



◀ This picture of Radha emphasizes her eternal beauty. The ornate jewelry is typical of ancient Indian art. [Date unknown]

c. 3000 B.C.E. to 500 C.E.

Ancient India

CHAPTER 7

ASKING ESSENTIAL QUESTIONS

How does geography influence the way people live? • How do religions develop? • What makes a culture unique?

What Will I Learn? I will learn about the development of ancient Indian civilization, including how it began and changed over time.

Why Does It Matter To Me? The ancient Indians, like other civilizations, developed a diverse and complex culture that continues to influence the world today. For example, the religions of Hinduism and Buddhism are both practiced by millions of people, not just in India but around the world.

How Will I Know That I Learned It? I will be able to identify the cultural characteristics of the first Indian civilizations, explain the origins and beliefs of the religions that originated in India, and describe the achievements of the Mauryan Empire.

LESSON 1

Early Civilizations

LESSON 2

Religions of Ancient India

LESSON 3

The Mauryan Empire

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FOLDABLES
Study Organizer

Using Your Inquiry Journal As you read this chapter and examine the primary sources, use your Inquiry Journal to help you make notes and expand your list of questions. As you gather information, think about how you will answer the Essential Questions above.

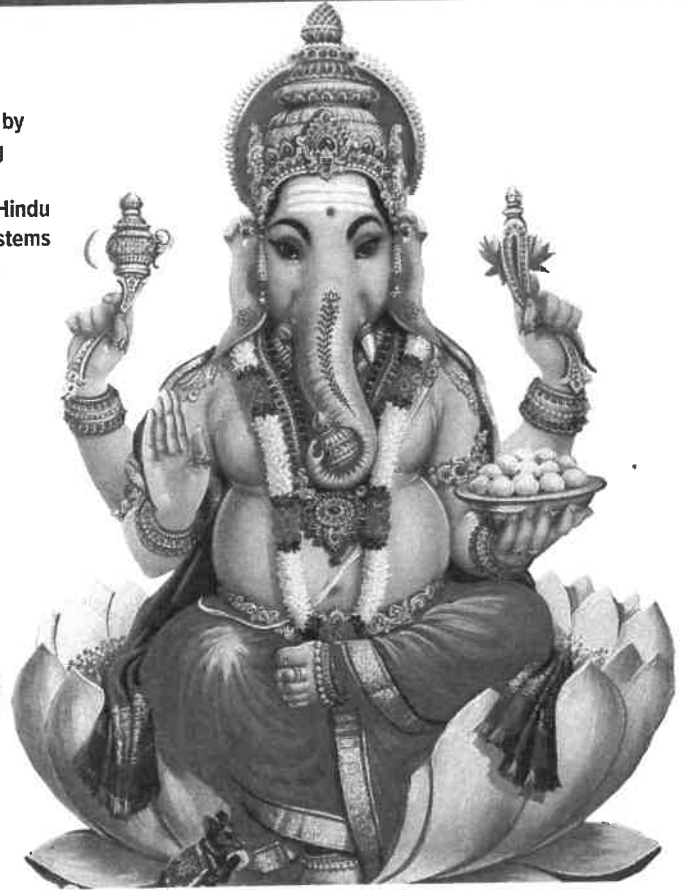
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Bhagwandas Ruparel/Digitalia Photography fotostock

PLACE & TIME Ancient India 3000 B.C.E. to 500 C.E.

The first civilizations of ancient India developed in the Indus Valley. By the rise of the Mauryan and Gupta Empires, Buddhism had joined Hinduism as a major world religion that began in ancient India.

One of the most honored Deities by Hindus is Ganesha. Representing education, wisdom, and wealth, Ganesha is called upon in many Hindu ceremonies. His popularity also stems from the belief that he can solve problems for his worshippers. [Date unknown]



STEP INTO THE PLACE



GEOGRAPHIC REASONING

The history of India has been affected greatly by the Himalaya mountain ranges.

- 1. EXPLORING PLACE** Look at the map. Where are the Himalaya located?
- 2. PATTERNS AND MOVEMENT** How would the Himalaya have affected the settlement of India or its trade with other countries?



Indian emperor Ashoka (c. 273–233 B.C.E.) was a powerful ruler who was a Buddhist. He believed humans and animals should be treated with compassion. This carving of lions sits atop a pillar built c. 250 B.C.E. by Ashoka. The sides of the pillar are covered with Buddhist teachings and Ashoka's laws.

STEP INTO THE TIME

CHRONOLOGICAL THINKING

Review the time line. Which event occurred first—the Buddha was born or athletes competed in the first Olympic Games?

ANCIENT INDIA

c. 2600 B.C.E.
Mohenjo-Daro flourishes

c. 2500 B.C.E.
Harappa flourishes

c. 1500 B.C.E.
Aryans begin migrations to India

2500 B.C.E.

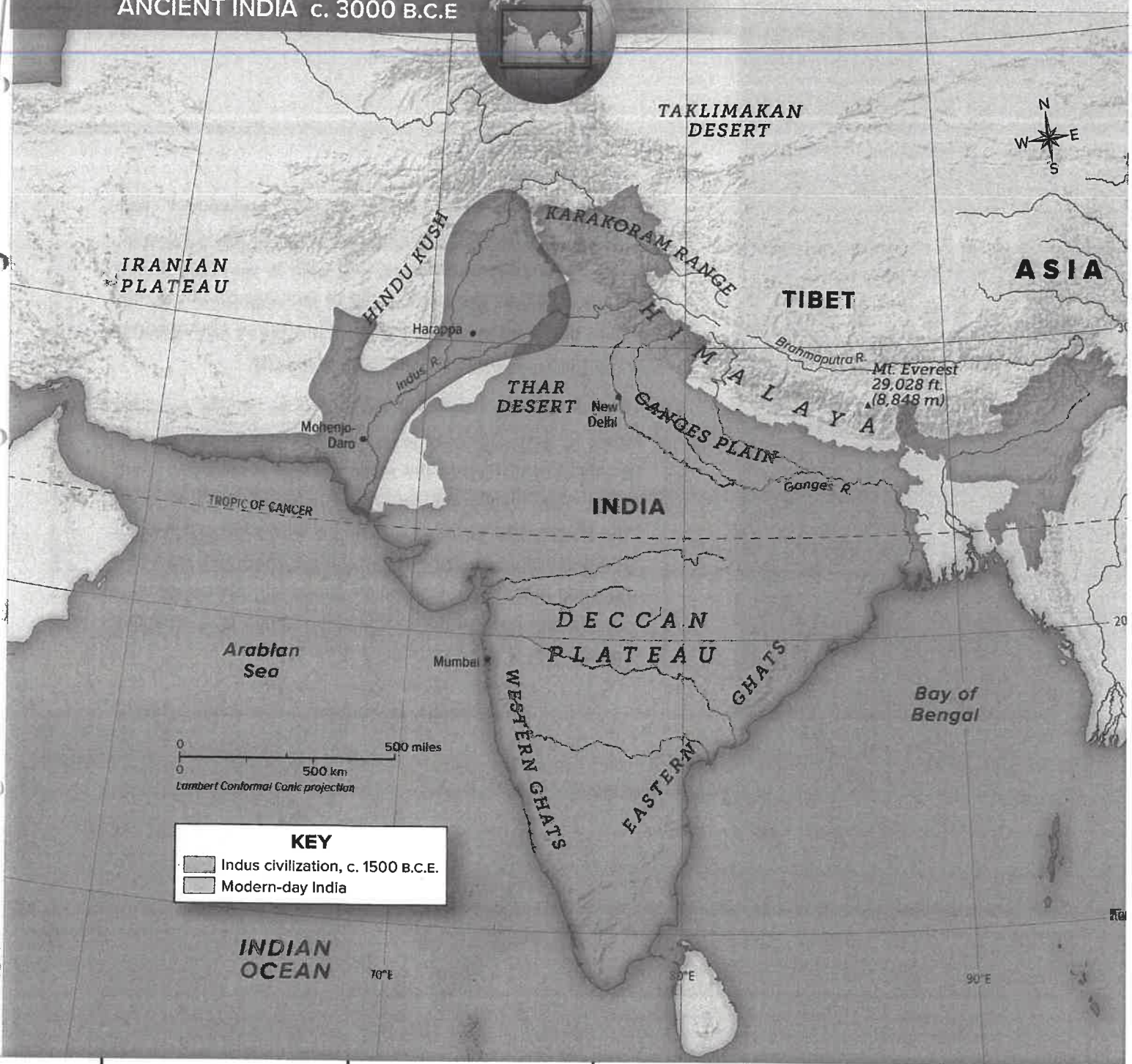
1500 B.C.E.

THE WORLD

c. 2055 B.C.E.
Egypt's Middle Kingdom begins

c. 1790 B.C.E.
Hammurabi's code of laws introduced

ANCIENT INDIA c. 3000 B.C.E.



KEY

- Indus civilization, c. 1500 B.C.E.
- Modern-day India

c. 1000 B.C.E.
Aryans control northern India

c. 563 B.C.E.
The Buddha is born

c. 265 B.C.E.
Mauryan Empire's Golden Age begins

c. 100 C.E.
Buddhism spreads from India to China

c. 330 C.E.
Samudragupta expands Gupta Empire

1000 B.C.E.

500 B.C.E.

1 C.E.

500 C.E.

776 B.C.E.
Athletes compete in first Olympic Games

597 B.C.E.
Nebuchadnezzar II captures Jerusalem

c. 330 B.C.E.
Greek philosopher Aristotle writes *Politics*

c. 100 B.C.E.
Silk Road established as trade route

ESSENTIAL QUESTION

- How does geography influence the way people live?

THE STORY BEGINS...

LESSON 1

Early Civilizations

The students were very excited as they approached their destination. They had spent months planning their trip to Pakistan, carefully researching where to go and what to see. On the very top of their list was the ancient city of Mohenjo-Daro. Like the textbooks they read in school, the travel brochure's description of Mohenjo-Daro captured the complexity of the city:

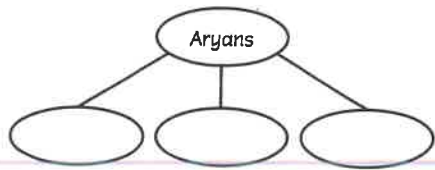
“The dwelling houses of the well-to-do people generally seem to have consisted of a courtyard with access through a side alley instead of the main street, a watchman’s room, living rooms of different sizes including kitchen and bath room. The houses had paved floors, drains which opened into the street and chutes for disposal of rubbish which had also been provided through the walls and opened into rectangular bins outside and were probably regularly cleaned by a municipal squad....”

—“Pakistan Moenjodaro” tourism brochure, 1965 c.E.

TEXT: Issued by the Director of Tourism, 1965, Pakistan; Moenjodaro, Karachi; Government of Pakistan; PHOTO: Paul Alamy/Corbis Historical/Getty Images.

A worker replaces broken bricks with new ones at the ruins of the ancient city of Mohenjo-Daro, Pakistan. [Modern photograph]





ANALYZING KEY IDEAS AND DETAILS

Read closely to determine how the Aryans changed India. Use a diagram like this one to summarize your findings.

THE GEOGRAPHY OF INDIA

GUIDING QUESTION *How did physical geography and climate influence the development of civilization in India?*

India and several other modern-day countries make up the **subcontinent** of India. A subcontinent is a large landmass that is smaller than a continent. The Indian subcontinent is part of the continent of Asia.

MOUNTAINS, PLAINS, AND RIVERS

On its northern border, India is separated from the rest of Asia by rugged mountain systems. The Himalaya are one of these mountain systems. You have probably heard of Mount Everest, the highest peak in the Himalaya. Mount Everest is 29,028 feet (8,848 m) tall. That is nearly 5.5 miles (8.8 km), which makes Mount Everest the tallest mountain in the world.

Wide fertile plains lie at the foot of India's extensive mountain ranges. The plains owe their rich soil to the three great rivers that flow through the region. These rivers are the Indus (IHN•duhs), the Ganges (GAN•jeez), and the Brahmaputra (BRAHM•uh•POO•truh). India's people rely on these rivers for farming, transportation, and trade.

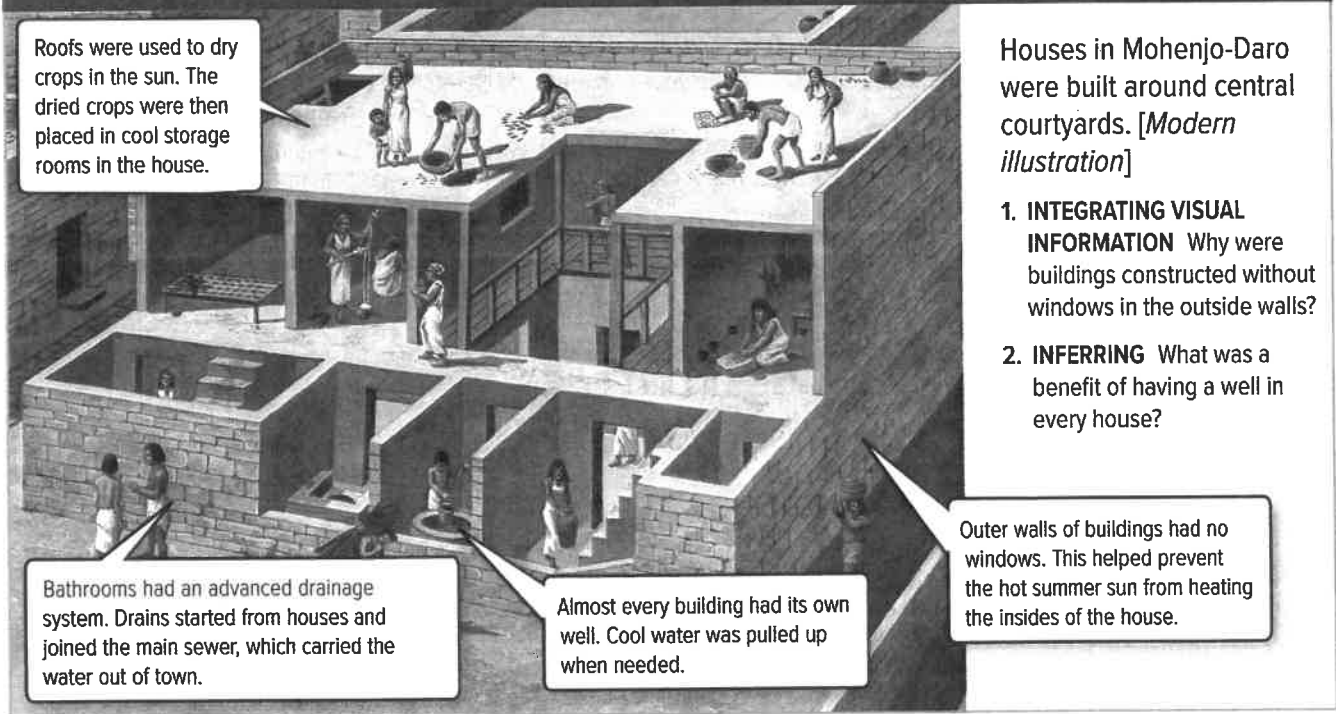
The landforms in central and southern India are much different from the landforms in the north. Along the west and east coasts of the subcontinent are lush fertile lands. Farther inland, there are two chains of mountains that have worn down over time. As the mountains eroded, they left areas of rugged hills. Between the mountains is a dry highland known as the Deccan Plateau (DEH•kuhn pla•TOH). The southern two-thirds of India is part of this huge plateau.

India's civilization has been shaped by its climate as well as by its physical landscape. Seasonal winds called **monsoons** (mahn•SOONZ) have a large influence on India's climate.

UNDERSTANDING CRAFT AND STRUCTURE

- 1. EXPLAINING POINT OF VIEW**
What is purpose in this section?
- 2. INTEGRATING INFORMATION**
How does the use of maps help support what the author is trying to say?

HOUSES IN MOHENJO-DARO



The civilization's engineers and builders were highly skilled. Large buildings stored grain for the entire population. Wells supplied water, and every house had at least one indoor bathroom. Wastewater flowed through pipes to pits outside the city walls. Houses also had garbage chutes connected to bins in the streets.

WHAT WAS LIFE LIKE?

Archaeologists have learned much about Indus Valley culture by studying its city ruins. For example, the ruins show that cities' royal palaces and temples may have been enclosed in a fortress. This shows the importance of both religion and government in the settlements of the Indus Valley.

Most Indus Valley people **resided** in farming villages surrounding the cities. They grew rice, barley, wheat, peas, and cotton. City residents were merchants, shopkeepers, and artisans. They made and sold copper and bronze tools, clay pottery, and cotton cloth. Artisans also made jewelry from shells, ivory, and gold. Archaeologists have even found toys among the ruins.

Indus Valley merchants traveled as far as Mesopotamia to trade. Some traders made the difficult trip through the mountains to Mesopotamia. Others probably sailed to Mesopotamia along the southern coast of Asia.

CHECKING FOR UNDERSTANDING

1. **IDENTIFYING** How did most Indus Valley people earn a living?
2. **EXPLAINING** What does the construction of fortresses around palaces and temples reveal about the Indus Valley culture?

Ancient Indian art portrays daily life, such as driving this ox cart. [Stone cart and oxen c. 3000-1500 B.C.E.]



ARYAN MIGRATIONS AND SETTLEMENTS

GUIDING QUESTION *How did the Aryans influence early India?*

Sometime around 1900 B.C.E., the people of the Indus Valley began to **abandon** their cities and villages. Why did the people leave? Archaeologists have found several possible causes. There was a severe drought that lasted for hundreds of years. It destroyed crops and caused people to starve. Earthquakes and floods killed many more people and changed the course of the Indus River. Meanwhile, groups of people called the Aryans (AR•ee•uhnzh) **migrated** to India. Soon a new civilization **emerged**.

THE INDO-EUROPEANS

The Aryans were not a race or ethnic group. Many historians believe that the Aryan people's language was part of a large language family known as Indo-European. A **language family** is a group of similar languages. Many modern Indian languages, like Hindi, are part of the Indo-European family. So are many European languages, including English. The Aryans were speakers of Indo-European languages.

Indo-European people lived in central Asia but began migrating to other places. Some moved west to Europe or south to Iran. The Aryans went to India. There is another point of view that suggests that the Aryans and their language are **indigenous** to India. This point of view holds that the Aryans started in India and spread northward, and is held by a smaller number of scholars.

Like most Indo-Europeans, the Aryans raised cattle for meat, milk, and butter. They moved from place to place to find pastures and water for their cattle. The Aryans were expert horse riders and hunters, as well as fierce warriors. As they moved about, the Aryans sometimes raided nearby villages for food.

From about 1500 B.C.E. to 1000 B.C.E., bands of Aryans moved throughout India. These groups mixed with the descendants of the Indus Valley people. Together, they created a new culture. Over time, the Aryans in India adopted a new way of life. They settled down in one place and became farmers, though they still raised cattle.

The Aryans began to make iron tools to clear forests so they could farm the land. They also built irrigation systems. Gradually, they turned the Ganges River valley into productive farmland. In the north, farmers grew grains such as wheat, millet, and barley.

INTEGRATING KNOWLEDGE AND IDEAS

1. ANALYZING TEXT

PRESENTATION How does the author organize the information in the section?

2. CITING TEXT EVIDENCE

How does the author compare the Aryans to other Indo-Europeans?

MAKING CONNECTIONS ART

ARTIFACTS OF HARAPPA

Historians have found many clay seals, stamps, statues, and figurines in Harappa. Some of these show features that are all present in Hinduism today, such as male and female figures in meditative pose that resemble different Deities, as well as small clay figures in traditional greeting poses—"Namaste." These objects are covered in writing and pictures. Historians have not determined the meaning of these writings.

[Seal c. 2500-2000 B.C.E.]



Millet is a grain that is still an important food in many parts of the world. Farmers planted rice in the fertile river valleys. In the south, farmers grew crops such as cotton, vegetables, pepper, ginger, and cinnamon.

The Aryans lived in tribes. Each tribe was led by a **raja** (RAH•jah), or prince. The rajas created their own small kingdoms, which often fought each other over cattle, treasure, and land.

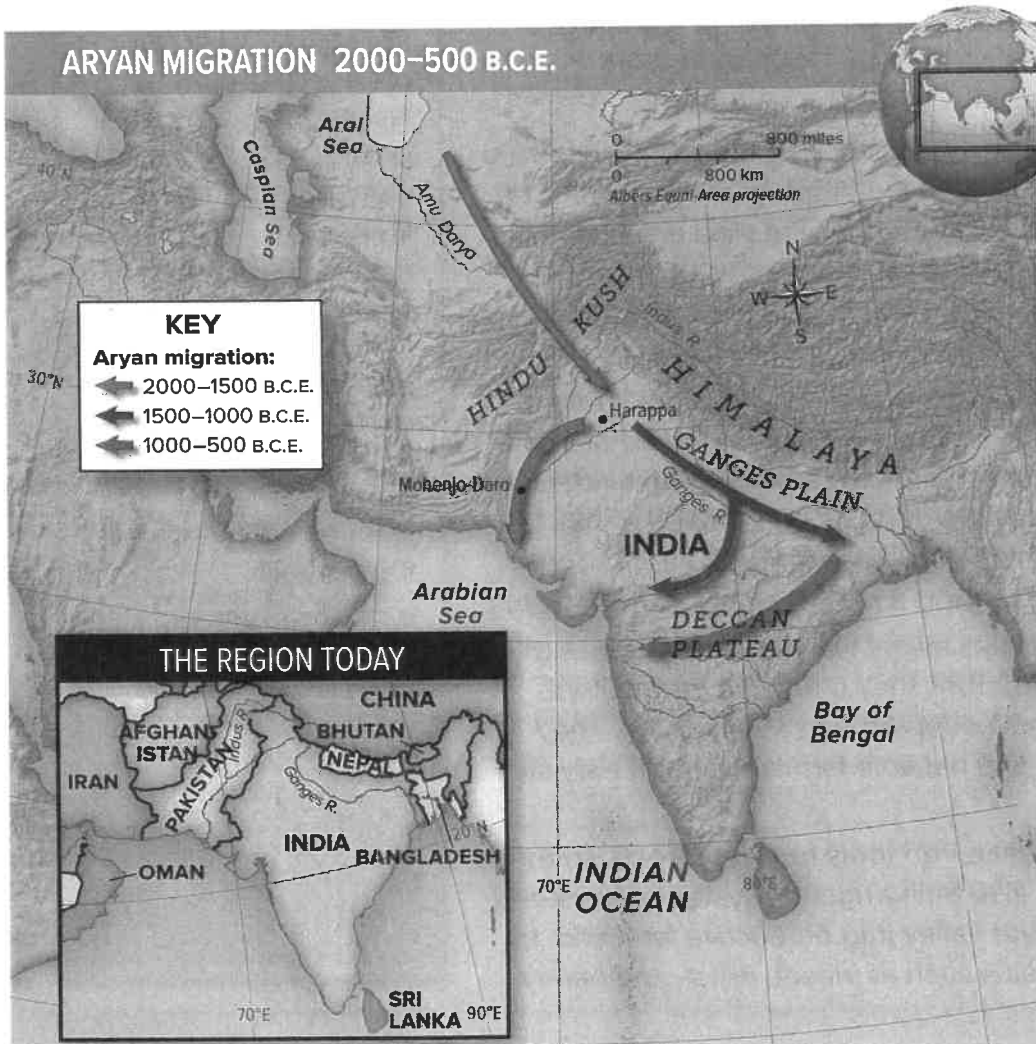
DETERMINING MEANING

What context clues in the paragraph help you determine the meaning of **raja**?

LANGUAGE IN ANCIENT INDIA

Like most nomadic people, the early Aryans had no written language. Their prayers, hymns, stories, and poems, collectively called the **Vedas** (VAY•duhs), were in a language called **Sanskrit** (SAN•skriht), and preserved and passed on through an oral tradition. Over time, the Aryans developed a written script for Sanskrit. Over the years, Vedas and Sanskrit were combined with local customs and became Hinduism. Sanskrit also gave people a way to record sales, trade, and land ownership. The Vedas are still used today for many rituals, and taught in traditional religious schools called Veda pathshalas. This excerpt is from the Bhumi Sukta, just one of many parts of the Vedas:

ARYAN MIGRATION 2000–500 B.C.E.



GEOGRAPHIC REASONING

The Aryans migrated into India and spread throughout the subcontinent.

- PATTERNS AND MOVEMENT** From what general direction did the Aryan migration flow?
- HUMAN-ENVIRONMENT INTERACTION** What physical features did the Aryans settle along during their first migrations? Why did they settle there?

“She who at first was water in the ocean, whom with their wondrous powers the sages followed, May she whose heart is in the highest heaven, compassed about with truth, and everlasting, May she, this Earth, bestow upon us lustre [radiance], and grant us power in loftiest dominion [highest rule].

On whom the running universal waters flow day and night with never-ceasing motion, May she with many streams pour milk to feed us, may she bedew [sprinkle] us with a flood of splendour [brilliancy].”

—from the *Bhumi Sukta*, Book XII, Hymn I, c. 1300 B.C.E.

The Vedas were composed over a long period of time, from 1500 B.C.E. to 500 B.C.E. This period in Indian history is known as the Vedic period. According to many scholars, people speaking Indic languages entered South Asia during this period. The Indic languages are part of the larger Indo-European family of languages. They included the ancient language of Sanskrit, as well as ancestors of many of the languages spoken in South Asia today.

Over time, speakers of the Indic languages spread across northern India in scattered groups and encountered speakers of another ancient language group known as Dravidian. As they made contact with each other, speakers of the Indic and Dravidian languages would exchange their beliefs and traditions. Centuries of cultural exchanges between these two groups would result in a single “Vedic” culture in India.

After the Vedic period, Sanskrit texts continued to be produced. Texts in the Dravidian languages, including both Tamil and Telugu, also began to appear around 300 B.C.E. From this time until the end of the 1st century C.E. there was a large number of written works produced in Dravidian languages. These **texts**, along with texts written in Sanskrit during this ancient period in Indian history, would be passed on for generations in India through a complex **oral tradition**.

CHECKING FOR UNDERSTANDING

1. **EXPLAINING** How did the Aryans change their way of life after they settled in India?
2. **INFERRING** Based on what you know about the Aryans before they moved to the Indus Valley, how do you think the people already settled in the area felt about the Aryans' migration?

ANCIENT INDIAN SOCIETY

GUIDING QUESTION *How was society in ancient India organized?*

As the Aryans settled into India, royal and commercial towns arose along India's Ganges River. Most people still farmed for a living. Some workers specialized in crafts such as carpentry or weaving. Others took part in trade. As India's economy grew, a system of social classes gradually developed.

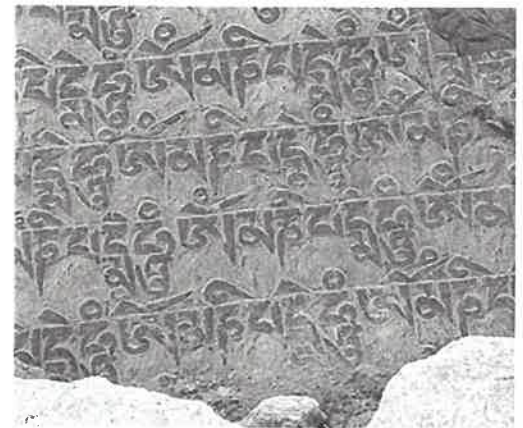
ANALYZING PRIMARY SOURCES

1. **DETERMINING CENTRAL IDEAS** What is the main idea of the excerpt?
2. **DETERMINING MEANING** What is the meaning of the phrase “never-ceasing motion” used in the excerpt?

Hindi, India's national language, developed over centuries. It was heavily influenced by ancient Sanskrit. [Stone carving in Sanskrit, date unknown]

INTEGRATING VISUAL

INFORMATION Why did early people develop a system of writing once they settled in groups?



INTEGRATING KNOWLEDGE AND IDEAS

1. **DESCRIBING** How does the author present information about the four *varnas* that made up ancient Indian society?
2. **INTEGRATING INFORMATION** How does the use of an image reinforce what the author says in the text?

WHAT WERE THE VARNAS?

Social class in India was not just a religious matter, but was a social and cultural matter as well. Priests, leaders, and other elites used religion to justify their high place in society. This was also the case in other ancient societies, such as Mesopotamia and Egypt. The four social classes of ancient India are called *varnas* (VAR•nehhs). People were considered members of a *varna* based on their jobs and personal behavior, but mostly based on which *varna* they were born into. The most powerful *varnas* were the Brahmins (BRAH•mihns) and Kshatriyas (KSHA•tree•uhs). The Brahmins were the priests—the people who performed religious ceremonies. Not all religious teachers or sages were Brahmins. Some religious teachers or sages, such as Vyasa and Valmiki, were not born Brahmins. The Kshatriyas were warriors and governors who ran the government and army.

Next were the Vaisyas (VYSH•yuhs), or commoners. Vaisyas were usually farmers, craftspeople, and merchants. Below the Vaisyas came the Sudras (SOO•druhs). Sudras were **manual** workers and servants. Most Indians were in the Sudra *varna*. The thousands of distinct occupational and other groupings into which persons were actually born (called *jati*, “birth”) came to be associated or linked to one or another of the *varnas* over time. Each of these *jatis* has its own strict dietary and marriage rules and customs.

Scholars refer to the *jati* system as a caste (KAST) system. In such a system, people remain in the same social group for life. People’s *jati* determine the jobs they may take. *Jati* also affects people’s choice of marriage partners.

Higher classes came to be seen as purer than lower ones. Relations between class were seen in terms of spiritual purity or impurity. By 500 C.E. or earlier there existed a community outside the *jati* system called the Dalits. Sometimes called the Untouchables, Dalits did work that *jati* Indians would not do, such as sanitation, disposal of dead animals, and cremation or burning of the dead.

Over centuries, the *jati* system became complex and formal. Many customs evolved to keep different groups from socializing with one another. This kept social groups largely separate from one another in daily life. While the divisions between social groups in ancient Indian civilization were rigid, they were no more rigid than the class divisions in other ancient civilizations.

Craftspeople in India belonged to the Vaisyas *varna*. [Modern photograph]



In ancient India, the family was the center of life. Grandparents, parents, and children lived together in an extended family. Elder family members were respected. The oldest male in the family was in charge of the entire household.

As in other ancient societies, men had more rights than women in India. Males inherited property, unless there were no sons in the family. Men attended school or became priests, while women were educated at home. Both men and women attended religious ceremonies and celebrations, but not as equals. Hinduism, however, does feature both male and female Deities.

Young men from India's leading families could marry only after finishing 12 years of education. In India, parents arranged marriages for their children. Even today, many marriages are arranged. In early India, boys and girls often married in their teens. People could not get divorced.

When the Portuguese arrived in India a few centuries ago, they used the word "caste" to describe its social system. However, scholars use the word "caste" to describe a society that is very rigid. This rigidity is how Europeans viewed society in India when they arrived. Many Hindus today in India and in the United States do not identify themselves as a member of a caste.

CHECKING FOR UNDERSTANDING

1. **DESCRIBING** What was family life like in ancient India?
2. **SUMMARIZING** What role did *varnas* and *jatis* play in ancient Indian society?

LESSON 1 REVIEW AND ACTIVITIES

Time and Place

1. **EXPLAINING EFFECTS** Although the monsoons may bring severe storms, they are considered necessary in India. Why?

Building History-Social Science Analysis Skills

2. **EXPLAINING CAUSE AND EFFECT** Why was the development of Sanskrit important?
3. **COMPARING** What characteristics did the Indus Valley cities have in common?
4. **EXPLAINING** How did the Aryans interact with the Indus Valley people?

Writing About History

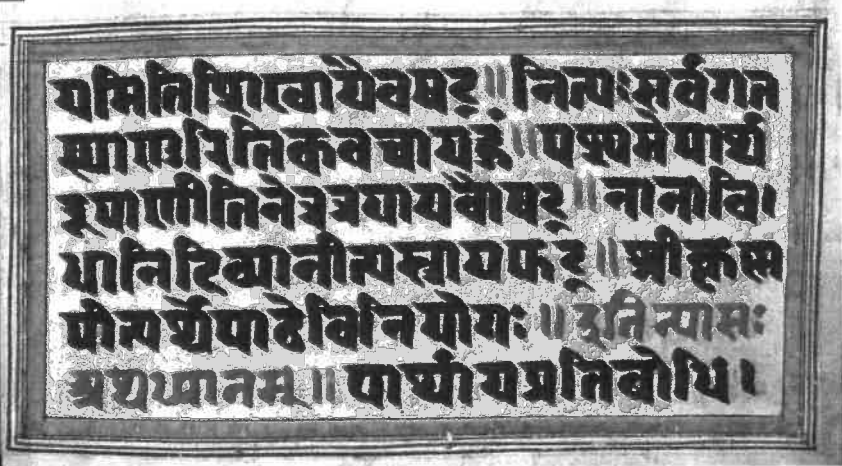
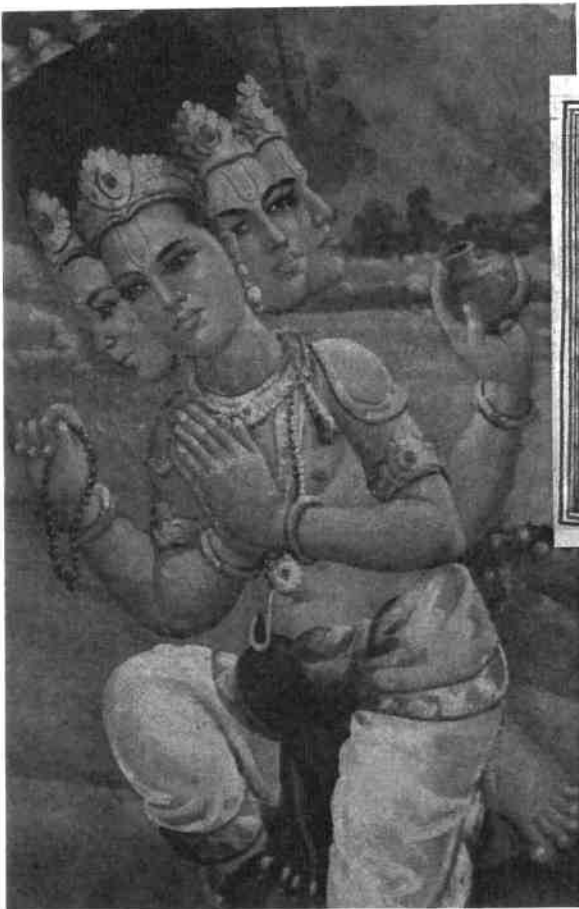
5. **ARGUMENTATIVE WRITING** What is the most important way the Aryans affected India? Write a brief essay that summarizes your ideas about their impact.

Collaborating

6. **PRESENTING** Imagine you and your family live in a village in the Indus Valley. You visit a large city nearby for the first time. Write a letter to a friend describing what you experience. Share your letter with a classmate or in small groups and then collaborate in writing one letter for the group.



Include this lesson's information in your Foldable®.



The Upanishads (upper right) present basic Hindu views about the universe. Many Hindus regard the Deity Brahma as the creator of the universe. Images of Brahma show him with four heads. Each head is believed to have delivered one of the four Vedas, or early sacred texts. [Mural, date unknown; manuscript c. 1700s C.E.]

ANALYZING PRIMARY SOURCES

1. ANALYZING POINT OF VIEW

What do you think was the author's purpose in writing the excerpt?

2. **COMPARING** Why do you think the author compares the process of reincarnation to the work of a goldsmith?

DETERMINING MEANING

What context clues in the paragraph help you determine the meaning of **reincarnation**?

Eventually, four Deities became the most important: *Brahma* the Creator, *Vishnu* the Preserver, *Shiva* the Deity who transforms the world, and *Sarasvati* the Deity of learning. Over time, many Hindus came to think of all the Deities as different parts of Brahman, the one universal spirit.

Another part of Hinduism is the belief in **reincarnation** (REE•ihn•kahr•NAY•shuhn), or the rebirth of the soul. Hindus strive for *moksha*, the ultimate peace. Hindus believe that most souls do not reunite with Brahman immediately after death. Instead, each soul must first pass through many lives. The Upanishads describe reincarnation as a process in this way:

“And as a caterpillar, after having reached the end of a blade of grass, and after having made another approach (to another blade), draws itself together towards it, thus does this Self, after having thrown off this body and dispelled [got rid of] all ignorance, and after making another approach (to another body), draw himself together towards it. And as a goldsmith, taking a piece of gold, turns it into another, newer and more beautiful shape, so does this Self, after having thrown off this body and dispelled all ignorance, make unto himself another, newer and more beautiful shape.”

—from *Brihadaranyaka Upanishad, Fourth Brahmana*, c. 600-300 B.C.E.

In Hinduism, the idea of reincarnation is closely related to another idea known as **karma** (KAHR•muh). According to karma, people's **status** in life is not an accident. It is based on what they did in past lives. In addition, the things people do in this life determine how they will be reborn. If someone leads an evil life, that person is reborn into a lower form of life. When good people die, their souls are reborn into a higher form of life.

HINDU BELIEFS

Hinduism is practiced by more than a billion people worldwide. Many Hindus today still believe that a man should go through four stages in his life: a student (preparing to live in the world), a married man (accepting worldly responsibilities), a forest dweller (retirement from the world), and, finally a wandering monk (completely renouncing the world).

Hindus believe they have to earn a better existence in the next life. Participation in religious ceremonies and fulfilling duties became part of the quest to find oneness with Brahman. Ultimately, the most important duty for Hindus is following **dharma** (DAHR-muh), or obedience to the moral law of the universe. People's duties are different, depending on their place in society. A farmer has different duties than a priest. Men have different duties than women. Fulfilling dharma and achieving *moksha* are two of the four goals of human life in Hinduism. The other two are *kama*, or love, and *artha*, or wealth and success.

How did Hindu beliefs shape the way of life in ancient India? In India, the idea that all life is sacred was widely accepted. Animals as well as people were treated with kindness and respect.

Beliefs such as reincarnation also made many Indians more accepting of the *jati* system. A devout Hindu believed that the people in a higher *jati* were superior and deserved their status. At the same time, the belief in reincarnation gave hope to people from every walk of life. A person who leads a good life is reborn into a higher *jati*.

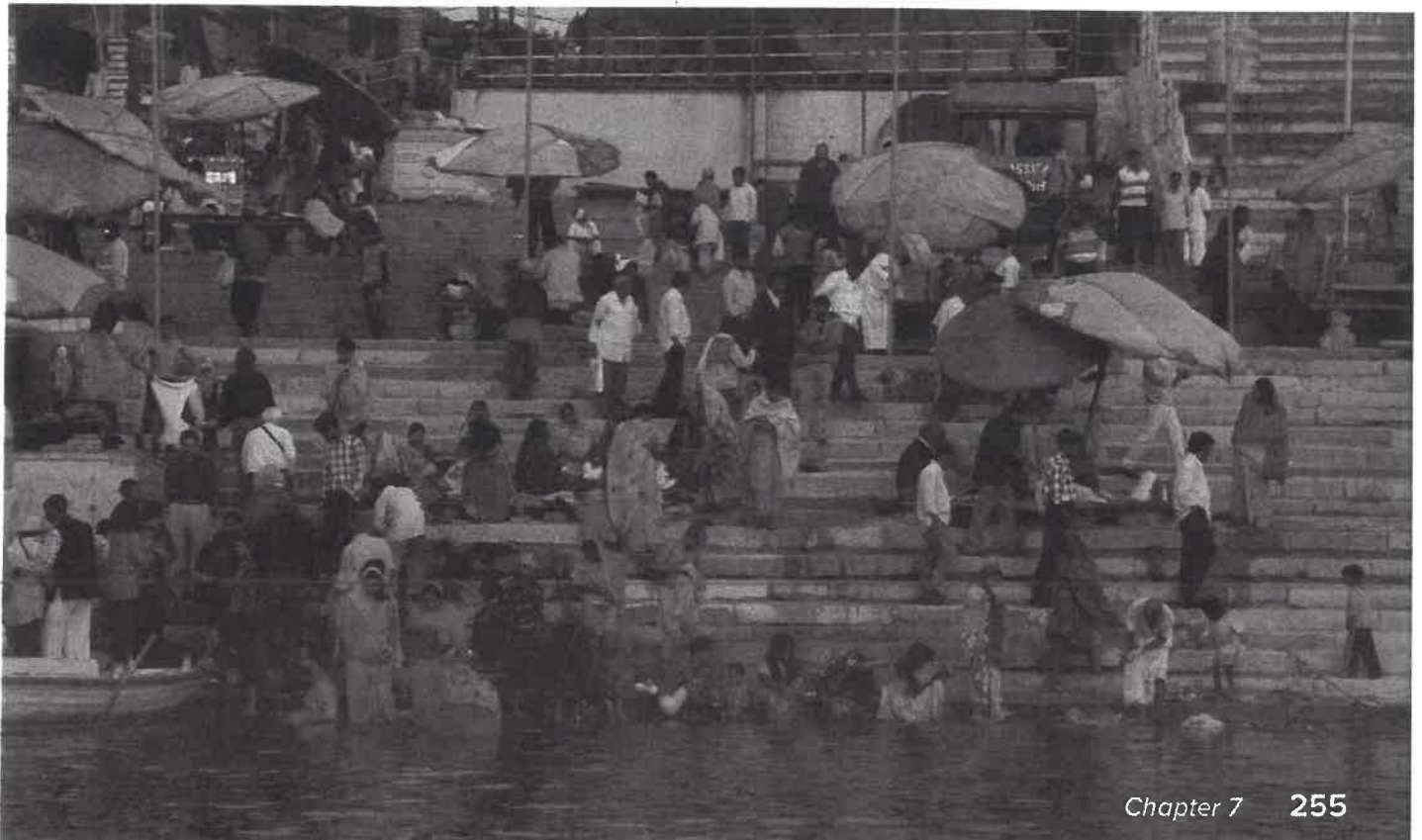
CHECKING FOR UNDERSTANDING

- IDENTIFYING EFFECTS** How did Hinduism affect the way ancient Indians lived day to day?
- EXPLAINING EFFECTS** According to the Hindu belief in karma, what would happen to a person who behaved poorly in a previous life? What would happen to a person who did good things during a previous life?

Indian Hindus believe the Ganges River is sacred. They believe the river is the physical form of a female Deity, and they bathe in the river to purify themselves. [Modern photo]

INTEGRATING VISUAL

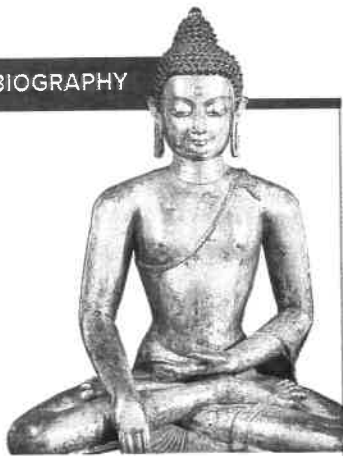
INFORMATION What tells you this photo shows Hindus in modern times?



ANALYZING KEY IDEAS AND DETAILS

1. **CITING TEXT EVIDENCE** How does the author characterize Siddhartha's experience outside of the palace?
2. **DETERMINING CENTRAL IDEAS** What is the central idea of the section?

BIOGRAPHY



THE BUDDHA

(c. 563–c. 483 B.C.E.)

In his search for wisdom, Siddhartha Gautama lived a very simple life. He lived apart from people and slept on the ground. To clear his mind, he stopped eating for a time.

Still, after years, he felt he was no closer to the truth. One day he sat down in the shade of a tree to meditate. At last, Buddhist texts say, he learned the truth he had been seeking. Once he began teaching, he became known to his followers as the Buddha, or “Awakened One.”

[Statue c. 1200s C.E.]

INFERRING Why do you think Siddhartha Gautama sought wisdom by living in such a simple way?

RISE OF BUDDHISM

GUIDING QUESTION *Why did Buddhism appeal to many people in various parts of Asia?*

During the 500s B.C.E., some Indians felt unhappy with the many ceremonies of the Hindu religion. They wanted a simpler, more spiritual faith. They left their homes and looked for peace in the hills and forests. Many trained their minds to **focus** and think in positive ways. This training was called meditation. Meditation had originated within Hinduism over a thousand years earlier. Using meditation, some seekers developed new ideas and became religious teachers.

One of these teachers was Siddhartha Gautama (sih•DAHR•tuh GOW•tah•muh). He became known as the Buddha (BOO•dah). He founded a new religion called **Buddhism** (BOO•dih•zuhm).

THE BUDDHA

Today, Buddhism is one of the major world religions. Scholars are unsure why, but Buddhism had mostly disappeared from India before the year 1000 C.E. Most Buddhists live in Southeast Asia and East Asia today. Only a few live in India, Buddhism's birthplace.

Siddhartha Gautama was born around the year 563 B.C.E. The exact date of his birth is not known. He grew up as a prince in a small kingdom near the Himalaya. Today, this area is in southern Nepal (nuh•PAWL).

As a young man, Siddhartha seemed to have everything. He was rich, handsome, and happily married with a newborn son. Then one day he left his palace to explore the life of ordinary people in the kingdom. As he traveled, Siddhartha was shocked at the misery and poverty around him. He saw beggars, people who were sick, and aged people with nowhere to live. For the first time, he understood that the world was filled with suffering.

Siddhartha gave up all he had and became a monk. Saying good-bye to his wife and son, he began his journey to find the meaning of life. Dressed in a yellow robe, he traveled the country, stopping to **meditate**, or think deeply. As he preached his message to people, he gathered followers. His teachings became known as Buddhism.

WHAT DID THE BUDDHA TEACH?

Some of the Buddha's ideas were not new to India. He followed some Hindu ideas and changed others. Like Hindus, the Buddha believed that the world of the spirit was more important than the everyday world.

He felt that one reason people suffered in life was that they cared too much about the wrong things. These included fame,

money, and personal possessions. Wanting such things could fill people with bad emotions like greed or anger. But seeking spiritual truth, he believed, led to inner peace.

The Buddha taught his followers the Four Noble Truths. He believed these would help people seek spiritual truth.

THE FOUR NOBLE TRUTHS:

1. Life is suffering.
2. People suffer because they desire worldly things and want to satisfy themselves.
3. The way to end suffering is to stop desiring things.
4. The only way to stop desiring things is to follow the Eightfold Path.

The Buddha's fourth truth says that people can end suffering by following eight steps.

THE EIGHTFOLD PATH:

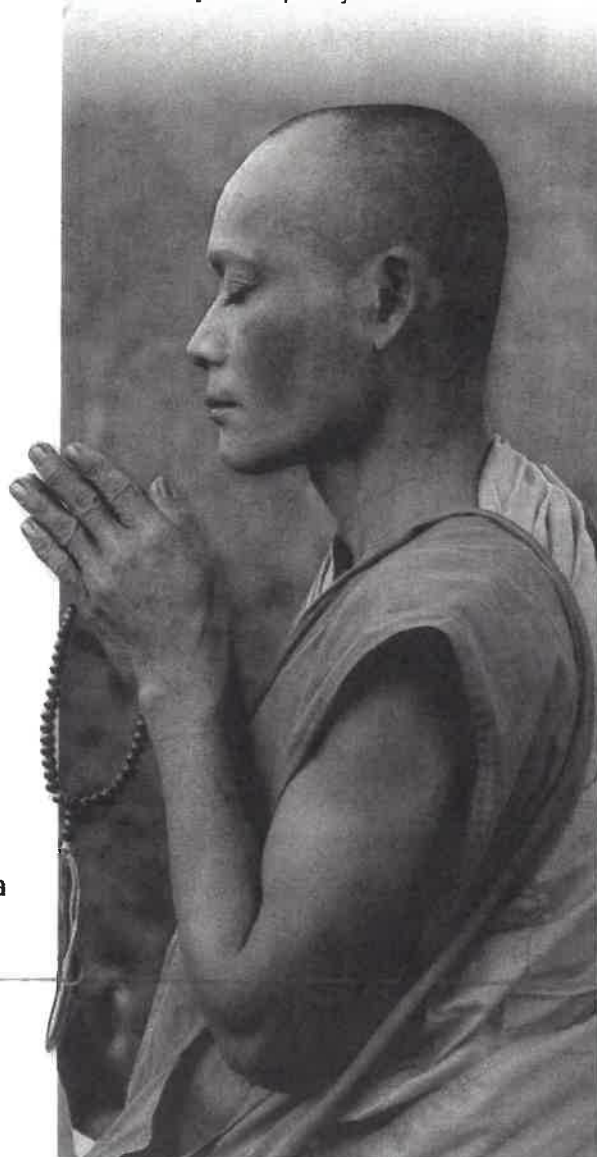
1. Know and understand the Four Noble Truths.
2. Give up worldly things and do not harm others.
3. Tell the truth, do not gossip, and do not speak badly of others.
4. Do not commit evil acts, such as killing, stealing, or living an unclean life.
5. Earn your living in a proper way.
6. Work for good and oppose evil.
7. Make sure your mind keeps your senses under control.
8. Practice meditation to detach yourself from the world.

When people were finally free from all earthly concerns, they would reach **nirvana** (nihr·VAH·nuh). According to Buddhist teaching, nirvana is not a physical place. It is an emotional or spiritual state, a feeling of perfect peace and happiness.

Buddhism spread because it welcomed people from all walks of life. The Buddha placed little importance on the *jati* system. He believed people's place in life did not depend on the *jati* into which they were born. The Buddha explained that the success of life depended on people's behavior now.

Like Hindus, the Buddha believed in reincarnation, but in a different way. He taught that people could end the cycle of rebirth by following the Eightfold Path rather than their dharma.

Buddhist monks devote their lives to honoring the Buddha through prayer and gifts. Monks are considered to be on a higher spiritual level than other people, and they serve as spiritual teachers. [Modern photo]





*It is a tradition for Buddhist monks in Tibet to create geometric patterns using brightly colored powders, stones, or pieces of metal. The shapes in the patterns represent the cosmos, or universe, and are believed to aid in meditation and to help individuals find enlightenment.
[Modern photo]*

For more than 40 years, the Buddha taught his ideas. After his death, Buddhist monks, nuns, and merchants carried his teachings to Sri Lanka (Ceylon), Central Asia, East Asia, and Southeast Asia. Buddha's followers disagreed over the meaning of the Buddha's ideas. Eventually, the Buddhists divided into two groups: Theravada (ther•uh•VAH•duh) Buddhists and Mahayana (mah•huh•YAH•nuh) Buddhists.

THERAVADA BUDDHISM

Theravada means "teachings of the elders." Followers of Theravada view the Buddha as a great teacher, but not a Deity. Theravada Buddhism is the major religion of the modern-day country of Sri Lanka (sree LAHN•kuh). Buddhist teachers spread the ideas of Theravada to Myanmar (MEEAHN•mahr), Thailand (TEYE•land), Cambodia (kam•BOH•dee•uh), and Laos (LAH•ohs).

MAHAYANA BUDDHISM

Mahayana Buddhism teaches that the Buddha is a Deity. Followers of Mahayana Buddhism believe that the Eightfold Path is too difficult for most people. By worshipping the Buddha, people will go to a heaven after they die. There, they can follow the Eightfold Path and reach nirvana.

TRIPITAKA

The sacred text of followers of Theravada Buddhism is called the Tripitaka. Historians believe it was written in India within 500 years of the death of the Buddha, between 500 B.C.E. and 1 C.E. The Tripitaka is written in a language called Pali, a language native to India that ceased to be used by the first century C.E. In Pali, *Tripitaka* means “three baskets,” which refers to its three main sections. The first section contains instructions to monks for how to live in monasteries. The second section is devoted to the Buddha’s teachings. The third section contains poems, songs, and stories about the Buddha. Tripitaka texts have also been written in Sanskrit.

Bodhisattvas (BOH•dih•SUHT•vuhz) hold a special place in Mahayana Buddhism. Bodhisattvas are enlightened people who do not enter heaven. Instead, they stay on Earth to do good deeds and help others on the path to nirvana.

Mahayana Buddhism spread northward into China and from there to Korea and Japan. Unique forms of Mahayana Buddhism arose in the central Asian country of Tibet (tih•BEHT).

Buddhist leaders called lamas led the government of Tibet. The Dalai Lama (DAH•ly LAH•muh) led Tibet’s government, and the Panchen Lama led the religion. Tibetans considered both leaders to be reincarnations of the Buddha.

Today, few Buddhists live in India where the Buddha first preached. Buddhism, however, is widely practiced in Southeast Asia and East Asia. There are an **estimated** 500 million Buddhists in the world today.

CHECKING FOR UNDERSTANDING

1. **IDENTIFYING** Where is Buddhism practiced today and in what forms?
2. **DETERMINING CONTEXT** Why was Buddhism so appealing to some followers of the Hindu religion?

AHIMSA

GUIDING QUESTION *How do people practice ahimsa?*

A key value in Indian culture is **ahimsa** (ah•HIM•sah). This means practicing nonviolence toward all living things.

Believing that all life is sacred, many people try to avoid harming any living creature. For example, they practice vegetarianism and refrain from eating meat. Practices of ahimsa are part of Hinduism’s and Buddhism’s ethical codes.

Mauryan	Gupta

ANALYZING KEY IDEAS AND DETAILS

Read closely to identify important information about the Mauryan and Gupta Empires. Record your findings on a chart like this one. Then, explain how the death of Ashoka led to the decline of the Mauryan Empire.

UNDERSTANDING CRAFT AND STRUCTURE

1. ANALYZING POINT OF VIEW

What is the author's purpose in this section?

2. INTEGRATING INFORMATION

How do the visual evidence and the primary sources in this section support what the author is trying to say?

ORIGIN OF AN EMPIRE

GUIDING QUESTION *How did religion affect the development of the Mauryan Empire?*

By the 500s B.C.E, India was divided into many small kingdoms. Conflict over land and trade weakened the kingdoms, leaving them open to foreign invasion. First, Persian armies conquered the Indus Valley in the 500s B.C.E and made it part of the Persian Empire. The Greeks, under Alexander the Great, then defeated the Persians. Alexander entered India but turned back in 325 B.C.E, when his homesick troops threatened to rebel.

INDIA'S FIRST EMPIRE

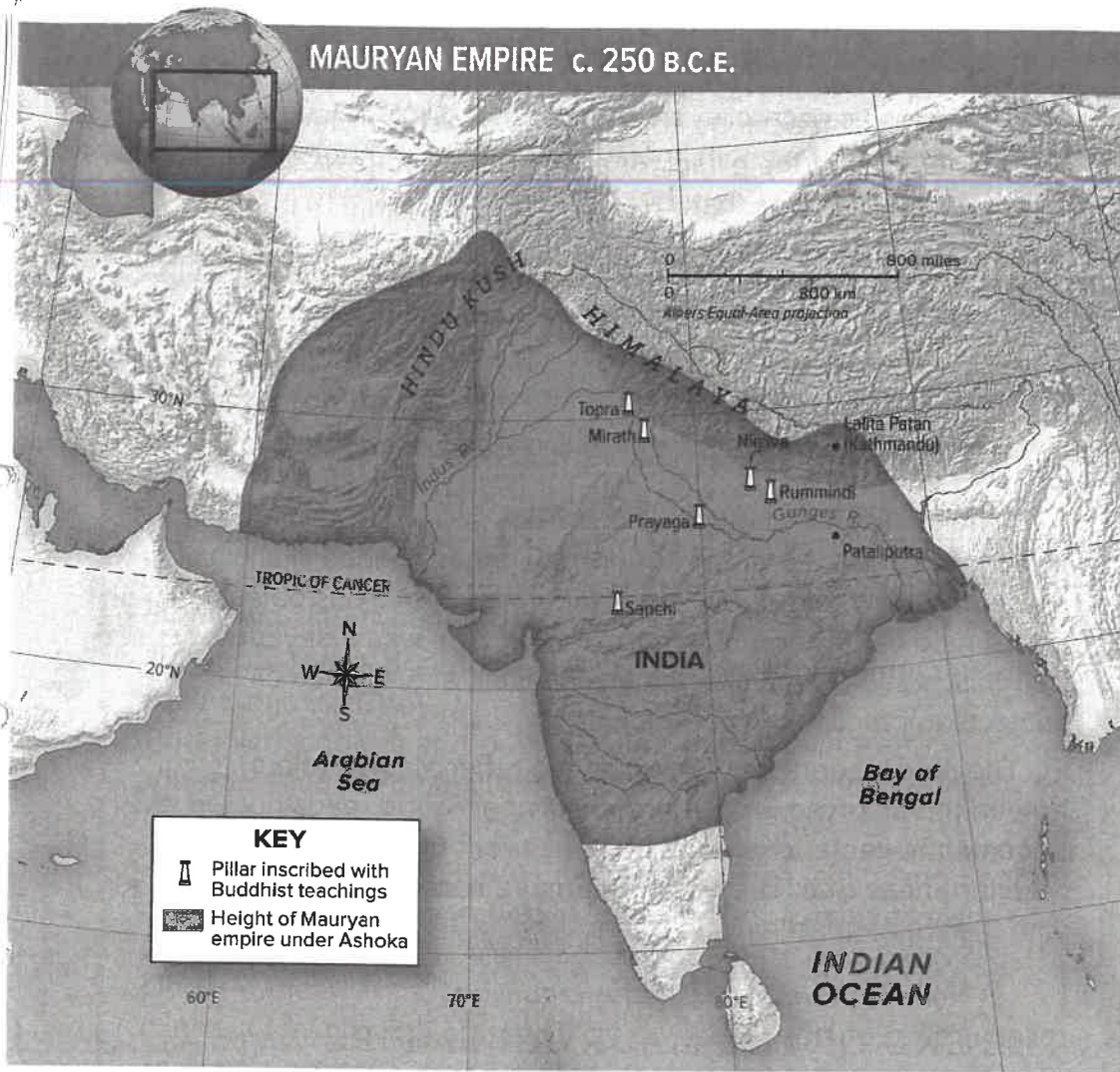
After Alexander left India, an Indian military officer named Chandragupta Maurya (CHUHN•druh•GUP•tuh MAH•oor•yuh) built a strong army. He knew that only a large and powerful empire could defend India against invasion. In 321 B.C.E., Chandragupta set out to conquer northern India and unify the region under his rule.

Chandragupta was the first ruler of the Mauryan dynasty. He set up a highly centralized government in his capital city of Pataliputra (PAH•tah•lih•POO•truh). He divided his empire into provinces, which were ruled by governors whom he appointed. This helped him organize such a large territory.

Chandragupta was also a skilled administrator. One of his major achievements was an efficient postal system. The system improved communications throughout his empire.

More than 600,000 strong, Chandragupta's powerful army crushed any resistance to his rule. He also used spies to report any disloyalty among his subjects. While he was a strong ruler, Chandragupta was very cautious. He was afraid of being poisoned, so he had servants taste his food before he ate it. He was so concerned about being attacked that he never slept two nights in a row in the same bed.

MAURYAN EMPIRE c. 250 B.C.E.



GEOGRAPHIC REASONING

The Mauryan dynasty built the first great Indian empire.

1. **SPATIAL THINKING** Which part of India was not in the Mauryan Empire?
2. **EXPLORING CULTURE** What does the map key tell you about the religion of the Mauryan Empire?

WHAT DID ASHOKA ACCOMPLISH?

The Mauryan Empire reached the height of its glory under Chandragupta's grandson Ashoka (uh•SOH•kuh). Ashoka governed most of northern and central India from about 273 B.C.E. to 232 B.C.E.

Ashoka was an unusual king. Like many rulers, Ashoka began his rule with fierce wars of conquest. **Eventually**, he came to hate killing. After one battle, he looked at the fields covered with dead and wounded soldiers. He was horrified by what he saw. Ashoka committed his life to spreading Buddhist teachings and becoming a man of peace.

Ashoka kept his promise. During the rest of his life, he tried to improve the lives of his people. Ashoka made laws that encouraged good deeds, family harmony, nonviolence, and toleration of other religions. He created hospitals for people and for animals. He built fine roads, with rest houses and shade trees for the travelers' comfort.



Ancient Indian contributions to mathematics made much of today's math-based technology possible [Modern photograph].

MAKING CONNECTIONS

MEDICAL EDUCATION

By the 100s B.C.E., physicians and surgeons attended schools of medicine in India. Medical education required about 7 years of learning beyond basic education. Students learned by memorizing classical medical texts. They also watched their teachers perform different medical procedures. Students expecting to become surgeons gained more experience by practicing surgeries.

ADVANCES IN SCIENCE

Scientists and scholars in ancient India also made important advances in astronomy and technology. Indian astronomers mapped the movements of planets and stars. They proposed the theory that the Earth was round and revolved around the sun. During the Gupta period, scientists advanced metalworking. Among their most impressive constructions is the pillar of iron of Delhi, dating from around 400 C.E. It is still standing, and, in spite of its age, it has hardly rusted.

ADVANCES IN MEDICINE

Can you imagine doctors performing dental surgery 1,600 years ago? Indian doctors treated dental problems using tools such as the bow drill. The doctors used this tool, which was normally used to make fire, to drill teeth.

Medical practices were quite advanced. Doctors during the Gupta era could set broken bones, sew wounds, and perform complicated surgeries. They also were skilled in making medical instruments, such as scalpels and needles.

A doctor named Shushruta (shoosh•ROO•tah) repaired damaged noses in an early type of plastic surgery. Indian doctors used herbs to cure illnesses. They also believed in healing the causes of a disease, not just treating the disease itself.

✓ CHECKING FOR UNDERSTANDING

1. **IDENTIFYING** What is the *Bhagavad Gita* and what is it about?
2. **IDENTIFYING EFFECTS** What lasting achievement did Indian mathematicians make?

John Birdsall/John Birdsall Photography/age fotostock

LESSON 3 REVIEW AND ACTIVITIES

Time and Place

1. **EXPLAINING CAUSES** Why did the Mauryan Empire grow powerful?

Building History-Social Science Analysis Skills

2. **EXPLAINING EFFECTS** How did religion influence the Mauryan Empire?
3. **IDENTIFYING CAUSES** Why did the Gupta Empire grow powerful?
4. **SUMMARIZING** What is the *Mahabharata*?

Writing About History

5. **NARRATIVE WRITING** You are living in India during the rule of Ashoka. Write a letter to a friend describing what Ashoka

is doing as a leader. In your letter, explain whether you think Ashoka is a great ruler.

Collaborating

6. **PRESENTING** You and a partner will select one achievement of ancient Indian civilization and create a brief presentation about it. You should include at least five important facts about the achievement, including when and where it happened and, if known, who was responsible. Listen closely as your classmates present their different achievements and take notes about what you find most interesting.



Include this lesson's information in your Foldable®.

"The Heron That Liked Crab-meat"

from *The Panchatantra*, translated by Arthur W. Ryder

PURPOSE: To explore the events told in an Indian folktale, an example of the narrative tradition of an ancient Indian culture

BACKGROUND INFORMATION Although the collection of animal fables and magic tales known as *The Panchatantra* is attributed to the Indian scholar Vishnu Sharma, it is likely there were many authors. The exact date of the composition of the tales in this collection, which include "The Heron That Liked Crab-meat," is not known. Some scholars believe that the collection was originally compiled in ancient Kashmir, India, around 200 B.C.E. Many of the stories in the collection may have been composed well before that time.

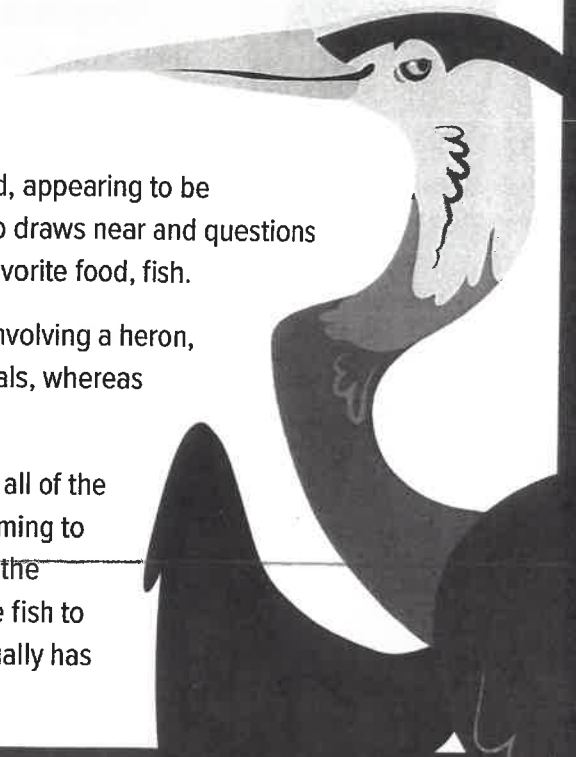
According to the author of the tales, their purpose is to educate royal sons. However, the stories in *The Panchatantra* became much more than that. They were translated and passed on orally, initially spreading through Persian and Arabic cultures and then to European and other cultures. In this way, the tales are part of an ancient oral, and now written, tradition that influenced the development of the folktales common in Western culture. As you read, think about the lesson of this story. What might listeners to the story have learned from it?

Explore the Text

The Scene: An old heron stands on the edge of a pond, appearing to be uninterested in eating the fish in the pond. Then a crab draws near and questions the heron about his apparent lack of appetite for his favorite food, fish.

The Characters: An unknown narrator tells the story involving a heron, a crab, and fish. The heron and crab speak as individuals, whereas the fish speak as a group.

The Plot: The clever heron devises a plan to easily eat all of the fish in the pond. He tells the fish that fishermen are coming to the pond in a day or two to take them all. The fish beg the heron to save them. The sly heron promises to take the fish to a bottomless pond where they will be safe, but he actually has a different plan.



DETERMINING MEANING

How does the text help you determine the meaning of the word *irresolute*? Cite details to support your answer.

There was once a heron in a certain place on the edge of a pond. Being old, he sought an easy way of catching fish on which to live. He began by lingering at the edge of his pond, pretending to be quite irresolute¹, not eating even the fish within his reach.

Now among the fish lived a crab. He drew near and said: "Uncle, why do you neglect² today your usual meals and amusements?" And the heron replied: "So long as I kept fat and flourishing by eating fish, I spent my time pleasantly, enjoying the taste of you. But a great disaster will soon befall you. And as I am old, this will cut short the pleasant course of my life. For this reason, I feel depressed."

"Uncle," said the crab, "of what nature is the disaster?" And the heron continued: "Today I overheard talk of a number of fishermen as they passed near the pond. 'This is a big pond,' they were saying, 'full of fish. We will try a cast of the net tomorrow or the day after. But today we will go to the lake near the city.' This being so, you are lost, my food supply is cut off. I too am lost, and in grief at the thought, I am indifferent to food today."

Now when the water-dwellers heard the trickster's report, they all feared for their lives and implored the heron, saying: "Uncle! Father! Brother! Friend! Thinker! Since you are all informed of the calamity³, you also know the remedy⁴. Pray save us from the jaws of this death."

Then the heron said: "I am a bird, not competent⁵ to contend with men. This, however, I can do. I can transfer you from this pond to another, a bottomless one." By this artful⁶ speech they were so led astray that they said: "Uncle! Friend! Unselfish kinsman! Take me first! Me first!" . . .

Then the old rascal laughed in his heart, and took counsel with his mind, thus: "My shrewdness⁷ has brought these fishes into my power. They ought to be eaten very comfortably." Having thus thought it through, he promised what the thronging⁸ fish implored⁹, lifted some in his bill, carried them a certain distance to a slab of stone, and ate them there. Day after day he made the trip with supreme delight and satisfaction, and meeting the fish, kept their confidence by ever new inventions.

¹*irresolute*: hesitant or uncertain

²*neglect*: to disregard or fail to look after

³*calamity*: a disaster

⁴*remedy*: treatment or solution

⁵*competent*: capable

⁶*artful*: clever and cunning

⁷*shrewdness*: having a clever awareness or resourcefulness

⁸*thronging*: present in great numbers

⁹*implored*: begged earnestly to do something



One day the crab, disturbed by the fear of death, importuned¹¹ him with the words: "Uncle, pray save me, too, from the jaws of death." And the heron reflected: "I am quite tired of this unvarying¹² fish diet. I should like to taste him. He is different, and choice¹³." So he picked up the crab and flew through the air.

But since he avoided all bodies of water and seemed planning to alight on the sun-scorched rock, the crab asked him: "Uncle, where is that pond without any bottom?" And the heron laughed and said: "Do you see that broad, sun-scorched rock? All the water-dwellers have found repose¹⁴ there. Your turn has now come to find repose."

Then the crab looked down and saw a great rock of sacrifice, made horrible by heaps of fish skeletons. . . . "Why, he has already eaten these fish whose skeletons are scattered in heaps. So what might be an opportune¹⁵ course of action for me? . . . [B]efore he drops me there, I will catch his neck with all four claws."

When he did so, the heron tried to escape, but being a fool, he found no parry¹⁶ to the grip of the crab's nippers, and had his head cut off.

Then the crab painfully made his way back to the pond, dragging the heron's neck as if it has been a lotus-stalk. And when he came among the fish, they said: "Brother, why come back?" Thereupon he showed the head as his credentials¹⁷ and said: "He enticed the water-dwellers from every quarter, deceived them with his prevarications¹⁸, dropped them on a slab of rock not far away, and ate them. But I . . . perceived that he destroyed the trustful, and I have brought back his neck. Forget your worries. All the water-dwellers shall live in peace."

CITING TEXT EVIDENCE

Cite details in the text that suggest the water-dwelling creatures have unknowingly been deceived by the heron.

¹¹*importuned*: asked persistently

¹²*unvarying*: unchanging

¹³*choice*: of very good quality

¹⁴*repose*: rest

¹⁵*opportune*: well chosen or appropriate

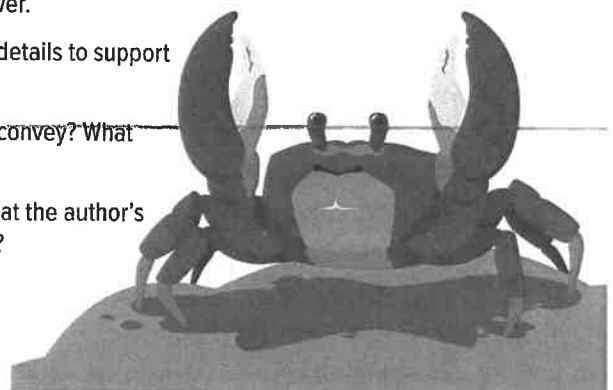
¹⁶*parry*: ability to ward off an attack

¹⁷*credentials*: qualifications

¹⁸*prevarications*: false statements or lies

Text-Based Discussion

- 1. CITING TEXT EVIDENCE** When did the crab's attitude shift from one of acceptance to one of skepticism regarding the heron's claims? Cite details to support your answer.
- 2. DETERMINING THEME** What is the central idea or theme of this story? Cite details to support your answer.
- 3. DETERMINING MEANING** What is the phrase "jaws of this death" meant to convey? What effect did the author create by using this phrase?
- 4. EXPLAINING POINT OF VIEW** What words and phrases support the claim that the author's purpose is to create a sense of irony around the heron's actions in this story?



ANCIENT INDIA

Dharma, or obedience to the moral law of the universe, is an important concept in Hinduism. Hindus believe that through acceptance and performance of their personal duties, they can influence how their soul is reincarnated in a future life. How do ancient Indian texts, such as the *Bhagavad Gita*, the *Ramayana* describe the importance of dharma? How does dharma vary from one person to another?

PRIMARY SOURCE: RELIGIOUS EPIC

"OF THE DISTRESS OF ARJUNA" FROM THE BHAGAVAD GITA

The *Bhagavad Gita* is the best-known section of the religious epic called the *Mahabharata*. Scholars are uncertain who the original author of the complete *Mahabharata* was, but some believe the *Bhagavad Gita* was recorded in writing between 400 B.C.E. and 200 C.E. One section of the *Bhagavad Gita*, "Of the Distress of Arjuna," explains the struggle that Arjuna endures when forced to face his relatives on the battlefield. The Deity Krishna explains to Arjuna his responsibilities as a warrior.

“So spake Arjuna to the Lord of Hearts,
And sighing, 'I will not fight!' held silence then.
To whom, with tender smile, (O Bharata!)
While the Prince wept despairing 'twixt [between]
those hosts,
Krishna made answer in **divinest** verse:
KRISHNA:
Thou grievest where no grief should be! thou
speak'st
Words lacking wisdom! for the wise in heart
Mourn [feel sadness] not for those that live, nor
those that die.
Nor I, nor thou, nor any one of these,
Ever was not, nor ever will not be,
For ever and for ever afterwards.
All, that doth [do] live, lives always! To man's frame
As there come infancy and youth and age,

VOCABULARY

divinest: most godly

indifferently: uncaringly

prescribed: to ordered

duly: properly

dispersed: to go in different directions

inflict: to do something unpleasant toward another person

repair: benefit

pang: sharp pain

So come there raisings-up and layings-down
Of other and of other life-abodes [homes],
Which the wise know, and fear not. This that irks
[annoys]-

Thy sense-life, thrilling to the elements-
Bringing thee heat and cold, sorrows and joys,
'Tis brief and mutable [changeable]! Bear with it,
Prince!

As the wise bear. The soul which is not moved,
The soul that with a strong and constant calm
Takes sorrow and takes joy **indifferently**,
Lives in the life undying! That which is
Can never cease to be; that which is not
Will not exist.”

ANALYZE THE TEXT

1. **DESCRIBING** How does Krishna justify Arjuna's going into battle against his relatives?
2. **CITING TEXT EVIDENCE** What evidence from the text reveals how Krishna views Arjuna's decision not to fight in the battle?

PRIMARY SOURCE: LAWS

THE LAWS OF MANU, CHAPTER VII

The Laws of Manu (c. 100 C.E.) is an ancient text that explains the obligations of all Hindus. It includes 12 chapters and more than 2,600 verses. Attributed to the Hindu scholar Manu, the laws describe how individuals from each of the four varnas are expected to behave, including specific expectations for men and women.

- “ 1. I will declare the duties of kings, (and) show how a king should conduct himself, how he was created, and how (he can obtain) highest success.
2. A Kshatriya, who has received according to the rule the sacrament **prescribed** by the Veda, must **duly** protect this whole (world).
3. For, when these creatures, being without a king, through fear **dispersed** in all directions, the Lord created a king for the protection of this whole (creation). . . .
5. Because a king has been formed of particles of those lords of the gods, he therefore surpasses all created beings in lustre [shine or glow]; . . .
14. For the (king’s) sake the Lord formerly created his own son, Punishment, the protector of all creatures, (an incarnation of) the law, formed of Brahman’s glory. . . .
16. Having fully considered the time and the place (of the offence), the strength and the knowledge (of the offender), let him justly **inflict** that (punishment) on men who act unjustly.
17. Punishment is (in reality) the king (and) the male, that the manager of affairs, that the ruler, and that is called the surety for the four orders’ obedience to the law.”

ANALYZE THE TEXT

1. **SUMMARIZING** According to Manu, why were kings created?
2. **CITING TEXT EVIDENCE** What evidence from the text reveals how Manu feels about the role of kings?



MULTIPLE PERSPECTIVES

How do the structures of “Of The Distress of Arjuna” and the *Ramayana* compare to that of the Laws of Manu? What was the author’s purpose in each text?

PRIMARY SOURCE: POEM

CANTO XIX: RĀMA’S PROMISE FROM RĀMĀYAN OF VĀLMĪKI

The *Ramayana* is an epic poem that was written between 500 B.C.E. and 300 B.C.E. In a vision, the Deity Brahma instructed the poem’s author Maharshi Valmiki to write the story of Rama, an incarnation or avatar of Vishnu and a good king whose wife is kidnapped. In the poem, Rama faces many challenges, including following his dharma. In the excerpt, Rama’s father grants the wish of Rama’s stepmother to banish him.

“ Yea, for my father’s promise sake
I to the wood my way will take,
And dwell a lonely exile there
In hermit dress with matted hair.
One thing alone I fain [gladly] would learn,
Why is the king this day so stern [serious]?
Why is the scourge [terror] of foes so cold,
Nor gives me greeting as of old?
Now let not anger flush thy cheek:
Before thy face the truth I speak,
In hermit’s coat with matted hair
To the wild wood will I **repair**.
How can I fail his will to do,
Friend, master, grateful sovereign too?
One only **pang** consumes my breast.
That his own lips have not expressed
His will, nor made his longing known
That Bharat should ascend the throne.”

ANALYZE THE TEXT

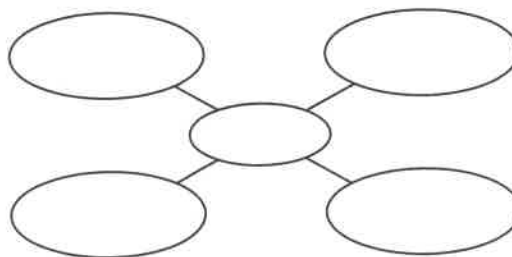
1. **SUMMARIZING** How does Rama accept his banishment? What evidence supports your response?
2. **CITING TEXT EVIDENCE** What does Rama’s question—“How can I fail his will to do, Friend, master, grateful sovereign too?”—reveal how he feels about his dharma?

CHAPTER 7 Analysis Skills Activities

Write your answers on a separate piece of paper.

Thinking Like a Historian

1. **RELATING EVENTS** Use a graphic organizer such as the one shown here to show why river valleys were the best locations for early civilizations. Write "River" in the center circle and the advantages of living by a river in the surrounding circles. Refer back to the way the citizens of Harappa and Mohenjo-Daro—and later the Aryans—used rivers in their daily lives.



Understanding Time

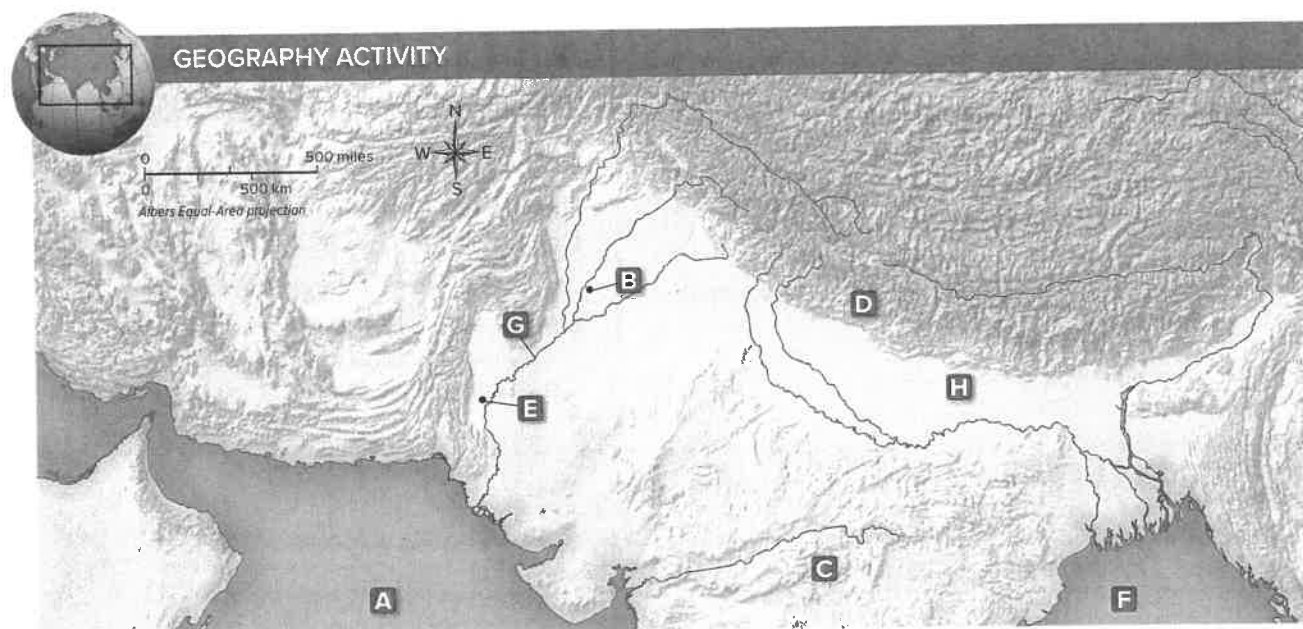
2. **SEQUENCING** Create a time line to arrange the events in the order that they occurred.
- Arab mathematicians adopt Indian symbols for the numbers 1–9.
 - The Aryans begin to migrate into the Indus Valley.
 - Chandragupta founds the Mauryan dynasty.
 - The Gupta dynasty begins.
 - Indus culture flourishes.
 - Siddhartha Gautama, the Buddha, is born.
 - Ashoka brings the Mauryan Empire to its height of power.

Building Citizenship

3. **COMPARING** How did the beliefs and social systems of ancient India, specifically *varna* and *jati*, influence the rights and abilities of citizens? How does this compare to present-day life in the United States?

Geographic Reasoning

4. **SPATIAL THINKING** Match the letters on the map with the numbered places listed below.
- | | |
|-----------------|-------------------|
| 1. Himalaya | 5. Bay of Bengal |
| 2. Arabian Sea | 6. Deccan Plateau |
| 3. Ganges River | 7. Mohenjo-Daro |
| 4. Harappa | 8. Indus River |



CHAPTER 7 Assessment

Write your answers on a separate piece of paper.

Vocabulary Practice

1. Use each of the following words in a sentence.
- subcontinent
 - Sanskrit
 - Vedas
 - Hinduism
 - reincarnation
 - karma
 - dharma
 - stupa
 - pilgrim
 - Bhagavad Gita*

Short Answer

- IDENTIFYING** How did natural forces and the geography of India affect the development of civilization there?
- IDENTIFYING** Where did the Indus Valley civilization begin?
- EXPLAINING EFFECTS** How did the creation of iron tools affect the Aryans' lifestyle?
- SEQUENCING** List the four main *varnas*, or social classes, of ancient India in order from most to least powerful.
- EXPLAINING CAUSES** How did the two main traditions of Buddhism spread through Asia?
- ANALYZING POINTS OF VIEW** Why would people in the lower *jati* be especially attracted to Buddhism?
- SUMMARIZING** What is Brahman and how is Brahman related to Hinduism?
- EXPLAINING EFFECTS** How did Ashoka's commitment to Buddhism impact the Mauryan Empire?
- IDENTIFYING CAUSES** What were the reasons for the economic prosperity of the Gupta Empire?
- EXPLAINING EFFECTS** How have the achievements of Indian mathematicians affected the modern world?
- SUMMARIZING** How did the physical geography of India protect the Indus Valley civilization?
- INFERRING** What evidence exists to suggest that the Indus Valley civilization was a central government rather than a group of autonomous city-states?
- SUMMARIZING** What effect did the Aryans have on the Indus Valley civilization?
- COMPARING** In what ways does the social structure of the United States resemble ancient India? In what ways is it different?
- EXPLAINING IDEAS** Why do Hindus believe that most people are reincarnated after death?
- PREDICTING** How might a belief in karma and *jati* influence the way a Hindu lives his or her life?
- EXPLAINING** What was the greatest achievement of the Mauryan Empire?
- EXPLAINING** Do you think epics such as the *Mahabharata* and the *Ramayana* are effective ways to teach people? Why or why not?
- EXPLAINING** Do you think the Gupta period was a "golden age" of ancient India? Explain your reasoning.

Need Extra Help?

If You've Missed Question	1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20
Review Lesson	1, 2, 3	1	1	1	1	2	2	2	3	3	3	1	1	1	1	2	2	3	3	3

CHAPTER 7 Assessment, continued

Write your answers on a separate piece of paper.

Analyzing Primary Sources

The Buddha (c. 563–483 B.C.E.) explains the expectations for monks in the Eightfold Path:

“Having thus left the world, he fulfills the rules of the monks. He avoids the killing of living beings and abstains [avoids] from it. Without stick or sword, conscientious [aware], full of sympathy, he is anxious for the welfare of all living beings. . . . He avoids stealing, and abstains from taking what is not given to him. Only what is given to him he takes, waiting till it is given; and he lives with a heart honest and pure. . . . He avoids lying and abstains from it. He speaks the truth, is devoted to the truth, reliable, worthy of confidence, is not a deceiver of men. . . . He avoids tale-bearing and abstains from it. . . . Thus he unites those that are divided, and those that are united he encourages. . . . He avoids harsh language and abstains from it. He speaks such words as are gentle, soothing to the ear. . . . He avoids vain talk and abstains from it. He speaks at the right time, in accordance [agreement] with facts, speaks what is useful, . . . his speech is like a treasure, at the right moment accompanied [joined] by arguments, moderate, and full of sense.”

- 21 DETERMINING MEANING** Read the phrase from the excerpt.

“he is anxious for the welfare of all living beings.”

Which of the following words could best replace the underlined words in the phrase?

- A. worried, health
 - B. unconcerned, happiness
 - C. nervous, illness
 - D. troubled, wealth
- 22 SUMMARIZING** Which statement best summarizes the central idea of the excerpt?
- A. Buddhist monks have very few responsibilities as spiritual leaders.
 - B. Buddhist monks must take great care to act as role models for others.
 - C. Buddhist monks are limited in the types of people with which they may speak.
 - D. Buddhist monks are automatically good and spiritual people.

- 23 CITING TEXT EVIDENCE** Which of the following phrases from the excerpt indicates that Buddhist monks must be patient?

- A. “Only what is given to him he takes, waiting till it is given”
- B. “his speech is like a treasure, at the right moment accompanied by arguments”
- C. “He speaks the truth, is devoted to the truth, reliable, worthy of confidence”
- D. “He avoids harsh language and abstains from it”

- 24 INFERRING** Which of these inferences is supported by the text?

- A. Once a person becomes a monk, he is responsible for revealing lies.
- B. Once a person becomes a monk, he can no longer enjoy himself.
- C. Once a person becomes a monk, he can no longer see his family.
- D. Once a person becomes a monk, he is held to higher standards of behavior.

- 25 DETERMINING MEANING** Read the following sentence from the excerpt.

“Thus he unites those that are divided, and those that are united he encourages. . . .”

Write a brief explanation of what this sentence means and how it relates to the writer’s main point.

Extended Response Essay

- 26 INFORMATIVE WRITING** Describe how the changes made by Ashoka during his reign reflected Buddhist teachings.

Need Extra Help?

If You’ve Missed Question	21	22	23	24	25	26
Review Lesson	2	2	2	2	2	3