. Answer the following questions.

1. What is the importance of taxes? How were taxes fixed and collected?
2. How did the towns grow? Name a few towns that grew up in the early days.
3. Why did the craftsmen of a particular craft like to live together?
4. What were the defects in the barter system? What part did money play in the expansion of trade?
5. What were the main features of the caste system during this period?
6. Describe the stages into which a man's life was divided.

III. Match the statements in columns A and B below.

Column A	*Column B*
1. Towns grew up	1. was a link between the king and the peasants.
2. Trade was made easier	2. by the invention of money.
3. People of one caste	3. around the craft centres.

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4. Taxes were very important	4. taxes were collected in kind.
5. Before the invention of money	5. could not marry persons of another caste.
6. The headman of a village	6. for the purposes of government.

IV. Are the statements below true ? For each one say, 'yes' or 'no'.

1. Labourers were employed to cultivate the lands of the king.
2. All the ancient towns have been excavated.
3. Coins of the period around 600 B.C. were crude.
4. Taxes were always paid in cash.
5. Trade was carried on between the Ganga valley and western Asia through the port of Broach.
6. A man could change his caste in this period.

V. Fill in the gaps with the right word or words from those given in brackets.

1. The peasants paid... ....of their produce as tax. Before the invention of money it was collected. ... ... (in kind, one sixth, in coins).
2. The towns were built of.....and the king's palace was usually built of.....(stone, wood and bricks).
3. Labourers cultivated the lands.....(free, on wages).
4. Goods produced in the Ganga valley were sent across the Punjab to... ....or across the Vindhya mountains to ... .(South India, Thar, Taxila, Broach).
5. The *brahman* is a .. . ..., the *kshatriya* is a....., the *sannyasin* is an..... . and the *grihastha* is a..... ...., (warrior, priest, householder, ascetic).

VI. Interesting things to do

1. Ask your father if he pays taxes. What taxes does he pay? Does he pay them in kind or in cash?
2. Would you like a prize in kind or in cash? Give reasons for your choice.
3. Draw a sketch map of India and mark on it the names of all the ancient towns you have studied in this lesson.

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4. Look at the map of Asia and find out the distance by sea between India and western Asia. Locate the seaport from which trade was carried on with the west

C. BUDDHISM AND JAINISM

Religion The Vedic religion was a religion of many rites and sacrifices. Some people became dissatisfied with them. They felt that instead of making a show of worship, it was better to lead truthful, moral and dedicated lives. Some of them became ascetics and wandered in the forests because they wished to meditate alone. A few of them returned from the forests and preached their ideas in the towns and villages. Two such men became famous as teachers of the two religions, Jainism and Buddhism. Mahavira was a devotee of what came to be called Jainism and Gautama the Buddha preached Buddhism. Mahavira and the Buddha belonged to the republican tribes of the Lichchhavis and the Shakyas. They were brought up as the sons of chiefs and had every luxury they could desire. But they were both unhappy when they saw people suffering and they decided to find out how this suffering could be relieved.

Jainism Mahavira was born in the sixth century B.C. in the city of Vaishali. He left his home and wandered about for many years trying to find the answers to the questions about life which troubled him. After twelve years he believed he had found the answers. He supported the teachings of 24 earlier religious teachers called the Tirthankaras and added his own thoughts to theirs. This religion came to be called Jainism. Mahavira said that there was little use in performing the Vedic ceremonies and calling upon the gods for help. It was better to lead a good life and not to do wrong. He told his followers that their deeds should be based on Right Faith, Right Knowledge and Right Action, the Three Jewels, and this would lead them to a virtuous life. They were also forbidden from killing any living being, whether a man, or an animal or an insect. This was *ahimsa*. If a man led a good life his soul would be made free and he would not be born again in the world. This was a simple practice which anyone could follow.

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Mahavira

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The religion was preached in a language spoken by the common people and not in Sanskrit, because by now only the educated upper castes used Sanskrit

Buddhism The Buddha was born as Prince Siddhartha in the Shakya tribe, some years after the birth of Mahavira. He was born in the Lumbini grove near the city of Kapilavastu (on the borders of Nepal and eastern Uttar Pradesh). He too left his home and wandered as an ascetic for many years. Then he felt that he had received enlightenment and had found the answer to the problems of life. He taught that the world is full of suffering and this is due to desire for wordly things. A man should free himself from desire by following the Eightfold Path — eight kinds of action and thought which would lead to virtuous living — and which he described as leading a balanced life without wanting too much of anything. Buddhism also forbade the killing of animals. The purpose of leading a good life was to purify the mind and attain *nirvana*, when there would be no more rebirth.

The Buddha too did not favour the Vedic sacrifices and the many rituals which people had to perform. He objected to the division of society into castes because those who belonged to the lower castes, the *shudras* and others, were ill-treated by the upper castes. The Buddha started monasteries which were places where monks lived and spent their life praying and preaching Buddhism. The monasteries (*viharas*) were also used as schools.

Buddhism and Jainism had followers among the craftsmen, traders, peasants and untouchables, because they felt that these religions were not difficult to practise. The *brahmans* on the other hand had made their religion difficult to practise because of the many ceremonies and rituals. In the towns, particularly, Buddhism and Jainism were very popular. The monks travelled from place to place preaching the new ideas and soon Buddhism had spread to many parts of India. It influenced almost every aspect of Indian life. The Buddhist monasteries became important centres of education. Wealthy merchants donated money to the Buddhists and beautiful *chaityas, viharas* and *stupas* were built. These were decorated with the finest sculpture. Buddhist monks took Indian culture to other parts of Asia — Central Asia, China, Tibet and

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Gautama Buddha

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south-east Asia. The idea of non-violence or *ahimsa* was made popular by the Buddhists and the Jainas. When later the Emperor Ashoka became a Buddhist, the religion became even more popular.

EXERCISES

I. To remember

The Vedic religion had become a religion of many rites and sacrifices. Many people questioned these practices. Mahavira and the Buddha were two such persons. Mahavira taught Jainism and the Buddha founded Buddhism. These were simple religions and were preached in the language of the common people. Jainism enjoined upon its followers to base their actions on the Three Jewels—Right Faith, Right Knowledge and Right Action. It also forbade the taking of life. The Buddha taught that the world was full of suffering because of the desire for worldly things. He preached the Eightfold Path. Buddhism also preached *ahimsa* and forbade the killing of animals. Buddhism was opposed to Vedic rituals and sacrifices. It was also opposed to the caste system and ill-treatment of the *shudras* and other lowly castes. These religions became popular with the common people. Later they spread to many parts of India and to many parts of the world. Buddhism inspired much of the early art of India. Buddhist monasteries became important centres of education.

II. Answer the following questions.

1. What made the people dissatisfied with the Vedic religion?
2. Who was the founder of Jainism? What were his teachings?
3. Who was the Buddha? What were his teachings?
4. What helped Buddhism to become popular? What part did the monasteries and the teachers play in the spread of Buddhism to distant lands? Name a few of the countries to which Buddhism spread.

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III. Match the statements given in columns A and B.

Column A	*Column B*
1. Some people were dissatisfied with	1. were centres of education.
2. The Buddha insisted upon	2. in the city of Vaishali.
3. Mahavira was born	3. the Eightfold Path.
4. The Buddhist monasteries	4. in the Lumbini grove near the city of Kapilavastu.
5. Siddhartha was born	5. the animal sacrifices and rituals.

IV. Are the statements below true ? For each one say 'yes' or 'no'.

1. The Buddha favoured the caste system.
2. Mahavira wished that the people should base their action on the Three Jewels.
3. The Buddha preached his religion in Sanskrit.
4. Monasteries influenced every aspect of Indian life.
5. Mahavira and the Buddha said nothing about *ahimsa*.

V. Fill in the gaps with the right word or words from those given in brackets after each statement.

1. The Buddha was a.....prince and Mahavira was a..... prince. (Lichchhavi, Shakya).
2. The Buddha insisted upon.... ..., Mahavira upon the ..... (Three Jewels, the Eightfold Path).
3. .....taught.....and. .....taught..... ... (Siddhartha, Mahavira, Jainism, Buddhism)
4. .....insisted upon sacrifices and rituals while..... and.....laid stress upon *ahimsa* and simple living. (Jainism, Vedic religion, Buddhism).
5. .....was taught and preached in the simple language of the people and.....was taught in Sanskrit. (the Vedic religion, Buddhism).

VI. Interesting things to do

1. Collect pictures of the Buddha and Mahavira as depicted in

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Indian sculpture and painting and paste them in your exercise book.

2. Find books on the lives of the Buddha and Mahavira in the school library and read them. Note down the anecdotes in their lives that interest you.
3. Locate on a map of Asia the countries to which Buddhism spread.

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CHAPTER FIVE

The Mauryan Empire

A. THE MAURYA KINGS

IN the fourth century B. C. Magadha was ruled by the Nanda kings and was the most powerful kingdom of the north. The Nandas had collected a vast amount of wealth in taxes and they kept a huge army. But they were not efficient rulers and were unpopular, so it was not very difficult to overthrow them. A *brahman* minister called Chanakya, also known as Kautilya, trained a young prince by the name of Chandragupta of the Maurya family. Chandragupta organized his own army and overthrew the Nanda king. The people welcomed the young Maurya ruler and gave him their loyalty.

Alexander After Chandragupta had established his power in Magadha he turned his attention northwards to the Punjab. The Punjab had been invaded by the Greek king Alexander in 326 B.C. Alexander had invaded India, because some of the northern areas were included in the great Persian empire of the Achaemenid rulers. Alexander had overthrown the Persian emperor and conquered his empire. But Alexander himself died in 323 B.C. and the Punjab was now being ruled by Greek governors left behind by him.

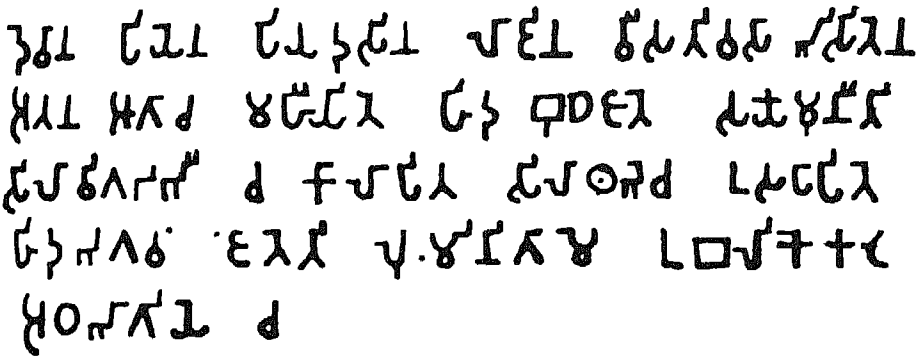
Chandragupta Maurya Chandragupta soon conquered the whole of the Punjab. Some of the land in the extreme north was held by the Greek general Seleucus Nicator. Chandragupta fought a long campaign against him and finally defeated him in 303 B.C. He acquired the territory across the Indus in part of what is now modern Afghanistan. There was also a marriage alliance between the two families. In addition Chandragupta had conquered parts of Central India, so that by the time his reign ended northern India was under the Mauryas.

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Bindusara After ruling for about twenty-five years Chandragupta left his throne to his son Bindusara and became a Jaina ascetic. Bindusara took the Mauryan armies to the south and conquered the Deccan Plateau as far as Mysore. The Mauryan empire now included almost the whole of India. Only the region of Kalinga (Orissa) and the kingdoms of the extreme south were not in the empire. But the kingdoms of the south were friendly; so it was not necessary to conquer them. The people of Kalinga were not friendly towards the Mauryas, so the Mauryas campaigned against them. This was done by Ashoka, the grandson of Chandragupta.

Ashoka Ashoka was the most famous of the Mauryan kings, and one of the greatest rulers that India has ever had. He decided to conquer Kalinga and include it within his empire. A campaign was started against the Kalingans who were defeated. But both the armies suffered heavy losses. When Ashoka saw the



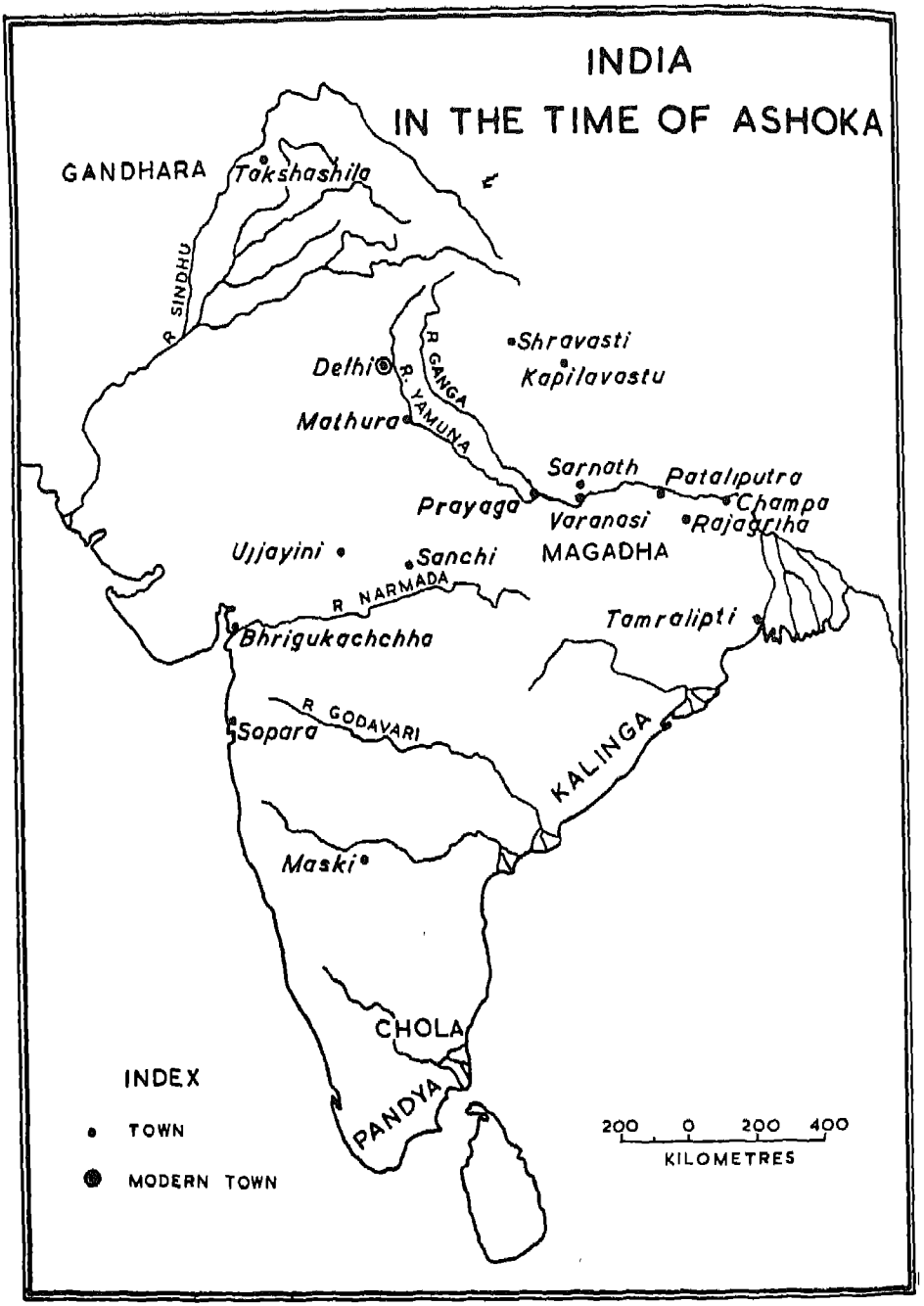
Rummindei Pillar Inscription

The Beloved of the Gods, the king Piyadassi, when he had been consecrated twenty years, came in person and reverenced the place where Buddha Sakyamuni was born. He caused a stone enclosure to be made and a stone pillar to be erected. As the Lord was born here in the village of Lumbini, he has exempted it from tax, and fixed its contribution (i.e. of grain) at one-eighth.

wounded and the dying soldiers and the unhappiness that war had caused to the women and children, he was sad. He then decided that he would not fight any more wars. Instead he would try and persuade people to live in peace. For the next thirty years of his rule there were no more wars. Kalinga was now a part of the

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Mauryan empire. For the first time in Indian history almost the whole country was under a single ruler.

After the twelfth year of his reign, Ashoka began issuing edicts. These were his ideas on various matters such as religion, government, and the people's behaviour towards one another. These edicts were sent to all the provinces of his empire where they were engraved on rocks or pillars, in places where people gathered together and where they would be read. So his subjects came to know what the king was thinking. These inscriptions also give us information on the ideas of Ashoka.

Ashoka's Dhamma Ashoka was a Buddhist and wanted to make Buddhism popular. But more than that he believed in high ideals, which could lead men to be peaceful and virtuous. This he called *dhamma* (which is the Prakrit form of the Sanskrit word *dharma*) and he explained his *dhamma* in the edicts. The edicts were written in the Brahmi script but the language was Prakrit. Prakrit was spoken by the common people and Sanskrit was spoken by those who were educated. Because Ashoka wanted to explain his ideas to the ordinary people, he used a language which they would understand.

Ashoka wanted all the different religious groups to live together in peace and tolerance. Often there used to be quarrels between the Buddhists and the Jainas and the *brahmans*. This the king did not like. He wanted the people to be friendly towards one another. The younger people should obey the older ones, and children should obey their parents. He was also hurt by the manner in which slaves and servants were treated by their owners. So he made a special plea that masters should be kind and gentle to their servants. Even more important, he wanted to stop the killing of men and animals. He promised not to fight any wars. He forbade the people to sacrifice animals for religious ceremonies because he thought this was cruel. Nor did he like the people to eat meat. In his own kitchen they used to kill two peacocks and a deer every day to cook for the king. This he stopped. He wanted above all that the people should live in peace, and not fight over land and religion. The important thing was not the differences but the unity within the empire.

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EXERCISES

I. To remember

In the fourth century B.C. Nanda kings ruled Magadha. They were not popular. Chandragupta Maurya overthrew their rule and established the Mauryan rule. During his reign, the whole of northern India was united under the Mauryan empire. His son and successor extended the kingdom further and conquered the Deccan Plateau as far as Mysore. Ashoka fought a war against Kalinga and was victorious. Now almost the whole of India was united under Mauryan rule.

After the Kalinga war, Ashoka decided not to fight any more wars. He was a Buddhist and wanted to make Buddhism popular. But he was more concerned with *dhamma* which could lead men to be good. Through his edicts, which were engraved on rocks and pillars in the language of the common people, he persuaded the people to live in peace and tolerance. He preached unity and amity among the people and among the various religions. He forbade the killing of animals for religious sacrifices.

II. Answer the following questions.

1. What do you know of the Nanda kings? Who defeated the last Nanda king?
2. What territories did Chandragupta conquer? Who helped him to become a strong ruler?
3. Who was the first Indian ruler of almost the whole of India?
4. How did the battle of Kalinga affect the mind of Ashoka and what did he decide to do in future?
5. What did Ashoka do to spread his ideas about *dhamma*? What was his *dhamma*? Why were the edicts inscribed in Prakrit?
6. What lessons can we learn from the life of Ashoka?

III. Match the statements in columns A and B.

Column A	*Column B*
1. The last Nanda king	1. invaded the Punjab in 326 B.C.

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2. Alexander	2. was overthrown by Chandragupta Maurya.
3. Seleucus Nicator	3. conquered the Deccan up to Mysore.
4. Bindusara	4. ruled the region to the north-west of the Punjab.
5. Ashoka	5. was a *brahman* minister who helped Chandragupta to defeat the last Nanda king.
6. Kautilya	6. was the most famous of the Mauryan kings and the first ruler to include almost the whole of India under his sway.

IV. Arrange the following in order of their happening.

A. 1. Ashoka conquered Kalinga.
2. Chandragupta defeated Seleucus.
3. Alexander invaded the Punjab.
4. Bindusara conquered the Deccan up to Mysore.

B. 185 B.C., 327 B.C., 303 B.C.

V. Fill in the gaps with the right word or words from those given in brackets after each statement.

1. .....trained.....who overthrew..... (the last Nanda king, Chandragupta, Chanakya).
2. .....became king when .....became an ascetic. (Chandragupta, Bindusara).
3. The edicts of Ashoka were inscribed in the.....script but the language used was..... (Prakrit, Sanskrit, Brahmi).
4. .....defeated the Greek general..... (Seleucus Nicator, Chandragupta).

VI. Are the statements below true ? For each one say 'yes' or 'no'.

1. Alexander invaded the Punjab in 326 B.C.
2. Chandragupta defeated Alexander.
3. Chanakya was the prime minister of Chandragupta.

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4. Seleucus Nicator defeated Chandragupta.
5. Ashoka fought many wars after his victory over Kalinga.
6. Ashoka was the first Indian king who ruled almost the whole of India.

VII. Interesting things to do

1. Draw a map of India showing Patalıputra, the Punjab and Kalinga, and the extent of the Mauryan empire in the reign of Chandragupta.
2 Draw up a list of the conquests which the various Mauryan kings made

B. ADMINISTRATION, SOCIETY AND CULTURE

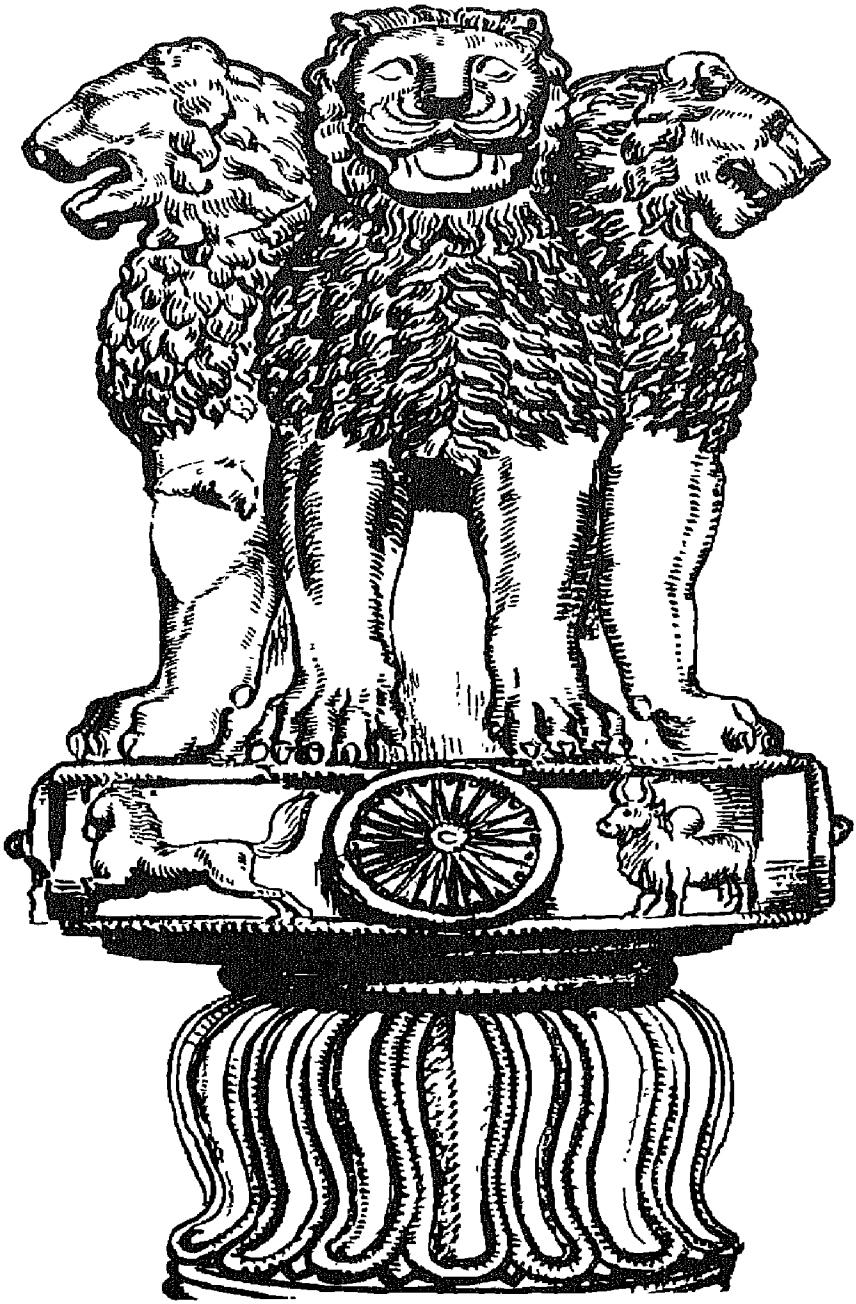
Mauryan Art The edicts of Ashoka were inscribed on rocks and on tall pillars made of sandstone. The pillars were so beautifully polished that they looked like golden pillars when the sun shone on them. On the top of each pillar was carved an animal figure — an elephant, or a bull, or a lion. The pillar at Sarnath had four lions carved on the top. When India became independent in 1947 it was decided to use this design of the four lions as the national emblem of India.

Ashoka's Administration Ashoka's ideas on government are also found in his edicts. He believed that a king should treat his subjects as a father treats his children. He often writes in his edicts, "All men are my children." In the same way as a father cares for his children and looks after them, a king must care for his subjects. Ashoka looked after his people in various ways. He built good roads linking the towns so that the people could travel easily and quickly. Along the roads he planted shady trees to keep away the hot sun, and he had wells dug for water, and rest-houses built where travellers could stay when they were tired. He opened hospitals where sick men could be brought for treatment and others where sick animals could be cured. He gave large sums of money in charity to the poor.

Ashoka ruled from the capital city of Pataliputra (Patna).

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The four-lion capital from Ashoka's pillar at Sarnath

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He had a council of ministers to advise him and a number of officers who carried out his orders. The empire was divided into four big provinces, and each province was ruled by a viceroy who was under the king. The provinces appear to have been divided into districts which were made up of groups of villages. There were various officers who looked after the administration in the districts Some used to tour the districts and see that everything was in order. Others would collect taxes from the districts. Some worked as judges, and cases were brought to them for judgement. Ashoka wanted them to be as lenient as possible in their judgements, and in the punishments which they gave. Yet others used to keep the records of the amount collected in taxes and assist the senior officers in their work. Every village had its own group of officers who kept a record of the people and the animals in the village and collected taxes to take to the superior officers.

The work of administration was divided into a number of departments, each of which had its own chief or superintendent at Pataliputra. Thus the king was always informed of what was happening in every part of the empire. In addition to these officers, Ashoka started a special group of officers whom he called the *dharma-mahamatras*. These officers travelled round the country inspecting the local work, listening to the people and hearing their complaints, and trying to persuade the people to follow the *dharma* and live at peace with each other. The city was administered by a council and six boards which had charge of different departments.

Relations with Neighbouring Countries Ashoka wished to maintain friendly relations with his neighbours as well. He sent out a number of missions, similar to the ambassadors of our day, to the courts of the kings in western Asia. These were Greek kings who are mentioned by name in one of his edicts. He sent his own son Mahendra to Ceylon. Mahendra preached Buddhism there and the king of Ceylon became a Buddhist. He had great respect and affection for Ashoka.

Kautilya and Megasthenes We know a great deal about the Mauryan period through two literary sources. One is the *Arthashastra*, most of which as we know it today, was written by Kautilya who was the prime minister of Chandragupta Maurya.

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In this book Kautilya explains how a good government should be organized. The other source is a very interesting account written by Megasthenes in Greek. Megasthenes was the ambassador of Seleucus Nicator and he spent some time in India during the reign of Chandragupta. His account, of which unfortunately only fragments survive, is a description of what he saw.

Megasthenes tells us that Pataliputra was a large and beautiful city, surrounded by strong walls. The houses were built of wood though the king's palace was of stone. Megasthenes was impressed by the court and by the luxury in which the king lived. He was always ready to listen to any complaints which his people might make. Chandragupta had a huge army because of the many wars which he fought. A large part of the taxes which his officers collected were spent on the army.

Society Megasthenes writes that the majority of the people worked as farmers. They either had their own fields or they worked for the king. They lived happily in the villages. The herdsmen and shepherds who looked after animals also lived in the villages. The craftsmen including weavers, carpenters, smiths, potters and others lived in the towns. Some of them worked for the king, while others produced goods for the use of the citizens. Trade flourished and merchants took their merchandise to every part of the country.

Very many people were employed as soldiers. They were well paid and lived comfortably. The officers — ministers, superintendents and others — worked both in the towns and in the villages. The *brahmans* and the Buddhist and Jaina monks were few as compared to the farmers, artisans and soldiers, but they were respected by everyone. They did not pay any taxes to the king.

The End of the Mauryan Empire The Mauryan empire lasted a little over a hundred years and after the death of Ashoka began to break up. There were many reasons why the Mauryan empire broke up. One was that the rulers after Ashoka were weak and could not control the empire properly. Another was that the various regions of the empire were cut off from one another by great distances, and this made administration and communication difficult. It was also very expensive to keep a large army and a large adminis-

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trative service, and perhaps the later Mauryan kings could not collect enough taxes to pay for these expenses. Slowly the various provinces of the Mauryan empire began to break away and became independent kingdoms.

The result of the disunity was that a hundred years after Chandragupta had defeated the Greeks, there was an attack by the Bactrian Greek kings on an Indian king of the north-west. This king had to face the attack all alone, since no other king in India came to his aid, and he was defeated by the Greeks Twenty years later, in 185 B.C., the Mauryan king was overthrown by Pushyamitra Shunga, who started the Shunga dynasty in Magadha.

EXERCISES

I. To remember

Kautilya's *Arthashastra* and the account of Megasthenes are the two literary sources for Chandragupta's reign. The edicts of Ashoka provide information on Ashoka's ideas about *dharma*, government, social behaviour and other matters. The Mauryan empire was probably divided into districts. Groups of villages formed a smaller administrative unit. Various officers looked after the administration in the districts. The work was divided into many departments under a head at Pataliputra. Ashoka started a special group of officers — *dharma-mahamatras*. He maintained friendly relations with a number of neighbouring countries. From Megasthenes, we learn a great deal about the capital city of Pataliputra and about the society. The Ashokan pillars on which edicts are inscribed are beautiful specimens of Mauryan art.

II. Answer the following questions.

1. What are the two main literary sources of our knowledge about Chandragupta's reign?
2. What part did Kautilya play in the administration of Chandragupta's empire?

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3 Who was Megasthenes? What did he write about Chandragupta — his capital, his court, the people and their occupations?
4. What did Ashoka do to make the life of his people comfortable?
5. What do you know about Ashoka's administration? What were the duties of the various officers in his reign?
6. Where did we get the design of our national emblem from? What do you know of Mauryan art?

III. Match the statements given in columns A and B.

Column A	*Column B*
1. Pushyamitra Shunga	1. persuaded the people of Ceylon to become Buddhists.
2. The national emblem of India	2. wrote the *Arthashastra.*
3. Mahindra, son of Ashoka	3. sent missions of peace to distant countries.
4. Kautilya	4. is taken from the design on the pillar at Sarnath.
5. Ashoka	5. founded the Shunga dynasty in 185 B.C.

IV. Arrange the following events in the order of their happening.

1. Ashoka sent Mahindra, his son, to Ceylon.
2. Pushyamitra overthrew the last Mauryan ruler.
3. Ashoka had his edicts engraved on pillars and rocks.
4 Ashoka became a Buddhist.
5. Ashoka's successors could not control their viceroys in distant provinces.

V. Complete the following statements.

1. The two literary sources of our knowledge about the Mauryan period are.....
2. We get a glimpse of Mauryan art from.....
3. Megasthenes tells us that Pataliputra was..... ...
4. The Mauryan empire collapsed in.....

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5. Ashoka sent Mahendra, his.....to.... ..and he preached.....there.

VI. Interesting things to do

1. Draw a sketch of the national emblem of India on a full page of your exercise book.
2. Draw a sketch map of India and show on it :
   (*a*) the capital of Magadha,
   (*b*) Sarnath,
   (*c*) the extent of Ashoka's empire.
3. Draw the sketches of Ashokan capitals in your exercise book, e.g., a bull, a lion and an elephant.

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CHAPTER SIX

India after the Mauryas

A. THE DECCAN

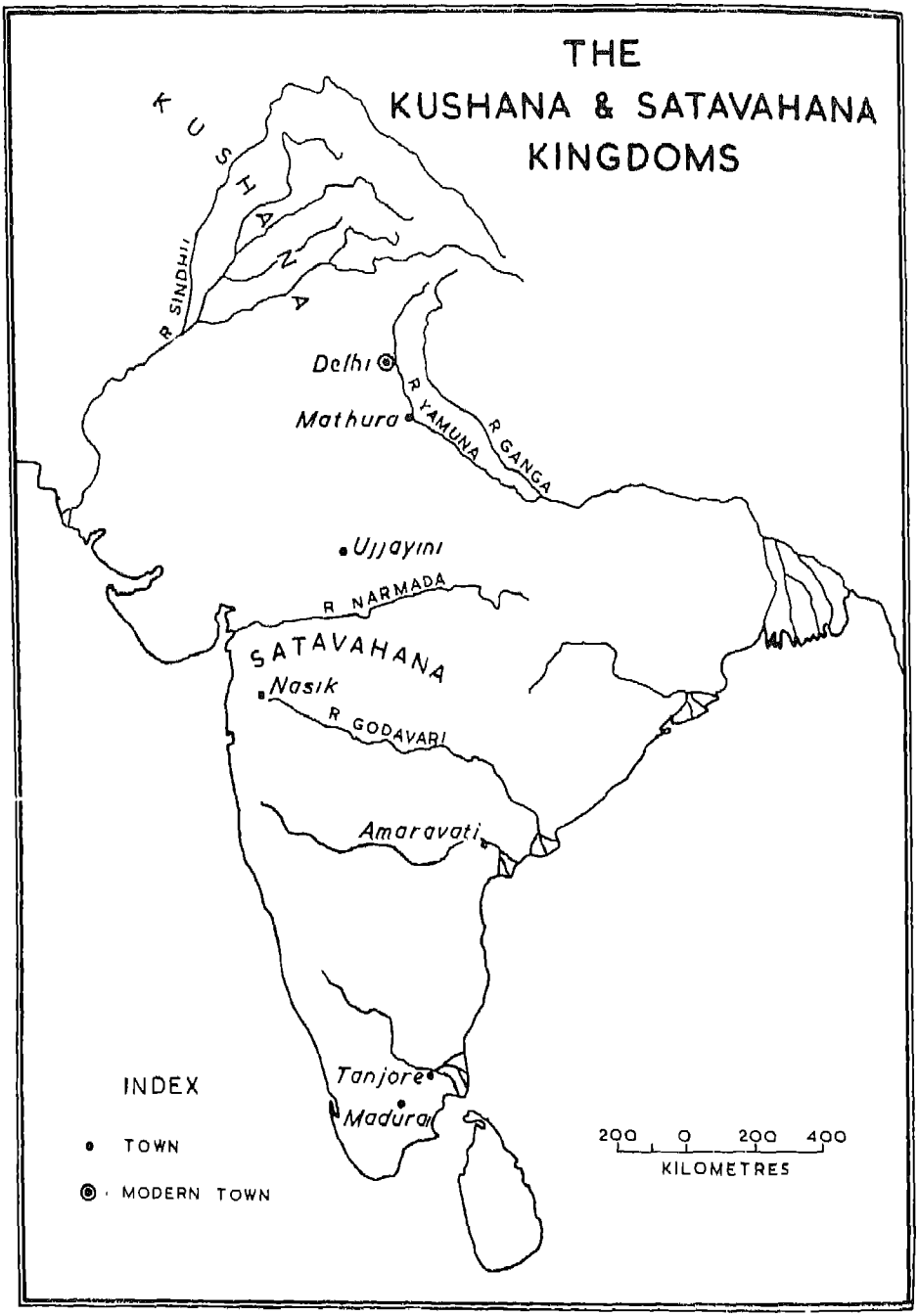
INDIA south of the Vindhya mountains and the Narmada river was known in ancient times as Dakshinapatha; now it is called the Deccan. South of the Deccan is the land of the Dravids or Tamils. From ancient times these lands were the homes of the Indian peoples of non-Aryan origin. These kingdoms and areas were annexed by the Mauryas. But on the decline of the Mauryan empire they again became independent. The new kings often belonged to families which had served under the Mauryas.

The Satavahanas Among them the best known was the Satavahana family, also known as the Andhras. One of their great rulers was Satakarni who was a conquerer and was described as "The Lord of the West". He fought against the king of Kalinga. He probably ruled in the first century B. C. Some time after the reign of Satakarni, the Shakas, who were ruling in Saurashtra, attacked the Satavahanas and pushed them out of Nasik and into Andhra. But the Satavahanas reorganized their armies and attacked the Shakas, succeeding finally in regaining the western Deccan. This was done by king Gautamiputra Satakarni.

Gautamiputra made the Satavahana kingdom powerful in the Deccan. But the Shakas never missed an opportunity to attack the Satavahanas, and this continued into the reign of Gautamiputra's son Vasishthiputra, until finally Vasishthiputra married the daughter of the Shaka ruler. Then there was peace for some time between the Shakas and the Satavahanas. Towards the end of the second century A. D. the Shakas became weaker than before and this gave the Satavahanas a chance to extend their kingdom. They conquered Kathiawar in the north and occupied the Krishna delta in the south. But Satavahana power did not last for long after

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this, and in the third century A. D. it declined.

The Satavahana kingdom acted as a bridge between North India and South India. Some of the forests had been cleared and villages established. Roads were built to provide communication throughout the northern Deccan in the Godavari and Krishna valleys. It was no longer unsafe to travel in these parts. Towns sprang up in the region of Nasik, and in the Godavari delta, due to an increase in trade. On the west coast the port of Broach was used by ships coming from Persia, Iraq and Arabia. The ports in the Godavari delta lay along the sea-route from the Ganga delta to South India. Ships sailed from these ports to Burma and Malaya.

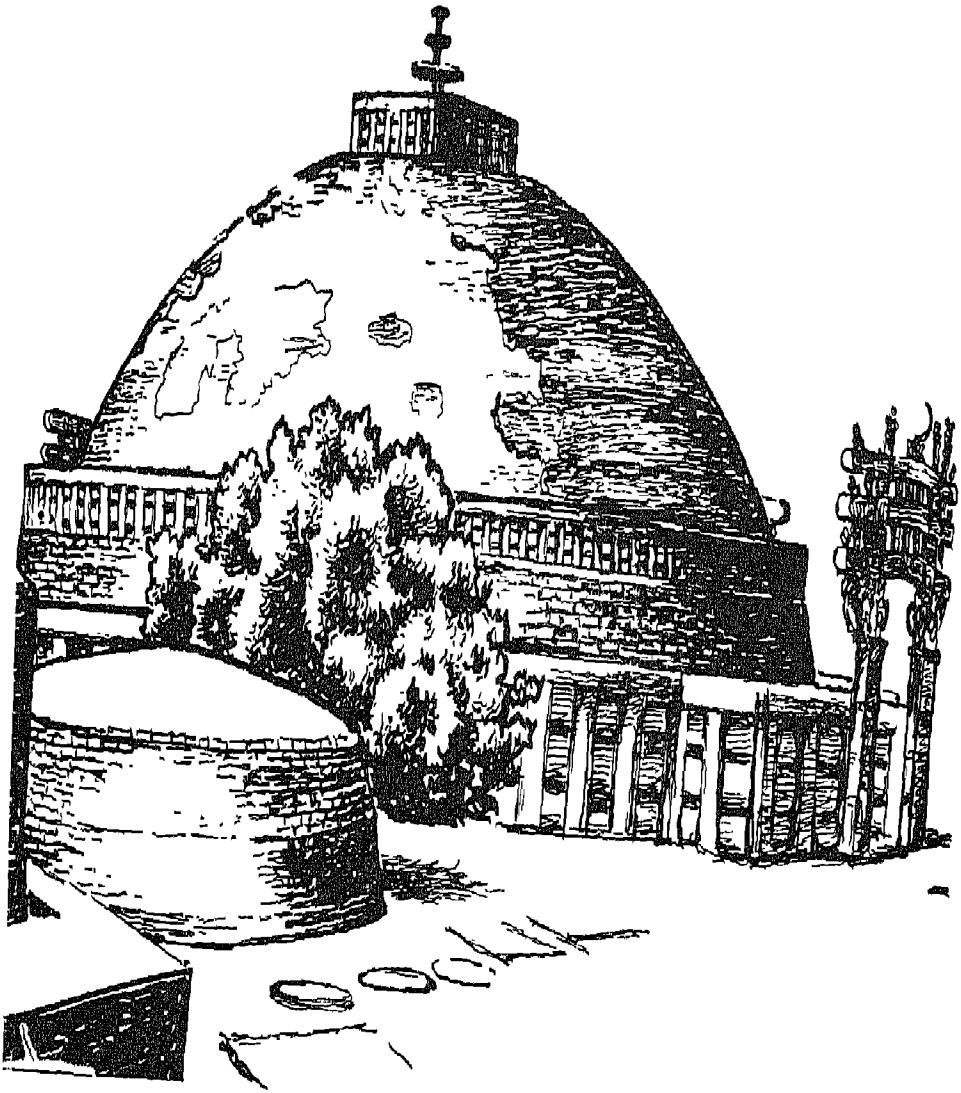
The Satavahana kingdom was prosperous. It was well administered. The state was divided into provinces ruled by civil and military governors. The headman of each village was responsible for collecting the revenue or tax.

Buddhist Monuments In the towns the merchants and the leaders of the guilds of artisans prospered and had money to spare. Most of them were either Buddhists or Jainas. So they donated money to the Buddhist monasteries. The money was used to decorate the *chaityas* and the *stupas*. *Stupas* were large semi-circular mounds in which were placed the relics of either the Buddha or Buddhist monks. The *stupas* were, therefore, sacred to the Buddhists. The railing and gateways round the *stupa* at Sanchi (near Bhopal) were built through such donations. The *stupa* at Amaravati (in Andhra Pradesh) was also built with money given by merchants and princes. Near the *stupas* were the *viharas*, or monasteries, where the monks lived. Many of the Buddhist monasteries were built close to big cities, as for example the monasteries at Taxila (near Peshawar) and Sarnath (in the vicinity of Varanasi). This made it easier for Buddhist monks to go into the cities every morning and beg for alms. Some of the Buddhist monks lived in monasteries which were huge caves cut into the hills, and these were also decorated with sculpture such as those at Karle and Bedsa (in the Western Ghats near Poona). Religious art at this time was mainly Buddhist with some Jaina sculpture as well.

Religion Buddhism was very popular, and, in the monasteries, debates and discussions were held and monks were sent out to

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The stupa at Sanchi

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convert more people to Buddhism. Ashvaghosha and Nagarjuna played an important part in helping the spread of Buddhism by their writings. Those who had believed in the old Vedic gods were beginning to change. New gods were now worshipped and the cults of Vishnu and Shiva were acquiring support. Sacrifices were not so frequent; instead people began to think that prayers could be said quietly to God without many rites and ceremonies. This was the time when devotion to God became more important than religious ceremonies.

B. SOUTH INDIA

The Cholas, Pandyas and Cheras South of the Deccan Plateau and south of the Satavahana kingdom, three kingdoms arose. These were the Cholas (whose centre was in the area of Tanjore, south of Madras), the Pandyas (whose centre was at Madurai), and the Keralas or Cheras (along the Malabar coast, now part of Kerala). The region of Tanjore came to be called Tamilnad or the land of the Tamils, because Tamil was the language spoken there. Our knowledge of these three South Indian kingdoms, and especially of the Cholas and Pandyas, is based on literature called the Shangam literature.

Shangam Literature It is said that many, many centuries ago, three assemblies were held at the town of Madurai. All the poets and bards and wandering minstrels of the south gathered together and composed poems. It is believed that even the gods came to the first of these gatherings. But the poems composed at this gathering are now lost. At the second gathering, two thousand poems were collected into eight books. These are the poems we can read today and which form the Shangam literature. These poems resemble the hymns of the *Vedas*, but they are not all religious poems. They are written in Tamil. The poets moved from place to place composing poems for the chiefs of the tribes. These poems describe the life of the chiefs and of the common people.

The Cholas, the Pandyas and the Cheras seem to have been at war with one another very often, and there are many poems describing these wars.

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Not content with land battles, the Cholas built a fleet of ships and with these attacked Ceylon. They occupied northern Ceylon for a few years, but were later pushed out by the king of Ceylon. Megasthenes, in his description of India, mentions that the Pandya kingdom was founded by a woman ruler who maintained a very large army.

Amongst the kings of Kerala, one was regarded as a great hero. This was Nedunjeral Adan, who is said to have conquered many kingdoms and also captured a Roman fleet off the coast of Malabar.

The Roman Trade The Malabar coast and the east coast of Tamilnad were visited by Roman ships in search of trade. The empire of Rome controlled all the lands of the Mediterranean at this time and there was a great demand for Indian luxury goods in the markets of Rome. Spices, textiles, precious stones, birds such as the peacock and animals like the monkey were what Romans wanted most from India. Roman ships used to come from the Red Sea across the Arabian Sea to the Malabar coast or up the Straits of Mannar to the east coast. They would fill the ships with the goods they wanted and pay for them in gold and return to Rome. The Roman gold made the South Indian kingdoms very rich.

The Romans also lived in towns on the South Indian coasts. Here they collected the goods and made them ready to be shipped to Rome. One of these towns, Arikamedu (which is close to Pondicherry) has been excavated. Many Roman objects were found here. Ships from these ports also went to South-east Asia and some Indian merchants were trading with China as well. In spite of the difficulties of travelling by ship, there were enough adventurous people who were willing to take the risk. Within India, goods from South India were now being sent to the north. The export of precious stones from the south brought in much wealth for the southern kingdoms.

Life of the People Most of the people in South India lived in villages. In the hills where it was difficult to till fields, they kept animals. Many of the merchants and the craftsmen lived in the towns and most of these were on the coast, from where trade was easy. The kingdom was ruled by a king who was assisted by his *brahman* advisers. There was also a general assembly of all the chiefs known

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as the *sabha*. Here various matters, such as whether to go to war and whether to punish a person for some crime, were discussed. The king collected taxes from the peasants, the herdsmen, the craftsmen and the merchants. The merchants were taxed when they were taking goods from one place to another.

Whether in the towns or in the villages, life was on the whole simple. After the day's work, amusements consisted of gambling and playing games. Music, dancing and poetry recitations were popular. Musical instruments of various kinds were used, as, for example, pipes, flutes, string instruments and drums. There was special music for the different hours of the day and night.

Religion Religious ideas from the north, such as the worship of the Vedic gods and the doctrines of Buddhism and Jainism, were known to the people of the south. Some of them followed these religions, but most people still worshipped their older gods and goddesses and practised their own religious ceremonies. Murugan, known as Kartikeya or Skanda in the north, was the best loved god of the Tamil people. He was believed to live in the hills. He was the god of war and strength, and sacrifices were made to him, together with the chanting of prayers. There was great respect for heroes who had died fighting bravely and they too were worshipped. The people living on the coast prayed to a sea-god.

For many centuries, the Tamils lived in this way until the Pallava kings in the sixth century established a large kingdom.

Christianity Traders from western Asia brought with them in the first century A. D. some teachers of a new religion which arose in western Asia. This was Christianity, and it had been preached by Jesus Christ. It was based on the earlier Jewish religion which taught the worship of a single God. Christ was believed to be not only the Messiah (or messenger) of God, but in fact the son of God Christ emphasized the love which God has for man who is created by God. Men should lead good lives and when they die their souls will go to heaven and be reunited with God. Christianity in various forms spread all over Europe where it became the dominant religion. In India Christianity first spread among the people of the Malabar coast and in areas near present-day Madras.

Early Christian writers used the date of the birth of Christ as

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a new system of counting years (or an era as it is called). Thus events which happened before the birth of Christ were dated in years B. C. (Before Christ), and those which happened after the birth of Christ in A. D. (*Anno Domini*, which is the Latin for 'in the year of the Lord'). This system of dating events is used almost all over the world today.

EXERCISES

1. To remember

With the decline of the Mauryan empire, the Satavahanas emerged as an independent power in the Deccan. King Satakarni conquered many regions. The Satavahanas had to fight against the Shakas who were ruling in Saurashtra. Gautamiputra Satakarni succeeded in regaining the western Deccan which had been lost to the Shakas. In the second century A. D., the Satavahanas succeeded in extending their kingdom to the north and the south but in the third century the kingdom declined. The Satavahana kingdom acted as a bridge between North and South India. Many towns grew up and trade, inland and foreign, flourished. An efficient administrative system developed.

In this period, under the patronage of rich merchants, Buddhist *stupas* and *chaityas* were decorated. Many monasteries were built near the big cities. Some monasteries were big caves cut into the hills and decorated with sculpture. The religious art of this period was mainly Buddhist.

Buddhism became very popular. Its spread was helped by the great Buddhist philosophers, Ashvaghosha and Nagarjuna. In place of the old Vedic gods, Vishnu and Shiva were becoming popular and devotion to God became more important than religious ceremonies alone.

In South India, three kingdoms arose — the Cholas in the region of Tanjore, the Pandyas in the region of Madurai and the Cheras in Kerala. They often fought each other. The Cholas became powerful in the first century B.C. They developed

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into a sea power and occupied Ceylon for sometime. The Malabar coast became a great centre of trade with the Roman empire and Indian luxury goods were exported. Excavations at Arikamedu, which was an important port, have brought to light many Roman objects. Trade was carried on with South-east Asia also Trade made these kingdoms very rich.

The information about the life of this period is provided by the Shangam literature. It is a collection of two thousand poems in Tamil. These poems resemble Vedic hymns though they are not all religious poems.

Most people lived in villages. Merchants and craftsmen lived in towns and in ports. The king was assisted by an assembly of chiefs — the *sabha* — where all matters were discussed. People amused themselves with gambling, music, dancing and poetry recitations.

Some people followed the religions which had spread from the north. Most of them, however, worshipped their traditional gods and heroes. A new religion from western Asia came to India in the first century A. D. This was Christianity.

II. Answer the following questions.

1. Who was Satakarni? When did he rule? Mention some of his conquests.
2. Describe the conflict between the Satavahanas and the Shakas.
3. What did the Satavahana kings do to increase trade and make their country prosperous? Name the countries with which trade was carried on.
4. What was the importance of the *stupas* and monasteries ? Name some of them that functioned during the reigns of the Satavahanas. Also describe the art of the period.
5. Name the kingdoms that arose to the south of the Satavahana kingdom. What were their relations with one another?
6. What do you know of the people of Tamilnad — their occupations, amusements and religion under the Chola kings?
7. What do you know of the Shangam literature? How did it differ from the *Vedas*?

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8 Describe the Roman trade and its importance to the South Indian kingdoms.
9 What was the new religion which came to India at this time?

III. Match the statements in columns A and B.

Column A	*Column B*
1. Satakarni	1. married the daughter of the Shaka ruler.
2. Gautamiputra Satakarni	2. ships with goods sailed to the Ganga delta and Burma and Malaya
3. From the ports of the Godavari delta	3. succeeded in regaining the western Deccan from the Shakas.
4. Vasishthiputra	4. fought against the king of Kalinga
5. Nedunjeral Adan	5. spices, textiles, precious stones and peacocks.
6. Murugan	6. captured the Roman fleet off the coast of Malabar.
7. Indian exports to Roman empire consisted of	7. was the god of war worshipped in South India.

IV. Are the statements given below true ? For each one, say 'yes', or 'no'.

1 Shangam literature is a part of the Vedic literature.
2. In the *stupas* Vedic gods were worshipped.
3. Our knowledge of the Chola kingdom is chiefly based on Vedic literature.
4. Roman ships visited the Malabar coast from the Red Sea.
5. Arikamedu was an ancient port near modern Pondicherry.
6. The Tamilians in this period worshipped only the Vedic gods.
7. The worship of Vishnu and Shiva became popular in this period.

V. Fill in the blanks with the right word or words from those given in brackets after each statement.

1. The Shakas ruled in.... .and the Satavahanas ruled in

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.. . .(Deccan, Saurashtra).

2. In the second century A D.. .. . .became weaker and . .... . .extended their kingdom. (the Satavahanas, the Shakas).
3. Taxila and Sarnath had great .. ..while at Sanchi and Amaravati were important.. .. . .. (*stupas*, monasteries).
4. The Cholas ruled in the region of. .... , the Pandyas in that of .. ...., and the Chera country was along the coast of . ... (Madurai, Tanjore, Malabar).
5. . . . .was a Chera king who captured a Roman fleet off the coast of Malabar,. ... ..was a port trading with Rome and lies close to modern.. .. ..(Arikamedu, Pondicherry, Nedunjeral Adan).

VI. Interesting things to do

1. On a map of Asia, locate Persia (Iran), Iraq, Arabia, Burma and Malaya.
2. On a sketch map of India, show :
   (*a*) Nasik, Saurashtra, Kalinga and Kathiawar.
   (*b*) The Godavari, the Krishna, the Ganga, the Bay of Bengal, and the Arabian Sea.
   (*c*) Broach, Sanchi, Amaravati, Taxila and Sarnath.
3. On a sketch map of South India show :
   (*a*) The territories of the Cholas, the Pandyas and the Cheras.
   (*b*) The Malabar coast, Arikamedu, Tanjore, Madurai.

C. NORTH INDIA

Meanwhile in the far north a number of foreigners came in large numbers between the years 100 B. C. and 100 A. D. They settled in India, and added to its culture by introducing yet another way of life. These were the Bactrian Greeks, the Parthians, the Shakas and the Kushanas. With the exception of the Greeks, all the others came from Central Asia. This was the first of many

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occasions when people from Central Asia were not only to influence Indian culture, but became a part of the population of India.

The Indo-Greeks The Greek generals of Alexander had set themselves up as rulers in Iran and Afghanistan. The descendents of these kings now turned their eyes towards northern India, which was rich and had a large trade with Iran and western Asia. After the break up of the Mauryan empire it was not difficult for the Greek kings to conquer parts of the Punjab and the Kabul valley. This was the province of Gandhara in which the Indo-Greek kings, as they were called, ruled. They minted many coins and from these



Indo-Greek coins

coins it is possible to put together the history of this period. Some of them became Buddhists, such as King Menander. Others worshipped Vishnu. So their culture was in fact a mixture of Indian and Greek cultures.

The Shakas The Shakas came to western India and overran Sind and Saurashtra. They finally settled down in Kathiawar and Malwa. They were often at war with the Satavahanas. Rudradaman, one of their best known kings, was the one who stopped the expansion of Satavahana power to the north of the Narmada. The Shakas themselves could not expand to the north as they would have liked to, because the Kushanas held them back.

The Kushanas The Kushanas, whose original home was in Chinese Turkistan, arrived in Afghanistan in the first century A. D. and displaced the Indo-Greeks, and then established themselves at Taxila and Peshawar. Later they occupied the whole of the Punjab plain. Mathura was an important centre in the southern part of their kingdom. The kingdom was divided into satrapies or

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provinces ruled by governors. Kanishka, a Kushana king, worked hard to make the kingdom strong in northern India. He led his armies as far as Central Asia and was looked upon as a powerful



Kushana coins

king. The Kushanas came into conflict with the Chinese armies of the Hun empire in Central Asia.

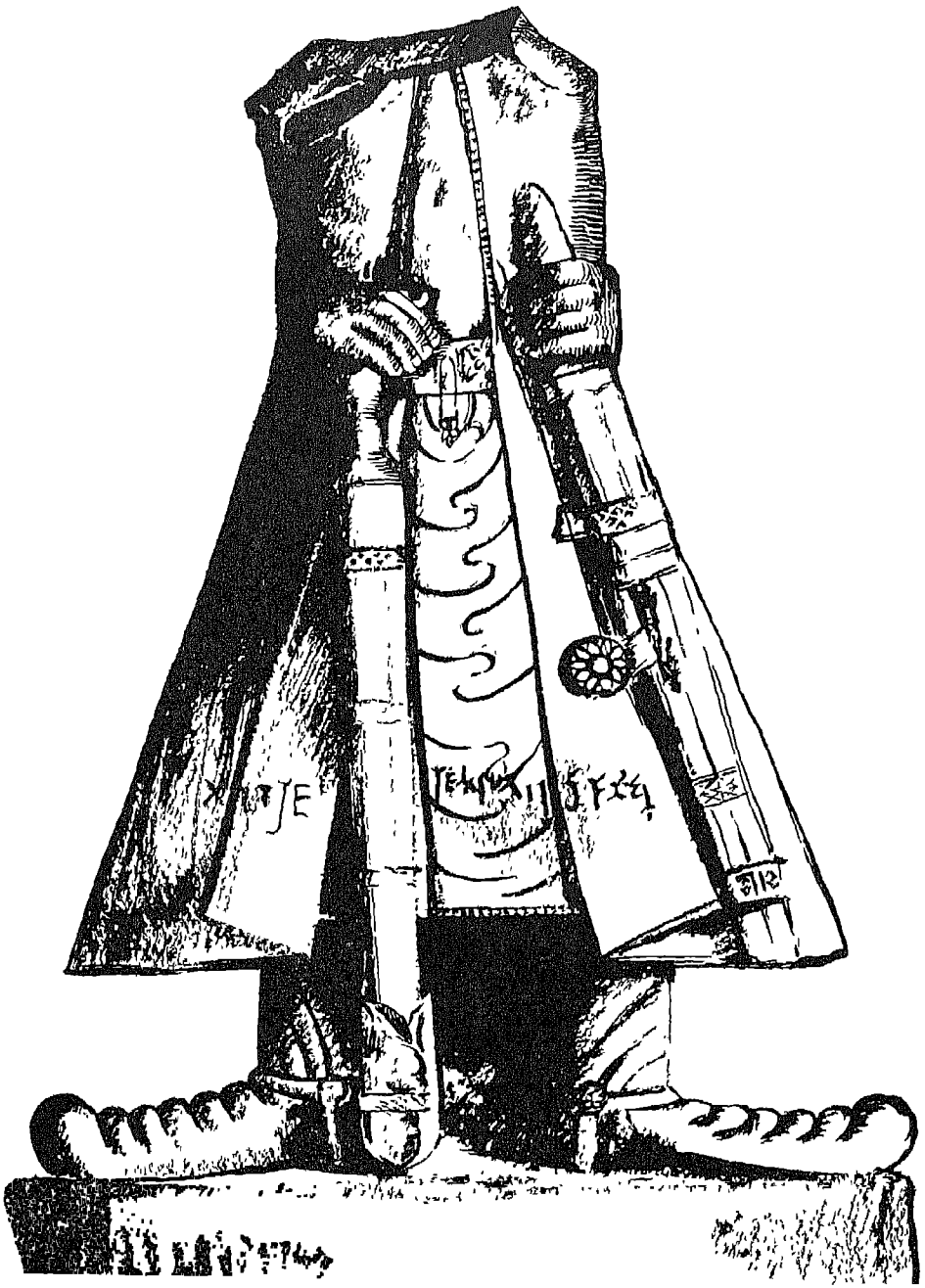
There is a statue of Kanishka at Mathura which shows him as a well-built man. He was a supporter of Buddhism. He gave money for building Buddhist monasteries. He also took an interest in the religious debates which went on at the time. It was during his reign that the Fourth Buddhist Council was held. As in the earlier Councils many decisions were taken regarding the teachings of the Buddha.

Exchange of Ideas The result of all this was that a number of new ideas on religion, the arts and the sciences entered into various aspects of Indian life and a number of changes took place. India came into closer contact with Iran and western Asia. Trade increased and Indian goods were taken to the towns and ports of the Mediterranean Sea. Indian trade with the port of Alexandria (at the mouth of the river Nile in Egypt), for instance, improved in spite of the great distance between India and Alexandria. Because of this trade, towns such as Taxila, Mathura and Ujjayini became even more important.

Art Contact with western Asia brought Greek sculpture to the cities of northern India. These were images of the Greek and Roman gods and of the people of the Mediterranean. Indian artists working in Gandhara were interested in this new style of sculpture and were influenced by it. Their statues of the Buddha

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A broken statue of Kanishka found near Mathura

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and other scenes from the Buddha's life resembled the Greek style and this type of art came to be called Gandhara art. This art was popular not only in areas such as the modern Punjab and Kashmir, but also in modern Afghanistan, for much of the remains of the Gandhara style of art are found there. In Mathura there were other Indian sculptors who produced a style which did not imitate the Greek, although the images were Buddhist. This is called the Mathura school of art.

Religion. These images were not of the Buddha alone but of various other holy persons called the Bodhisattvas, whom the Buddhists respected. The Bodhisattvas were holy persons who had lived on earth before the Buddha. There are many stories about the Bodhisattvas in the *Jataka* tales. Buddhism had changed a great deal by now. It was no longer the simple religion which Buddha had taught There were now two sects, namely, Mahayana and Hinayana Mahayana was a sect with many rites and ceremonies, and worship of saints. Its monks were powerful. But there were still people in other parts of India who did not accept this type of Buddhism. They were called Hinayana Buddhists. The Mahayana Buddhists sent missionaries to China who accompanied the Indian merchants who visited China. Soon Buddhism spread throughout Central Asia and China.

There was another important result of Indian communication with western Asia. Indian astronomers (that is, men who study the stars) compared their knowledge with Greek knowledge and the study of the stars progressed in India. This was useful to scientific study, though later it was misused for predicting the future. Medical knowledge also improved as the works of Sushruta and Charaka show. Considerable achievements were made in the field of surgery. India was being prepared for the advance which she was to make in the next few centuries during the Gupta period.

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Head of the Buddha, sculptured in the Gandhara style

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EXERCISES

I. To remember

Between 100 B. C. and 100 A. D., a number of foreigners, namely the Greeks, the Parthians, the Shakas and the Kushanas came to India. The Indo-Greeks, as the descendants of the Greek rulers of Iran and Afghanistan are called, ruled over Gandhara. Their culture was a mixture of Indian and Greek. The Kushanas, coming from Chinese Turkistan, displaced the Indo-Greeks and established a powerful empire in northern and North-western India. Their most famous king, Kanishka, is known for his patronage of Buddhism. Indian culture was enriched as a result of contacts with the foreigners. India came into closer contact with Iran and western Asia and trade increased. As a result of Greek and Roman influence, an important style of art, known as Gandhara art, came into existence. Another style of art developed at Mathura. The art of both these schools was Buddhist. These contacts also helped in the progress of the sciences of astronomy and medicine. In this period two sects, Mahayana and Hinayana, appeared in Buddhism. Buddhism had changed a great deal. Buddhism spread to China and Central Asia in this period.

II. Answer the following questions.

1. What do you know of the Indo-Greek kings? Where did they rule?
2. Who was Kanishka? How did he make his kingdom large and strong? What was his attitude to Buddhism?
3. What do you mean by the Mathura and the Gandhara schools of art? What are the differences and similarities between the two?
4. How did the Mahayana sect of Buddhism differ from the Hinayana? How did Buddhism reach Central Asia and China?
5. How were Indian culture and trade affected by contact with the Greeks and others?

III. Are the statements given below true ? For each one, say 'yes' or 'no'.

1. Menander, the Indo-Greek king, was a Buddhist.

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2. Kanishka was a powerful Kushana king.
3. Mahayana Buddhism is the simple religion that the Buddha taught.
4. Contact with foreigners, especially with the Greeks, enriched Indian culture in several ways.

IV. Fill in the gaps with the right word or words from those given in brackets after each statement.

1. .....was an.....king , while.....was a..... king. (Kushana, Menander, Indo-Greek, Kanishka).
2. Gandhara art.....influenced by the Greek style and the Mathura school of art... ....influenced by the Greek style. (was, was not).
3. The *Jataka* tales are stories about the lives of.... .... (the Bodhisattvas, the Jaina teachers, the Vedic rishis).
4. The works of Charaka and Sushruta are great Indian works of.....(history, medicine, natural science).

V. Complete the following statements.

1. Many foreigners came to India and settled here between the years..... ..
2. There is a statue of Kanishka at Mathura which shows that..... ..
3. Buddhism was split up into two sects, namely..... .
4. Gandhara was the region over which the Indo-Greek kings ruled, and it comprised.... ...
5. King Menander became..... .., while some others worshipped.....

VI. Interesting things to do

1. On the map of Eurasia (Europe and Asia) look up the following:
   Persia, Arabia, The Red Sea, Afghanistan, China, Kabul, The Mediterranean Sea, Alexandria, Chinese Turkestan.
2. On a sketch map of India show :
   The Ganga valley, The Kabul valley, Punjab, Taxila, Mathura, Ujjayini, Gandhara.

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CHAPTER SEVEN

The Age of the Guptas

A. THE GUPTA KINGS

FOREIGN peoples, such as the Yavanas (the Indian name for the Greeks and Romans), Kushanas and Shakas came to India in the period after the Mauryas. They settled in the country and adopted the religion and culture of India, so that after some time they were no longer foreigners In the fourth century A.D. there arose in Magadha a new Indian dynasty which established a large kingdom over the greater part of northern India. This was the Gupta dynasty whose rule lasted for two hundred years. This period saw some of the great achievements of Indian culture and is, therefore, sometimes referred to as the "Golden Age." Not only were the Guptas powerful monarchs ruling over a large part of the sub-continent; they were also patrons of learning and encouraged poets, writers, scientists and artists, all of whom contributed to Indian culture.

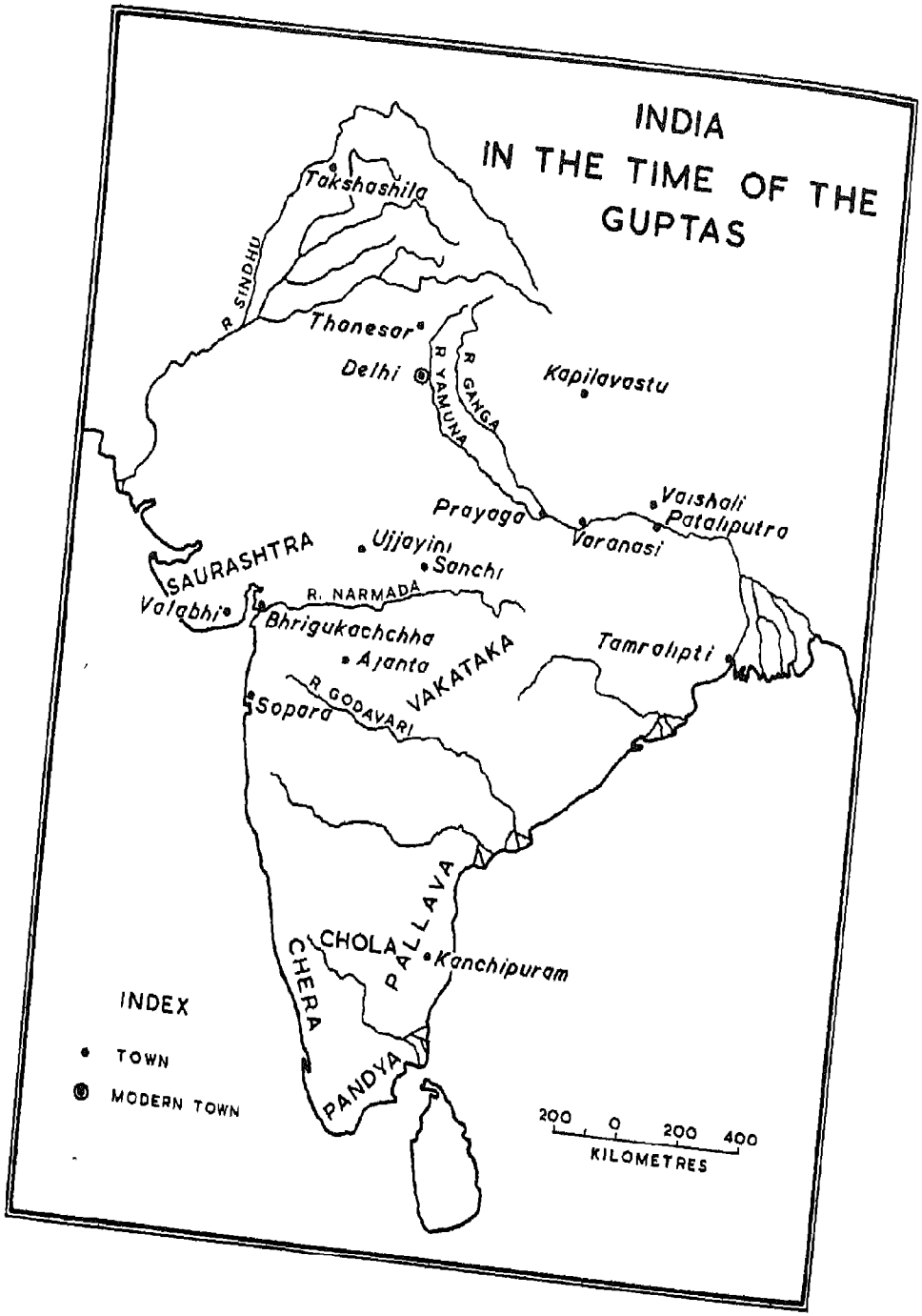
The first important king of the dynasty was Chandragupta I. He married a Lichchhavi princess, the Lichchhavi tribe still being respected in North-eastern India. He came to the throne in about 320 A.D. He ruled over Saketa (the region of Ayodhya), Prayaga (Allahabad) and Magadha. Once again Magadha became a powerful kingdom in northern India, and was made even more powerful by Samudragupta, the son of Chandragupta I.

Samudragupta We know a great deal about Samudragupta because of an inscription, engraved on a pillar at Allahabad, which describes his achievements. The inscription was composed by a poet at the court of Samudragupta.

Samudragupta was chosen by his father to succeed him. When he became the king, he proceeded on a long campaign which took him to various parts of India and brought him many victories.

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He defeated four kings of northern India and added the region of the present Delhi and western Uttar Pradesh to his kingdom. He fought against a number of kings in the Deccan and South India, such as those in Orissa, Andhra and Madras. He campaigned against kings in eastern India. He attacked the forest tribes in the Deccan. He received tribute from the kings of Assam, the Ganga delta, Nepal and northern India, from the nine tribal republics of Rajasthan, from the Kushana kings, the Shakas, and the king of Ceylon, and perhaps from other islands even further away in South-east Asia.

But compared to the Mauryan kings, the Gupta kings ruled directly over a smaller area. Those that paid tribute were not directly under Gupta government. The kings of the south soon broke away from Gupta rule. The Shakas on the west raised a new threat. Thus the empire was confined mainly to northern India and was not as large as the Mauryan empire. Samudragupta was not merely a conqueror, he was also a poet and a musician. In one of his coins he is shown playing a veena.



A coin of Samudragupta showing the king playing a veena

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Chandragupta II Chandragupta II was the son of Samudragupta. He is also known as *Vikramaditya*. He conducted a victorious campaign in western India against the Shakas who had been troubling the Guptas. He also maintained friendly relations with the kings of the Deccan and the south by marriage alliances, the most important of which was with the Vakataka kingdom of the Deccan.

He is best remembered for his patronage of learning and the arts. Philosophers, poets and writers in those days were paid by the king for their work if it pleased him. Chandragupta II took pride in having at his court some of the wisest and most learned men of the country.

After Chandragupta there followed a number of weak kings. To add to their troubles, India was threatened from the north by the Central Asian people, the Hunas. The Hunas were a nomadic people who had tried to attack China. They were driven back so they swept across Central Asia and, hearing of the wealth of India, attacked northern India in the fifth century A. D. Their continued attacks weakened the resistance of the Guptas and finally the Hunas became the rulers of the Punjab and Kashmir. The Hunas were powerful for about a hundred years, and then their power declined. But by this time many of them had settled in India permanently and had become a part of the Indian population.

Gupta Administration Gupta administration was different from that of the Mauryas. The governors of the provinces were more independent than they had been in Mauryan times. For instance, they did not always seek permission from the king for everything they did. The provinces were divided into districts and the people of the districts were asked to help in the administration. There were district councils to advise the governor, and these councils consisted not only of the officers but also of citizens from the towns. Pataliputra was a large and flourishing city. Some of the officers employed by the Guptas were paid salaries in cash. This system changed under the later kings and, instead of salaries in cash, officers were given the right to collect the revenue from land.

Paying the salaries of officers by land grants instead of in money meant that the king did not have as much control over the officers

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as had the Mauryan kings After the reign of Chandragupta II when the kings became weaker, some of the governors of the far away provinces behaved like kings. When the Gupta empire broke up, these governors declared themselves kings of their small provinces.

EXERCISES

I. To remember

In the 4th century A. D. a powerful dynasty — the Gupta dynasty — arose in Magadha. There were great achievements in the cultural field during this period. Hence this period is described as a "Golden Age". The dynasty became important under Chandragupta I who married a Lichchhavi princess. Under his son, Samudragupta, the kingdom became very powerful and extended as far as the modern regions of western Uttar Pradesh and Delhi. He also campaigned in the east, the Deccan and the south and defeated many kings. However, all the territories he conquered were not added to his empire. Because of this the Gupta empire was not as large as that of the Mauryas. Chandragupta II or *Vikramaditya* fought against the Shakas in western India. He maintained friendly relations with the kings of the Deccan and the south. He is famous for his patronage of literature and arts The empire declined in the 5th century under weak rulers. The Hunas, a Central Asian people, attacked India and established their kingdom. These people became a part of the Indian population. Gupta administration differed from that of the Mauryas in many ways. The governors of provinces were more independent. The officers were later paid their salaries in land revenue and not in cash. Under weak rulers the governors behaved like independent kings and later, after the fall of the Guptas, became independent rulers. In the administration of the districts the governors were assisted by district councils.

II. Answer the following questions.

1. When did the Gupta kings come to power and how long did they rule?

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2. What were the causes of the break-up of the Gupta kingdom?
3. Describe the military achievements of Samudragupta.
4. How did the Gupta administration differ from that of the Mauryan kings?
5. Who were the Hunas?

III. Match the statements given below under A and B.

Column A	*Column B*
1. *Vikramaditya* is well known	1. paid tribute to Samudragupta.
2. Samudragupta is famous	2. was friendly with the Vakataka kingdom in the Deccan.
3. The kings of the south	3. for his military achievements.
4. The provincial governors	4. acted more or less independently.
5. Chandragupta II	5. for his patronage of learning and arts.

IV. Complete the following statements.

1. We learn a good deal about Samudragupta from an inscription on a .....at.....
2. The Chinese.....the Hunas,.....of Central Asia when they attacked China. They then attacked India in the..... ..century A. D.
3. The officers of the Gupta government were, at first, paid their salaries in cash but later.....

V. Interesting things to do

1. Draw a sketch map of India and indicate:
   (*a*) the empire of Samudragupta and the territories he conquered;
   (*b*) the empire of Chandragupta II;
   (*c*) the places mentioned in the text.

B. LIFE OF THE PEOPLE

Society During the period of the Kushanas, Indian Buddhist missionaries had been active in central Asia and western Asia, and

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some had even reached China. When the Chinese became interested in Buddhism, some of their scholars wished to study the original scriptures as found in India. Fa Hien was one of them. He left China in 399 A. D. and journeyed across the Gobi desert and Central Asia to India. He spent many years in India at various Buddhist monasteries studying the texts and collecting books to take back to China. When he returned to China he wrote an account of his stay in India. Fa Hien's account is very useful in telling us about life in India during the Gupta period. Fa Hien writes that Buddhism was more popular in north-western India than elsewhere, and that the Buddhists and Brahmans lived at peace with each other. He speaks in glowing terms about the wealth and prosperity of the country. People were law-abiding and honest. The laws were mild and punishments were not cruel. Villages were very numerous. The revenues of the state came from the taxes on cultivated land. According to Fa Hien most of the people were vegetarians, but other sources on this period refer to the eating of meat.

Society was divided into castes, most of which lived in harmony together. But there was one group in the towns which was badly treated — the untouchables. They had to live outside the town, separate from the rest of the townspeople. They were regarded as so impure that high caste people could not even look at them. This certainly does not speak well of Gupta society. So much unkindness to other human beings was a serious flaw in the Gupta civilization.

Trade Towns continued to grow and prosper because trade increased. In the Gupta period there was not only the trade within India itself and with western Asia, but also with south-east Asia. More and more merchants were going abroad and carrying goods which they sold at a big profit. As trade grew, knowledge of sea-faring and shipbuilding also improved. Larger ships were built than before, and many more ships crowded into the ports along the east and west coast.

Tamralipti (Tamluk) in the Ganga delta handled a large part of the trade with countries of south-east Asia, such as Suvarnabhumi (Burma), Yavadvipa (Java), and Kamboja (Cambodia). Broach,

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Sopara and Kalyan were the main ports on the west coast, and they too sent ships to south-east Asia. Along with trade, Indian religion and Indian culture, Buddhism, Hinduism, Sanskrit, Indian art, and other aspects of Indian culture all made their way to south-east Asia. The people of south-east Asia liked some aspects of Indian culture and adopted them, although they kept their own traditions and culture as well. To this day, there is much in common between the culture of India and that of south-east Asia.

From the ports on the Malabar coast such as Calicut and Cochin, Indian goods were taken to Africa, Arabia, Iran and the Mediterranean lands. Caravans of traders and missionaries of religion also travelled overland to central Asia and China.

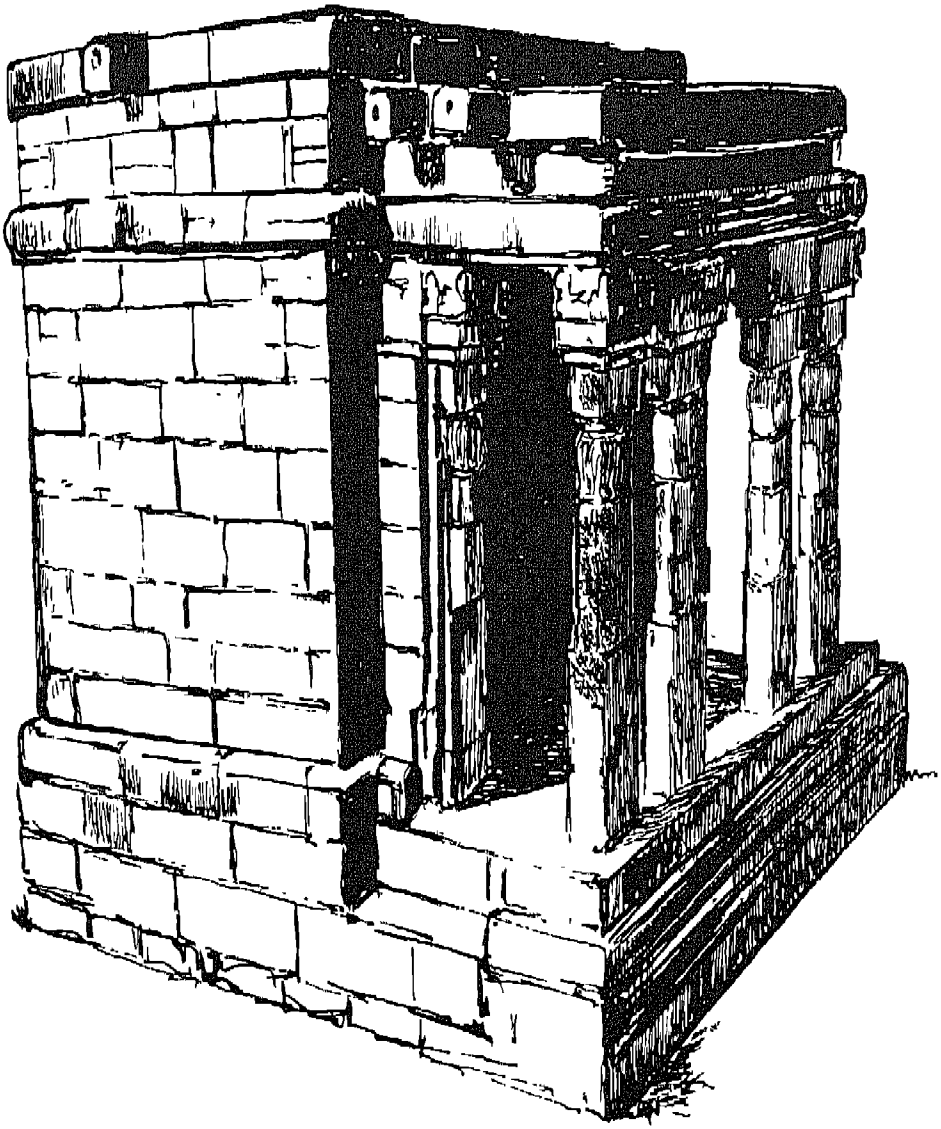
Religion In the Gupta period Hinduism became a powerful religion. The word "Hindu" was however used at a later time by the Arabs when they referred to the people of Hind, i.e., India. The Hindus therefore were worshippers of Shiva and Vishnu — since the worship of Shiva and Vishnu became very popular at this time. We refer to it as Hinduism even during the Gupta period.

Most of the Gupta kings were Vaishnavas, that is, they worshipped Vishnu. They also performed religious sacrifices such as the *ashvamedha* (horse sacrifice). They gave money for building temples and writing books. They gave money to those who worshipped Shiva and to the Buddhists and Jainas but they gave more to the *brahmans* who worshipped Vishnu. Religious sacrifices were held but not as often as in the Vedic times. Now the *brahmans* explained that devotion to Vishnu through prayers and hymns was more important. It was believed that Vishnu sometimes comes to earth to help men lead good lives, and this is called an *avatar* or incarnation (as he takes on a human or animal form). Many of the older books, such as the *Ramayana*, the *Mahabharata* and the *Puranas* were rewritten at this time. They now came to be treated as religious literature. When we read them in Sanskrit today, we read them as they were written during the Gupta period.

Architecture The Gupta kings and other rulers of the times also gave money for building temples where Vishnu and Shiva could be worshipped. These temples were not in the form of caves cut into the hills as at Ajanta and Ellora, but were constructed of

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Early Hindu temple at Sanchi

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materials like brick and stone. The early temples were very simple, consisting of just one room where the image of the God was kept. The entrance to this room was decorated with sculpture. Gradually the number of rooms increased from one to two, three, four and many more until, in later centuries, the temples became large and several buildings were included in the temple. If you go to Sanchi, you will see near the *stupa* of the Buddhists, a small one-roomed temple of this period. In Deogarh (Jhansi district) there is another early temple.

During the Gupta period there was a large Buddhist monastery at Sarnath near Varanasi. Here have been found stone images of the Buddha which are among the best pieces of stone sculpture that India produced. The Hindus too began making images of gods, which were placed in the temples. Some of the Buddhist monasteries were in caves cut into hillsides. One of these was at Ajanta, near Aurangabad. The walls of the caves were covered with paintings (known as murals) depicting the life of the Buddha. These have survived to this day and their colours are almost as fresh as when they were painted.

Literature The Gupta kings were interested in other things besides religion. They encouraged poets and writers as well. This encouragement made possible the writing of some of the finest poetry and drama. It is believed that Kalidasa lived for some years at the court of Chandragupta II. His play *Abhijnana Shakuntala* has been translated into many languages and is known in all parts of the world. His poems *Meghaduta* and *Raghuvamsha*, apart from their literary merit, also provide a vivid picture of Gupta society. The language of Kalidasa is beautiful and unlike anything which had been written in Sanskrit before. Sanskrit was much more widely used by the educated than in earlier times. Another popular work which came to be translated into many languages of the world was the *Panchatantra*, a collection of fables

Science Besides literature, other branches of learning were developed at this time. Science was studied as well. There was an advance in the knowledge of astronomy and mathematics, with Aryabhata and Varahamihira making new discoveries. Aryabhata explained that the earth moves round the sun, but his theory was

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A mural painting from Ajanta

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Dhamekh stupa at Sarnath and general view of the remains of the monastery

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not accepted. Now of course it has been proved to be true. Indian mathematicians used the decimal system and knew about the zero. The system of numerals was far in advance of those used elsewhere. There was much interest in the knowledge of metals and experiments were made with mixing metals. The Iron Pillar at Mehrauli near Delhi is one example of a superior type of iron used at the time. Books on medicine were also written. The study of language, particularly grammar and lexicography, was very advanced.

The Gupta Age, therefore, knew many of the achievements which are associated with an advanced civilization. People were prosperous and lived well. Those who were educated had time to think and to write books on philosophy, science and drama. The arts of painting and sculpture had interested patrons. It was an age of progress.

EXERCISES

I. To remember

From the account of Fa Hien, a Chinese traveller who came to India to study Buddhist scriptures, we learn a great deal about Indian society during the Gupta period. We learn of India's prosperity, of the relations between Buddhists and *brahmans* and about other aspects of social life from this account. Fa Hien also tells us about the existence of untouchables, who were badly treated.

This period saw a growth in the trade with western Asia and south-east Asia. Some of the important ports from which trade was carried on with south-east Asia were Tamralipti, Broach, Sopara and Kalyan. Many aspects of Indian culture also spread to south-east Asian countries. Relations with central Asia and China also developed through missionaries and traders.

The Gupta kings were worshippers of Vishnu. Religious sacrifices were also held. The status of the *brahmans* in society rose higher. The epics and *Puranas* were rewritten during this period and these books assumed their present form.

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Unlike the rock-cut temples at Ajanta and Ellora, new types of temples were built in brick and stone and dedicated to the worship of Vishnu and Shiva. The earliest Gupta temples consisted of just one room where the image was kept. In later centuries they became larger. Many Buddhist monasteries were also built, some of them cut into hillsides. The walls of caves were covered with murals as at Ajanta.

Under Gupta patronage, some of the finest poetry and drama was written. Kalidasa is believed to have lived at the court of Chandragupta II. Sanskrit was widely used by the educated. Sciences such as astronomy and mathematics also flourished. The Indian system of numerals was the most developed in the world. Knowledge of metals improved. This all-round progress allows us to call the Gupta Age an age of advanced civilization.

II. Answer the following questions.

1. Who was Fa Hien? What did he write about Indian society during the Gupta period?
2. With which countries did Indian merchants trade? From which ports did they send their ships?
3. How did Indian religion and culture spread to the south-east Asian countries?
4. Give a short account of the temples and of the sculpture and paintings in the Buddhist monasteries of the 5th and 6th centuries A.D.
5. Who was Kalidasa? Name a few of his works.
6. Why is the Gupta period called the "Golden Age" of Indian history.

III. Write 'yes' or 'no' against the statements given below.

1. During the Gupta period, the status of *brahmans* declined.
2. During the Gupta period a group of people were considered untouchables and were badly treated.
3. The *Ramayana*, the *Mahabharata* and the *Puranas* were rewritten in this period.
4. The people of south-east Asia accepted Indian culture and gave up their own culture.

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5. The main source of the state revenues was the taxes on cultivated land.
6. The Gupta temples were huge structures.

IV. Fill in the gaps in the statements given below with the right word or words from those given in brackets.

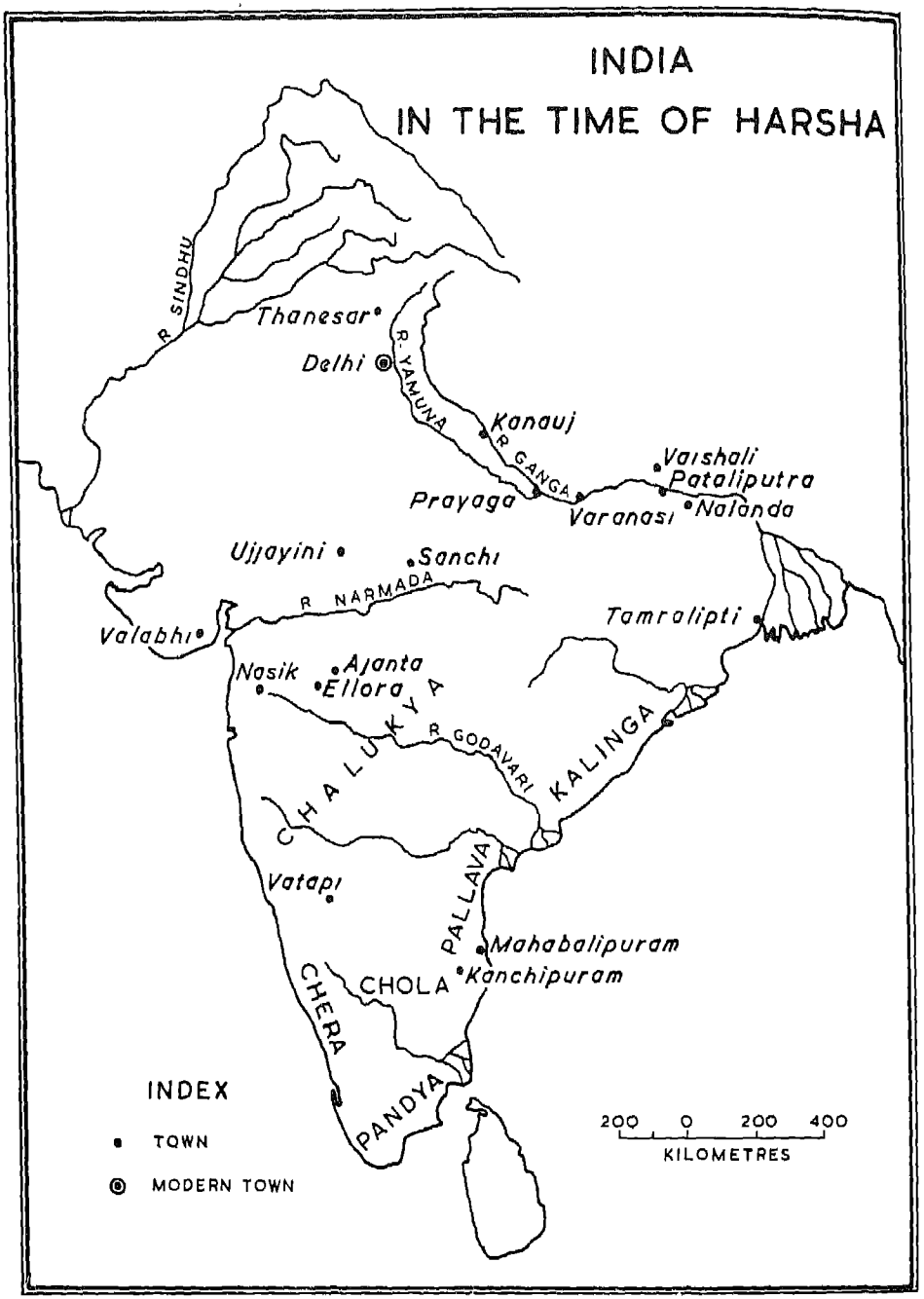
1 The Indian merchants bought spices from the countries in..... and sold them at.....to the countries of .....(a big profit, south-east Asia, a big loss, west Asia).
2. Tamralipti was an important sea port on the.....and Broach on the.....Calicut and Cochin were on the..... ..(east coast, west coast, Malabar coast).
3. The Gupta kings were devotees of.....(Shiva, Vishnu).
4. During the Gupta period greater importance was given to ....(religious sacrifices, devotion through prayers).
5 *Meghaduta* is a.....of great merit and *Shakuntala* is a. .... of world-wide fame, written by.....(drama, poem, Varahamihira, Kalidasa).
6. The one-room temple at....., the murals of..... and the Iron Pillar at..... ..are specimens of the fine arts of the Gupta period. (Mehrauli, Ajanta, Sanchi).

V. Interesting things to do

1. Draw a sketch map of India and show in it some ports of the Gupta period. Also show Sanchi, Ajanta, Ellora, Deogarh.
2. Get a copy of *Abhijnana Shakuntala* from your school library and read the story.
3. Get pictures of the Gupta temples, the Iron Pillar at Delhi and paintings on the walls of Ajanta caves and paste them in your exercise book.

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CHAPTER EIGHT

The Age of Smaller Kingdoms

A. THE NORTH

BETWEEN 500 and 800 A. D. there was an attempt at establishing a large kingdom in northern India, but it did not last for very long. Northern India slowly split up into small kingdoms which were continually fighting one another.

Harsha The invasions of the Hunas weakened the Gupta empire. About a hundred years after their downfall a new kingdom arose in the seventh century. Roughly a hundred miles to the north of Delhi there is a small town called Thanesar, close to Kurukshetra. It is an unimportant town now, but there was a time when it was the home of a king. In the seventh century A. D. it was the capital of the kingdom of Sthanesvar (Thanesar) and was the birth place of Harshavardhana. Harsha, as he is generally called, was still young when he was made king on the death of his brother in 606 A. D. But he grew to be a powerful king, who tried to build another empire in North India, similar to that of the Guptas. Bana, one of the court poets of Harsha, has written a life of the king. Another Chinese Buddhist pilgrim, Hiuen Tsang, visited India during the reign of Harsha and left a description of what he saw.

Harsha moved his capital from Thanesar to Kanauj as Kanauj was a more central place. He set out on a long campaign and conquered almost the whole of northern India, including the Punjab, eastern Rajasthan, and the Ganga valley as far as Assam. But when he wished to campaign against the kings of the Deccan, he was stopped by the army of Pulakeshin, the Chalukya king of Vatapi or Badami in northern Mysore. Harsha's kingdom was similar to that of the Guptas. The kings whom he conquered paid him revenue and sent him soldiers when he was fighting a war.

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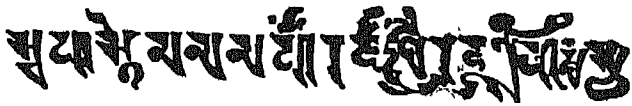
Portrait of Hiuen Tsang

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They accepted his power over them, but they remained rulers over their own kingdoms, and in matters of local importance they made their own decisions.

Harsha was interested in Buddhism and perhaps became a Buddhist in his later years, although he continued to bestow his patronage on other religions as well. He was naturally very keen on meeting Hiuen Tsang, the Chinese Buddhist. Hiuen Tsang writes that he had a long conversation with the king and found that he was well read in the books of the time. He was the author of three plays, which he wrote in Sanskrit.



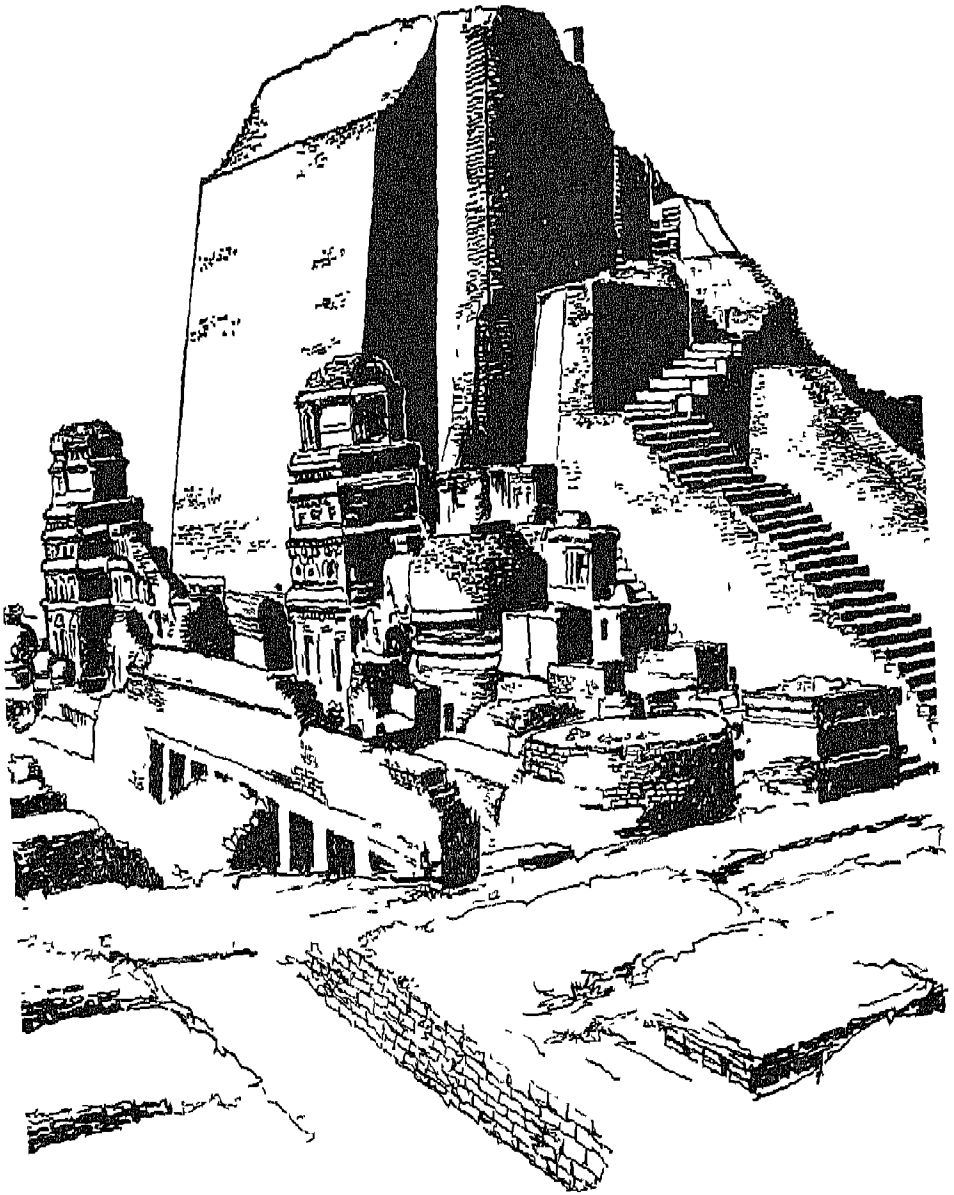
Autograph of king Harsha

Social Conditions One of our sources for the history of this period is the account left by the Buddhist visitor Hiuen Tsang. Hiuen Tsang left China at the age of twenty-six and travelled through Central Asia to India, almost in the footsteps of Fa Hien. He stopped at many of the Buddhist monasteries on the way because, by now, there were many Buddhists in central Asia. He returned along the same route to China after many years of studying and travelling in India. Hiuen Tsang noticed that Buddhism was not as popular in all parts of India as he had thought it would be. But in eastern India it was still very popular. He spent some years at the monastery of Nalanda (near Patna), which was by now a leading university in the country and to which scholars came from all over Asia to study.

Hiuen Tsang also noticed the existence of the caste system and the bad treatment of untouchables who had to live outside the towns. Not everybody was a vegetarian although people were encouraged to give up eating meat. In the towns there was a difference between the houses of the rich and those of the poor. The houses of the rich were beautifully built and decorated, while those of the poor were simple and white-washed, and had mud floors. The dress of the people varied from region to region. He describes Indians as hot-tempered and quick to be angry, but honest.

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Excavated remains of the university at Nalanda

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Indians were also particular about cleanliness. There were not many criminals, though he does often speak about being robbed by people whilst travelling. There was no death sentence and imprisonment for life was the most severe punishment.

With the death of Harsha there was confusion in northern India for sometime. The kingdom split into many smaller units, which kept fighting one another. Meanwhile the kingdoms of the Deccan and the south became powerful.

EXERCISES

I. To remember

About a hundred years after the breaking up of the Gupta empire, a new kingdom arose in North India under the powerful king Harsha. He made Kanauj his capital. He conquered almost the whole of northern India but was defeated by the Chalukya ruler, Pulakeshin, when he tried to campaign in the Deccan. Like the Gupta kings, Harsha did not add all the territories conquered by him to his kingdom. He received tribute from them, and soldiers in times of war. He was a Buddhist but gave his patronage to other religions also. He wrote three plays in Sanskrit. Hiuen Tsang, a Chinese traveller, came to India in this period and met Harsha. We learn from him that Buddhism was still popular in eastern India. Nalanda was the leading university in the country. He also wrote about the caste system. The untouchables were badly treated and had to live on the outskirts of the town. The rich lived in beautifully decorated houses and the poor in simple ones. People were honest but hot-tempered.

After Harsha's death, the kingdom was split into many small states.

II. Answer the following questions.

1. Who was Hiuen Tsang? What did he write about India?
2. Name the kings defeated by Harsha. Did he conquer the kings of the Deccan? If not, why?

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3. What was Harsha's religion? How did he behave towards other religions?
4. Write a short account of Indian society in Harsha's reign.
5. What happened to the kingdom of Harsha after his death?

III. In the sentences given below, write 'yes' in brackets if the statement is correct and 'no' if it is wrong.

1. At his death, Harsha's empire split up into many small kingdoms. ( )
2. The death sentence was pronounced on the worst criminals in Harsha's administration. ( )
3. Hiuen Tsang travelled through central Asia to India. ( )
4. Buddhism was very popular everywhere in India during Harsha's time. ( )
5. Bana was Harsha's court poet. He wrote a biography of the king. ( )
6. In Harsha's time, there was no difference between the houses of the rich and those of the poor. ( )

IV. Fill in the gaps in the following statements with the right word or words from those given in brackets after each statement.

1. Harsha moved his capital from.....to.....(Thanesar, Delhi, Kanauj).
2. Harsha was defeated by....., the Chalukya king of .....(Toraman, Pulakeshin, Nasik, Vatapi).
3. Bana was the court poet of.....who wrote the life of .....(Kalidasa, *Shakuntala*, the king Harsha).
4. Harsha was born at.....and became king in..... (Thanesar, Delhi, 606 A.D., 500 A.D.)

V. Interesting things to do

1. Draw a sketch map of India and indicate Thanesar, Kanauj, Nalanda, Vatapi, Punjab, Rajasthan and the Ganga valley.
2. Draw up a list of points indicating similarities in the periods of Harsha and the Guptas.

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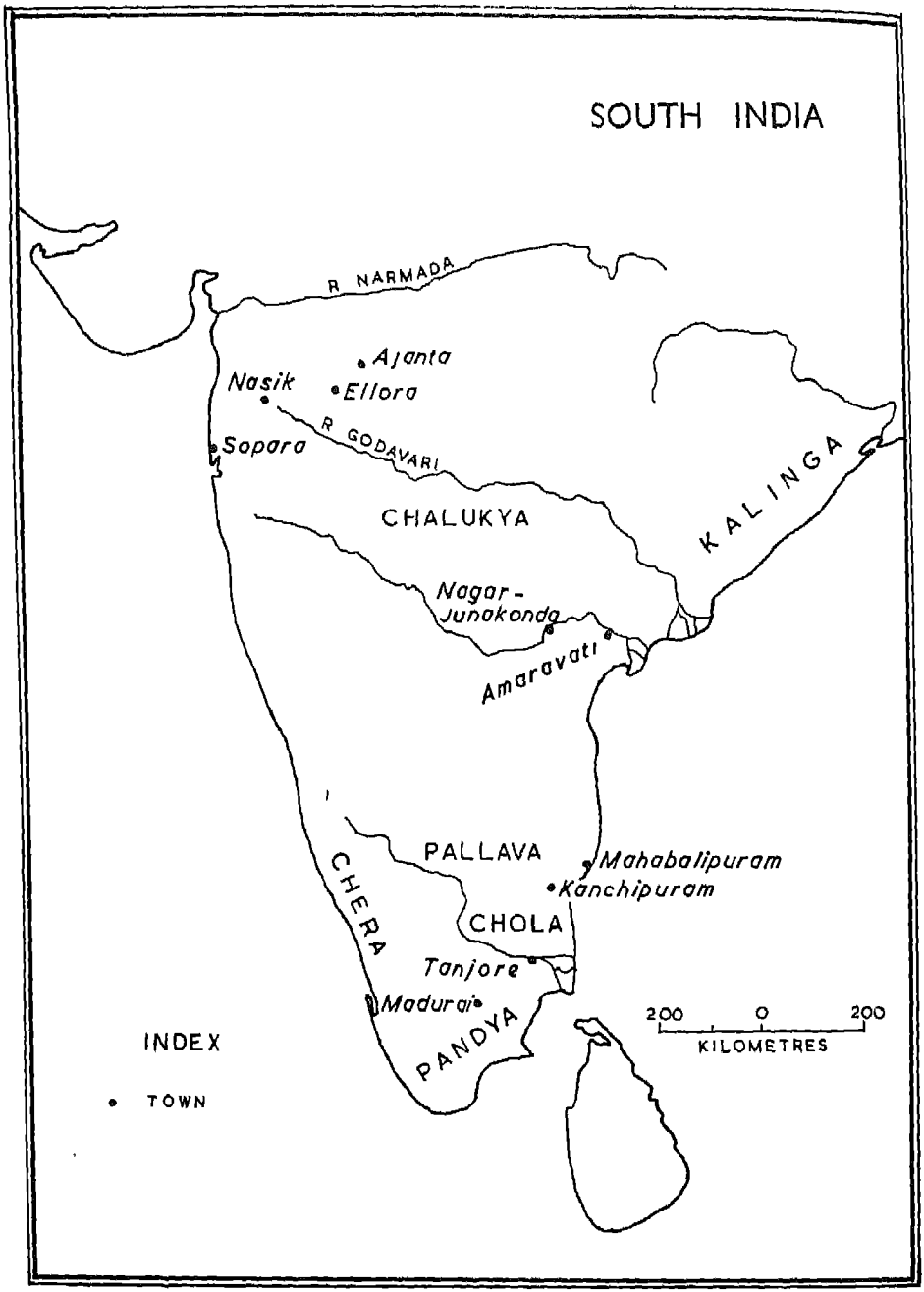
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Kailasa temple at Ellora, built by a Rashtrakuta king

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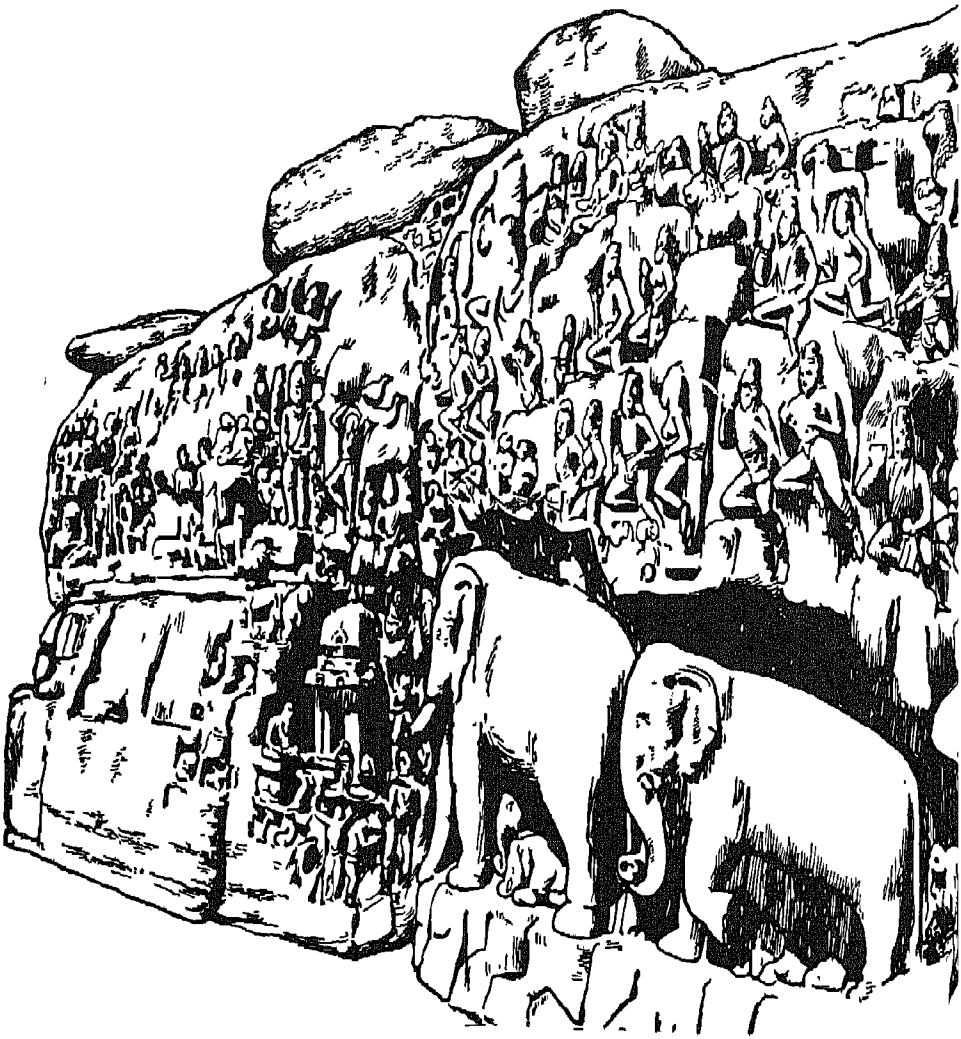
B. THE DECCAN AND THE SOUTH

The Chalukyas After the decline of the Satavahanas, there arose many small kingdoms in the Deccan. The Vakatakas had tried to build a strong state but it did not last. They were followed by the Chalukya dynasty with its centre at Vatapi. The Chalukya king Pulakeshin reigned here at the same time as Harsha in the north. His ambition was to control the whole of the Deccan Plateau, and for a while he succeeded. He met Harsha in a battle on the banks of the Narmada and defeated him. But the Chalukyas had two enemies, the Rashtrakutas to the north and the Pallavas to the south. The Rashtrakutas were ruling a small kingdom in the northern Deccan. They began by being subordinate to the Chalukyas and did not become really strong until the eighth century A.D. when they attacked and subdued the Chalukya king. But the Pallavas were becoming powerful in South India at the same time as the Chalukyas in the Deccan. Pulakeshin fought a battle against the Pallava king Mahendravarman and defeated him. But some years later the Pallava king Narasimhavarman attacked Pulakeshin and captured his capital city. This was a big defeat for the Chalukyas.

The Chalukya capital at Vatapi was a flourishing city. Trade connections with Iran, Arabia and the Red Sea ports to the west and with the kingdoms of south-east Asia still continued. Trade brought prosperity. Pulakeshin sent an embassy to the Persian king Khusrao II. A hundred years later, when the Zoroastrians left Iran, they came and settled in the towns along the west coast of the Deccan and were later called Parsis, that is, Persians. Zoroastrianism was the religion preached by Zoroaster (or Zarathustra as he is also called) in Iran sometime before 600 B. C. The great Achaemenid emperors of Iran were Zoroastrians. Zoroaster taught that unseen forces of good and evil are constantly in conflict, but that finally the good will be victorious. The sacred book of the Zoroastrians is the *Zend-Avesta*. Zoroastrianism had a tremendous influence on many of the religious ideas of the peoples of western Asia and even parts of central Asia. It was the dominant religion in Iran until the coming of Islam.

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Descent of the Ganga, a sculptured panel from Mahabalipuram

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The Chalukya kings were patrons of art, and they gave large sums of money for the building of temples and cave shrines in the Deccan hills. Much of the sculpture found at Ellora was due to the patronage of the Chalukya and Rashtrakuta kings.

The Pallavas The Pallavas, in the far south, probably began as officers of the Satavahana kings. When the Satavahana kingdom declined, the Pallavas made themselves into local rulers and slowly spread their control southwards from the region of Kanchipuram (near Madras). They had to fight many wars against the Pandyas and the Chalukyas, both of whom tried to stop the Pallavas from becoming powerful. But the Pallavas managed to establish their rule all the same. They conquered the land to the south of Kanchipuram, Tanjore, and the Puddukottai region, because this was rich and fertile.

Mahendravarman, the Pallava king, ruled at the same time as Harsha and Pulakeshin. Like many of the kings of his time, he too was not just a warrior but also a poet and a musician. He was a Jaina to begin with, but was later converted to Shaivism by Appar, one of the Tamil saints.

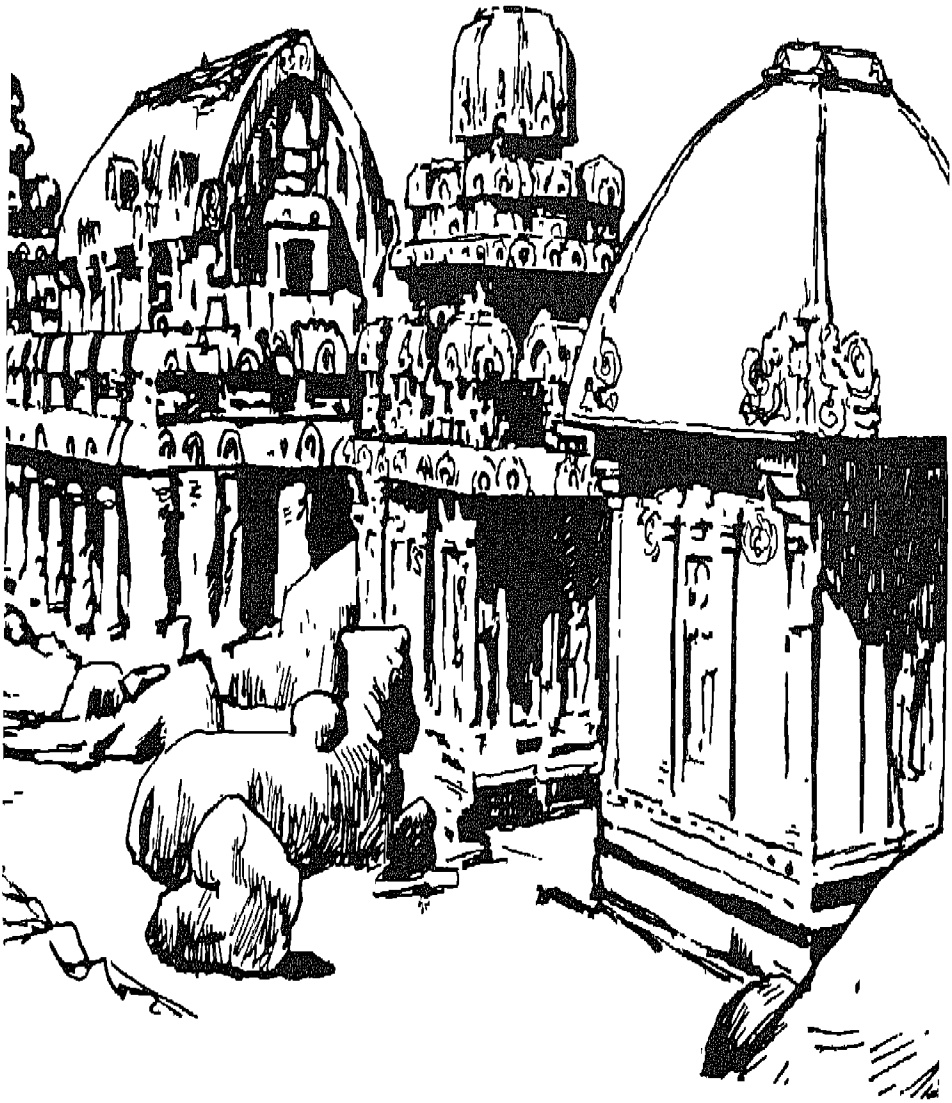
The Tamil Saints There was a group of people in South India at this time who believed that religion consisted of personal devotion to God (Vishnu or Shiva), which was later called *bhakti*. These people came from various castes, and many worked as artisans and farmers. They travelled from place to place singing hymns in praise of either Vishnu or Shiva. The *Alvars* were the devotees of Vishnu and the *Nayanmars* were the devotees of Shiva. From time to time they would gather at Kanchipuram where, during festivals, they would recite their hymns. These hymns were written in Tamil, the language of the common people. The Vedic religious texts were in Sanskrit, which only the priests and the few who were educated could understand.

Kanchipuram, apart from being the capital of the Pallavas, was also a centre of Tamil and Sanskrit studies. Writers such as Dandin wrote in Sanskrit, since they were writing for the court circles and the upper castes.

Architecture The Pallava kings had many temples built. Some were cut out of large rocks, such as the *ratha* temples at

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The rathas, a series of temples at Mahabalipuram

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Mahabalipuram. Others were built of stone blocks such as those at Kanchipuram. The image was placed in a room at one end of the temple and on the roof of this room there was built a tall tower. In later centuries these towers became taller and taller. If you travel in Tamilnad today the temple towers of the villages are the first to be seen on the horizon.

The temple became a gathering place for the village. Villagers would come and sit in the temple courtyard in the evenings and exchange news or discuss matters concerning the welfare of the village, such as taxes and water for the fields. It was here that the children were taught by the priests, and the courtyard was used as a school during the day. When the festival days came round, fairs were held in the village and dances and plays were performed in the temple courtyard.

EXERCISES

I. To remember

After the Vakatakas, the Chalukyas emerged as a strong power in the Deccan. They made Vatapi their centre. The famous Chalukya ruler, Pulakeshin, had defeated Harsha when the latter attacked the Deccan. The Chalukyas had to fight against the Pallavas in the south and the Rashtrakutas in the north. The Chalukyas and the Rashtrakutas were great patrons of the arts. Much of the Ellora sculpture was due to their patronage.

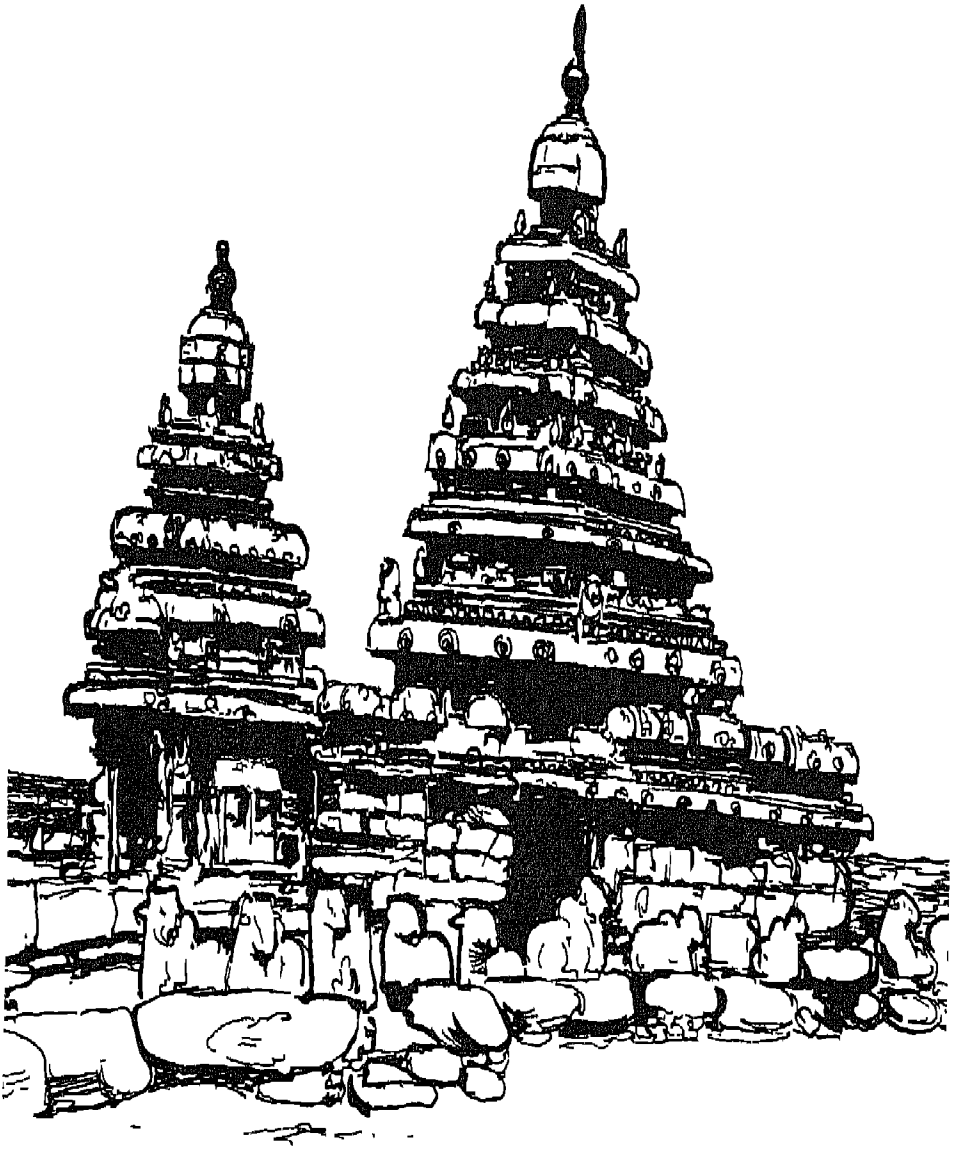
The Pallavas were a strong power in the south and ruled from the region of Kanchipuram. They had to fight against the Pandyas and the Chalukyas. The Pallava king Mahendravarman was a contemporary of Harsha and Pulakeshin. He was a poet and a musician.

In this period, a group of Tamil saints popularized a religion of personal devotion to God (Vishnu or Shiva). Their hymns were written in the language of the common people, Tamil. Many of these saints came from the lower castes.

Under the Pallavas, many temples were built. On the roof of

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The Shore Temple, Mahabalipuram

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the room where the image was placed a tall tower was built. The temple became a gathering place where villagers met and discussed their problems. It was also the cultural centre of the village.

II. Answer the following questions.

1. Who was Pulakeshin ? What was his ambition?
2. What do you know about the Pallavas?
3. What do you know about the Pallava interest in architecture? What was the speciality of the temples built during this period?
4. Who were the Tamil saints? What were their teachings?
5. Who were the Pallavas? What were the territories ruled by the Pallavas?

III. Write 'yes' or 'no' against the statements given below.

1. The Rashtrakutas defeated the Chalukyas and became powerful in the 8th century A. D.
2. The Pallavas could not conquer the Tanjore and Pudukottai region.
3. Mahendravarman, the Pallava king, and Harsha of Kanauj lived at the same time.
3. The Parsis came to India from south-east Asia.
5. The Tamil saints composed their hymns in Sanskrit.

IV. Fill in the gaps in the following statements with the right word or words given in brackets after each statement.

1. ....., the Chalukya king defeated.....the king of Kanauj and..... the Pallava king (Harsha, Mahendravarman, Pulakeshin).
2. .....was the capital of the .....and .....that of the..... . (Pallavas, Chalukyas, Vatapi, Kanchipuram).
3. Mahendravarman, the.....king was a.....at first, later he became a.....(Shaiva, Pallava, Jaina, Vaishnava).
4. Pulakeshin, the.....sent an embassy to..... (Khusrao II, the Persian king, the Chalukya king).

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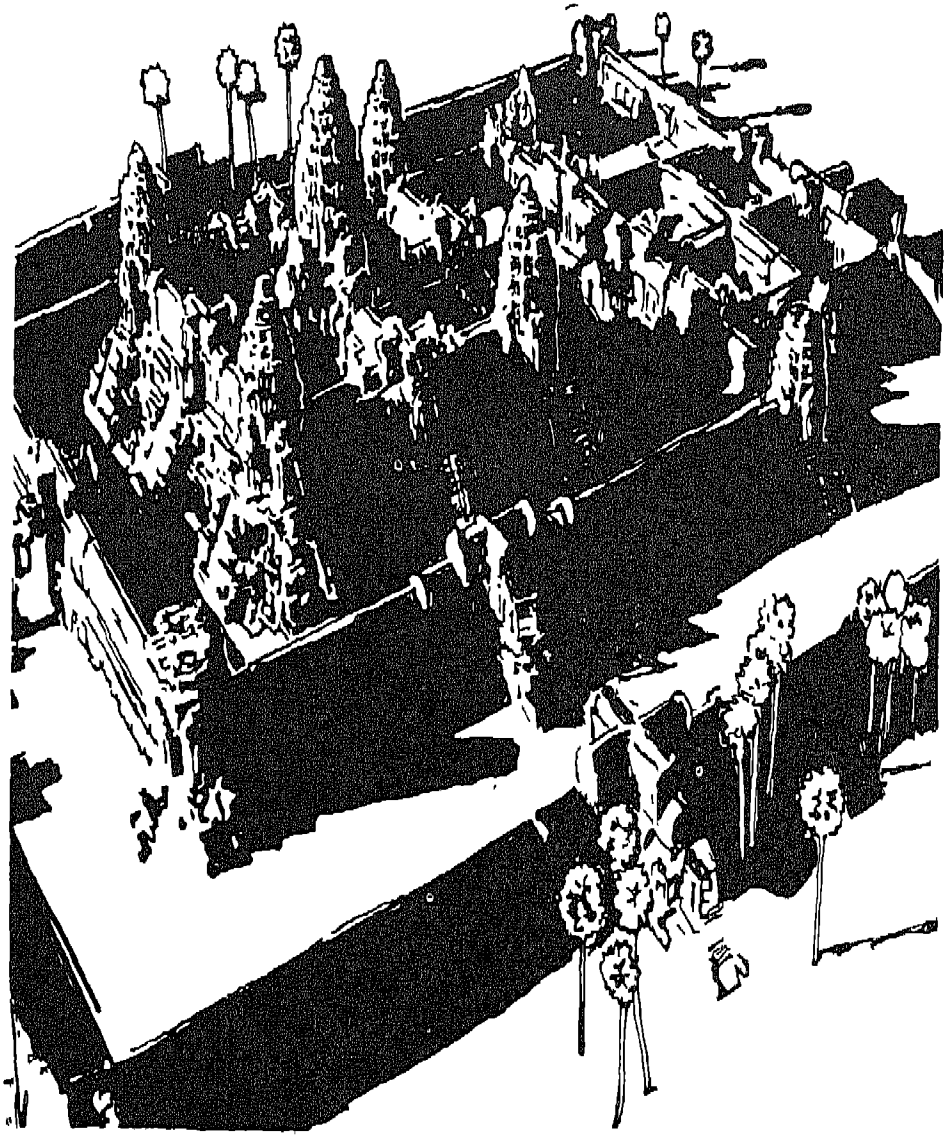
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V. Interesting things to do

1. Draw a sketch map of India and indicate Tamilnad, Vatapi, Kanchipuram, Saurashtra, Tamralipti and Ellora.
2. Collect some pictures, if you can, of the temples at Mahabalipuram and Kanchipuram from magazines and paste them in your album.

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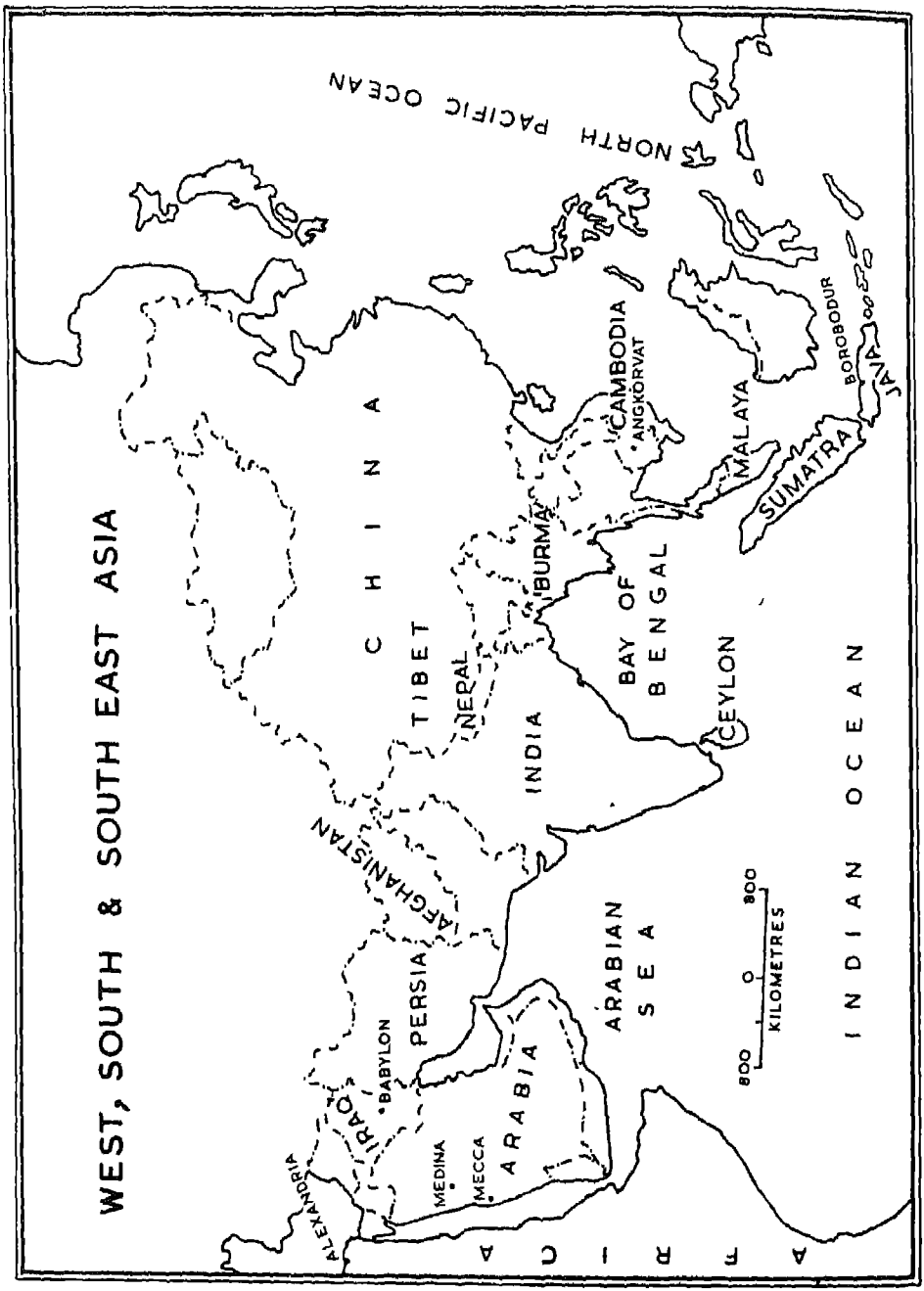
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The temple at Angkor Vat in Cambodia

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CHAPTER NINE

India and the World

A. INDIAN CONTACTS WITH THE OUTSIDE WORLD

BY the seventh century A. D. Indian's contact with south-east Asia had grown considerably. It had begun with the Indian merchants making voyages to these islands to sell their goods and to buy spices. These spices brought much wealth to the Indian merchants because they were sold to traders from western Asia. Some of the Indian merchants believed they would make the trade more efficient if they lived in South-east Asia, and therefore, settled down in the port towns. Some of them married the women of these countries. There is the legend of the Indian merchant Kaundinya who arrived in Cambodia and settled there, married the princess of the land and persuaded her to adopt Indian manners and customs. It is said that soon the other nobles of the land also began to follow some of the Indian customs which their princess had adopted.

Slowly, some aspects of Indian culture were accepted by the people of south-east Asia. But they continued with their own traditions as well, which in many cases resembled Indian customs. Indian culture was more popular in the towns and in the court circles. In the villages, the old way of life continued. Indian merchants came from various parts of India, from Saurashtra, Tamilnad and Bengal. They brought with them their own regional customs and ideas. Those coming from Saurashtra were often Jainas; those from South India were Vaishnavas and Shaivas; and many of those from Bengal were Buddhists.

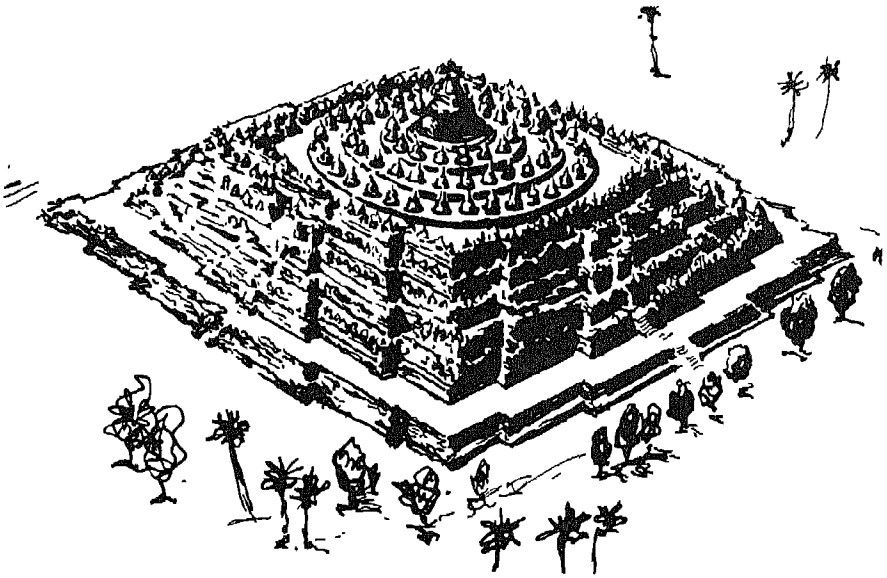
The earliest contacts were with Burma (Suvarnabhumi), Malaya (Suvarnadvipa), Cambodia (Kamboja) and Java (Yavadvipa). Grand temples which were similar to Indian temples, such as the one at Angkor Vat in Cambodia, were built and many Hindu customs were practised. The priests and the royal family learnt Sanskrit

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and came to know the stories in the epics and the *Puranas*. A new type of literature developed in which the Indian stories were mixed with the local legends. The *Ramayana* as recited in Java is a marvellous mingling of the two traditions.

In later centuries, Hinduism declined and Buddhism became popular. In Cambodia the magnificent Buddhist temple of the Bayon was built close to Angkor Vat. In Java, Borobodur still remains the most impressive Buddhist temple in the region. Thai-



The temple at Borobodur

land and Burma also accepted Buddhism. The temples and the sculpture and painting of these countries resemble the Indian Buddhist temples and art. Yet every one of these countries has something special in its culture which can be noticed even while looking at the temples and the art. The culture of these countries was not a mere imitation of Indian culture.

Traders and missionaries travelled to other parts of Asia as well. Indian communication with China was very close at this time, and ambassadors and missions were exchanged. Buddhism had now become a strong force in China and in central Asia. Similarly,

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relations with Tibet improved with traders and missionaries travelling across the high Himalaya mountains. Thus trade brought India into close contact with many places. The trade route between China and western Asia ran through central Asia. This was called the "Old Silk Route" because Chinese silk was one of the main articles of trade. Indian traders took part in this trade. They were also familiar with the markets of western Asia, in Persia, Arabia and Egypt. Even further away, Indian traders took their goods to the coastal towns of East Africa.

EXERCISES

I. To remember

By the 7th century A. D., India's relations with south-east Asia had grown considerably. Trade had increased. Some merchants settled down in these countries. Gradually some aspects of Indian culture were accepted by the people of south-east Asia. However, the culture of south-east Asian countries was not an imitation of Indian culture. In the villages, the old way of life continued. The aspects of Indian culture which were accepted were combined with their own old culture. Grand temples were built in many of these countries. A new type of literature developed, which combined Indian influences with local traditions. The art and architecture in these countries was influenced by both Hindu and Buddhist religions. Though there were many similarities, the culture of these countries had their special features. These countries also contributed to Indian culture.

II. Answer the following questions.

1. How did India's contact with south-east Asian countries grow?
2. Name the countries which were influenced by Indian culture. Give their ancient names also.
3. Name some of the temples built in these countries which show Indian influence. Name the countries in which these are situated.

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4. Was the culture of these countries an imitation of Indian culture?

III. Write 'yes' or 'no' against the statements given below.

1. Kaundinya, an Indian merchant, conquered Cambodia
2. Indian culture was more popular in the towns and court circles of south-east Asian countries.
3. Borobodur is a Hindu temple in Java.
4. The culture of every south-east Asian country has something special in it.
5. The temple of Bayon in Cambodia was a Buddhist temple.

IV. Fill in the gaps with the right word or words given in brackets after each statement.

1. The ancient name of Burma is.....of Malaya.... ... of Cambodia.. ....., and of Java.. .....(Yavadvipa, Kamboja, Suvarnadvipa, Suvarnabhumi).
2. In the beginning.....was popular; later.... .. .became popular. (Buddhism, Hinduism).
3. The temple of Angkor Vat is in....., that of Borobodur is in ..... (Java, Cambodia).
4. The culture which developed in the south-east Asian countries was.....Indian culture. (an imitation of, influenced by).

V. Interesting things to do

1. On a map of India and south-east Asia, locate and name the countries where Indian culture spread.
2. Collect pictures of Hindu and Buddhist temples built in south-east Asian countries and paste them in your album.
3. Collect photographs of the images of the Buddha as found in south-east Asian countries.

B. THE ARABS IN INDIA

From the seventh century onwards, Asia and North Africa were slowly made aware of a new and dynamic force which arose in

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Arabia and spread to many parts of the world. This was Islam. India too experienced the rise and spread of Islam. It was first brought to India by the Arabs.

The Prophet Muhammad At the end of the sixth century A. D., a child was born in Arabia who was to change not only the history of Arabia but that of many parts of Asia and Africa. This was Muhammad, the prophet of a new religion called Islam. Muhammad was a lonely child because of the tragedy of his early life. His father had died just before he was born and his mother died when he was still quite young. So he was brought up by an uncle.

Arabia at this time was a centre of trade. Goods came both by sea and across land. The two important cities were Mecca and Medina, where the wealthy merchants who owned big camel caravans lived. But the wealth was limited to these two cities. The Arabs who lived in the desert were poor and led a very hard life.

The camel caravans were used for transporting goods from one place to another. Muhammad earned his living working in one of these caravans. This meant long journeys across the lonely desert sands which gave him plenty of time to think. Politically the Arabs were split into a number of tribes and were continually at war with each other. Muhammad thought a great deal about the social life and the religious beliefs of his people. He felt that if they could somehow be united, they would stop fighting each other and become prosperous and strong.

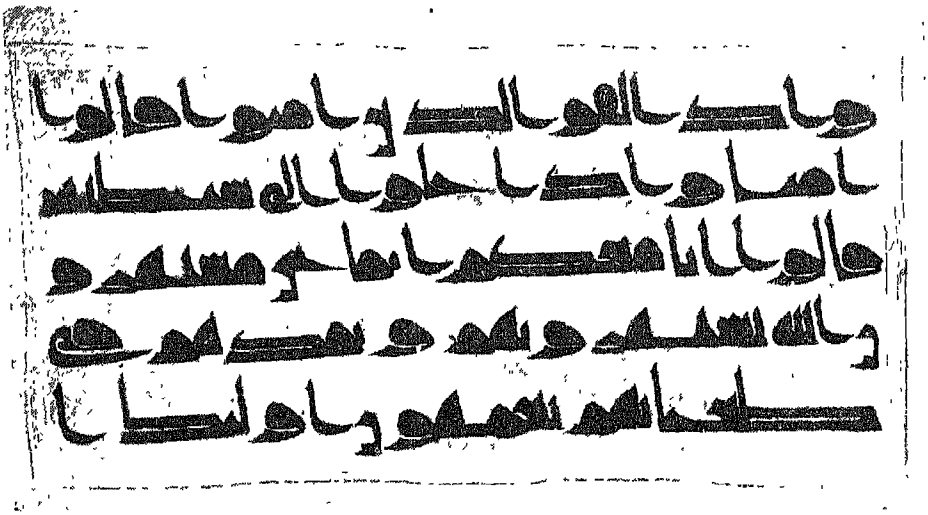
The New Religion Muhammad was dissatisfied with the religious beliefs of his people because they worshipped many gods. He believed (as the Jews and Christians also believed) that there was only one God, and that it was wrong to worship stones and such things as was being done by the Arabs at that time. He began to think more and more about these ideas. He felt that God had appointed him to carry His message to the people.

Muhammad said that there was only one God called Allah, and that he, Muhammad, was the Prophet of Allah. Those who accepted this were called Muslims, and their religion was called Islam. According to the *Quran*, which all Muslims believe to be the word

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of God, God always sent a Prophet to the people whenever the need arose. Only a few of these Prophets are referred to in the



Some verses of the Quran written on parchment in the early Kufic script

Quran by name. Some of the older prophets such as the Jewish prophets Abraham and Moses, and Jesus Christ, were recognized as such by Muhammad.

Muhammad also made his followers pray five times a day (*namaz*), keep fasts, and perform the pilgrimage at Mecca, and he asked them to give whatever they could in charity. He also gave them certain rules as to how they should live. He insisted that everyone was equal in the eyes of God and the Muslims were not to accept the ideas of class or caste.

At first he converted his family, his wife and relatives. But the new religion had to be kept secret because the Arabs would have been angry with Muhammad if they had come to know about it.

The people of Mecca, when they discovered the new religion, threatened to kill Muhammad, and he therefore fled to Medina. This event took place in 622 A. D. and the Muslim calendar (*Hijra*, referred to as A. H.) begins from that year. Finally the people of Mecca were also converted to the new religion.

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The Spread of Islam Islam spread very rapidly after the death of Muhammad. Within a century the Arab armies had conquered a large area. Their conquest stretched from western Asia right across northern Africa and up to Spain. The Caliphate was established over this area. The Caliph, or successor of the Prophet, was the title given to the ruler of this territory.

The Arab dominion was vast and the Arabs now became a bridge between the ancient peoples and cultures of West Asia and Greece and the cultures of Europe. India, too, felt the influence of Islam which was brought to our country by the Arabs.

The Arabs in India In 712 A. D., the Arabs conquered Sind and threatened western India, but were held back by the local rulers of what is now Rajasthan. However, they kept their political control over Sind. It was in this part of India that Islam first became an important religion. But the Arabs did not come only as conquerors. On the west coast of India there sprang up a number of trading settlements which the Arab traders from western Asia had established. Here they lived in peace with the local people, married amongst them and took part in the Indian trade with other regions of Asia.

CONCLUSION

Thus in the eighth century A. D., India had a flourishing civilization and her people lived well. Indian culture was not restricted to India alone. Other people in other lands knew about it. Sometimes, when contacts became close, they even contributed to Indian culture. The Arabs not only introduced Islam but also a number of new cultural influences to India which were to grow and develop in later centuries. Thus on the one side India was exporting its culture and on the other side it was importing a new culture.

Even more important was the fact that by now a number of changes had taken place in Indian society, government and culture. These changes bore fruit in the centuries to come and enriched the history of India.

The ancient period of Indian history had now come to an end. India was moving into the medieval age.

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EXERCISES

I. To remember

Islam arose in Arabia and soon spread to many parts of Asia and Africa. It was propagated by the Prophet Muhammad who saw it as a means of unifying the tribes of Arabia. He also believed that he was revealing the truth of God to man. He objected to people worshipping idols and stones and taught the worship of one supreme God. He gave a set of rules to his followers which emphasized prayer, personal cleanliness, keeping fasts and being generous in charity. He also insisted that everyone was equal in the eyes of God and that there were no distinctions of class and caste. Muhammad died in 632. A.D.

II. Answer the following questions.

1. What happened in Arabia in the seventh century A.D.?
2. How widespread was the influence of Islam?
3. Who is a prophet?
4. What were the Arabs doing on the west coast of India at this time?

III. Answer the following questions with either 'yes' or 'no'.

1. The Arabs conquered the Malabar coast of India.
2. Muhammad emphasized prayer, generous donations and belief in one supreme God.
3. Islam stresses the divisions of class and caste.

IV. Fill in the blanks with the right word or words from those given in brackets

1. In the seventh century A.D. a religion called . ..... arose in Arabia. (Judaism, Christianity, Islam).
2. Muhammad was a..... .(Prophet, saint, king) who said that all men are.... ...(equal, unequal) in the eyes of God.
3. The successor to Muhammad was the ....(satrap, emperor, Caliph).

V. Interesting things to do

1. On a map of the world, locate the areas conquered by the Arabs.
2. Collect some pictures of the earliest mosques of this region.

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Important Dates

B. C.

2500—1700	The Harappa culture
From 1500	The coming of the Aryans.
1200—800 and later	The expansion of the Aryans in the Ganga valley
600	The rise of the sixteen Mahajanapadas of northern India.
599—527	Mahavira.
563—483	Gautama, the Buddha.
542	Bimbisara becomes the king of Magadha.
492	Ajatashatru becomes the king of Magadha.
4th century	Nandas rule in Magadha
327—6	Alexander's invasion.
321	Chandragupta Maurya establishes the Mauryan empire
303	Seleucus Nicator defeated by Chandragupta Maurya.
269—232	Ashoka.
260	Kalinga war
185	Fall of the Mauryan empire.
1st century	Bactrian rule in the north-west.
,, ,,	Rise of the Satavahanas.
,, ,,	Megalithic culture of South India
58	Beginning of the Vikram era, a commonly used system of dating in ancient India.
1st century	Shakas in western India.
1st century	The Shangam period in the south

A. D.

78	Generally accepted date of Kanishka's accession and the beginning of the Shaka era
3rd century	Decline of the Kushanas.
3rd century	Decline of the Satavahanas.
320	Chandragupta I; beginning of the Gupta era
330—380	Samudragupta.
380—415	Chandragupta II (*Vikramaditya*)

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405—411	Fa Hien in India.
450	The first Huna attack on the Gupta empire
6th century	The Pallavas establish their kingdom
6th century	The rise of the Chalukyas of Vatapi.
569—632	Muhammad, the Prophet of Islam.
606—647	Harshavardhana
630—643	Hiuen Tsang in India
608—642	Pulakeshin, the Chalukya king.
7th century	Tamil saints — Alvars and Nayanmars.
622	The beginning of the *Hijra* era
712	The Arab conquest of Sind.

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Important Personalities

600 B. C. to 400 B. C.

1. Gautama, the Buddha	The founder of Buddhism.
2. Mahavira	The teacher of Jainism
3. Bimbisara	The king of Magadha.
4. Ajatashatru	The king of Magadha, the successor of Bimbisara.

400 B. C. to 300 B. C.

5. Alexander	The King of Macedonia who invaded western Asia and north-western India.
6. Chandragupta Maurya	The ruler of Magadha who founded the Mauryan empire.
7. Kautilya	The Minister of Chandragupta Maurya; also known as Chanakya; believed to be the author of the *Arthashastra*.
8. Seleucus Nicator	A Greek general ruling over the lands west of the river Indus, who was defeated by Chandragupta Maurya.
9. Megasthenes	The Greek ambassador of Seleucus Nicator to Chandragupta Maurya, famous for his account of India called the *Indica*

300 B.C. to 200 B.C.

10. Bindusara	Chandragupta's son and successor.
11. Ashoka	Bindusara's successor, the most famous of the Mauryan rulers

200 B. C. to 100 A. D.

12. Satakarni I	One of the most famous Satavahana rulers of the Deccan.
13. Menander	The Indo-Greek ruler of north-west India who became a Buddhist.
14. Gautamiputra Satakarni	The Satavahana ruler who revived the Satavahana power in the first century A D.
15. Kanishka	The greatest of the Kushana rulers of north-western India.

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100 A.D. to 300 A.D.

16. Rudradaman	The greatest Shaka ruler in western India
17. Nedunjeral Adan	The famous Chera ruler of Kerala.
18. Ashvaghosha	The famous Buddhist philosopher of the Mahayana school ; author of the *Buddha-charita* or Life of Buddha.
19. Charaka	One of the greatest authorities on Indian medicine.
20. Sushruta	The author of the best-known Indian work on medicine; also a surgeon

300 A.D. to 500 A.D.

21. Chandragupta I	The first important ruler of the Gupta dynasty
22. Samudragupta	One of the greatest rulers of the Gupta dynasty; also a poet and musician.
23. Chandragupta II	Son and successor of Samudragupta, also known as *Vikramaditya.*
24. Fa Hien	A Chinese traveller who came to India during the Gupta period to study Buddhist scriptures.
25. [illegible]dasa	One of the greatest poets and playwrights of India; author of *Raghuvamsha, Kumarasambhava, Meghaduta, Abhijnana Shakuntala, Vikramorvashiya* and *Malavikagnimitra.*
26. Yajnyavalkya	The author of one of the most authoritative works on Hindu law
27. Aryabhata	Astronomer and mathematician.
28. Varahamihira	Famous astronomer and astrologer; author of *Panchasiddhantika.*

500 A.D. to 800 A.D.

29. Mahendravarman	The Pallava ruler of the south.
30. Pulakeshin II	The Chalukya king of Vatapi, contemporary of Harsha.
31. Harsha	The ruler of a north Indian kingdom; also author of three plays in Sanskrit
32. Bana	Court poet of Harsha; author of a famous romance, *Kadambari* and a biography of Harsha, *Harshacharita*

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33. Khusrao II	A Persian king to whose court Pulakeshin is said to have sent an embassy
34. Hiuen Tsang	A Chinese Buddhist pilgrim who came to India during Harsha's reign
35. Vishakhadatta	Playwright; author of the play *Mudrarakshasa*
36. Dandin	Sanskrit writer; author of *Dasakumaracharita*

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Glossary and Vocabulary

Ahimsa	The doctrine of non-injury to living beings.
Alvars	The devotees of Vishnu, Vaishnava saints of Tamilnad.
Amatyas	Ministers
Archaeologist	A person devoted to the science of archaeology which studies the early history and cultures of man, from their material remains.
Archaeology	The scientific study of the material remains of early societies and cultures
Ashvamedha	'Horse sacrifice', the ceremony performed by kings to assert their power. A selected horse, after being allowed to wander for a number of years under the guardianship of royal princes and soldiers was brought back and sacrificed with elaborate Vedic rituals to proclaim the suzerainty of the king over the lands through which the horse had roamed
Bodhisattva	In Mahayana Buddhism a being who, although capable of attaining Buddhahood renounces this goal in favour of service to humanity; a Buddha before enlightenment.
Brahmi	A script used in ancient times in India.
Bronze Age	The age that came after the Neolithic Age when bronze tools and weapons were greatly used.
Chaitya	A sacred place; a shrine
Chalcolithic	The age in which copper or bronze tools and weapons and small stone tools were used, and man led a settled life.
Civilization	The state in human history when man began to lead a more organized and orderly life in society after cities came into existence.
Chopper	A stone tool used for chopping.
Dasyus	The name given by the Aryans to the people who were living in India before them.

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Devanagari script	The script in which Hindi and Sanskrit are written in the present days.
Dharma-mahamatras	Ashoka's officers who travelled round the country and persuaded the people to follow the *Dharma*.
Edicts	Orders proclaimed by an authority.
Flint	A hard stone found in the form of pebbles and generally of a grey colour which breaks into fragments with sharp edges and points when hammered. Used by early men for making tools and weapons.
Grama	Small unit of a tribe living in a village.
Harappa culture	The culture which existed in Sind, Punjab, northern Rajasthan and Gujarat from 2500 to 1700 B.C. Harappa is the name of the type site. Also known as the Indus Valley Civilization, after the principal river of the region.
Headman	The village chief.
Inscription	A record inscribed on stone, metal or clay etc.
Jana	The people of a tribe
Jati	Caste.
Kingdom	A state in which a king rules and holds power.
Manuscripts	Books or documents written by hand.
Mother-goddess	Female deity.
Nayanmars	The devotees of Shiva; shaiva saints of Tamilnad.
Neolithic	The period when man used polished stone tools, domesticated animals, took to agriculture and led a settled life in villages
Nirvana	According to the Buddhist religion, the state reached by the human consciousness when the cycle of birth and death is ended and there is no more rebirth.
Nomads	Tribes who lead a wandering life in search of food.
Paleolithic	The period when man used crude stone tools and weapons and led a nomadic life.
Patriarchal family	A family in which the oldest male member is regarded as the head.

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Pictographs	Picture-signs used as a script
Prakrit	The language spoken commonly in ancient India.
Primitive	Belonging to the beginning or very early times; the stage before civilization
Purohita	The priest who performed religious ceremonies
Republic	A form of government in which power is held by the people or a group of elected persons or an elected chief, and in which there is no hereditary monarch.
Sabha	An assembly of selected persons of a tribe
Sacrifice	Offering of life (animals or plant) to a deity with religious rites.
Samiti	The assembly where the people of a tribe discussed the problems facing the tribe.
Satrapy	A province.
Scraper	A stone tool made by Stone Age man to scrape hides and skins for use as clothing and shelter.
Script	Form of writing.
Shangam literature	The collection of poems in Tamil composed in the late centuries B. C. and the early centuries A.D
Shreni	A group of organized artisans; a guild or company.
Stupa	Buddhist relic mound.
Stone Age	The name given to the immensely long period (over half a million years) when man used stone tools and weapons.
Tax	A payment demanded by the state from its citizens to meet the expenses of government
Tribe	A group of families belonging to the same race and forming a community.
Viharas	Monasteries where Buddhist monks lived
Vish	A group of villages; the common people
Yukta	An official of the Mauryan empire who kept records of taxes.
Zoroastrianism	A religion founded by Zoroaster in Persia.

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