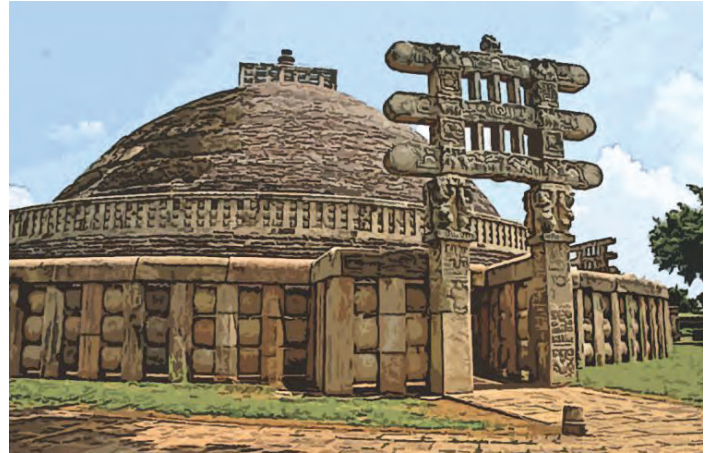


HISTORY AND CIVICS

STANDARD SIX



The Constitution of India

Chapter IV A

Fundamental Duties

ARTICLE 51A

Fundamental Duties- It shall be the duty of every citizen of India—

- (a) to abide by the Constitution and respect its ideals and institutions, the National Flag and the National Anthem;
- (b) to cherish and follow the noble ideals which inspired our national struggle for freedom;
- (c) to uphold and protect the sovereignty, unity and integrity of India;
- (d) to defend the country and render national service when called upon to do so;
- (e) to promote harmony and the spirit of common brotherhood amongst all the people of India transcending religious, linguistic and regional or sectional diversities, to renounce practices derogatory to the dignity of women;
- (f) to value and preserve the rich heritage of our composite culture;
- (g) to protect and improve the natural environment including forests, lakes, rivers and wild life and to have compassion for living creatures;
- (h) to develop the scientific temper, humanism and the spirit of inquiry and reform;
- (i) to safeguard public property and to abjure violence;
- (j) to strive towards excellence in all spheres of individual and collective activity so that the nation constantly rises to higher levels of endeavour and achievement;
- (k) who is a parent or guardian to provide opportunities for education to his child or, as the case may be, ward between the age of six and fourteen years.

Sanction number : MSCERT/avivi/sp/2015-16/1673 Date : 06/04/2016

HISTORY AND CIVICS

STANDARD SIX



**Maharashtra State Bureau of Textbook Production and
Curriculum Research, Pune.**



The digital textbook can be obtained through DIKSHA App on a smartphone by using the Q. R. Code given on title page of the textbook and useful audio-visual teaching-learning material of the relevant lesson will be available through the Q. R. Code given in each lesson of this textbook.

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The Constitution of India

Preamble

WE, THE PEOPLE OF INDIA, having solemnly resolved to constitute India into a SOVEREIGN SOCIALIST SECULAR DEMOCRATIC REPUBLIC and to secure to all its citizens :

JUSTICE, social, economic and political ;
LIBERTY of thought, expression, belief, faith and worship ;

EQUALITY of status and of opportunity ;
and to promote among them all

FRATERNITY assuring the dignity of the individual and the unity and integrity of the Nation ;

IN OUR CONSTITUENT ASSEMBLY this twenty-sixth day of November, 1949, do HEREBY ADOPT, ENACT AND GIVE TO OURSELVES THIS CONSTITUTION.

NATIONAL ANTHEM

Jana-gana-mana-adhināyaka jaya hē
Bhārata-bhāgya-vidhātā,

Panjāba-Sindhu-Gujarāta-Marāthā
Drāvida-Utkala-Banga

Vindhya-Himāchala-Yamunā-Gangā
uchchala-jaladhi-taranga

Tava subha nāmē jāgē, tava subha āsisa māgē,
gāhē tava jaya-gāthā,

Jana-gana-mangala-dāyaka jaya hē
Bhārata-bhāgya-vidhātā,

Jaya hē, Jaya hē, Jaya hē,
Jaya jaya jaya, jaya hē.

PLEDGE

India is my country. All Indians
are my brothers and sisters.

I love my country, and I am proud
of its rich and varied heritage. I shall
always strive to be worthy of it.

I shall give my parents, teachers
and all elders respect, and treat
everyone with courtesy.

To my country and my people,
I pledge my devotion. In their
well-being and prosperity alone lies
my happiness.

Preface

The **Primary Education Curriculum 2012** was prepared in the State of Maharashtra following the **Right of Children to Free and Compulsory Education Act, 2009**, and the **National Curriculum Framework 2005**. This syllabus approved by the State Government is being implemented serially from the academic year 2013-2014. In the syllabus as well as in the textbooks for Standard III to Standard V, History and Civics were included in 'Environmental Studies Part One and Environmental Studies Part Two'. However, Standard VI onwards, History and Civics are included as separate subjects in the syllabus. Previously, there were two separate textbooks for these subjects. But now they have been included in this single textbook of a bigger size. We are happy to place it in your hands.

Our approach while designing this textbook was that the entire teaching-learning process should be child-centred, the emphasis should be on self-learning and the process of education should become enjoyable and interesting. During the teaching-learning process, there should be clarity about the specific objectives to be achieved at the various stages of primary education. That is why, the expected competencies regarding History and Civics have been specified at the beginning of the respective sections. In keeping with these competencies, the content included in the textbook has been presented in an innovative way.

The History section includes 'History of Ancient India'. This part aims at giving the children comprehensive information about our cultures and traditions so as to enhance children's awareness of social integration. From the time of the Harappan Civilization, India's trade relations with faraway countries were at the root of the prosperity of ancient India. We have emphasized that such trade relations are not possible without international understanding and universal brotherhood.

In the Civics part, local people's participation in the schemes of development as also women's participation and the ensuing changes have been specially mentioned in the information on 'Local Government Bodies'. Students have been told in simple terms that our country is run according to our Constitution, the law and rules and regulations. The boxes in all the chapters provide information to make children's learning more effective. Some instructions have been given separately for teachers. Tasks and activities have been added for an activity-oriented approach to teaching.

This book was scrutinized by teachers, educationists, and subject experts from all parts of the State to make it as flawless and standard as possible. Their comments and suggestions have been duly considered while finalising the book. The History Subject Committee, Civics Subject Committee, the Study Group, the authors and the artists have taken great pains to prepare this book. The Textbook Bureau is thankful to all of them.

We hope that students, teachers and parents will welcome this book.

Pune

Date : 9 May 2016,

Akshay Tritiya,

Indian Solar Year :

Vaishakh 19, 1938



(Dr Sunil Magar)

Director

Maharashtra State Bureau of Textbook
Production and Curriculum Research, Pune.

For Teachers...

- The purpose of teaching our students the history of ancient India is that they should develop an understanding of our culture and traditions in all their various aspects, and that in turn should strengthen their awareness of our social and national integrity. When teaching ancient Indian history, teachers should plan their methodology with this purpose clearly in sight.
- Students have questions about the cultural customs and traditions that we encounter first hand every day. Not only can teachers be expected to know from their own experience what these questions might be but they are expected to encourage the students to actually ask those questions without any fear.
- Teachers should guide students to identify the sources for obtaining as much information as possible about ancient artefacts, coins, specimens of ancient architecture, etc so that their awareness of our cultural heritage will be based on the firm foundation of a study of ancient Indian history.
- Keeping in mind that trade relations between India and other distant countries established since the period of the Harappan Civilization were at the root of the prosperity of ancient India, teachers should give their students a simple explanation of the nature of international trade. They should point out that such commercial exchange is not possible in the absence of universal brotherhood and international understanding.
- The tradition of presenting the Ramayana and Mahabharata epics in the form of dance-dramas is still alive in countries of Southeast Asia such as Indonesia and Cambodia. These stories form a part of their ancient sculptures, too. Projects/ Activities should be assigned to the students to obtain more information about this tradition and make a presentation based on it, in the class.
- Before taking up the subject of Civics in the class, the overall set-up which consists of the Union Government, Governments of the constituent States and Local government should be explained in brief.
- The State governments make their own separate laws to govern local affairs. Although the students are not expected to learn about these laws in any detail, it is important for them to learn that all affairs of our country are run according to the Constitution, the law and rules and regulations. They should especially be shown through various examples the benefits of living under the rule of law.
- There is only a cursory mention of the 73rd and 74th amendments to the Constitution. However, taking note of the fact that these amendments have given greater powers to the local government bodies, the changes brought about by these amendments should be pointed out to the students.
- Special mention must be made of the participation of women in the local government bodies and the changes that have come about as a result of their participation.
- During British times, the term 'local self-government bodies' was in use. Now, after Independence, as we have self-government at all levels, the term 'local government bodies' is used.

History of Ancient India

CONTENTS

Chapter	Page
1. The Indian Subcontinent and History.....	1
2. Sources of History.....	6
3. The Harappan Civilization.....	10
4. The Vedic Civilization	15
5. Religious Trends in Ancient India.....	20
6. <i>Janapadas</i> and <i>Mahajanapadas</i>	26
7. India during the Maurya Period	30
8. States after the Maurya Empire.....	36
9. Ancient Kingdoms of the South.....	42
10. Ancient India : Cultural	48
11. Ancient India and the World	54

S.O.I. Note : The following foot notes are applicable : (1) © Government of India, Copyright : 2016. (2) The responsibility for the correctness of internal details rests with the publisher. (3) The territorial waters of India extend into the sea to a distance of twelve nautical miles measured from the appropriate base line. (4) The administrative headquarters of Chandigarh, Haryana and Punjab are at Chandigarh. (5) The interstate boundaries amongst Arunachal Pradesh, Assam and Meghalaya shown on this map are as interpreted from the “North-Eastern Areas (Reorganisation) Act. 1971,” but have yet to be verified. (6) The external boundaries and coastlines of India agree with the Record/Master Copy certified by Survey of India. (7) The state boundaries between Uttarakhand & Uttar Pradesh, Bihar & Jharkhand and Chattisgarh & Madhya Pradesh have not been verified by the Governments concerned. (8) The spellings of names in this map, have been taken from various sources.

English History : Standard Six - Learning Outcomes

Suggested Pedagogical Processes	Learning Outcomes
<p>The learner be provided opportunities in pairs/groups/ individually and encouraged to:</p> <ul style="list-style-type: none"> • know about the historical development and Geographical peculiarities. • use pictures, drawings of different types of sources to read, explain, discuss these to understand how historians have interpreted these to reconstruct history of ancient India. • undertake map activity: for locating important places, sites of hunter-gatherers-food producers, Harappan civilization, <i>janapadas</i>, <i>mahajanapadas</i>, empires, places related to events in the life of the Buddha and Mahavira- centres of art and architecture-areas outside India with which India had contacts. • explore epics like Ramayana, Mahabharata, Silappadikaram, Manimekalai or some important works by Kalidas etc. • discuss basic ideas and central values of Buddhism, Jainism and other systems of thought- relevance of their teachings today - development of art and architecture in ancient India, India's contribution in culture and science. • role play: on various historical themes like change of Ashoka after Kalinga War-based on one of the events, incidents from literary works or written sources of the time etc. • undertake projects: on the evolution of state-working of <i>ganas</i> or <i>sanghas</i>-contributions of kingdoms, dynasties in the field of culture-India's contact with areas outside India highlighting the impact of these contacts and classroom discussion on projects. • visit to museum to see the material remains of early human settlements- Harappan, and discuss the continuity and change between these cultures. 	<p>The learner-</p> <p>06.73H.01 recognises the correlation between History and Geography.</p> <p>06.73H.02 identifies different types of sources of History and describes their use in writing of History of this period.</p> <p>06.73H.03 locates important historical sites, places on an outline map of India.</p> <p>06.73H.04 lists out significant contributions of important kingdoms, dynasties with examples viz., Ashokan inscriptions, Gupta coins, Ratha temples by Pallavas etc.</p> <p>06.73H.05 explains broad developments during ancient period for example, hunting-gathering stage, the beginning of agriculture, the first cities on the Indus etc. and relates the developments occurring in one place with another.</p> <p>06.73H.06 describes issues, events / personalities mentioned in literary works of the time.</p> <p>06.73H.07 describes the implications of India's contacts with regions outside India in the fields of religion, art, architecture, etc.</p> <p>06.73H.08 outlines India's significant contributions in culture and science viz. astronomy, medicine, mathematics, and knowledge of metals, etc.</p> <p>06.73H.09 synthesises information related to various historical developments.</p> <p>06.73H.10 analyses basic ideas and values of various religions and systems of thought during ancient period.</p> <p>06.73H.11 explains that humanity and secularism are supreme thoughts.</p> <p>06.73H.12 understands that cultural and intellectual give and take enriches human knowledge.</p>

1. The Indian Subcontinent and History

1.1 Geographical conditions and the course of history

1.2 Geographical features of India

1.3 The Indian subcontinent

1.1 Geographical conditions and history

In the fifth standard, we saw at some length that there is a close relationship between man and his environment. We saw how the changes in the lifestyle of the early man and his technology were related to the changes in his surroundings. We also reviewed the history of human civilization from the Stone Age to the agricultural civilizations that flourished on the banks of rivers.

History is a coherent account of the significant past events in the progress of human culture. Time, place, society and individuals are the four major pillars of history. We cannot write history without them. Of these four components, 'place' is related to geography or geographical conditions. In this sense, history and



Types of houses

Our diet, clothing, housing, occupation, in fact, all human life in any region depends to a large extent on its geographical characteristics. For example, the life of the people in hilly regions is more strenuous than that of the people on the plains. Not much fertile land is available in the hilly regions, while in the plains, it is available on a large scale. That is why, grains and vegetables are scarce in hilly areas. In comparison, people on the plains get them in a sufficient measure. Naturally, this has an impact on the diet of the people. In hilly regions, people depend more on hunting and gathering for their food. We also find other such differences in the lifestyle of the people of the hilly regions and those of the plains.



Let's discuss.

- What occupations are seen in your locality?
- What crops are grown in your surroundings?

geography are inseparable. History is influenced by geographical conditions in many ways.

The climate, rainfall, agricultural produce, flora and fauna of the region where we live are the sources of our livelihood. The lifestyle and culture of a region develops with their support. Human settlements have flourished wherever the means of living are plentiful. Over a period of time, these settlements develop further into villages and towns. But sometimes reasons like the degradation of the environment, drought, invasions, etc. lead to the scarcity of those means. People are forced to leave their settlements. Villages and towns become deserted. We see many such instances in history. Thus we see that there is a very close relation between history and geography.

1.2 Geographical features of India

Our country India extends far and wide. At its north lie the Himalayas; to the east, the Bay of Bengal; to the west the Arabian Sea; and to the south, the Indian Ocean. Except for the islands of Andaman - Nicobar and Lakshwadeep, the rest of the country is contiguous.

We have to take into account this region, henceforth referred to as 'ancient India', when we study the ancient history of India. Before 1947, today's Pakistan and Bangladesh were also a part of India.

The following regions are seen to be important when we look at the course of Indian history.

1. The Himalayas
2. The plains of Sindhu-Ganga-Brahmaputra rivers
3. The Thar Desert
4. The Deccan Plateau
5. The coastal regions
6. The islands in the seas



Himalaya

1. Himalayas : The Hindukush and Himalaya ranges have created an impenetrable wall on the northern side of the Indian subcontinent. This wall has separated the Indian subcontinent from the deserts of Central Asia. However, there is a land route through the Khyber and Bolan passes in the Hindukush mountains. This route was connected to an ancient trade route. The trade route from China passed through Central Asia and reached Arabia. It is known as the 'Silk Route' or 'Silk Road', because silk was the main commodity exported to the western countries using this road. The route through the passes was used by many foreign invaders to enter ancient India. Many foreign travellers also came to India by this route.



Khyber Pass

2. The plains of the Sindhu-Ganga-Brahmaputra : This region consists of the basins of the three big rivers, Sindhu, Ganga, Brahmaputra and their tributaries. This region extends from Sindh-Punjab in



River Ganga

the west to the present day Bangladesh in the east. It was in this region that the earliest Indian civilization of Harappa and the later States and empires of ancient India emerged.



Thar Desert

3. The Thar Desert : The Thar desert spreads across Rajasthan, Haryana and some parts of Gujarat. A part of the desert lies in today's Pakistan. The desert has the Satluj river to its north, the Aravalli mountain range to its east, the Rann of Kachchh to its south and the Indus (Sindhu) river to its west. The Ghaggar river that originates in Himachal Pradesh reaches the Thar desert. It is known as 'Hakra' in Pakistan. Its course in Rajasthan and Pakistan has now dried up. Many sites of the Harappan civilization are situated along the now dry course of the river.

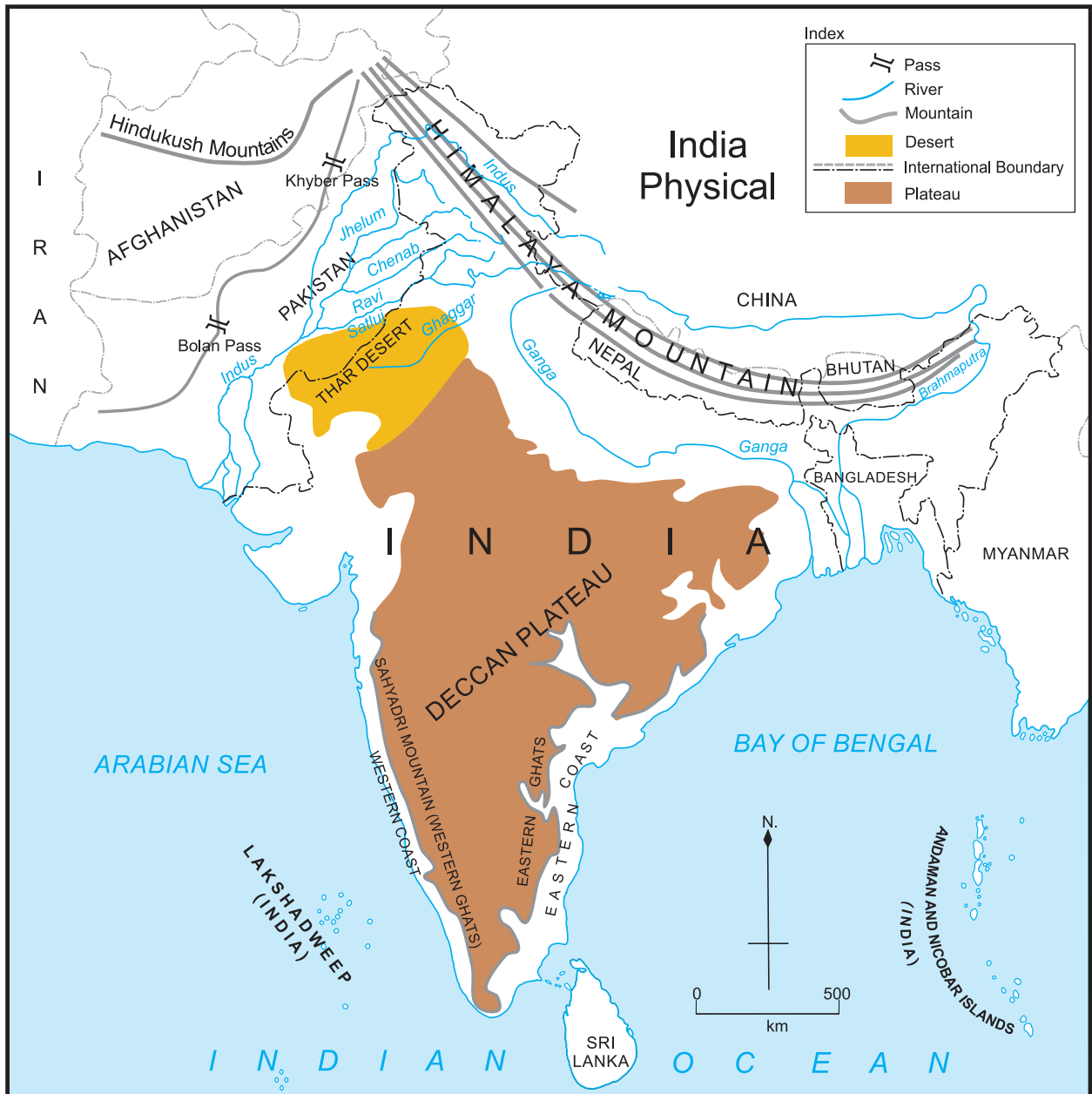
4. The Deccan Plateau : The region between the east and the west coast of India tapers off to the south. This region has the

Arabian Sea to its west, the Indian Ocean to its south, and the Bay of Bengal to its east. A region thus bound by the sea on three sides is called a peninsula. A major part of the Indian peninsula is occupied by the Deccan Plateau.

The mountain ranges of the Vindhya and Satpuda are located to the north of the Deccan Plateau. The Sahyadri mountain ranges are to its west. They are also known as the 'Western Ghats'. To the west of the Sahyadris is the coastal region of Konkan and Malabar. The mountains on the eastern side of the Deccan plateau are known as the 'Eastern Ghats'. Deccan Plateau has fertile land where many post-Harappan agrarian cultures flourished. Deccan Plateau was a part of the Maurya empire, the largest in ancient India. After the decline of the Maurya empire, too, several other kingdoms and smaller empires continued to flourish in this region.

5. The coastal regions : From the time of the Harappan civilization, ancient India had trade relations with the western countries. This trade was carried on by sea. Therefore, India had developed contact and interaction with foreign cultures and people at the sea ports. Later on, land routes came to be used for trade and transport. But the importance of sea routes did not diminish.

6. The islands in the sea : Andaman and Nicobar are the Indian islands in the Bay of Bengal. Lakshadweep is a group of Indian islands in the Arabian Sea. The location of these islands may have been important in ancient sea trade. The manuscript 'Periplus of the Erythrean Sea' or 'Handbook of the Red Sea' makes a mention of Indian islands. It has been written by an unknown Greek sailor.



You can do this.

Show the following on an outline map of India.

1. The Himalaya mountain
2. The Thar Desert
3. East Coast



Andaman island

1.3 The Indian subcontinent

The cities of Harappa and Mohen-jo-daro are in today's Pakistan. Afghanistan, Pakistan, Nepal, Bhutan, Bangladesh, Sri Lanka and India together form the region known as South Asia. Considering the expanse and significance of India in this region, it is also known as the Indian subcontinent. The Harappan

civilization had spread mainly in the northwestern part of the Indian subcontinent.

China and Myanmar, our neighbouring countries, are not a part of South Asia or the Indian subcontinent. However, they had cultural and trade relations with ancient India. They have an important place in the study of ancient Indian history.



Exercise

1. Answer the following in one sentence.

- (1) What is history?
- (2) Where do human settlements flourish?
- (3) What do the people in the hilly region depend on for their food?
- (4) Which is the earliest civilization in India?

2. Answer the following questions in short.

- (1) What does human life depend on?
- (2) What features of our surroundings form the means of our livelihood?
- (3) Which region is known as the Indian subcontinent?

3. Give reasons.

- (1) There is a close relation between history and geography.
- (2) People are forced to leave their settlements.

4. Explain the difference in the human life in the hilly regions and that on the plains.

5. Observe the physical map of India and answer the questions based on it.

- (1) Which mountain ranges lie in the north of India?
- (2) Which are the routes to India from the northeast?
- (3) Where do the Ganga and Brahmaputra meet?
- (4) Name the islands to the east of the Indian peninsula.
- (5) In which part of India do we see the Thar Desert?

Activity :

- (1) Obtain information about the lakes or reservoirs in your locality.
- (2) Show the following on a world map :
 1. The Himalaya Mountain
 2. The Silk Road
 3. Arabia



Various costumes

2. Sources of History

2.1 Material sources

2.2 Written sources

2.3 Oral sources

2.4 Sources of ancient Indian history

2.5 Precautions to be taken while writing history



Try this.

- Make a list of things in your house which belong to your grandparents' time.
- Collect information about an old structure in your locality.

A number of objects used by our ancestors still exist. Some inscriptions from the past have been recovered. Sources like these help us to understand our history. History can also be learnt through customs and traditions, folk arts, folk literature as well as historical documents. All these are known as 'sources of history'. These are of three types : material sources, written sources and oral sources.



Can you tell?

Structures such as forts, rock-cut caves, *stupa*, etc. are known as material sources of history. Try to guess what other structures can be called material sources.

2.1 Material Sources

Man uses a variety of things in his day-to-day life. They are known as artefacts. Artefacts used by humans in the past provide us valuable information about life in the ancient times. We can decide the period of ancient artefacts like earthen pots by studying the shape, colour and

designs on ancient potsherds. The ornaments and other artefacts throw light on social interaction. We get information about the diet of the people from the remains of foodgrains, seeds and bones of animals found in excavations. Also, we find the remains of houses and buildings built in different historical periods. We also find ancient coins and seals. All these give us information about human activities in the past. All such artefacts, articles, monuments or their ruins are called the 'material sources' of history.



Do you know?

Foodgrains do not last long. They get easily infested and turn into powder.

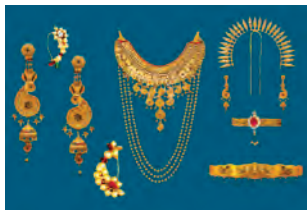
In ancient times, people used to roast foodgrain before grinding them. If a few grains got charred while roasting, they were thrown away. Such charred grains can remain intact for a very long period. During excavations, such charred grains can be recovered. When these are inspected in a laboratory, we come to know what grain it is.



Coins



Potsherd



Ornaments

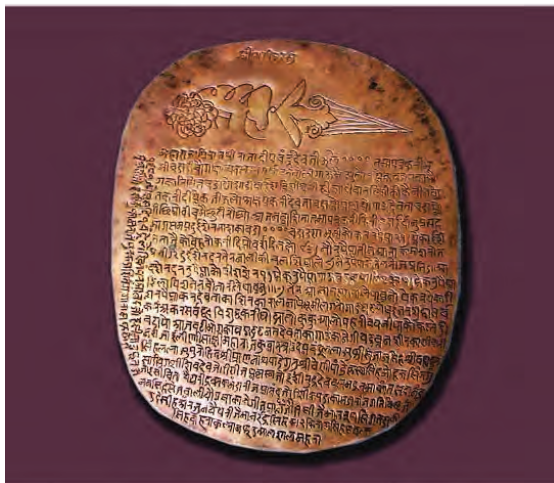


Earthen Pots



Do you know ?

Written sources of history include inscriptions carved on temple walls, walls of rock-cut caves and rocks; inscriptions on copper-plates, pots, bricks and on writing sheets made from palm leaves and birch bark, etc.



A copper-plate



Inscription on a rock

2.2 Written sources

The Stone Age people have recorded many events and expressed their emotions in paintings on rocks. It was only after thousands of years that man learnt the art of writing.

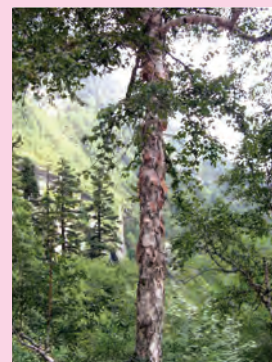
In the beginning, humans used symbols and signs to record their thoughts and ideas. However, it took thousands of years for a script to develop from these.

In the beginning, man wrote on potsherds, unbaked bricks using pointed objects. He also used birch (*bhurja*) tree bark to write on. As his experience and knowledge increased, he began to write in different ways. He began to record the events that took place around him. Accounts of the proceedings of royal courts were also written systematically. Many rulers had their orders, judicial decisions, donations etc inscribed on stone or copper-plates. Over a period of time, many forms of literature developed. They included books on religious and social subjects, plays, poetry, travelogues and scientific works. All this literature helps us to understand the history of the various historical periods. These sources are known as the 'written sources of history'.



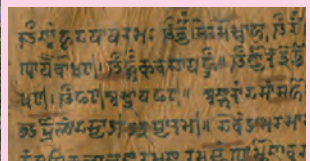
Do you know ?

Bhurjapatra means writing sheets made from the bark of a birch tree.



Birch (*Bhurja*) tree

Bhurja is the Sanskrit name of the birch tree. Birch trees are found in Kashmir.



Bhurjapatra



Do this.

- Visit a museum in your locality. Write an essay describing the artefacts displayed there.
- Collect the traditional verses such as 'owis'.
- Collect folk songs. Present one of them in the cultural programme of your school.

2.3 Oral sources

Owis, folk songs, folk tales and similar literature is passed on from generation to generation by word of mouth. This literature is not in the written form. Its authors are unknown. This type of literature preserved by oral tradition forms the 'oral sources' of history.



Do you know?

- An *owi*

पांडुरंग पिता । रूक्मिण माझी बया ।
आषाढ वारीयेला । पुंडलिक आला न्याया ॥

- Lines from a folk song

‘महानगरी उजनी’ * (Ujjain)
लई पुण्यवान दानी
तेथे नांदत होता राजा
सुखी होती प्रजा
तिन्ही लोकी गाजावाजा
असा उजनीचा इक्राम * (Vikramaditya)



Do you know?

Sources of Ancient Indian History

Material Sources

Artefacts Structural remains

Rock paintings	Caves
Pottery	Houses
Terra cotta objects	Stupas
Beads	Rock-cut caves
Ornaments	Temples
Sculptures	Churches
Metal objects	Mosques
Coins	Pillars
Weapons	

Written Sources

- Inscriptions on Harappan seals
- Vedic literature
- Mesopotamian clay tablets
- Manuscript copies of Mahabharata and Ramayana
- Jain and Buddhist literature
- Writings of Greek historians, Travelogues
- Travelogues by Chinese travellers
- Books on Grammar, *Puranas* and inscriptions

Oral Sources

The Vedic, Buddhist and Jain literature of ancient India was preserved by oral tradition. It is now available in the written form. Even so, the oral tradition is still alive. When oral compositions are used for history writing, they are included in the oral sources.

2.4 Sources of ancient Indian history

The ancient period of Indian history extends from the Stone Age to the eighth century CE. We learn about the Stone Age period of Indian history through archaeological excavations. Since scripts had not developed at that time, no written sources are available. However, information about the ancient period from 1500 BCE onwards can be derived from Vedic literature. In the beginning, the Vedas were not in the written form. The ancient Indians had developed the technique of memorizing and reciting them. The Vedas were written down later on. The Vedas and the post-Vedic literature form an important source of ancient Indian history. It includes the Brahmanas, the Upanishads, the epics Ramayana and Mahabharata, the Jain and Buddhist literature, plays, poems, stone and pillar inscriptions, travelogues of foreign travellers etc. We also learn about ancient Indian history through material

sources like archaeological remains, ancient monuments and coins found in excavations.

2.5 Precautions to be taken while writing history

It is necessary to take precautions while using these sources to write history. A written document cannot be said to be authentic just because it is old – it needs to be examined critically as to who wrote it, why and when it was written. The conclusions drawn on the basis of various genuine documents have to be cross-checked and corroborated with one another. Such a critical analysis is very important in the writing of history.



What would you do ?

- You have found an old coin.
 - Keep it to yourself.
 - Give it to your parents.
 - Give it to a museum.



Exercise

1. Answer in one sentence.

- (1) In the past, what materials were used for writing ?
- (2) What information is obtained from Vedic literature ?
- (3) Which literature is preserved by oral tradition ?

2. Classify the following sources as material, written and oral sources.

Copper-plate, folk tales, pottery, beads, travelogues, *owis*, inscriptions, Vedic literature, *stupa*, coin, Puranas

Material sources	Written sources	Oral sources
----	----	----
----	----	----
----	----	----

3. Observe the picture of earthen pots and try to make models of them.

4. Observe any coin and note the following things.

Inscription on the coin

Metal used

Year of the coin

Symbol on the coin

Picture, language, shape and denomination of the coin

5. Do you know a few things by heart? Present them in your group.

For example : poems, prayers, tables, etc.

Activity :

Collect pictures/photos of material and written sources and exhibit them.



3. The Harappan Civilization

- 3.1 Harappan civilization
- 3.2 Housing and town planning
- 3.3 Seals and pots
- 3.4 The Great Bath
- 3.5 Life in the Harappan civilization
- 3.6 Trade
- 3.7 Reasons for decline

3.1 Harappan Civilization

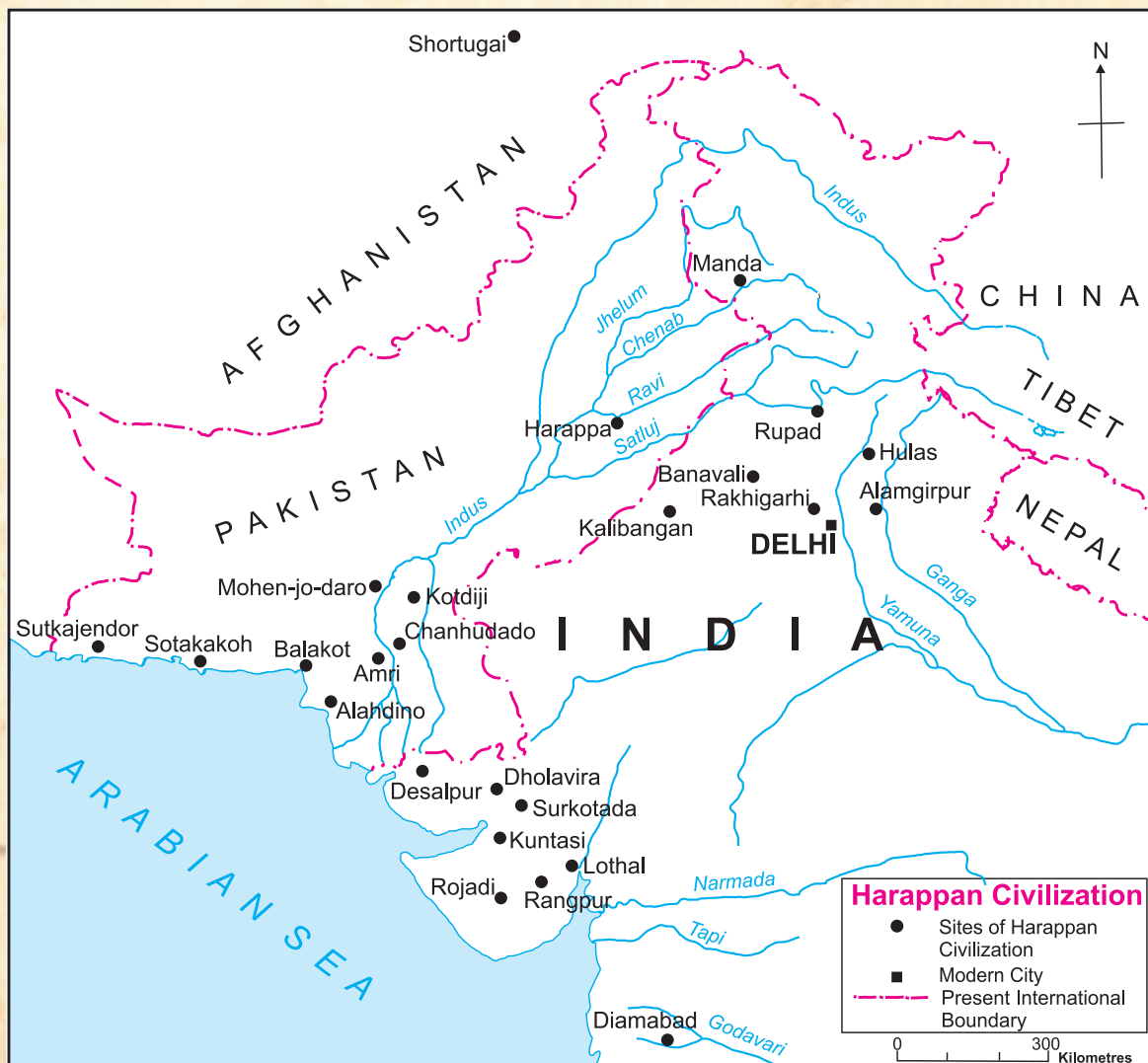
Archaeological excavation first began in 1921 CE at Harappa in the Punjab on the banks of the river Ravi. That is how this civilization came to be known as Harappan Civilization. It is also known as Indus Civilization.

Excavations were also carried out at Mohen-jo-daro, a place about 650 km to the south of Harappa in the Indus valley. There was a striking resemblance between the remains of structures and artefacts found at the two places. Similar remains have been found at Dholavira, Lothal, Kalibangan, Daimabad, etc.



Try this.

Show the sites of Harappan civilization on an outline map of India.



Generally, the same characteristics are seen in all the places of Harappan Civilization. These include town planning, roads, construction of houses, drainage system, seals, pots and toys and burial customs.



Can you tell?

- Describe the structure of houses in your locality.
- Do they have flat roofs or tiled, sloping roofs?

3.2 Housing and town planning

The houses and other structures in Harappan Civilization were mainly built with baked bricks. In some places, unbaked bricks and stones were also used for construction. The houses had rooms built around a central courtyard. The houses had wells, bathrooms and toilets. There was an excellent drainage system in which baked earthen conduits were used. The streets had covered drains built with bricks. This shows great concern regarding public health.

The streets were broad and laid out in a grid pattern. Houses were built in the rectangular blocks created by them.



Harappan Civilization well



Can you tell?

- What problems regarding health and hygiene will arise if the drains are not covered?

The towns were divided into two or more sections and each section had separate fortification.



Try this.

Cut a potato into half. Carve out some letters or figures on the cut surfaces using a nail. Dip the surface into ink or colour and then press it on a piece of paper. Observe what happens.

3.3 Seals and pots

The seals of the Harappan Civilization were mainly square-shaped and made from a stone called steatite. These seals bear pictures of animals. They include pictures of real animals like bulls, buffaloes, oxen, elephants, rhinos, tigers etc. and also of imaginary ones like the unicorn. Human figures are also seen. These seals were used as stamps.

Earthen pots of various types and shapes have been found at the excavation



Seals



Do this.

Interview a person skilled in making earthen pots to learn how they are made.

- What type of clay is used?
- Where do we get the clay?
- How much time is needed to make one pot?

sites of Harappan Civilization. There are red terra cotta pots with patterns and designs in black colour. The patterns include fishscales, interlocking circles, *pipal* leaves etc.

The Harappan people buried their dead. They used to bury earthen pots with the bodies.



Earthenware



Observe.

Visit a swimming tank in your locality. Observe how the water in the tank is changed.

Compare a modern swimming tank to the Harappan Bath.

3.4 The Great Bath

A spacious bath has been discovered at Mohen-jo-daro. The tank in the Great Bath was nearly 2.5 metres deep. It was 12 metres long and 7 metres wide. It was lined with baked bricks to prevent seepage of water. There were steps leading down to the tank. There was also a provision for draining, cleaning and re-filling the tank from time to time.



The Great Bath at Mohen-jo-daro



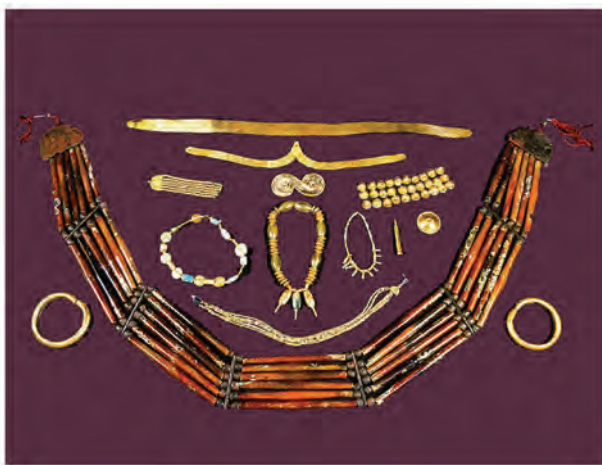
Can you tell?

- Name the fruits and crops grown in your area.
- What clothing do the people in your area use?
- Write the names of the ornaments you know.

3.5 Life in the Harappa Civilization

The Harappan people practised agriculture. The excavation at Kalibangan provides evidence of a ploughed field. The people there grew different crops, mainly wheat and barley. In Rajasthan, barley was grown on a large scale while in Gujarat, it was *ragi*. Peas, sesame and lentils (*masoor*) were also cultivated. The Harappan people were also familiar with cotton.

The statues, the pictures on the seals and the remains of cloth found in the excavations indicate that the Harappan people used to weave cloth. The dress of both men and women consisted of knee-length cloth and an upper garment.



Ornaments in Harappan Civilization

Many types of ornaments have been found in excavations. They are made of gold, copper, precious stones as also shells, cowries, seeds etc. Men and women both used multistrand necklaces, rings, armlets and waistbands. Women wore bangles right up to their upper arm.

A statue found at a Harappan site presents an excellent specimen of their art. It shows the man's facial features very clearly. A cloak with a beautiful trefoil pattern is draped across his shoulder.



A specimen of Harappan art



Try this.

Visit a grocery shop nearby. From where does the shopkeeper buy the items in his shop? List the items.

3.6 Trade

The Harappan people carried on trade within India as well as with countries outside. The Indus Valley was known for its high quality cotton. This cotton was exported to other regions like West Asia, Southern Europe and Egypt. Cotton cloth, too, was exported. The traders of the Harappan Civilization provided muslin cloth to Egypt. Silver, zinc, gemstones, rubies, *deodar* wood were some of the items that were imported from Kashmir, South India, Iran, Afghanistan and Baluchistan. Trade was carried on both by land routes and sea routes. Some of the excavated seals bear pictures of ships. A huge dockyard has been discovered at Lothal. The trade of the Harappan Civilization was carried on along the coastline of the Arabian Sea.



**An artist's visualization of the dockyard at Lothal
(Reconstructed with the help of the remains)**

3.7 Reasons for decline of the Harappan Civilization

Frequent floods, invasions by foreign tribes, decline in trade were some of the reasons for the decline of the Harappan Civilization. Some regions became arid due to weakening of monsoon, drying up of river basins, earthquakes, changes in sea-level, etc. People migrated to other places leading to the decline of cities.

The Harappan Civilization was a prosperous and flourishing urban civilization. It laid the foundation of the Indian Civilization.



Exercise

1. Answer in one sentence.

- (1) How did the civilization get the name Harappa?
- (2) What patterns are seen on the Harappan pots?
- (3) What cloth did the Harappan traders supply to Egypt?

2. What will you do when you visit an ancient site to obtain more information about it, to conserve it, etc?

3. Draw a picture of the Great Bath at Mohen-jo-daro.

4. In the following chart, fill in the details regarding human life during the Harappan period.

Major Crops	Clothes	Ornaments
(1) ----	----	----
(2) ----	----	----
(3) ----	----	----
(4) ----	----	----

5. Answer in one word and frame similar questions. Write their answers.

What stone was used to make the Harappan seals?

6. On an outline map of the world, show the other civilizations that existed in other parts of the world during the Harappan period.

Activity :

- (1) Prepare an outline map of your school and show the various places like a library, playground, computer room, etc. on the map.
- (2) Prepare a detailed note on the grain storage system used in your family and your locality.



Harappan toys

4. The Vedic Civilization

- 4.1 The Vedic literature
- 4.2 Family system, day-to-day life
- 4.3 Agriculture, animal husbandry, economic and social life
- 4.4 Religious ideas
- 4.5 Political system

4.1 The Vedic literature

The civilization that is based on Vedic literature is known as Vedic civilization. The Vedas are considered to be our earliest literature. The Vedas were composed by many Sages or *rishis*. Some vedic hymns were composed by women.

Vedic literature is in Sanskrit. Vedic literature is very rich and diverse. The Rigveda is considered to be the first text. It is in the form of verses. There are four Vedas – Rigveda, Yajurveda, Samaveda and Atharvaveda. The Vedic texts are known as *Samhita*. ‘*Vid*’ means ‘to know’. The term ‘Veda’ derives from *vid*. It means ‘knowledge’. The Vedas have been preserved through the oral tradition. The Vedas are also called as *Shruti*.

Rigveda Samhita : Each verse of the Veda is known as a *richa*. So, the Veda consisting of *richas* is called ‘Rigveda’. *Richa* means a verse composed to praise a deity. When a number of *richas* are put together to praise a particular deity, the poetic composition is called a *sukta*. The Rigveda consists of many *suktas* composed to praise different deities.

Yajurveda Samhita : The Yajurveda contains *mantras* uttered during a *yajna*. Yajurveda provides guidance about how and when the different *mantras* must be chanted during *yajna* rites. This text includes the verses or poetic incantations and their explanation in prose.



Do you know ?

The meaning of some *suktas*

- * O Almighty, make it rain in plenty. May we get a plentiful crop in our field. May there be plenty of milk for our children.
- * May the cows come to our homes and stay happily in their pens. May they bear many calves.
- * Arise, O People. Darkness has vanished with the advent of dawn and sunlight comes. Dawn has awakened the whole world. Let us pursue our own occupations and earn riches.

Samaveda Samhita : The Samaveda provides guidance on singing Rigvedic verses to a set rhythm and tune at the time of *yajna* rites. The Samaveda has contributed in a major way in laying the foundation of Indian music.

Atharvaveda Samhita : The Atharvaveda is named after Atharva *rishi*. This Veda is different from the other three Vedas. It is more concerned with many things in the day-to-day life of the people. It includes solutions to adversities and diseases. It also provides information about medicinal herbs. The Atharvaveda provides guidance to a king about the way he should administer his kingdom.

The Brahmana texts, Aranyakas and Upanishads were written after the composition of the *Samhitas*. They are also included in Vedic literature.

Brahmana texts : They were composed to provide guidance on using Vedic *mantras* in *yajna* rituals. Each Veda has independent texts called Brahmanas .

Aranyakas : Aranyakas consist of the reflections or thoughts expressed after meditating with deep concentration in forests or wilderness. The Aranyakas are concerned with accurate performance of *yajna* rites.

Upanishads : The term Upanishad indicates knowledge acquired by sitting at the feet of the teacher. Human beings have always wondered about events like life and death. It is not easy to find answers to them. The Upanishads discuss such serious and profound issues.

The four Vedas, Brahmanas, Aranyakas and the Upanishads were composed over a period of one thousand and five hundred years. During this long period, the Vedic civilization underwent many changes. The Vedic literature is an important source for the study of those changes and of the day-to-day life in the Vedic period.

4.2 Family system, day-to-day life

Joint family system was prevalent in the Vedic period. The *grihapati* was the head of the family, a man responsible for the family. His family included his old parents, wife and children and also the families of the children, the younger brothers and their families. This family system was patriarchal. In the initial period, there are references to women scholars such as Lopamudra, Gargi and Maitreyi in Vedic literature. However, slowly the restrictions on women went on increasing and their position in the family and society became secondary.

The houses during the Vedic period were earthen or wattle and daub constructions. Wattle means woven lattice of wooden strips which is daubed with clay mixed with cowdung. A house was called *griha* or *shala*.

The diet of the people mainly consisted of cereals like wheat, barley and rice. From this, they made different preparations. Words like *yava*, *godhoom*, *vrihi*, etc. can

be found in the Vedic literature. *Yava* means ‘barley’, *godhoom* - wheat, *vrihi* - rice. The



Houses in the Vedic period

Vedic people relished milk, yoghurt, ghee, butter, honey. Black gram (*udad*), lentil (*masoor*), sesame and meat were also a part of their diet.

People in the Vedic period used cotton and woolen garments. They also used *valkals* or clothes made from barks of trees. Similarly, animal skins were also used as clothing. Men and women used ornaments of gold, flower garlands, strings made of beads, etc. A kind of pendant called *nishka* seems to have been popular. It was also used as a currency.

Singing, playing musical instruments, dance, board games, chariot-race and hunting were the means of recreation. Their main musical instruments were *veena*, *shat-tantu*, cymbals and the conch. Percussion instruments like *damru* and *mridanga* were also used.



Vedic musical instruments

4.3 Agriculture, animal husbandry, economic and social life

Agriculture was the main occupation during the Vedic period. Many oxen were yoked together to plough the fields. The plough had iron ploughshares. The Atharvaveda considers insects, pests and other animals that destroy crops and suggests certain remedies. Cowdung was used as manure.

During the Vedic period, animals like horses, cows and dogs had special importance. Cows were used as means of exchange. That is why, cows were highly priced. People took special care to ensure that their cows would not be stolen. The horse was valued because of its speed. The Vedic people were skilled in taming the horses and harnessing them to the chariots. Chariots in the Vedic period had spoked wheels which are lighter than solid wheels. The horse drawn and spoked wheel chariots of the Vedic period were swift and speedy.

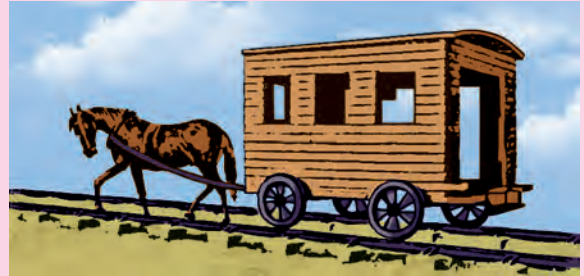


A chariot



Do you know ?

‘Horse power’ is a unit of measuring power – the rate at which work is done by an engine.



In this period, apart from agriculture and animal husbandry, several other occupations had also flourished. Artisans and people practising various occupations were an important part of the social system. They formed independent organizations known as *shrenis* or guilds. The head of the guild was known as *shreshthi*. However, slowly, the status of skilled artisans became secondary.

During this period, there were four *varnas* – Brahmin, Kshatriya, Vaishya and Shudra. A *varna* was determined by the occupation of the people. In the later period, the *varnas* came to be determined on the basis of birth. This gave rise to castes. The caste system led to inequality in the society.

During the Vedic period, certain notions about leading an ideal life had become well established. There were four stages or four *ashramas*, from birth to death. The first *ashrama* was the *brahmacharyashrama*, or the period of staying with the Guru to learn from him.

The next stage after the successful completion of *brahmacharyashrama* was *grihasthashrama*. It was expected that during this period, a man would carry out his duties towards his family and society with the help of his wife. The third stage was *vanaprasthashrama* when a man was



Guru and disciples

expected to detach himself from the household, retire to a solitary place and lead a very simple life. The fourth stage was the *sanyasashrama*. At this stage, the convention was to renounce all relations, lead life in order to understand the meaning of human life, and not stay in one place.

4.4 Religious ideas

In the religious ideas of the Vedic period, forces of nature such as the sun, wind, rain, lightning, storms and rivers were given the form of deities. Vedic compositions pray them to become life giving forces. The Vedic people put offerings into the *yajna* fire to please them. These offerings were called *havi*. *Yajna* is the act of offering *havi* into fire. Initially, the *yajna* rites were simple. Later on, the rules of *yajna* became harder and harder. The importance of priests went on increasing.



Yajna

People in the Vedic period had thought about how the natural phenomena occur. Summer is followed by the rainy season and the rainy season by winter. This is a regular cycle in nature. The cycle in nature and the life cycle that moved with it were termed by the Vedic people as *rita*. The life of all living beings is a part of the cycle in nature. Disturbance in the cycle of nature leads to calamities. Everyone should be careful not to let it happen. Nobody should break the laws of nature. It was believed that following these rules was to follow *dharma*.



Let's discuss.

What could be the causes that upset the cycle of nature? What attempts can you make to avoid it? For example, what will you do for effective management of drinking water when there is scanty rainfall?

4.5 Political System

In the Vedic period, each village had a head known as *gramani*. A group of villages formed a *vish*, whose head was called *vishpati*. Several *vish* formed a *jana*. Later, when the *jana* settled into a specific region, it came to be known as a *janapad*. The head of the *jana* was known as *nripa* or *raja* (king). The main duties of the king were to protect the people, collect taxes and run the administration efficiently.

In order to run the administration smoothly, the king appointed various officers. The *purohit* (priest) and the *senapati* of the army were officers of special importance. The officer who collected the taxes was known as *bhagdugh*. *Bhag* means share. The person who collected the king's share of the produce of a *jana* was called *bhagdugh*. There were four institutions who guided the king – *sabha*, *samiti*, *vidath* and *jana*.

The people of the State participated in their working. Women, too, participated in the working of *sabha* and *vidath*. The *sabha* consisted of senior citizens of the State whereas the *samiti* was a general body of the people.

Later on in the Vedic thought, Smriti and Puranas were composed. After a period of time, the religious stream based on the

Vedas, Smritis, Puranas and local traditions came to be known as Hinduism.

Along with the Vedic stream, there were other religious trends which took a different position from the Vedic one, regarding *yajna* rites and the *varna* system. We will learn more about them in the next chapter.



Exercise

1. Name the following with reference to the lesson.

- (1) Women scholars in Vedic literature
.....
- (2) Means of entertainment in the Vedic period
.....
- (3) The four *ashramas*
.....

2. Right or wrong?

- (1) Rigveda – *Mantras* uttered during *yajna*.
- (2) Samaveda – Guidance on singing a *mantra* during *yajna* rites.
- (3) Atharvaveda – The Veda derived its name from *Atharva rishi*.

3. Answer in one word each.

- (1) The language of Vedic literature
.....
- (2) The meaning of *vid*.....
- (3) The head of a family.
- (4) The head of *shrenis*

4. Name the following :

- (1) The musical instruments you know
.....
- (2) Two modern ornaments of women
.....
- (3) Today's means of entertainment
.....

5. Answer in short.

- (1) What foods were included in the diet of the Vedic people?
- (2) Why were cows priced highly ?
- (3) What was a man expected to do in *sanyasashrama* ?

6. Write notes on :

- (1) The religious ideas during the Vedic period.
- (2) Houses in the Vedic period.
- (3) Political system in the Vedic period.

Activity :

- (1) Interview some artisans in your locality and write about them.
- (2) List the new words in the lesson and find their meaning.



5. Religious Trends in Ancient India

5.1 Jainism

5.2 Buddhism

5.3 Judaism

5.4 Christianity

5.5 Islam

5.6 Zoroastrianism

Towards the end of the Vedic period, the minute details of *yajna* rites acquired undue importance. Only the priestly class had knowledge of those details. Others no longer had the freedom to gain that knowledge. The *Varna* System restrictions became very hard in the course of time. A person's social position was decided by the *varna* into which he was born rather than by his achievements. That is why, from the Upanishad period, we see that attempts were made to give a wider scope to religious thought and not restrict it only to *yajna* rites. However, the thought in Upanishads focussed on the existence and nature of the soul. It was difficult for ordinary people to understand it. This gave rise to different sects that emphasized the worship of particular deities. For example, the Shaiva sect of Shiva worshippers and the Vaishnava sect the of the worshippers of Vishnu. Different Puranas were written with reference to these deities.

Certain trends around the sixth century BCE made attempts to express religious thought in such a way that the common man would understand it easily. Many people realized that every person is free to find ways of his own upliftment. This led to the establishment of new religions. These religions emphatically stated that discrimination on the basis of caste has no place in an individual's upliftment. The work of Vardhaman Mahavir and Gautama Buddha is of special importance among the proponents of new thoughts.



Vardhaman Mahavir

5.1 Jainism

Jainism is one of the ancient religions in India. This religion gives importance to the principle of non-violence. According to the Jain tradition, a person who reveals religious knowledge is known as a *Tirthankar*. There have been 24 *Tirthankars* in all. Vardhaman Mahavir is the twenty-fourth *Tirthankar* in the Jain religious tradition.

Vardhaman Mahavir (599 BCE to 527 BCE)

There was a *mahajanapada* known as Vriji in what is known as the State of Bihar today. Its capital was Vaishali. Vardhaman Mahavir was born in Kundagram, a part of Vaishali. His father's name was Siddharth, and mother's, Trishala.

Vardhaman Mahavir left his home and all comforts for the attainment of knowledge. He attained enlightenment after twelve and a half years of rigorous *tapa*. This knowledge was pure or *keval*. Therefore, he is also known as Kevali. He was called Jina or Conqueror because the joy derived from physical comforts and the discomfort felt due to undesired things had no impact whatsoever on him. The term Jain derives from the word *jina*. Vardhaman

is said to be Mahavir because he had the resilience, the courage to conquer all passions. After the attainment of knowledge, he preached for about thirty years to explain the essence of religion to people. To make it easy for people to understand it, he spoke to them in Ardhamagadhi, a people's language. The religion that he expounded laid stress on good conduct. The essence of his teachings for good conduct is contained in the Five Great Vows (*Pancha Mahavratas*) and the Three Jewels (*Tri-ratna*). The assembly held by the *Tirthankar* to preach to people was known as '*Samavasaran*' in Ardhamagadhi. *Samavasaran* was based on equality. People of all *varnas* had entry to it.

The Pancha Mahavratas (The Five Great Vows) : These are five rules to be followed strictly.

1. Ahimsa (Non-violence) : No living being should be hurt, injured or harmed through one's behaviour.

2. Satya (Truth) : Every speech and action should be true.

3. Asteya (Non-stealing) : *Asteya* means theft. Taking what belongs to others without their consent is theft or stealing. *Asteya* means 'not stealing' anything.

4. Aparigraha (Non-attachment) : Man tends to accumulate property due to greed. *Aparigraha* means not hoarding or accumulating anything in this way.

5. Brahmacharya (Chastity) : It means leaving bodily pleasures and following the vows.

Tri-ratna (The Three Jewels) : The three jewels are the three principles. 1. *Samyak Darshan* (Right Faith) 2. *Samyak Jhan* (Right Knowledge) and 3. *Samyak Charitra* (Right Conduct) *Samyak* means 'balanced'.

1. Samyak Darshan : To understand the truth in the preaching of the *Tirthankar* and to have faith in it.

2. Samyak Jnan : Studying the preaching and philosophy of the *Tirthankar* regularly and learning its deep meaning.

3. Samyak Charitra : Strictly following the Five Great Vows.

Essence of his teachings : Among the teachings of Mahavir, *Anekantavada* is considered to be very important in the quest for truth. It means pluralism or multiple viewpoints. In our quest for truth, if we focus on only one or two aspects or viewpoints and draw conclusions, the whole truth is not known. Therefore, it is necessary to pay attention to all aspects of an issue. If people follow this, they develop tolerance towards the opinions of other people in society, and give up the attitude of stubborn adherence to their own opinions.

Vardhaman Mahavir taught the people that the greatness of man does not depend on his *varna*, but on his excellent conduct. In the Vedic tradition, the doors of knowledge had slowly been closed to women. But Vardhaman Mahavir gave the right of *sanyas* (the right to renounce the world) to women, too. His teachings were : 'Love all living things', 'Have mercy and compassion', and 'Live and let live'.

5.2 Buddhism

Buddhism spread in India and in many countries outside India. Gautama Buddha was the founder of Buddhism.

Gautama Buddha (563 BCE To 483 BCE)

Gautama Buddha was born at Lumbini in Nepal. His father's name was Shuddhodana and mother's, Mayadevi. His birth name was Siddharth. He had attained knowledge of human life in its entirety. That is why he came to be known as the



Gautama Buddha

‘Buddha’. He wanted to know why there is sorrow and suffering in human life. He left his home and all comforts in pursuit of the answer to this question. On Vaishakha Purnima, he was sitting in deep meditation under a *pipal* tree at Uruvela near the city of Gaya in Bihar. That is when he attained ‘Bodhi’ – enlightenment or the highest knowledge. The tree is now known as the ‘Bodhi’ tree (*Bodhivriksha*) and the place Uruvela is known as Bodhgaya. He



Bodhi Tree

delivered his first sermon at Sarnath near Varanasi. His teachings in the first sermon are termed *dhamma*. He set in motion the wheel of *dhamma* in this sermon. Therefore this event is called *dhamma-chakka-pavattan* in Pali and *dharma-chakra-pravartan* in Sanskrit. Later, he travelled on foot (*charika*) for nearly forty-five years

to preach *dhamma*. He preached in the people’s language, Pali. In Buddhism, the concept of taking refuge in *Buddha*, *Dhamma* and *Sangha* is important. It is known as *Trisharan*. The essence of the *dhamma* he expounded is as follows :

Aryasatyas (Noble Truths) : There are four truths at the root of all human affairs. They are called Noble Truths or *Aryasatyas*.

1. Dukkha (Suffering) : There is suffering in human life.

2. The Cause of Dukkha : There is a cause of suffering.

3. Dukkha-nivaran : It is possible to end suffering.

4. Pratipad : Pratipad means the ‘way’. This way leads to the end of suffering. This is the way of good conduct. It is known as the *Ashtangik* or Eight-fold Path.

Panchasheel : Gautama Buddha asked people to follow five rules. The rules are called *Panchasheel*.

1. Stay away from killing animals.
2. Stay away from stealing.
3. Stay away from unethical conduct.
4. Stay away from telling lies.
5. Stay away from intoxicants.

Bauddha Sangha : He created a *sangha* of *bhikkhus* to preach his religion. Followers who gave up their domestic life and entered the *sangha* were called *bhikkhus*. They, too, travelled on foot like the Buddha to preach *dhamma* to the people. There was a separate *sangha* of women. They are called *bhikkhunis*. People of all *varnas* and castes could embrace Buddhism.

Essence of his teachings : Gautama Buddha announced the freedom of human



Do you know?

The Eightfold Path

1. **Right View** : The knowledge of the four noble truths.
2. **Right resolve** : Giving up cruelty, etc.
3. **Right speech** : Refrain from telling lies, telling tales, rude, harsh and meaningless speech.
4. **Right conduct** : Stay away from killing animals, stealing and uncontrolled behavior.
5. **Right livelihood** : Using only the proper means of livelihood.
6. **Right effort** : Making effort to avoid wrong acts, giving up wrong acts, undertaking and maintaining good acts.
7. **Right mindfulness** : Being mindful to remove passions and concentrating on trying to understand one's own feelings and mind.
8. **Right concentration** : Experiencing deep meditation with concentration.

intelligence. He refused the discrimination based on things like *varna*. No one is greater or smaller by birth. Greatness depends on one's behaviour or conduct. One of his famous quotes is that 'Even the little quail can chirp freely in her nest'. This shows his thinking on the values of freedom and equality. He preached that like men, women, too, had the right to their own upliftment. He opposed the rituals of *yajna*. His teachings of wisdom (*Prajna*), moral virtue (*Sheel*), and other values are aimed at the welfare of man. Compassion (*Karuna*) for all living beings was an extraordinary feature of his personality.

The tolerance preached by Gautama Buddha is a guiding principle not only for the Indian society but for all mankind even today.

Lokayat

The ancient trend of thought known as *Lokayat* or *Charvak* is also important. It emphasized independent thought, and rejected the authority of the Vedas.

In the ancient period, new religious trends and thoughts went on emerging in India. Later on, religions like Judaism, Christianity, Islam and Zoroastrianism also took root in the Indian society.

5.3 Judaism

People belonging to the Jewish religion may have arrived in Kochi in Kerala around the first to third century of the Christian Era. They believe that there is only one God. Judaism emphasizes justice, truth, peace, love, compassion, humility, charity, ethical speech and self-respect. Their prayer house is known as a synagogue.



Synagogue

5.4 Christianity

Christianity is a religion founded by Jesus Christ. It has spread all over the world. St. Thomas, one of the 12 disciples of Christ, came to Kerala in the first century

of the Christian Era. He established a church at Pallayur in Trichur district, in 52 CE. According to the teaching of Christianity, there is only one God. He is the loving father of all and is omnipotent. It is believed that Jesus Christ is the son of God who came to the earth for the salvation of mankind. According to the teachings of Christianity, we are all brothers and sisters. We should love everyone including our enemies. We should forgive those who err or go wrong. The Bible is the holy book of Christianity and their prayerhouse is known as a Church.



Church

5.5 Islam

Islam is a monotheistic religion. There is only one Allah and Muhammad is his Prophet. The message of God is revealed through him in the holy book of Quran Sharif. The word Islam means peace. It also means surrender to Allah. The teaching of Islam is that Allah is eternal, absolute, all powerful and merciful. The purpose of human existence is to worship Allah. The Quran Sharif provides guidance on how man should behave in life. Since ancient times there have been trade relations

between India and Arabia. Arab traders used to visit the ports on the coast on Kerala. Islam spread in Arabia in the 7th century CE. Islam arrived in India in the same century through the Arab traders. The prayer house of Islam is known as a mosque or masjid.



Mosque

5.6 Zoroastrianism

Since ancient times, the Zoroastrian people and Vedic people have shared ties. The sacred text of the Parsee or Zoroastrian people is the 'Avesta'. The language of the Rigveda and Avesta is similar. The Parsees came to India from the Pars or Fars province of Iran. Therefore, they are known as Parsees. It is mostly believed that they first came to Gujarat in the eighth century CE. Zarathushtra or Zoroaster was the founder of their religion. 'Ahur Mazda' is the name of their God. The elements of fire and water are very important in their religion. The sacred fire burns in the temples which are known as Agyaris. At the core of Parsee thinking are three main principles of conduct, namely, good thoughts, good words and good deeds.



Agyari



Exercise

1. Fill in the blanks.

- (1) The principle of is very important in Jainism.
- (2) An extraordinary feature of Gautama Buddha's personality is his for all living beings.

- (1) *Ahimsa* (2) *Samyak Darshan*
- (3) *Satya* (4) *Asteya* (5) *Samyak Jnan*
- (6) *Aparigraha* (7) *Samyak Charitra*
- (8) *Brahmacharya*

2. Answer in short.

- (1) What were the teachings of Vardhaman Mahavir?
- (2) Which famous quote of Gautama Buddha have you read here? What values does it uphold?
- (3) What virtues are emphasized in Judaism?
- (4) What are the teachings of Christianity?
- (5) What are the teachings of Islam?
- (6) What is at the core of Parsee thinking?

3. Write notes on :

- (1) *Aryasatyas* (2) *Panchasheel*

4. Put the following in the proper place in the chart of the Five Great Vows and the Three Jewels.

Five Great Vows	Three Jewels
(1)	(1)
(2)	(2)
(3)	(3)
(4)	
(5)	

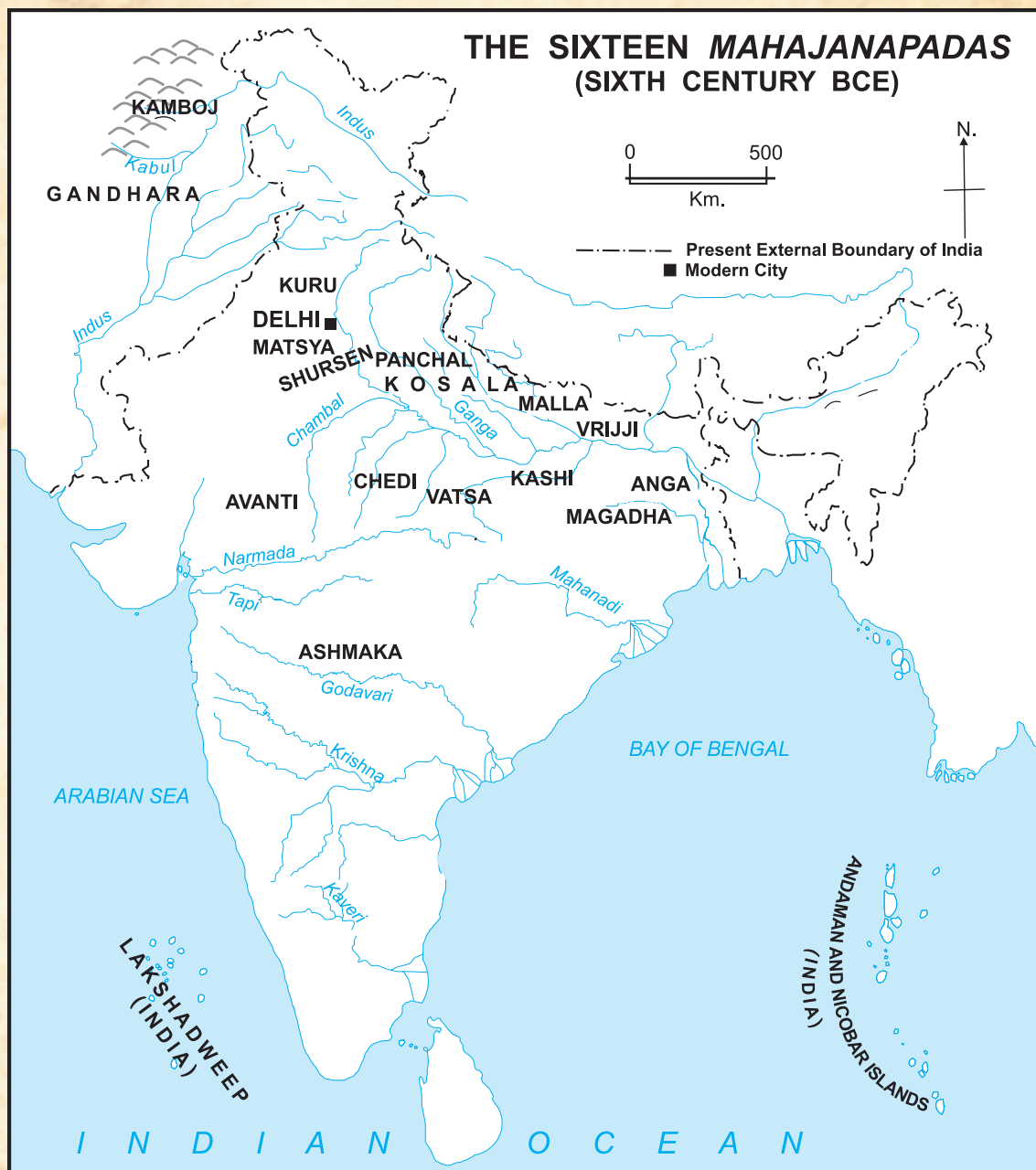
5. Give reasons :

- (1) Why was the name 'Jina' given to Vardhaman Mahavir?
- (2) Why did Gautama Buddha come to be called the Buddha?

Activity :

- (1) Collect the information about and the pictures of various festivals.
- (2) Visit the prayer houses of different religions and describe the precincts in the classroom.

6. Janapadas and Mahajanapadas



6.1 Janapadas

6.2 Mahajanapadas

6.3 Rise of the Magadha Empire



Try this.

Write the names of the sixteen mahajanapadas in the proper places on an outline map of India.

6.1 Janapadas

The period from about 1000 BC to 600 BC is considered to be the post-Vedic period. It is in this period that the *janapadas* came into existence. *Janapadas* were the many small States that spread from today's Afghanistan which is to the northwest of the Indian subcontinent to Bengal and Odisha in the east and to Maharashtra in the south.

The *janapada* called ‘Ashmak’ occupied a part of today’s Maharashtra. The names of these *janapadas* can be found in Sanskrit, Pali and Ardhamagadhi literature. One can also find information about them in the writings of Greek historians. Some of the *janapadas* were monarchies, while others were republics.

Some *janapadas* had a *gana-parishad* of senior citizens. Members of the *gana-parishad* came together for discussions and made decisions regarding administrative issues. The place where these discussions took place was known as the *santhagar*. Gautam Buddha hailed from the Shakya Republic. Every *janapada* had its own coinage.

6.2 Mahajanapadas

Mahajanapadas			
Kosala	Vatsa	Avanti	Magadha
<ul style="list-style-type: none"> ● The Kosala <i>mahajanapada</i> was located in the foothills of the Himalayas in the region of Uttar Pradesh and Nepal. ● The famous cities of Kosala were Shravasti, Kushavati and Saket. ● Shravasti was the capital of Kosala. ● Gautama Buddha had lived in the famous <i>vihara</i> Jetvan at Shravasti for a long time. ● The Kosala king Prasenjit was a contemporary of the Buddha and Vardhaman Mahavir. ● Later, the State of Kosala merged with Magadha. 	<ul style="list-style-type: none"> ● The <i>mahajanapada</i> Vatsa was located in the region around Prayag, that is Allahabad, in Uttar Pradesh. ● Kosam, the capital of Vatsa, was the ancient city of Kaushambi. ● It was an important centre for trade. ● Three extremely rich merchants of Kaushambi had built three <i>vihas</i> for Gautama Buddha and his followers. ● King Udayana was a contemporary of Gautama Buddha. ● After king Udayana, the State of Vatsa could not maintain its independent existence for long. The king of Avanti <i>mahajanapada</i> conquered the State. 	<ul style="list-style-type: none"> ● The ancient kingdom of Avanti was located in the Malwa region of Madhya Pradesh. ● Ujjayani (Ujjain) was its capital. ● The city was an important trade centre. ● The king of Avanti, Pradyot, was a contemporary of Gautama Buddha and Vardhaman Mahavir. ● During the reign of King Nandivardhan, the State of Avanti was merged into the Magadha Empire. 	<ul style="list-style-type: none"> ● The ancient <i>mahajanapada</i> of Magadha was spread through the regions of Gaya, Patna in Bihar and some regions in Bengal. ● The capital of Magadha was Rajgriha (Rajgir). ● King Bimbisara’s palace was built by the architect Mahagovind. ● Jeevaka, the famous physician, was at the court of Bimbisara. ● Bimbisara had become a follower of Gautama Buddha.

Some *janapadas* gradually became stronger and expanded their geographical boundaries. Such *janapadas* came to be known as *mahajanapadas*. From the literature of that period, it is clear that up to the sixth century BCE, sixteen *mahajanapadas* had acquired special importance. Kosala, Vatsa, Avanti and Magadha among them became more powerful.

6.3 Rise of the Magadha Empire

Ajat shatru, the son of Bimbisara, continued with the policy of expansion of the Magadha Empire. He successfully conquered many republics of the east. The kingdom of Magadha prospered during the reign of Ajatshatru. He had become a follower of Gautama Buddha. After the Mahaparinirvana of Gautama Buddha, it was during his reign that the first Buddhist Council or *Sangiti* was held at Rajgriha.



Ajatshatru Sculpture

The foundation for the new capital Pataligram of Magadha was laid during Ajatshatru's period. Later, it became famous as 'Pataliputra'. Pataliputra was probably in the vicinity of today's Patna city.

A noteworthy successor of Ajatshatru was the Magadha king Shishunag. He annexed the kingdoms of Avanti, Kosala

and Vatsa to Magadha. Nearly the entire region of northern India came under the control of Magadha. That was how the Magadha Empire took shape.

The Nanda Kings of Magadha : The Nandas ruled the Magadha Empire between 364 BCE and 324 BCE. They had set up a good administrative system necessary to run the huge empire. They had a huge four-column army of infantry, cavalry, chariots and elephants. The Nandas also introduced the system of standard weights and measures.

King Dhananand was the last king of the Nanda dynasty. By this time, the Magadha Empire had extended up to the Punjab in the west. However, during Dhananand's reign, the ambitious youth Chandragupta Maurya won Pataliputra, ended the Nanda regime and laid the foundation of the Maurya Empire.

In the next chapter, we will read about the foreign invasions on the western and northwestern frontiers of India during the rise of the Maurya Empire. Also, we will read about the Maurya Empire in greater detail.



Do you know ?

The ancient and modern names of the 16 *mahajanapadas* :

- (1) Kashi (Benaras), (2) Kosal (Lucknow), (3) Malla (Gorakhpur), (4) Vatsa (Allahabad), (5) Chedi (Kanpur), (6) Kuru (Delhi), (7) Panchal (Rohilkhand), (8) Matsya (Jaipur), (9) Shurasen (Mathura), (10) Ashmak (Aurangabad, Maharashtra), (11) Avanti (Ujjain), (12) Ang (Champa East Bihar), (13) Magadha (South Bihar), (14) Vriji (North Bihar), (15) Gandhara (Peshawar), (16) Kamboj (Near Gandhara)



Exercise

1. Answer in one sentence.

- (1) What is meant by *janapada*?
- (2) What is meant by *mahajanapada*?
- (3) Where was the first Buddhist Council held?
- (4) Who introduced the system of standard weights and measures?

2. Can you name the following?

- (1) Some part of today's Maharashtra was occupied by this *janapada* –
- (2) This was an assembly of the senior citizens of a *janapada* –
- (3) This was the venue of discussions –

(4) Gautama Buddha belonged to this *janapada* –

(5) They had a four-column army –

3. Match the following.

Group A

- (1) *Sangiti*
- (2) Dhananand
- (3) Pataligram

Group B

- (a) Ajatshatru
- (b) *Parishad*
- (c) Mahagovind
- (d) Nanda King

4. Make a table showing the various kingdoms in the Indian sub-continent and their capitals.

Activity :

- (1) Visit a nearby fort and find out the following :
 - (1) Type of the fort
 - (2) In whose reign it was built
 - (3) The *Killedar*.....
 - (4) The main feature.
- (2) Find out the different arms and services of the Indian Army.
- (3) Complete the following table :

S.No.	Name of the <i>mahajanapada</i>	Location	Capital	Name of the most important king
1.	-----	At the foot of the Himalayas	-----	-----
2.	Vatsa	-----	-----	-----
3.	-----	-----	-----	Pradyot
4.	-----	Region around the cities of Patna, Gaya.	-----	-----



7. India during the Maurya Period

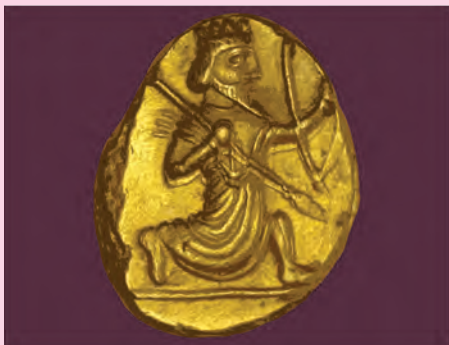
7.1 The Greek Emperor Alexander's invasion

7.2 The Maurya Empire



Do you know?

In the 6th century BCE, a king named Cyrus had established a vast empire in Iran. This empire extended from Northwest India to Rome and to Egypt in Africa. Around 518 BCE, an Iranian Emperor named Daryush had conquered the region to the northwest of India up to Punjab. Daryush had recruited some soldiers from this area into his army. We learn about this from the writings of Greek historians. Political relations between India and Iran were established during the reign of Emperor Daryush. This led to greater exchanges in the fields of trade and art. Emperor Daryush had introduced a uniform currency called 'Darik' in all parts of his empire. This made trading easier. The capital city of Persepolis was built during his reign. Persepolis is in Iran.



Darik

7.1 The Greek Emperor Alexander's invasion

Alexander, the Greek emperor, invaded India's northwestern frontier in



Emperor Alexander

326 BCE. Crossing the Indus (Sindhu) river, he reached Takshashila. On the way, he met with forceful opposition from the local Indian kings. He defeated them all and successfully reached the Punjab. However, in this invasion, his army had to suffer severe hardships. The soldiers were eager to go back home. They rebelled against Alexander and he was forced to turn back. He, therefore, appointed Greek officers to administer the conquered territories. They were called *satraps*. He started his return journey but died on the way back in 323 BCE at Babylon. Today, Babylon is in Iraq.

Alexander's campaign led to an increase in the trade between India and the western world. The historians who accompanied Alexander introduced India to the western world through their writings. Greek sculpture influenced Indian art, giving rise to the Gandhara school of art. The Greek kings minted characteristic coins. On one side, the coin had a picture of the king who had minted the coin and on the other side, a picture of a Greek god. The name of the king was also written on the coin. Alexander's coins were of the same type.



Alexander's silver coin - both sides

Later, Indian kings also started minting similar coins.

7.2 The Maurya Empire

Chandragupta Maurya : Chandragupta Maurya founded the Maurya Empire. People were tired of the tyrannical rule of the Nanda king of Magadha, Dhanananda. Chandragupta Maurya brought it to an end and established his own rule in Magadha around 325 BCE. He won Avanti and Saurashtra and began to extend the boundaries of his empire. After Alexander's death, a struggle for power began among the *satraps* he had appointed. Seleucus Nicator was Alexander's General. He became the King of Babylon after Alexander's death. He invaded the northwest frontier region of India and the Punjab. Chandragupta Maurya successfully resisted his aggression. The defeat of Seleucus Nicator led to the inclusion of the northwest region of Kabul, Kandahar and Herat in the Maurya Empire.



Do you know ?

Vishakhadatta, the Sanskrit playwright, wrote a play called 'Mudrarakshasa'. It relates how Chandragupta Maurya defeated Dhanananda and established an independent power. The plot gives special importance to the contribution of Arya Chanakya, also known as Kautilya.

Megasthenes, Seleucus Nicator's ambassador stayed back at Chandragupta Maurya's court. His book 'Indica' is an important source for the study of India during the Maurya period.

There is an inscription stating that Emperor Chandragupta Maurya had built a dam called 'Sudarshan' near Junagadh in Gujarat State.



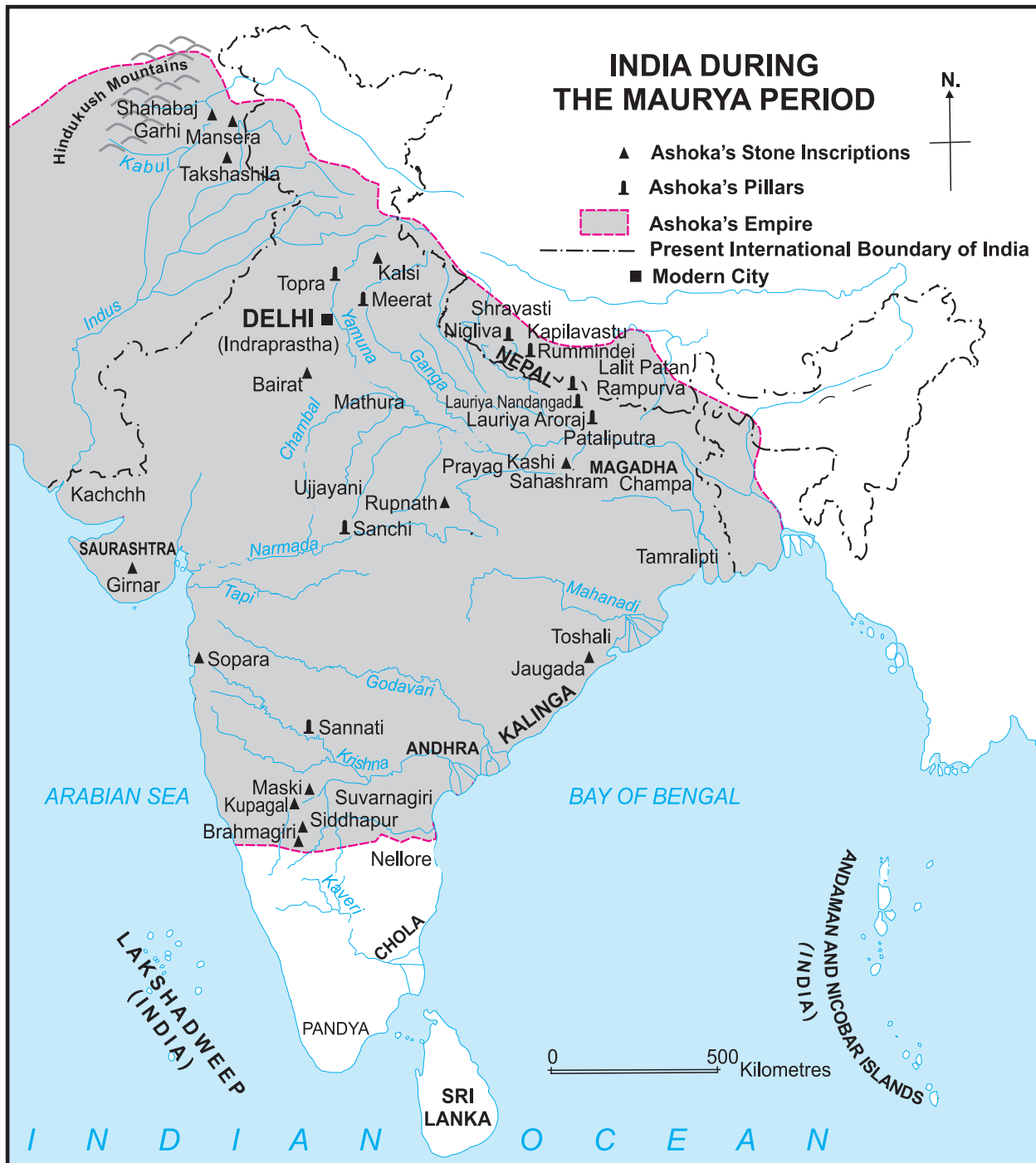
Do you know ?

According to the Jain tradition, it is believed that Chandragupta Maurya had accepted the Jain religion. Towards the end of his life, he abdicated the throne and spent his remaining years at Shravanabelagola in Karnataka. That was where he breathed his last.

Emperor Ashoka : After Chandragupta renounced the throne, he was succeeded by his son Bindusara. After Bindusara's death, his son, Ashoka succeeded to the throne in 273 BCE. Ashoka had been appointed the Governor of Takshashila and Ujjain before he came to the throne. As the Governor, he had successfully crushed the revolt at Takshashila. After becoming the Emperor of Magadha, he launched a campaign against the State of Kalinga. Kalinga occupied the region of today's Odisha State. Emperor Ashoka conquered Kalinga.

Ashoka's empire extended from Afghanistan in the northwest and Nepal in the north to Karnataka and Andhra Pradesh in the south, and from Bengal in the east to Saurashtra in the west.

The Kalinga War : Ashoka was deeply moved by the bloodshed of the Kalinga war. He decided never to wage



Always remember...

The message of Emperor Ashoka

- It is good and right to serve one's parents.
- The victory which arouses compassion and love is the real victory.



Try this.

Mark on an outline map of India, the places where inscriptions and edicts of Emperor Ashoka are located.

a war again. He came to believe that truth, non-violence, compassion and forgiveness were the important values. Ashoka wanted to spread these teachings among the common people and therefore, he had pillar edicts and stone inscriptions engraved throughout his kingdom. These writings are in the Brahmi script. In these inscriptions, he is referred to as 'Devanampiyasa' (Beloved-of-the-Gods and He who Looks on with Affection). Another inscription states that eight years after he ascended the throne, he made the conquest of Kalinga and had a change of heart on seeing the devastation it caused.

An inscription of Emperor Ashoka at Delhi-Topda shows that he had put strict restrictions on the hunting of bats, monkeys, rhinoceroses and on setting fire to forests.



Emperor Ashoka

Emperor Ashoka's work for the spread of religion : Ashoka had embraced Buddhism. He had convened the Third Religious Council on Buddhism at Pataliputra. Ashoka sent his own son Mahendra and daughter Sanghamitra to

Sri Lanka for the spread of Buddhism. He also sent *Buddha bhikkhus* to West Asia and Central Asia for spreading Buddhism. He also built many *stupas* and *viharas*.



Try this.

Prepare a report about the public welfare activities carried out by the institutions in your locality.

Public welfare activities : Emperor Ashoka laid stress on the creation of facilities for the welfare of the people. For example, he made provisions for free medicines and medical treatment for people as well as for animals. He built many roads and planted trees for shade on both sides of the roads. He dug wells and built *dharmashalas*.

Administration during the Maurya period : Pataliputra was the capital of the Maurya empire. For the sake of administrative convenience, the empire was divided into four regions, each with its own capital.

1. Eastern region - Toshali (Odisha)
2. Western region - Ujjayani
(Madhya Pradesh)
3. Southern region - Suvarnagiri
(Kanakgiri in Karnataka)
4. Northern region - Takshashila
(Pakistan)

There was a Council of Ministers which advised the King in matters of administration. There were many officers working at different levels. There was an efficient intelligence service which kept an eye on the administration and on the movements of enemies.

Life of the people during the Maurya period : During the Maurya period, agricultural production had great importance. Trade and other occupations

had also prospered well. There were many occupations like carving and engraving on ivory, weaving and dyeing cloth, and metal work. Black, glazed pottery was also produced. Ship building was carried out on a large scale. In metal work, the technology of making articles of other metals as well as those of iron had developed.

Different festivals and functions were celebrated in villages and towns. Dance



The Lion Capital



Do you know ?

The official seal of the Government of India is based on the capital or pillarhead of the Ashoka pillar at Sarnath. The Ashoka pillar has four lions. On a horizontal strip below each lion, there is a wheel or *chakra*. We can view only one of these *chakras* at a time. There is a horse on one side and a bull on the other side of the *chakra*. Similarly, on the side that is not in view on the seal, there is an elephant and a lion on either side of the *chakra*.

and music concerts were a part of entertainment. Wrestling bouts and chariot races were popular and so were board games and chess. Chess was called Ashtapad.

Art and Literature : During the period of Emperor Ashoka, the art of rock cut sculpture was promoted. The pillars erected by Ashoka are excellent specimens of Indian sculpture. There are excellent carvings of animals like the lion, elephant, bull on these pillars. The *chakra* or wheel on the Ashoka pillar at Sarnath has a place

A cave at Barabar



of honour on the Indian national flag. The pillar has lions on all four sides but only three are visible from the front. This is the official seal of the Government of India. The cave sculptures at Barabar Hills carved during the period of Ashoka are well-known. These caves are in Bihar. They are the oldest cave sculptures in India.

After the death of Emperor Ashoka, the Maurya Empire began to decline. After the Mauryas, many new States and some empires also emerged in India. The Maurya Empire was the largest empire in ancient India. In the next chapter, we shall discuss the political and cultural happenings in the post-Maurya period.



Exercise

1. Answer in one sentence.

- (1) Why did the *satraps* begin to fight among themselves?
- (2) Who did Ashoka send to Sri Lanka for the spread of Buddhism?
- (3) What were the occupations of the people during the Maurya period?
- (4) Which animals' engravings are found on the pillars erected by Emperor Ashoka?

2. Can you explain?

- (1) Satrap
- (2) Sudarshan
- (3) 'Devanampiyasa Piyadasi'
- (4) Ashtapad

3. Recall and describe :

- (1) The extent of Chandragupta Maurya's empire.
- (2) The extent of Ashoka's empire.

4. Match the following.

Group A

- (1) Emperor Alexander
- (2) Megasthenes
- (3) Emperor Ashoka

Group B

- (a) Ambassador of Seleucus Nicator
- (b) Emperor of Greece
- (c) Emperor of Rome
- (d) Emperor of Magadha

5. What is your opinion?

- (1) Alexander had to turn back.
- (2) Coins of Greek kings were characteristic.
- (3) Emperor Ashoka decided never to wage war again.

6. Describe in your own words.

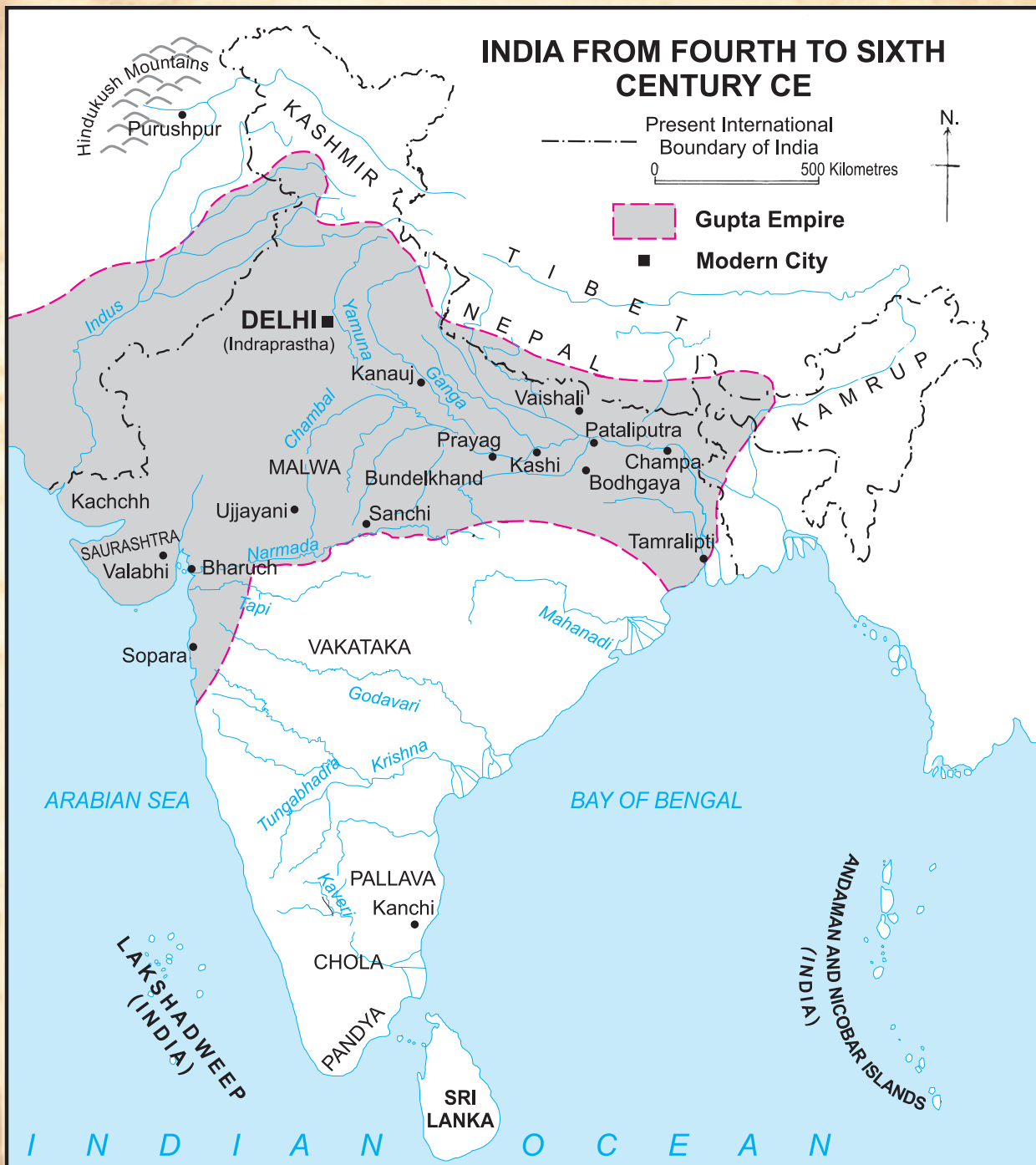
- (1) Public welfare works of Emperor Ashoka.
- (2) Means of entertainment and sport of the Maurya period.

Activity :

- (1) Find out about the public welfare activities carried out by the people's representatives in your area and write in detail about them.
- (2) Read more about the life of Emperor Ashoka and make a presentation based on it in the form of a play.



8. States after the Maurya Empire



8.1 The Shunga dynasty

8.2 Indo-Greek kings

8.3 Kushana kings

8.4 The Gupta dynasty

8.5 The Vardhan dynasty

8.6 Powers in Northeast India

8.1 The Shunga dynasty

After Emperor Ashoka, Maurya power started declining. The last Maurya Emperor was called Brihadratha. The Maurya General Pushyamitra Shunga revolted against Brihadratha, killed him and became the king himself.

8.2 Indo-Greek kings

During this period, there were several small kingdoms ruled by Greek kings to the northwest of the Indian subcontinent. Those kings are known as Indo-Greek kings. In the history of the coins of ancient India, the coins of these kings are very important. They had a tradition of putting the picture of the king on one side and that of a deity on the other side. This tradition later took root in India. One of the famous Indo-Greek kings was Menander, who discussed Buddhist philosophy with the Buddhist *bhikkhu*, Nagasena. Menander is also referred to as 'Milinda'. The questions that he discussed with *Bhikkhu* Nagasena led to the creation of the book 'Milind Panha'. The Pali word '*panha*' means 'question'.



A silver coin of Menander – both sides

8.3 Kushana kings

India was invaded from time to time by several tribes. The Kushanas were one such tribe from Central Asia. They established their rule in the northwestern region and in Kashmir in the first century CE. The Kushana kings were the first to start minting of gold coins in India. They started the custom of putting the images of Gautama Buddha and different Indian deities on the coins. The Kushan king Kanishka extended their empire.

Emperor Kanishka : Kanishka's empire extended from Kabul in the west to Varanasi in the east. Gold and copper coins minted by him have been found in North India. The fourth Buddhist Council was held in Kashmir during his reign. He established the city of Kanishkapur in Kashmir. It is believed that the village of Kampur near Srinagar today could be Kanishkapur.

The well-known poet Ashvaghosh lived during the reign of Kanishka. He wrote the texts 'Buddhacharita' and 'Vajrasuchi'. The famous *vaidya* Charaka was also in Kanishka's court.



A gold coin of Kanishka – both sides



Do you know?

Kanishka's gold coin : It was minted by Emperor Kanishka. It has the words 'Shao Nano Shao Kaneshki Koshano' on one side. It means 'King of kings, Emperor Kanishka Kushana'. On the other side, there is an image of Gautama Buddha and the word 'Boddo', meaning Buddha, written in the Greek script.

8.4 The Gupta Dynasty

The end of the third century CE saw the rise of the Gupta dynasty in North India. The Guptas remained in power for nearly three centuries. ‘Shrigupta’ was the founder of the Gupta dynasty. Samudragupta and Chandragupta II were the notable kings of the Gupta dynasty.

Samudragupta : The expansion of the Gupta empire began during the reign of Chandragupta I. His son, Samudragupta, defeated the smaller neighbouring kingdoms and extended the empire further. In his time, the Gupta empire spread from Assam upto the Punjab. He had also conquered the eastern coastal region up to Kanchi in Tamilnadu. Due to these victories, his power came to be recognised everywhere. As a result, kings on the northwestern frontiers as well as those in Sri Lanka made treaties of friendship with him. A pillar inscription at Prayag describes Samudragupta’s conquests and victories. This inscription is known as ‘Prayag-prashasti’ and also as ‘Allahabad Prashasti’. He was an expert *veena* player. He minted coins which had a variety of images engraved on them. In one of them, he is seen playing the *veena*. His name Samudragupta, is engraved on it.



A gold coin of Samudragupta – both sides

Chandragupta II : After

Samudragupta, his son Chandragupta II ascended the throne. He extended the Gupta empire towards the northwest. He also won Malwa, Gujarat and Saurashtra. He established good relations with the powerful Vakataka rulers in the south by giving his daughter Prabhavati in marriage to Rudrasen II.

There is an iron pillar at Mehrauli near Delhi. It has not rusted even in the course of the last fifteen hundred years. It is an excellent specimen of the metallurgical skill of the ancient Indian people. The inscription on the pillar bears the name of a king called ‘Chandra’. It is on this basis that the iron pillar is assumed to be of the period of Chandragupta II.



Do you know ?

The Chinese traveller Fa Hien came to India during the reign of Chandragupta II. In his travelogue, he has described the social life during the Gupta period. He says that Indian cities are big and prosperous. There are several guest houses for travellers and also several charitable organizations. The city has hospitals where the poor get medical treatment free of charge. There are great *vihars* and temples. People are free to choose any occupation. They move about freely – there are no restrictions on their movement. Government officers and soldiers are paid their salaries regularly. People do not drink alcohol or commit violence. The administration of the Gupta rule is conducted in a proper and efficient manner.

In this period, the Buddhist *bhikkhu*, Fa Hien, came to India from China. He has written an account of his travels in India. From his writings, we learn about the efficient administration of the Gupta emperors.

8.5 The Vardhan Dynasty

With the decline of the Gupta power, many States emerged in North India. The Vardhan dynasty was one of them. Prabhakar Vardhan was the king of Thanesar, near Delhi. The Vardhan dynasty became powerful during his reign. His son, Harshavardhan, expanded the Vardhan Empire up to Nepal in the north, up to the river Narmada in the south, Assam in the east and Gujarat in the west. He had cordial relations with Raja Bhaskarvarman of Kamrup, i.e., ancient Assam. He had also established friendly relations with the Emperor of China and even sent his ambassador to the Chinese court.

The capital of Harshvardhan's Empire was Kanauj. Trade flourished during his reign. He spent a large portion of his revenue for the welfare of the people. Every five years, he would distribute all his wealth amongst the people.

The court poet Banabhatta wrote 'Harshacharita', a biography of Emperor Harshavardhan. This text provides information on the life and achievements of Harshavardhan. Harshavardhan had become a follower of Buddhism but gave generous patronage to other religions, too. He wrote three Sanskrit plays 'Ratnavali', 'Naganand' and 'Priyadarshika'. The Buddhist *bhikkhu*, Yuan Chwang had come to India from China during his regime. He travelled to

all parts of India. He stayed at the Nalanda University for two years. On returning to his homeland, he translated many Buddhist manuscripts into Chinese.



Yuan Chwang



Do you know ?

Yuan Chwang travelled all over India. He has words of praise for the people of Maharashtra. He writes, 'The people of Maharashtra are a proud people. They never forget a favour done to them but they do not spare anyone who insults them. They will help another in distress without a care even for their own life. They do not harm anyone who takes refuge with them.'



Nalanda University

8.6 Powers in Northeast India

A story in Mahabharata tells about the marriage of Arjuna and Ulupi – the princess of Manipur State in East India. The State of ‘Kamrup’ emerged in the fourth century CE. It was established by Pushyavarman. His name has been mentioned in the pillar inscription of Samudragupta at Allahabad. Many inscriptions of the Kamrup kings are available. The epics Mahabharata and Ramayana use the name ‘Pragjyotish’ for Kamrup. The capital of that State was ‘Pragjyotishpur’. Today, we know it as the city of Guwahati in Assam.

In the book ‘Periplus of the Erythrean Sea’, Kamrup is mentioned as ‘Kirhadiya’ or ‘the region of the Kirat people’. The Kamrup kingdom extended in the Brahmaputra river basin, Bhutan, some parts of Bengal and Bihar. During the reign of king Bhaskarvarman, Yuan Chwang had visited ‘Kamrup’.

In this chapter, we learnt about the different kingdoms in North India that emerged in the period after the Mauryas. Similarly, we also learnt about the situation in the northeastern part of India during that period. In the next chapter, we will get acquainted with the kingdoms of the south of the same period.



Do you know ?

According to the Indian tradition, Kashmir was known as Kashyapapur in ancient times. Greek historians have mentioned it by the names of Kaspapyros, Kaspatyros and Kasperia. There is a mention that the Kamboj dynasty ruled there during the period of the Mahabharata. During Emperor Ashoka’s period, Kashmir had become a part of the Maurya Empire. In the 7th century CE, Kashmir was ruled by the Karkot dynasty. Kalhan has written about it in his book ‘Rajtarangini’.



Exercise

1. Can you tell ?

- (1) The kings who started the minting of gold coins in India.
- (2) The city established by Kanishka in Kashmir.
- (3) The king who played the *veena*.
- (4) Another name for Kamrup.

2. Observe the map in the lesson. List the names of the modern cities which were part of the Gupta Empire.

3. Discuss and write.

- (1) Emperor Kanishka
- (2) The Iron Pillar at Mehrauli

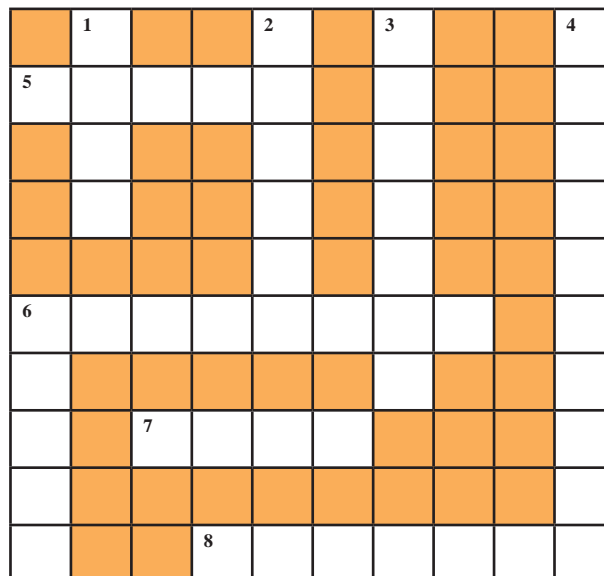
4. Make a list of the various books and authors mentioned in the lesson.

5. Make a comparative chart of the Vardhan and Gupta dynasties based on the following points.

Points	Gupta Dynasty	Vardhan Dynasty
Founder		
Expansion of the kingdom / empire		
Achievements		

6. What would you do if you met foreign travellers like Yuan Chwang?

7. Solve the puzzle.



Down

1. (A word for) King in Indian languages.
2. A Chinese traveller to India
3. A famous Indo-Greek King had discussions with this *Bauddha bhikkhu*.
4. A poet at the court of Emperor Harshavardhan, who also wrote his biography.
6. Chandragupta II conquered this State neighbouring Gujarat.

Across

5. A Pali word that means question
6. The most famous Indo-Greek King
7. Kanishka was the first Emperor to make this from gold.
8. An ancient Indian University where the Chinese traveller Yuan Chwang stayed for two years.

Activity :

Obtain more information about the rulers of the period following the Maurya period in India. Enact the role of a ruler of your choice.



9. Ancient Kingdoms of the South

9.1 The Cher, Pandya and Chola dynasties

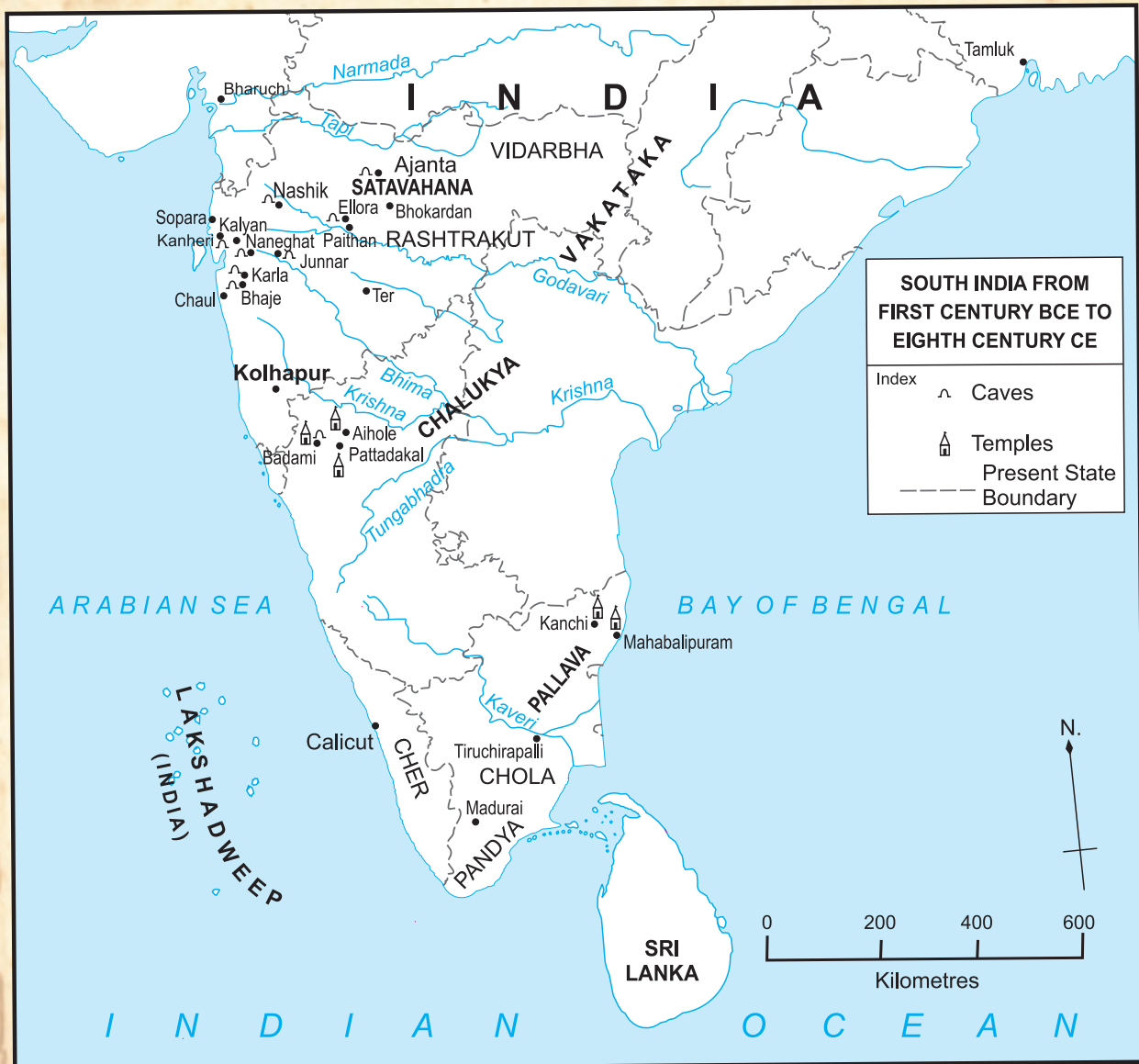
9.2 The Satavahana dynasty

9.3 The Vakataka dynasty

9.4 The Chalukya dynasty

9.5 The Pallava dynasty

9.6 The Rashtrakut dynasty



You can do this.

Mark the important places in South India on an outline map of India.

9.1 The Cher, Pandya and Chola dynasties

Of the many dynasties in South India, three are mentioned in the literature of those times. These are the Cher, Pandya and Chola dynasties. These

dynasties were in power around the fourth century BCE or even before that. They find mention in the Ramayana and Mahabharata epics. They have also been mentioned in the 'Sangham Literature' in Tamil and in the inscriptions of the Maurya Emperor Ashoka. In the 'Periplus of the Erythrean Sea', 'Muziris' is mentioned as an important port on the coast of Kerala. This port was in the Cher kingdom and was a major centre for the export of spices, pearls, precious stones etc. to Rome in Italy and to other countries of the west. The Pandya kingdom was a part of today's Tamil Nadu. There was a great demand for their high quality pearls. The capital of this kingdom was Madurai. The ancient kingdom of the Cholas occupied the region of Tiruchirapalli in Tamil Nadu.

9.2 The Satvahana Dynasty

As in the north, after the decline of the Maurya Empire, the local kings in Maharashtra, Andhra Pradesh, Karnataka also became independent. They established small kingdoms of their own. One of these was the Satvahana dynasty. Pratishthan or the present day Paithan in Maharashtra was their capital. King Simuk was the founder of the Satavahana dynasty. The inscriptions in the Naneghat caves near Junnar in Pune district bear the names of the important persons of this dynasty. Some of the Satavahana kings were known to write their mother's name before their own. For example, Gautamiputra Satakarni.

Of the Satavahana kings, Gautamiputra Satakarni is particularly well known. A stone inscription in a cave at Nashik describes his deeds of valour. He had defeated the Shaka king Nahpana. He is described as 'Tri-samudra-toya-peet-vahan'. 'Toya'



Do you know?

Nane Pass (Naneghat) : The mountain pass, part of Junnar Murbad, joining Pune and Thane districts is known as Naneghat. This 5 km long road was built about two thousand years ago during the rule of the Satavahanas. It used to be one of the main trade routes between the Konkan coast and the Deccan Plateau (Desh). It was used for trade and transport. A carved pitcher (*ranjan*) can still be seen there. Statues of the Satavahana kings and some ancient inscriptions are to be found in the caves at Naneghat. Descriptions of the donations given by the Satavahana kings and queens are to be found in the cave inscriptions.

means 'water'. The title means, 'One whose horses have drunk the water of three seas'. The three seas are the Arabian Sea, the Bay of Bengal and the Indian Ocean. During his reign, the empire of the Satavahanas extended from the river Narmada in the north to the Tungabhadra river in the south.

The famous poetic work 'Gatha-Saptashati' in Maharashtri, a Prakrit language, was composed by the Satavahana king Hala. This work provides information about the life of the people during the Satavahana period.

Indian trade increased greatly during the Satavahana period. Paithan, Ter, Bhokardan, Kolhapur were recognised as important centres of trade. During this period, many artistic objects were produced at these places. Indian goods were exported as far away as Rome. Some of the Satavahana coins carry

images of ships. The cave sculptures at Ajanta, Nashik, Karla, Bhaje, Kanheri, Junnar in Maharashtra were carved



A Satvahana coin with a ship's image



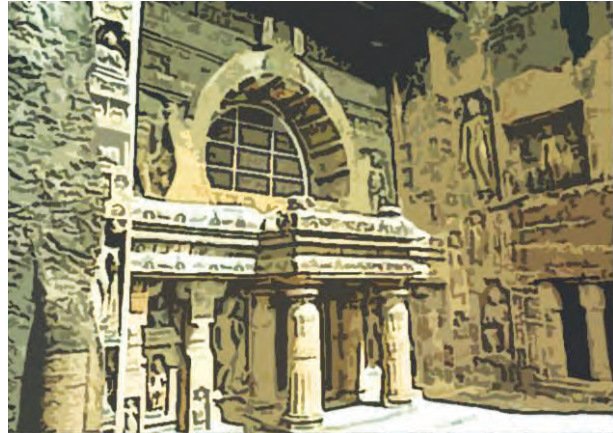
The *Chaityagriha* at Karla

during the Satavahana period.

9.3 The Vakataka Dynasty

The power of the Satavahanas began to weaken by the third century CE. Among the dynasties that emerged after that, the Vakataka was a powerful dynasty. It was founded by the king 'Vindhyashakti'. He was succeeded by Pravarsen I. After his death, the kingdom of the Vakatakas got divided. There were two main branches. The capital of the first was at Nandivardhan (near Nagpur) and the capital of the other branch was at Vatsagulm which is today's Washim. Pravarsen I, son of Vindhyashakti, extended the Vakataka kingdom in the north up to Malwa and Gujarat and in the south up to Kolhapur. At that time, Kolhapur was known as 'Kuntal'. We

have read that the Gupta Emperor Chandragupta II had married his daughter Prabhavati to Rudrasen II, the Vakataka king. Varahdev, a minister of the Vakataka king Harishen, was a follower of Buddhism. Cave number 16 at Ajanta was dug at his instance. Some other



A cave at Ajanta

caves at Ajanta were dug and beautified with paintings during Harishena's reign. The Vakataka king, Pravarsen II, composed 'Setubandh' in Maharashtri, a Prakrit language. Similarly, Kalidasa's 'Meghadoot' also belongs to this period.



Bodhisattva Padmapani - Ajanta

9.4 The Chalukya Dynasty

The Chalukya dynasty in Karnataka was a powerful one. The kingdoms of Kadamba, Kalachuri had become powerful after the decline of the Vakatakas. But the Chalukya kings established their dominance over all of them. Pulakeshi I established the rule of

the Chalukya dynasty in the sixth century CE. His capital was Badami which was earlier called 'Vatapi'. The Chalukya King Pulakeshi II had successfully repulsed Emperor Harshavardhan's invasion. The famous temples at Badami, Aihole and Pattadakal were built during the Chalukya period.



The temple at Pattadakal

9.5 The Pallava dynasty

The Pallavas were also a powerful dynasty in South India. Kanchipuram in



The *ratha* or chariot temples at Mahabalipuram

Tamil Nadu was their capital. Mahendra Varman was an able Pallava ruler. He expanded the Pallava kingdom. He was also a playwright. His son Narasimhavarman repulsed the attack on his kingdom by the Chalukya king, Pulakeshi II. The famous 'ratha' temples of Mahabalipuram were sculpted during his reign. These temples have been sculpted in single rock.

The Pallavas had a powerful and well-equipped navy. During this period, India came in close contact with the countries of Southeast Asia. Internal and foreign trade flourished. Yuan Chwang had visited Kanchi and recorded that people of all religions received tolerant

and just treatment under the rule of the Pallava kings.

9.6 The Rashtrakuta Dynasty

At the height of their power, the dominion of the Rashtrakuta dynasty extended from the Vindhya mountains up to Kanniyakumari in the south. Their power was first established in Maharashtra by king Dantidurg. Krishna Raja I had the famous Kailas temple carved at Ellora.

Up to now, we have learnt about the different dynasties that ruled ancient India. In the next lesson, we will review the social and cultural life in ancient India.



The Kailas Temple at Ellora (Verul)



Do you know ?

Periplus of the Erythrean Sea :

A periplus is a handbook. The Erythrean sea is the Red Sea. For the Greeks, the Indian Ocean and the Persian Gulf were also a part of the Red Sea. Periplus of the Erythrean Sea is a handbook of the Red Sea. It was written some time in the first century CE. The sailor who wrote it lived in Egypt. The

periplus gives information about the trade that went on along the Indian coastline, the Persian Gulf and Egypt. Ports like Barigaza i.e. Badoch, Nala Sopara, Kalyan, Muziris are mentioned in the Periplus. Muziris was a port near Kochi in Kerala. This ancient port does not exist any more.



Exercise

1. Can you tell?

- (1) Whose name did the Satavahana kings write before their own?
- (2) The ancient name of Kolhapur.

2. Complete the table by reading the map in the lesson.

Pallav	Kanchi
	Aihole, Badami, Pattadakal
Satavahana	

3. Tabulate the following names as dynasties and their capitals :

Satavahana, Pandya, Chalukya, Vakataka, Pallava, Madurai, Pratishthan, Kanchipuram, Vatapi

S.No.	Dynasty	Capital
1.		
2.		
3.		
4.		

4. Observe any three picture in the lesson and write in your own words what you learn from them.

5. Answer in one sentence.

- (1) Name the ancient dynasties of Southern India.
- (2) After the decline of the Maurya Empire which local kings became independent?

6. Answer in brief.

- (1) Write about the achievements of Mahendravarman.
- (2) What is meant by 'Tri-samudra-toya-peat-vahana'.
- (3) What goods were exported from the Muziris port?

Activity :

Make a collection of the pictures in the chapter and display them in the school exhibition.



10. Ancient India : Cultural

10.1 Language and literature

10.2 Life of the people

10.3 Science

10.4 Centres of Education

10.5 Art and architecture

10.1 Language and literature

There was an uninterrupted literary tradition in Ancient India. This literature was produced in the Sanskrit, Ardhamagadhi, Pali and Tamil languages. It included religious literature, treatises on grammar, epics, plays, stories, etc.

Sangham Literature : ‘Sangham’ means a gathering of learned men. The literature compiled in such gatherings is known as ‘Sangham Literature’. It is the most ancient literature in Tamil. ‘Silappadhikaram’ and ‘Manimekhalai’ are two of its well-known epics. From Sangham literature, we learn about the political and social life in South India during the period.

Religious literature : The important texts include Aagamgranth, Tipitaka and Bhagwad Gita.

The ‘Jain Agamgranthas’ are written in the Prakrit languages of Ardhamagadhi, Shauraseni and Maharashtri. The Agamgranthas are a collection of the teachings of Vardhaman Mahavir. Literary works like Mahapuranas, biographies, stories, etc. are available in the Apabhramsha language. Siddhasen Diwakar wrote ‘Sammaitutta’ a work in Prakrit, on jurisprudence. Vimalsuri has told the story of Rama in ‘Paumchariya’, a poetic work in Prakrit. Haribhadrasuri’s ‘Samaraichchakaha’ and Udyotansuri’s ‘Kupalayamalakaha’ are well known works.



Do you know ?

It is believed that most of the languages in the region from North India up to Maharashtra are derived from Prakrit and Sanskrit. The word ‘prakrit’ is derived from a word meaning ‘natural’. The prakrit languages were languages in daily use of the people. They can be divided into four groups, namely, the Paishachi, Shauraseni, Magadhi and Maharashtri languages. Marathi developed from Maharashtri. In this process of the development of modern languages like Marathi from the prakrit languages, their original forms changed. They are called ‘Apabhramsha languages’. Modern languages have developed from Apabhramsha languages.

Tipitaka has three *pitaka's* or parts. The word *pitaka* means a basket or collections. Here, it means a section. The Tipitaka is written in Pali. It consists of three categories of texts. **1. Sutta Pitaka :** It includes the texts of Gautama Buddha's teachings or sermons. They are called *suktas*. **2. Vinay Pitaka :** The word *Vinay* here means ‘rules’. The Vinay Pitaka gives the rules of behaviour which *bhikkhus* and *bhikkhunis* in the *Bauddha Sangha* should follow in their day-to-day lives. **3. Abhidhamma Pitaka :** In this, Buddhist doctrine has been explained. A text titled ‘Attakatha’ (Arthakatha) which explains the Tipitakas, is well-known. Learned women composed *gathas* (narratives) about their own experiences. They have been compiled in the ‘Therigatha’. They are in the Pali language.

The ‘Bhagvad Gita’, which is a sacred

text of the Hindus, is a part of the Mahabharata. The Bhagvad Gita tells us that each one of us should do our duty without expecting rewards. It also says that the path of devotion to God is open to all.

Adi Shankaracharya lived during the eighth century CE. He emphasised knowledge and renunciation. He wrote commentaries explaining the 'Upanishads', 'Brahmasutras' and the 'Bhagvad Gita'. He established four *muths* in four directions of India at Badrinath, Dwarka, Jagannathpuri and Shringeri.



Adi Shankaracharya

Kautilya wrote the Arthashastra in which he discusses at length, what constitutes an excellent administrative system.

Treatises on Grammar : 'Ashtadhyayi' written by the grammarian Panini is considered to be the standard work on Sanskrit grammar. Patanjali wrote 'Mahabhashya'. It explains the principles given in Panini's 'Ashtadhyayi'.



Do you know ?

Arthashastra : This is a work by Kautilya. It consists of detailed discussions of administrative matters such as the duties of a king, criteria for selecting a minister, systems of defence, types of forts, the formation of an army, plans for espionage, organization of the treasury and other offices, judicial system, investigation of theft, types of punishment, etc.

Arsha and classical epics :

'Ramayana' and 'Mahabharata' are the two 'Arsha' epics of ancient India. 'Arsha' means composed by *rishis* or sages. The 'Ramayana' was composed by the *rishi* 'Valmiki'. The main character of Ramayana is Shriram. 'Mahabharata' has been composed by the Sage Vyas. Its main theme is the war between the Kauravas and Pandavas. It also tells us about Lord Krishna's life. The Mahabharata provides a comprehensive picture of the various human sentiments and emotions and their consequences.

Sometimes, there is such a period in the history of language, literature and art, that its glory remains undiminished even later on. The art, literature, etc. produced in such a period is said to be 'classical'. 'Raghuvansha' and 'Kumarsambhava' by Kalidasa, 'Kiratarjuniya' by Bharavi and 'Shishupalvadh' by Magha are well-known compositions of the ancient period written in classical Sanskrit.

Theatre : India has an ancient tradition of telling a story through songs, music and dance. These arts have been discussed in great detail in the 'Natyashastra' by Bharatmuni. When these arts are presented

with supporting dialogues, they are known as theatre. Among the ancient Sanskrit plays, 'Swapnavasavadutta' by Bhasa, 'Abhijnanshakuntal' by Kalidasa, etc. are famous.

Narrative Literature : In the ancient times, storytelling was used to educate people through entertainment. Gunadhya's 'Bruhatkatha' written in a language called 'Paishachi' is well-known. 'Panchatantra' composed by Pandit Vishnusharma is an excellent example of narrative literature. This text has been translated into many languages. Similarly, Baudhha Jataka tales are also very well-known.



Try this.

Choose a tale from the Panchatantra. Write a skit based on it and enact it.

10.2 Life of the people

The literature of ancient India sheds light on the way of life of the common people of the time. Those were prosperous times, due to the flourishing internal as well as foreign trade. The society was divided into different castes. There were organizations of traders as well as artisans. These organizations were called *shrenis*. Trade was carried out by sea as well as land routes. Indian goods like fine textiles, ivory, precious stones, spices, beautifully made earthen pottery were in great demand in foreign countries. The main crops were rice, wheat, barley and lentil (*masoor*). The diet of the people included food items made from these besides meat, fish, milk, ghee and fruits. The people mostly wore cotton garments, though silk and woollen garments were also worn. Their clothes resembled today's *dhoti*, *uparane*, *mundase*, *saree*, etc. The concept of stitching clothes was introduced in India during the Kushana period.

10.3 Science

Medicine : Indian medical science is known as 'Ayurveda'. It has a very old tradition. It seeks to understand the symptoms of an illness, its diagnosis and treatment. Also, much thought has been given to prevention of illness. Jeevaka was a well known *vaidya*, at the court of King Bimbisara. The 'Charaka Samhita' contains detailed information about clinical diagnosis and pharmacy. It was written by Charak. The famous surgeon Sushruta has discussed the diagnosis of different ailments and their remedies in his treatise the 'Sushruta Samhita'. The importance of this text is that it discusses the different causes leading to injuries, fractures, their types and the various types of surgeries required for them. The text was translated into the Arabic language and was called 'Kitaab-e-susud'. Vagbhata also wrote many books on medical science. The 'Ashtang-sangraha' and 'Ashtang-hridayasamhita' are the most important of them. The *Bauddha bhikkhu*, Siddha Nagarjuna in his book 'Rasaratnakara' describes various chemicals and metals.

Mathematics and Astronomy : The ancient Indians had studied Mathematics and Astronomy at great depth. Indians were the first to use the numerals 1 to 9 and zero. They invented the concept of decimal system in which the value of a digit changes according to its place *ekam*, *daham*, (units, tens) etc. The scientist Aryabhata wrote the book 'Aryabhatiya', which included many formulae for mathematical operations. Aryabhata was also an astronomer. He stated that the earth revolves around the sun. Varahmihir wrote the famous text 'Panchasidhantika' in the sixth century AD. This text discusses principles of Indian astronomy along with the principles of astronomy from the Greek, Roman and Egyptian civilizations. The

texts of the mathematician Brahmagupta who lived in the seventh century CE, were translated into the Arabic language.



Do you know ?

Kanad : Kanad wrote the book called 'Vaisheshik Darshan'. It mainly discusses *anu* and *paramanu*. According to Kanad, the universe is full of innumerable objects. These objects are nothing but the different forms of '*anu*'s. These forms might change but the *anu* remains unchanged.

10.4 Centres of education

There were many famous centres of education in ancient India. Students from other countries also came there for their studies.

Takshashila University : Takshashila was an important city on the ancient Indian trade route. Today, it is in Pakistan. Archaeological evidence found there suggests that the city was established in the sixth century BCE. Jeevaka, a contemporary of Gautama Buddha and a famous *vaidya*, had studied at Takshashila University. By the fourth century BCE, the fame of the university had spread far and wide. Chandragupta Maurya the founder of the Maurya Empire was educated at this university. The grammarian Panini and the *vaidya* Charaka were also students of Takshashila University. The Greek historians who accompanied Alexander have also given a description of the university. They have stated that such a university did not exist anywhere in Greece. The famous Chinese *Bauddha bhikkhu*, Fa Hien who came to India around 400 CE also visited the Takshashila University. The university provided education in various subjects such as Vedic

literature, Buddhist philosophy, economics, logic, etc.

Varanasi : The river Ganga has two tributaries – Varana and Asi. The city located between them came to be called Varanasi. Since ancient times, it has had centres which provided education in the areas of Vedic as well as Jain and Buddhist philosophy.

Valabhi : Valabhi was an ancient city in Saurashtra, Gujarat. From the fifth to the eighth century CE, it was an important centre of Jain and Buddhist philosophy. Yuan Chwang and Itsing, the Chinese *Bauddha bhikkhus* had visited Valabhi.

Nalanda University : The remains of the ancient Nalanda University can be found near today's Patna city in Bihar. Emperor Harshavardhan made generous donations to this university. According to the descriptions of Yuan Chwang and Itsing, Nalanda University could accommodate thousands of students. The library stocked thousands of books. Students seeking admission to the university had to appear for an examination at the entrance gate.



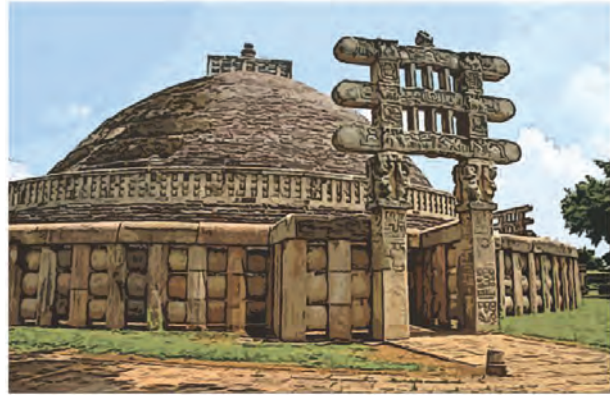
The seal of the Nalanda Mahavihara

Vikramshila University : This university was located near today's Bhagalpur in Bihar. It was established by a king named Dharmapal in the eighth century CE. It had six *viharas*, each having its own separate entrance.

Kanchi : During the reign of the Pallava dynasty (sixth century CE), Kanchi in Tamil Nadu, emerged as an important centre of education. It was a centre for the teaching and learning of Vedic, Jain and Buddhist texts.

10.5 Art and architecture

Indian architecture reached its peak during the Maurya and the Gupta periods. The stone pillars erected by Emperor Ashoka at various places are excellent examples of Indian sculpture. The *stupa* at Sanchi and cave sculptures at Udayagiri, Khandagiri, Karla, Nashik, Ajanta, Ellora, etc. show that the same tradition advanced even further. The art of making images was developed during the Gupta period. Temple architecture developed during the reigns of the Chalukya and Pallava dynasties in South India. The temples of Mahabalipuram are a testimony to this architecture. The art of making bronze



The *stupa* at Sanchi

images of deities emerged during the period of the Pallavas. The iron pillar at Mehrauli near Delhi is evidence of the advanced knowledge of metallurgy of the ancient Indians.

Thus, it is clear that ancient Indian culture was very prosperous and advanced. In the next chapter, we will study India's contact with other civilisations and its far-reaching impact.



Bronze statue of Natraj



The iron pillar at Mehrauli



Exercise

1. Answer in one sentence.

- (1) Make a list of ancient Indian universities.
- (2) Make a list of the Indian goods that were in demand in foreign countries.

2. Name the following.

Epics and poetic compositions of ancient India.

3. Fill in the blanks.

- (1) The epic Ramayana was composed by *rishi*
- (2) The science of Indian medicine is called
- (3) Thousands of students could live at the university.

4. Answer in brief.

- (1) Explain what is meant by 'Tipitaka'.
- (2) What is the message of the Bhagvad Gita?
- (3) What aspects does Ayurveda take into account?
- (4) What is meant by Sangham Literature?

5. Discuss.

Art and architecture of the Maurya and Gupta period.

6. What would you do?

- (1) How would you obtain information about Ayurvedic medicine and use it in your day to day life?
- (2) On a trip to a historical site, your friend is writing his name on the structure.

7. Observe the picture of the *stupa* at Sanchi and obtain more information about it.

Activity :

- (1) Obtain information from the elders in your family, about some special buildings in your neighbourhood.
- (2) Visit some historical buildings, memorials in your neighbourhood and write a note about the history you learn from the visits there.



The caves at Nashik

11. Ancient India and the World

11.1 India and the countries of the west

11.2 India and other countries in Asia

11.1 India and the countries of the west

People of the Harappan civilisation had developed trade relations with the countries of the west. Ever since then, India has had economic and cultural exchanges with the outside world. Buddhism had spread to Afghanistan and to many countries of Central Asia. During the period of the Iranian empire, India's contact with the western world increased. The Greek historians of that period grew more curious about India. Their writings introduced India to the western world. The routes which were later used by Alexander, were opened for trade between India and the countries of the west. Under the influence of the Greek art of sculpture, a new form of art emerged in India during the Kushana period. It is called Gandhara school of art. In the Gandhar art school images of Gautam Buddha were mainly carved. As these images were mostly found in the Gandhara region of Afghanistan, the style is called the 'Gandhara style'.

A statue of
Gautama
Buddha in a
museum in
Paris – in the
Gandhara Style.



The facial features of the statues made in this style are similar to those of the Greek people. The early coins that were minted in India were also like Greek coins.

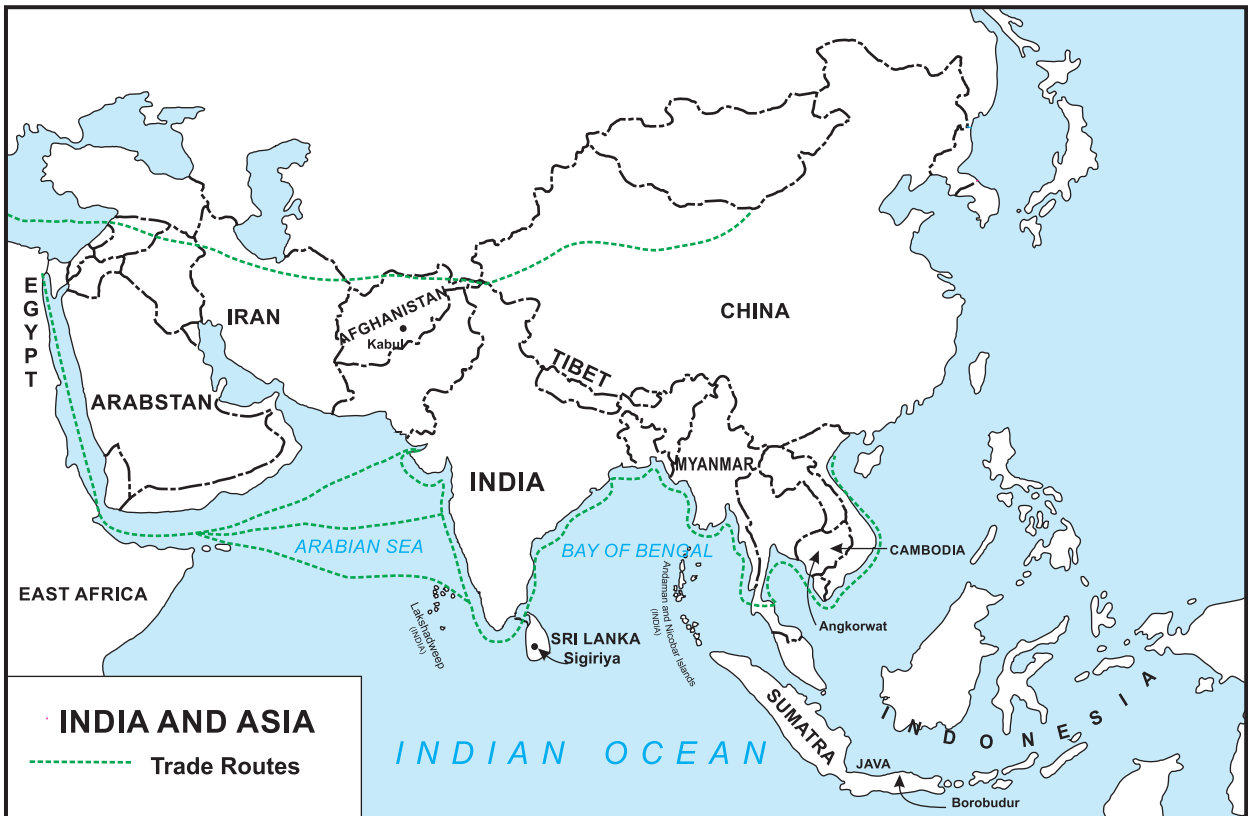


A sculpture in the Gandhara style on a stupa at Hadda in Afghanistan. (Greek costumes, amphora and musical instruments)

Around the first or second century CE, trade between India and Rome flourished. The ports in South India also had a large share in this trade. Some articles made of bronze were found in the excavations at Kolhapur. They have been made in Rome. The excavations at Arikamedu in Tamil Nadu have also brought to light many articles made in Rome. Both these places were important centres of trade between India and Rome. Many such trade centres are mentioned in the literature of those times.



A gold coin of the Roman Emperor Augustus found at Arikamedu



Alexandria was an important port in Egypt. The Arab merchants carried Indian goods up to Alexandria. From there, they were sent to the countries in Europe. Besides Indian goods, the Arabs also conveyed Indian philosophy and science to Europe. The concept of ‘zero’ is one of India’s major contributions to the world. It was the Arabs who introduced this Indian concept to Europe.

11.2 India and other countries in Asia

Many countries in Asia were greatly influenced by the Indian culture of those times.



A wall painting in the Sigiriya caves

Sri Lanka : King Ashoka had sent his son Mahendra and daughter Sanghamitra to Sri Lanka to spread Buddhism. Their names are mentioned in the Buddhist text ‘Mahavamsa’ written in Sri Lanka. Sanghamitra carried a branch of the Bodhi tree with her. The Sri Lankan tradition believes that the Bodhi tree at Anuradhpur in Sri Lanka has grown from the same branch.

There was a great demand in India for Sri Lankan pearls and other precious stones. In the fifth century CE King Kashyap had caves dug out at a place called ‘Sigiriya’. The wall paintings in these caves bear a resemblance to the paintings in the Ajanta Caves. The Sri Lankan Buddhist works ‘Dipavamsa’ and ‘Mahavamsa’ provide information about the close relations between India and Sri Lanka. They are written in the Pali language.

China and other countries : Right from the ancient times, India and China had established trade and cultural relations. Emperor Harshavardhan had even sent an ambassador to the Chinese court. Chinese silk was known as ‘*Chinanshuka*’, and was in great demand in India. Merchants in ancient India supplied Chinese silk to western countries. The land route by which the silk trade was carried on, was called the ‘Silk Route’. Some ancient places in India were connected to this route. Nala-sopara near Mumbai in Maharashtra was one such place. The Chinese Buddhist *bhikkhus* Fa Hien and Yuan Chwang also came to India through this silk route.

In the first century CE, the Ming Emperor of China invited the Buddhist

bhikkhus Dharmarakshaka and Kashyapmatanga to China. The *bhikkhus* translated many Indian Buddhist texts into the Chinese language. This gave impetus to the spread of Buddhism in China. Later on, Buddhism also reached Japan, Korea and Vietnam.

Countries in Southeast Asia : The ancient kingdom of ‘Funan’ in Cambodia was established in the first century CE. Evidence is available from Chinese traditions that an Indian named Kaundinya established it. People of Funan knew the Sanskrit language. A stone inscription of that period is still in existence. It is in Sanskrit. In many other countries of Southeast Asia too, small kingdoms established by people of Indian origin had emerged. These kingdoms helped to spread Indian culture in Southeast Asia.

Indian culture had a deep impact on the art and cultural life of Southeast Asia. Dance-dramas based on stories from the two Indian epics ‘Ramayana’ and ‘Mahabharata’ are popular in Indonesia even today. This influence continued to increase over the years. In the ancient period, the Buddhist religion spread to Myanmar, Thailand, Indonesia, etc. In the later years, temples of Lord Shiva and Vishnu were also built there.

This year, we have reviewed Indian history from 3000 BCE to the eighth century CE. Next year, we will study the history of India from the ninth century CE to the eighteenth century CE. The history of this period is known as ‘Medieval History’.



Exercise

1. Name the following.

- (1) Places where articles made in Rome were found.
- (2) A new style of art that emerged during the Kushana period in India.
- (3) The language of the books, Mahavansa and Deepvansa.
- (4) A country to which Buddhism had spread in the ancient period.

2. Think and expand/elaborate :

- (1) Indian culture had an impact on Southeast Asia.
- (2) The spread of Buddhism in China became easier.

3. What would you do if you are encouraged in your favourite hobby?

4. Describe a picture.

A picture of the Gandhara style sculpture on a stupa in Hadda, Afghanistan is given in this chapter. Observe it and write about it.

5. Find out more about –

- (1) The Gandhara style of art
- (2) The Silk Route

6. Mark the countries of Southeast Asia mentioned in the chapter on an outline map.

Activity :

Obtain information about a form of art of your choice and present it in your class.



CIVICS

Our Local Government

CONTENTS

Chapter	Page
1. Our Life in Society	59
2. Diversity in Society	62
3. Rural Local Government Bodies.....	65
4. Urban Local Government Bodies.....	71
5. District Administration.....	77

English Civics : Standard Six - Learning Outcomes

Suggested Pedagogical Processes	Learning Outcomes
<p>The learner be provided opportunities in pairs/groups/ individually and encouraged to:</p> <ul style="list-style-type: none"> participate in discussions on the concepts like diversity, discrimination, the Government, and livelihood. observe how people are treated fairly/unfairly in family, schools, society, etc. understand the role of governance in society, and the difference between affairs/events in a family and those of a village/city. describe case studies of nearby localities/village in the context of occupations. exercise based on the textbook- to observe functioning of the <i>Gram Panchayat</i> or Municipal Council and Municipal Corporation. 	<p>The learner-</p> <p>06.73H.13 develops a healthy attitude towards various kinds of diversity around her/him.</p> <p>06.73H.14 recognises various forms of discrimination and understands the nature and sources of discrimination.</p> <p>06.73H.15 differentiates between equality and inequality in various forms to treat them in a healthy way.</p> <p>06.73H.16 describes the role of the government, especially at the local level.</p> <p>06.73H.17 identifies various levels of the government – local, state and union.</p> <p>06.73H.18 analyses the functioning of rural and urban local government bodies in sectors like health and education.</p> <p>06.73H.19 describes factors responsible for availability of different occupations undertaken in rural and urban areas.</p> <p>06.73H.20 understands that the society is formed by individuals, families and organisations.</p> <p>06.73H.21 recognises that secularism is necessary for the national integration.</p> <p>06.73H.22 identifies that local government body is the foundation of democracy.</p> <p>06.73H.23 explains that individual participation is essential to solve social problems.</p> <p>06.73H.24 collects information about the District Administration.</p>

1. Our Life in Society

1.1 Why did man feel the need for society?

1.2 The social nature of man

1.3 Our development

1.4 What is society?

In the fifth standard, you have learnt about the evolution of man. It tells us that our present social life has taken shape through a process of evolution over thousands of years. Man has moved from a nomadic stage to a settled social life.



What will society be like 50 years from now? Discuss.

1.1 Why did man feel the need for society?

A stable and secure community life is necessary for the development of the individual as well as society. In the nomadic stage, man did not have this stability and security. When man realized that living in a group provides security, people came together to develop an organized way of life. This was one of the main motivations for the creation of society. Living in society, man felt the need for rules to help with the smooth

functioning of day-to-day matters. It gave rise to conventions, traditions, ethics and values, rules and laws. Man's life in society became more organized and stable.

1.2 The social nature of man

Man is social by nature. We all basically like to live with one another, in each other's company and with people around us. Living with people not only makes us happy, it is also our need.

We have many needs. Food, shelter,

clothing are our physical needs. Once these are satisfied, man gets a sense of stability, but that is not enough. We also have some emotional and psychological needs. For example, to feel secure is an emotional need. When we are happy, we wish to share our happiness with others. Similarly, when we are sad, we wish to have somebody with us. We like the companionship of our family members, relatives and friends! These feelings reflect our social nature.



Speak and write.

You have got the first prize in a drawing competition. Will you keep it to yourself or show it to your friends? How do you expect them to respond? What were your feelings after their response?

- Felt very happy about the appreciation.
- Felt motivated to draw good pictures.
- (Write more about the feelings you experienced.)

You know that food, clothes, shelter, education and health are our basic needs. Due to the labour and skills of people in the society, a variety of articles are produced. Education and health-related services and facilities allow us to live with dignity. All this is made available in a society. A variety of industries and occupations help to fulfil our needs. For example, we need books for studying; and paper for books. That is why occupations like manufacturing paper, printing, book binding, etc. also develop. Many people contribute to this process. Thus, the variety of occupations in the society help us in fulfilling our needs. This also leads to the development of our skills and capabilities. Our basic needs are fulfilled in society. We depend on each other for our emotional needs such as security, appreciation, praise and support etc. Thus, our life in society is interdependent.



Try this.

Make a list of all the different things we need every day. Who are the people who make these things and help to bring them to you? Find out the answers in relation to at least 5 things you use daily.

1.3 Our development

Every person is born with some qualities and capabilities. But they are dormant. They develop in a society. We use language to communicate with one another, but we cannot do so at birth. We learn language gradually. Our first language is the one that is spoken at home. If our neighbours speak different languages, we pick up those too. Schools also provide opportunities to learn different languages.

We also have the capacity to think independently. For example, when all the students in a class are given the same topic for an essay, why is it that no two essays are the same? It is because the thought process in each is different. Society helps in the development of our emotional capabilities and the power to think. It also provides the opportunity for expressing our thoughts and feelings.

The development of our artistic and other talents also takes place in society. Singers, musicians, artists, scientists, adventurers, social workers can all develop their qualities further because of the backing and encouragement of society. This encouragement is very important.

1.4 What is meant by society?

Society includes all people – men, women, grown-ups, old people, young children. Our families are a part of the society. Society also includes different groups, institutions and organizations. The inter-relationships and inter-actions between the people, their dependence on one another and sharing also form a part of the society. Society is not simply a mob or crowd of people. A society is formed when people come together to achieve certain common objectives.

In order to fulfil needs like food, clothing, shelter and security, the society has to create a permanent system. Without such a system, the day-to-day affairs of



Do you know?

All human beings are equal by birth. They have the same status as human beings. According to the Constitution of India, all are equal before the law. The Constitution guarantees the equality of opportunities. We can each make progress using our education, capabilities and skills.

the society cannot be carried on. A system is essential for the continued existence of the society. For example, agriculture is essential to fulfil the need for food. Various institutions must be created to perform all the functions related to agriculture. Therefore, a vast system needs to be created which includes factories to manufacture tools and equipment used for farming, banks to provide loans to the farmers, a market for the goods produced, etc. The existence of many such systems makes a society stable.

In the next chapter, we shall learn about the diversity in the Indian society.



Exercise



1. Fill in the blanks.

- (1) Man felt the need for for the day to day affairs of society to run smoothly.
- (2) helps the development of people's talents.
- (3) We all have some emotional and some needs, too.
- (4) If there were no social institutions, what difficulties would we have faced?

2. Answer in one sentence.

- (1) Which are our basic needs?
- (2) Whose company do we like?
- (3) What opportunities does society provide us with?

3. What do you think? Answer in two or three sentences.

- (1) How is a society formed?
- (2) Why is it necessary to set up a permanent system in society?
- (3) What makes life in society more stable and organized?

4. What would you do in the following situations?

- (1) Your friend has forgotten to bring something they need in school.
- (2) You meet a visually challenged person or Divyang (differently abled) person on the way.

Activities

- (1) Meet a skilled tradesman who makes farmers' tools. Make a list of all those who help the farmer in his work.
- (2) Visit a nearby bank and find out the different purposes for which the bank lends money.
- (3) Make a list of man's basic needs and some additional needs.

2. Diversity in Society

2.1 Diversity is our strength.

2.2 The principle of secularism

2.3 The contribution of society to our development

2.4 Regulation of society

There are many languages, religions, cultures, customs and traditions in Indian society. This diversity is a mark of our rich cultural heritage. We live among people who speak different languages such as Marathi, Kannada, Telugu, Bengali, Hindi, Gujarati, Urdu. They celebrate their festivals and cultural events in different ways. Their modes of worship are also different. Our country consists of regions with different historical legacies where this diversity is shared and celebrated! As all these different communities in our country have lived together for many many years, a feeling of oneness has developed among them. This feeling of oneness leads to unity in Indian society.

2.1 Diversity is our strength.

To live with different groups is to experience co-existence. Co-existence helps to increase the level of understanding among the people. It acquaints us with each other's traditions, customs and ways of life. We learn to respect each others' way of life. We even adopt certain traditions from others. This helps to increase the feeling of unity in the society. This social unity helps us to face many natural and social calamities together.

2.2 The principle of secularism

Indian society consists of people following different religions. Our Constitution has made important provisions to ensure that all religious

communities will have the freedom to worship according to their faith and to help develop a feeling of mutual understanding.

India is an important secular nation of the world. We have great linguistic and religious diversity in our country. In order to preserve this diversity in a sound and healthy manner, we have accepted the principle of secularism. Accordingly,

- No religion is recognized as the religion of our country.

- Every person has the freedom of worship as per their religion or the religion of their choice.

- There can be no discrimination among people on the basis of their religion. The people of all religions are treated equally by the State.

- Opportunities for education, means of livelihood and government jobs are made available to all. There is no discrimination on the basis of religion.

- There are special provisions in the Constitution for the protection of religious and linguistic minorities. Minorities are free to protect and preserve their linguistic and cultural identities. They are also free to bring about the development of their own communities through education.

- The principle of secularism has helped to maintain religious harmony in Indian society.

2.3 The contribution of society to our development

What do we learn by living in a society? What values, qualities do we imbibe? Let us see how society helps to develop our personality.

Cooperation : All societies are based on mutual cooperation between individuals and the community. The very existence

of the society depends on the cooperation between individuals. Cooperation is the process of sharing and helping each other in solving problems and removing difficulties. A family cannot remain together without an attitude of cooperation among its members. The same is true of society. Lack of cooperation hampers our progress. Day-to-day life will also not run smoothly. Cooperation makes interdependence in society healthier and allows inclusion of everybody in the society. It is a process of inclusion and of moving ahead taking along all sections of society.



Let's discuss.

We must cooperate with efforts aimed at the education and development of girls and the weaker and deprived sections of our society. For this purpose, obtain information about the relevant government schemes. Discuss in class what you can do for the development of these sections of our society. Share the important points from your discussion with students of other classes.

Tolerance and understanding : Just as there is cooperation in the society, so also at times there can be differences of opinion, disputes and conflicts. Disputes and conflicts arise when there is lack of agreement in the opinions, ideas and views of the people. Prejudices or misconceptions about each other can also lead to conflicts. However, it is in nobody's interest to keep a conflict going for a long time. People find a way to resolve conflicts through compromise and understanding. Thus, conflicts can end if people make efforts to understand each other and show a spirit of tolerance.

An understanding attitude leads to a lot of new learning. We accept new ideas. This helps to further enrich our social life. We become more tolerant. Society provides us an opportunity to learn this simple method of maintaining well-being and peace in society.



Can you do it?

You, too, may have made some compromises. Some such experiences are given below. Add more experiences of your own.

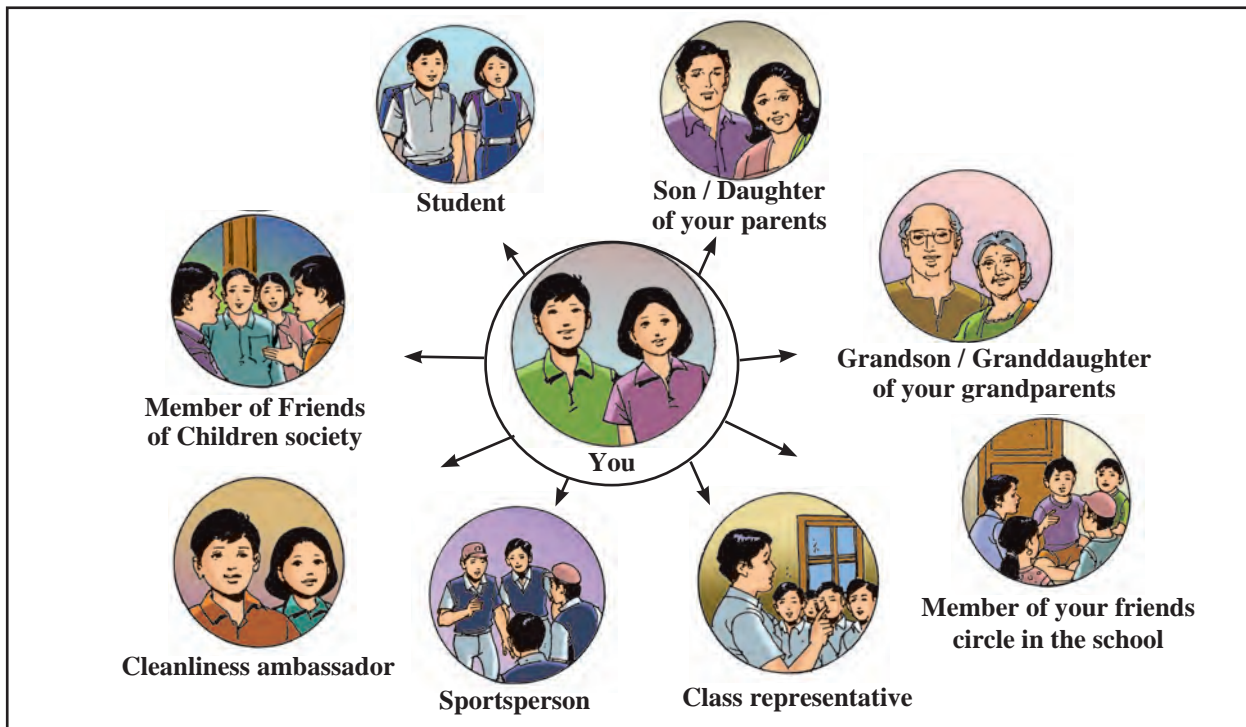
- (a) The hall is packed full of students. You see a person standing. You move over a little on your bench, to make room for the person.
- (b) You want a cycle with gears. But your parents have to pay your sister's school fees. You give up your demand.
- (c) Your family was able to sort out a dispute with the neighbours over the boundary of the field, without going to the court. Your neighbour Sopan is now a good friend of yours.

An opportunity to perform different roles : In society, we play different roles. Each individual has several roles and the responsibilities and duties of every role are well-defined. While playing these roles at home and outside, we form bonds with many people. However, changes may occur in the parts we play.



Try this.

Look at the picture on the next page. Spot the picture that clearly defines your role today. Discuss the new roles that you will have to carry out after twenty years.



2.4 Regulation of society

In order that society functions smoothly, some rules are required. In ancient times, society was mostly regulated with the help of traditions. But in modern times, along with traditions, laws are needed. Law is different from traditions and customs. The regulation of

society through laws and traditions is carried out by different organizations and institutions. The government bodies at the local level also play an important role in the process of regulation of society.



Exercise

1. Fill in the blanks.

- (1) To live among a variety of communities is to experience..... .
- (2) India is an important nation of the world.
- (3) Cooperation makes in society healthier.

2. Answer each of the following questions in one sentence.

- (1) What is meant by cooperation?
- (2) Why have we accepted the principle of secularism?

3. Answer the following questions in two or three sentences.

- (1) What is it that shows the unity in Indian society?

- (2) When do conflicts arise in society?
- (3) What are the advantages of cooperation?
- (4) You see two children quarrelling. What would you do?
- (5) You are the Chief Minister of the School Cabinet. What are the functions you would perform?

Activities

- (1) Set up and run a Students' Cooperative Store in your school, with the help of your teachers. Write about your experiences of this activity.
- (2) Make a chart of all the rules you follow in the school and in your class and display the chart in your class.

3. Rural Local Government Bodies

3.1 The Gram Panchayat

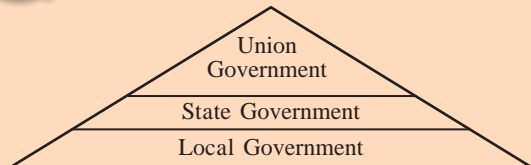
3.2 The Panchayat Samiti

3.3 The Zilla Parishad

Local government bodies play an important role in the regulation of social life. In our country, along with local bodies, the Union Government and the State Government also participate in the work of regulation. The local government bodies are broadly classified as rural and urban local bodies. In this chapter, we will learn about the rural local government bodies. The Gram Panchayat, Panchayat Samiti and Zilla Parishad are the rural local government bodies that are collectively known as the 'Panchayati Raj Institutions'.

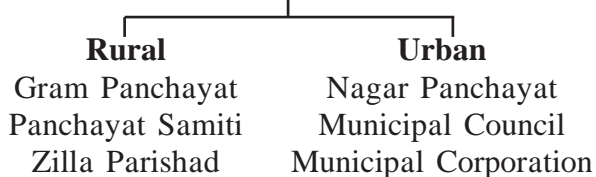


Do you know ?



The administration in our country is carried on at three levels. The administration for the entire country is carried out by the Union Government. Subjects such as defence, foreign affairs, currency, etc. are the jurisdiction of the Union Government. At the second level is the State Government. The State Government of Maharashtra makes laws related to law and order, health, education, etc. The local government bodies work at the third level.

Local Government Bodies



3.1 Gram Panchayat

The Gram Panchayat looks after the administration of the village. If the population of a village is less than 500, two or more such villages come under one Gram Panchayat. It is then called a 'Group Gram Panchayat'. The Gram Panchayat carries out the functions relating to water supply, electricity, registration of births, deaths and marriages.

The office bearers and officers of the Gram Panchayat

Sarpanch : The elections to a Gram Panchayat are held every five years. The elected members elect a Sarpanch and Deputy Sarpanch from among themselves. The meetings of the Gram Panchayat are held under the chairmanship of the Sarpanch. It is his responsibility to implement the development schemes of the village. The members of the Gram Panchayat can bring a motion of no confidence against a Sarpanch who is not carrying out his responsibilities properly. In the absence of the Sarpanch, the Deputy Sarpanch looks after the work of a Gram Panchayat.

Gram Sevak : He is the secretary of the Gram Panchayat. He is appointed by the Chief Executive Officer of the Zilla Parishad. His main function is to look after the day to day functioning of the Gram Panchayat, to explain its development schemes to the residents of the village, etc.

Gram Sabha : The assembly of all the voters of the village or rural area is the Gram Sabha. It is the most important organization of the people at the local level.

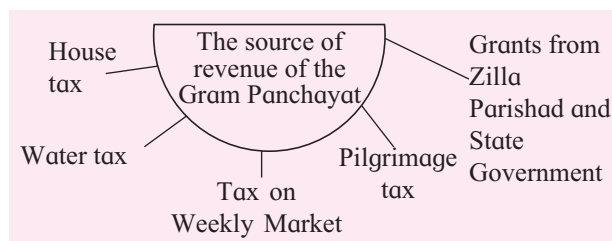
It is binding to hold at least six meetings of the Gram Sabha in each financial year. The responsibility of calling

the meetings of the Gram Sabha is with the Sarpanch. In the first meeting of each financial year, the Gram Sabha discusses the annual report and accounts submitted by the Gram Panchayat. The suggestions of the Gram Sabha are conveyed to the Gram Panchayat. The Gram Sabha gives sanction to the development schemes proposed by the Gram Panchayat. The Gram Sabha has the authority to decide upon which individuals deserve the benefits of Government schemes.

Women's participation in the Gram Sabha : A meeting of the women of a village is held before the meeting of the Gram Sabha. Here, women feel free to discuss a variety of issues. During the

Gram Sabha, they speak with greater concern about issues such as drinking water, prohibition, employment, fuel, health, etc. They also suggest measures for bringing about necessary changes.

The source of revenue of the Gram Panchayat : The Gram Panchayat carries out many schemes and programmes for the welfare of the village. For this purpose, it requires money. The Gram Panchayat raises these funds through different taxes.

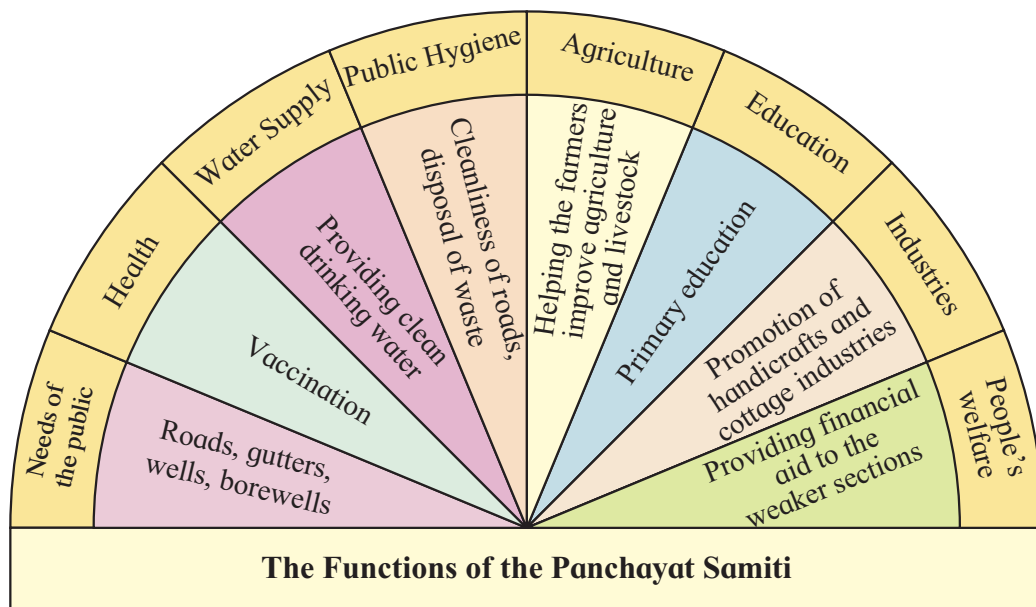


3.2 Panchayat Samiti

All the villages within a taluka form a development block. The body that looks after the functioning of the development block is the Panchayat Samiti. It also acts as a link between the Zilla Parishad and Gram Panchayat.

The office bearers of the Panchayat Samiti

Samiti : Elections to the Panchayat Samiti are held every five years. The elected members elect from among themselves, the Chairman and Deputy Chairman of the Panchayat Samiti. The Chairman has the responsibility of calling



the meetings and conducting the business of the meetings. In the absence of the Chairman, the Deputy Chairman presides over the meetings.

The Functions of the Panchayat Samiti: The Panchayat Samiti prepares a plan of the schemes to be implemented in the development block. It is binding on the Panchayat Samiti to hold at least one meeting every month.

The Panchayat Samiti receives a certain amount of money from the district funds. It also receives grants from the State Government to carry out the development schemes of the development block.

3.3 Zilla Parishad

Every District has a Zilla Parishad. At present, the State of Maharashtra has 36 districts but only 34 Zilla Parishads. The reason is that Mumbai City District and Mumbai Suburban District do not have a rural population. Therefore, they do not have Zilla Parishads.

The office-bearers of the Zilla Parishad : Elections to the Zilla Parishad are held every five years. The elected representatives choose a President and a Vice-President from among themselves.

The President of the Zilla Parishad presides over the meetings of the Zilla Parishad. He exercises control over business conducted during the meetings. He also controls the financial transactions of the Zilla Parishad.

He has the authority to undertake appropriate expenditure from the Zilla Parishad's funds. The Vice-President carries out these duties in the absence of the President.



Do you know?

How does the Zilla Parishad function?

The work of the Zilla Parishad is carried out through different committees - the Finance Committee, Agriculture Committee, Education Committee, Health Committee, Water Management and Sanitation Committee, etc. The Women and Child Welfare Committee takes up issues related to problems faced by women and children.

Chief Executive Officer : The decisions taken by the Zilla Parishad are implemented by the Chief Executive Officer of the Zilla Parishad. He is appointed by the State Government.



What would you do?

Imagine that you are the Chief Executive Officer of a Zilla Parishad. To which development plans would you give priority in your district?

Functions of the Zilla Parishad



Education Facilities



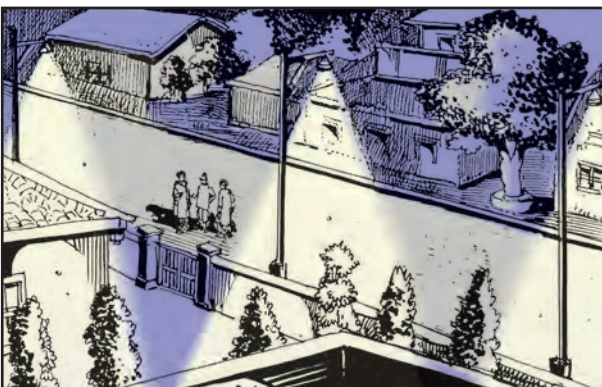
Health Facilities



Water Supply



Provision of Seeds



Electricity



Tree Plantation in the Village



What would you do?

Where would you tell Dinesh and Naina to go for the following things?

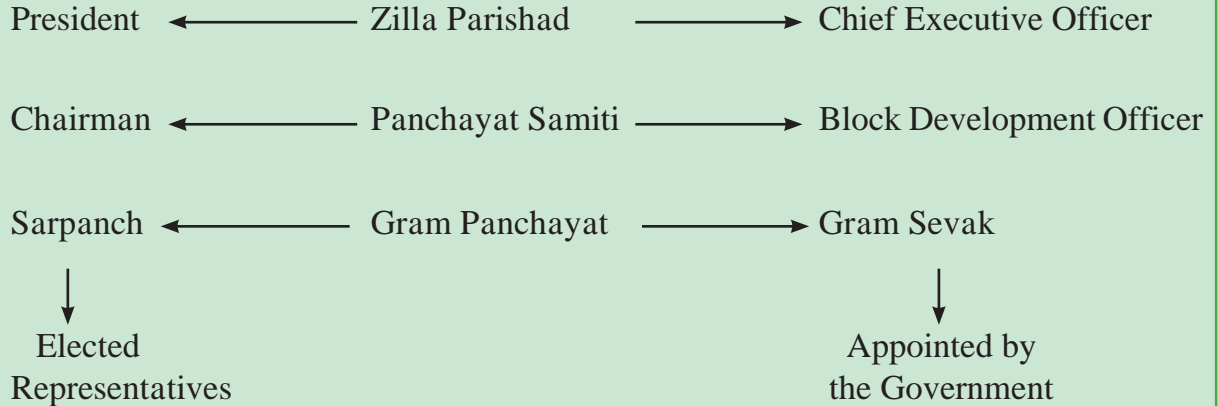
- To get their younger sibling vaccinated
- To accompany their father to get the 7/12 extract
- To learn about the use of a new manure
- To complain against contaminated water supply
- To get a birth certificate
- To get the income / caste certificate



Do you know?

Our Constitution was amended in 1992 by the 73rd and 74th Amendment Act. These amendments have granted a constitutional status to the rural and urban local government bodies. It has also given them more powers to develop their respective areas more efficiently. The number of subjects under their jurisdiction were also increased. In order to enable them to work effectively, their sources of revenue have also been increased.

Panchayati Raj System at a Glance

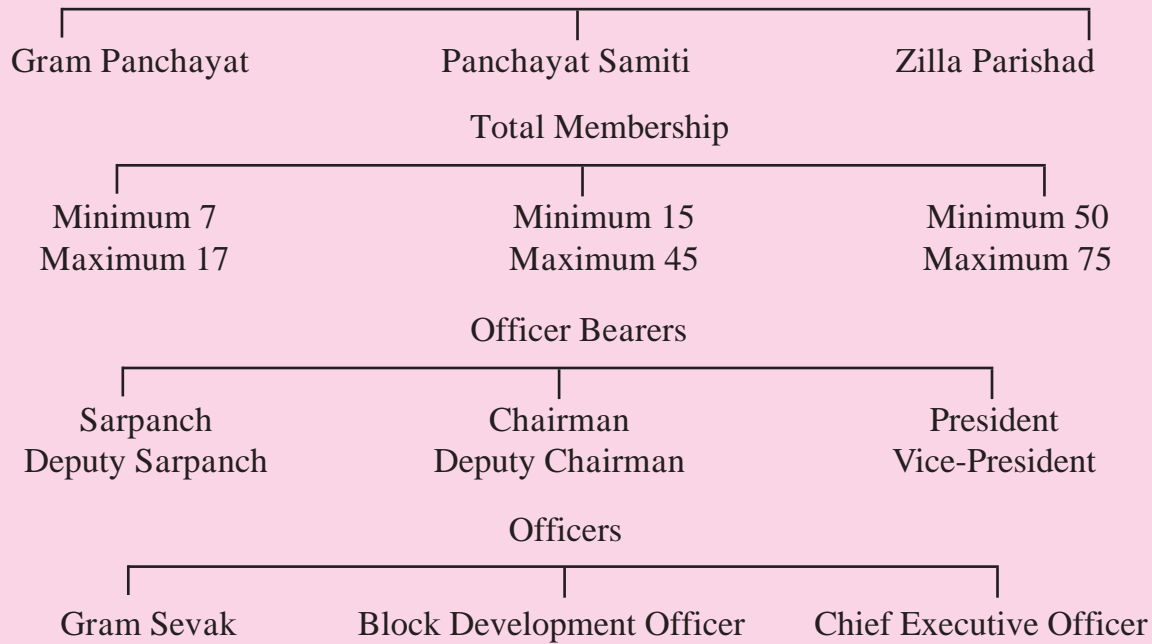


Do you know?

Who can contest elections?

In order to get elected to the Gram Panchayat, Panchayat Samiti and Zilla Parishad, candidates must fulfil certain conditions of eligibility. For example, he/she should be a citizen of India. He/She should have completed 21 years of age. The person's name should be enrolled in the local voters list. These conditions also apply to the urban local government bodies.

Local Government Bodies – Rural



Exercise

1. Put a tick (✓) in the right box.

- (1) The looks after the local administration of the village.
 Gram Panchayat ☐ Panchayat Samiti ☐ Zilla Parishad ☐
- (2) It is binding to hold at least meetings of the Gram Sabha in each financial year.
 Four ☐ Five ☐ Six ☐
- (3) At present, there are districts in Maharashtra.
 34 ☐ 35 ☐ 36 ☐

2. Make a list of the functions of the Panchayat Samiti.

3. What is your opinion?

- (1) The Gram Panchayat levies various taxes.
- (2) The number of Zilla Parishads is less than the total number of districts in Maharashtra.

4. Complete the Table.

My Taluka, My Panchayat Samiti.

- (1) Name of the Taluka
- (2) The name of the Chairman of the Panchayat Samiti

- (3) The name of the Deputy Chairman of the Panchayat Samiti
- (4) The name of the Block Development Officer
- (5) The name of the Block Education Officer

5. Write a brief note on

- (1) The Sarpanch
- (2) The Chief Executive Officer

Project

- (1) Organize a mock Gram Sabha and enact the roles of the Sarpanch, members of the Gram Panchayat, voters, Gram Sevak.
- (2) Make a chart depicting the possible structure of a *Balsansad* and display it in the class.
- (3) Obtain information about the schemes run by the Zilla Parishad in your area or near your city.



4. Urban Local Government Bodies

4.1 The Nagar Panchayat

4.2 The Municipal Council

4.3 The Municipal Corporation

In the previous chapter, we have studied the nature of the local government bodies in the rural areas. In this chapter, we will learn something about the local government institutions in the urban areas. These include the Nagar Panchayat, the Municipal Council and the Municipal Corporation.

Our country has a large number of towns and cities and they are growing rapidly. Villages are growing into towns, towns into cities and cities into metropolises. The rural areas neighbouring cities are also getting transformed.



Let's discuss.

What are the main problems that cities face?

Reshma had spent a wonderful Diwali vacation with her relatives in a city. However, she began to think about some of her experiences. Think along with Reshma about these incidents and write your thoughts in two paragraphs.

- The siren of the ambulance sounded loud and clear but there was no free way on the road.
- As a result of the decision to cut the water supply, there was a great crowd at the water supply tankers.
- Efforts were being made to provide facilities to senior citizens and small children in the parks.

Facilities and Problems in Cities

- | | |
|---|--|
| 1. Opportunities for industry and business | 1. Shortage of housing |
| 2. Expanding service sector | 2. Insufficient space |
| 3. Large scale opportunities for jobs | 3. Traffic congestion |
| 4. Availability of facilities for entertainment, art, culture, etc. | 4. Problem of disposal of waste |
| | 5. Increasing crime |
| | 6. A large proportion of population in slums |

4.1 Nagar Panchayat

The villages that are in the process of becoming towns have a Nagar Panchayat. We see some areas which are neither fully rural nor fully urban. In such areas, the local government body is the Nagar Panchayat. As with other local bodies, elections to a Nagar Panchayat are held every five years. The elected members

choose a President and a Vice-President from among themselves.

All local government bodies have to carry out some essential functions. What, according to you, are the essential functions of a Nagar Panchayat?

4.2 The Municipal Council

The Municipal Council is the local government body for small cities. Elections to the Council are held every five years. The elected representatives function as Councillors. They choose a President from among themselves.

The President of the Municipal Council is the chairman of all its meetings. He controls the working of the Council and keeps a watch on the financial administration of the Council. In the absence of the President, the Vice-President looks after the work of the Council.

There are some functions that are binding on the Council. These are known as obligatory functions, for example, lighting of public streets, providing drinking water, public hygiene, sewage disposal, registration of birth/death/marriage, etc.

The Municipal Council also tries to provide additional facilities to the people and these functions are known as 'discretionary functions'. Planning new public roads and acquiring the necessary land, improving the condition of slums, creating public gardens and parks, providing secure shelters for cattle are some of the 'discretionary' functions of the Municipal Council.

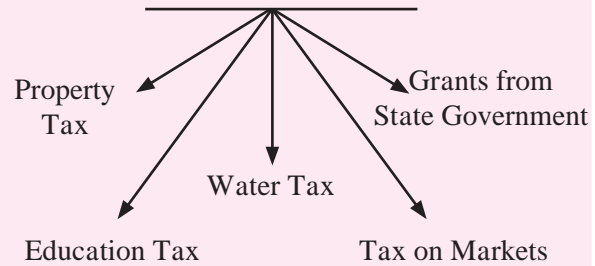


Do you know?

For every Municipal Council, there is a Chief Officer. He implements the decisions taken by the Municipal Council. There are several officers who assist him.

* Would you like to become such an officer? If you become a Health Officer, what functions would you perform?

The sources of revenue of the Municipal Council



What would you do?

1. When you hand over your household waste to the waste pickers....
2. The road is waterlogged as the water pipe has broken.
3. You notice that unclean, impure water is being used for *pani puris*.
4. Many people are throwing plastic bags from the bridge into the river.
5. The Municipal Council's programme to clean the slum areas has been published in the newspaper, but you think that one of the planned actions is improper.

Appeal from the Municipal Council

Calling all citizens – to take the following measures to stop breeding of mosquitoes and curb the spread of dengue :

- (1) Do not stack old tyres, coconut shells, empty cans or boxes on your terrace or around your house.
- (2) In case of persistent fever go to a doctor without delay.
- (3) Keep your surroundings clean.

* In response to the above, what would you do in your house and in the surroundings?

4.3 Municipal Corporation :

The local body that provides different services to the people in big cities is called 'Municipal Corporation'. The first Municipal Corporation in Maharashtra was established at Mumbai.

Find out : (1) In how many cities of Maharashtra State is the administration carried out through Corporations? (2) In which year was the Municipal Corporation of your city established?

The total number of members of a Municipal Corporation is determined so as to be in proportion to the population of the city. The elections to the Corporation are held every five years. The elected members are known as Corporators. They elect a Mayor and a Deputy Mayor from among themselves. The Mayor is considered to be the first citizen of the city. He presides over all the meetings of the Corporation. Many important issues regarding the city are discussed, and decisions regarding the development of the city are made in the General Body meeting of the Corporation.

The Committees of the Corporation:

The Corporation carries out its work through different committees. Some of the important committees are Education Committee, Health Committee, Transport Committee, etc.

Administration of the Corporation :

The Municipal Commissioner is the head of the administration of the Corporation. He is responsible for implementing the decisions taken by the Corporation. For example, if a Corporation takes the decision of putting a ban on the use of plastic bags, then the actual implementation of this policy is done by the Commissioner. He also prepares the annual budget of the Corporation and remains present for the general body meetings.



Try this.

Form an Education Committee for your class. The Committee should have an equal number of boys and girls as representatives. They should discuss the following issues and prepare a report.

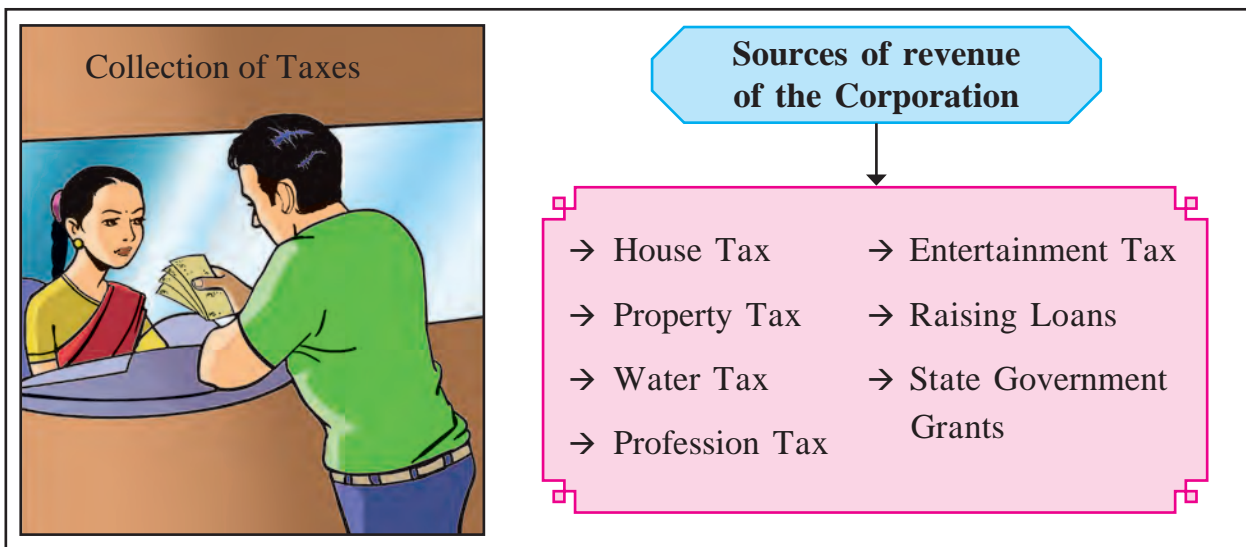
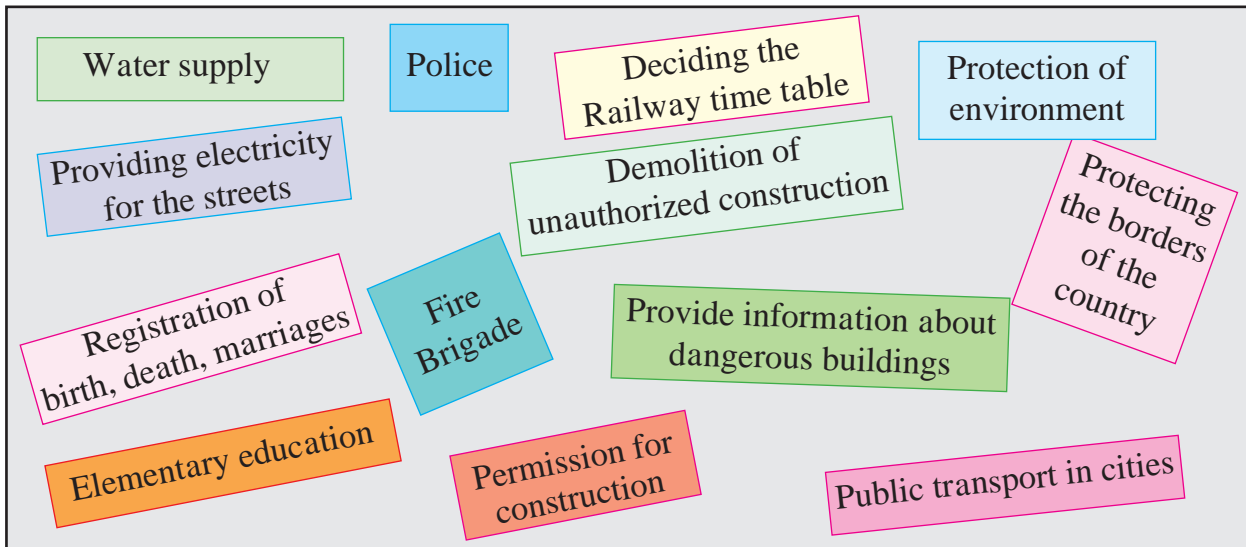
- (a) Facilities in the classroom
- (b) A proposal for setting up a small library for the class
- (c) Organising a sports competition



Do you know ?

The proportion of women in the total population is nearly half. Yet, very few women are seen to take part in the working of the government. Women handle issues like food, energy, water every day as part of their daily routine but they had no say in the decisions regarding these issues. A woman takes care of the water in the house but she did not participate in dealing with water issues. With fifty percent reservation for women in the local bodies, they now have got an opportunity to resolve important issues.

From the list given below, identify the functions of the Corporation and make a list.



What did you feel on reading this?

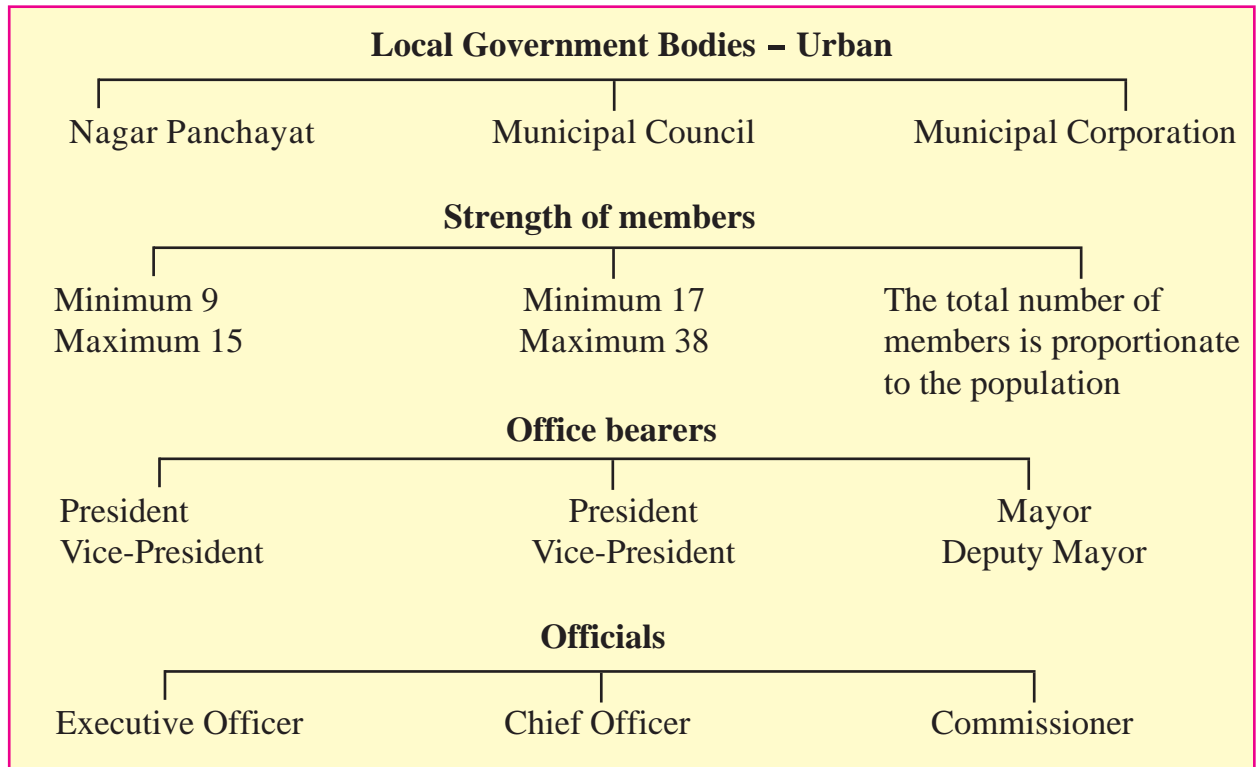
- The Metro will soon run in your city.
- Permission has been given for the construction of a 24 storey building.
- Gardens and Leisure Centres will be established in every ward.
- Action will be taken against those who use purified water to water the gardens or to wash their cars.
- It has been made compulsory to dispose of wet garbage within one's locality.
- Old age homes will be constructed for the benefit of senior citizens.

Why did the Corporation do it?

- The Corporation has refused permission for any construction work that would require the cutting down of trees.
- It has implemented many programmes to control the spread of diseases like dengue, swine flu, corona, etc.
- Modernised the Fire Brigade.
- Inspected the weighing scales in the vegetable market.

Do this ...

Find out the hospitals run by the Municipal Council or Corporation in your area. What facilities are offered to the patients there? What is a person required to do if she/he wants to take treatment there?



Do you know?

What is meant by reservation? Why is it necessary?

Out of the total number of seats to which people elect their representatives in a Gram Panchayat, Panchayat Samiti and Zilla Parishad, Municipal Council and Municipal Corporation, some seats are reserved for members of the Scheduled Castes, Scheduled Tribes and the Backward Class of Citizens. Only members from that specific category can be elected to the reserved seat. This is known as reservation of seats. Also, out of the total number of seats, half of the seats are reserved for women.

Reservation is necessary as it allows the deprived sections of the society and women to take part in the working of villages and cities and to participate in the decision making process. In a democracy, it is important that all the people get an opportunity to participate in all the processes.



Exercise

1. Choose the right option and fill in the blanks.

- (1) The first city in Maharashtra to have a Municipal Corporation
(Nagpur, Mumbai, Latur)
- (2) The body that looks after the administration of places that are in the process of becoming cities
(Municipal Council, Municipal Corporation, Nagar Panchayat)
- (3) The Office bearer who supervises the work of the Municipal Council.
(Chief Officer, Executive Officer, Commissioner)

2. Answer in brief.

- (1) What problems do people face in cities?
- (2) Name the various committees of the Municipal Corporation.

3. Make a chart giving information about the urban local government bodies according to the points given below.

Points	Nagar Panchayat	Municipal Council	Municipal Corporation
Office Bearers			
Number of Members			
Officers			

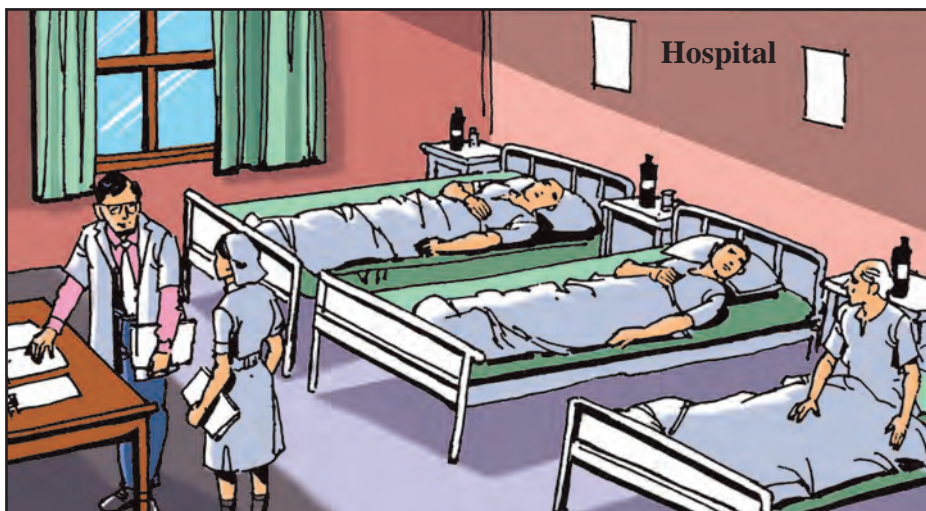
4. Can you tell?

- (1) Which are the essential functions of the Municipal Council?
- (2) Where does the Nagar Panchayat function?

5. Make different lists of places in your district according to whether they have a Nagar Panchayat, Municipal Council or a Municipal Corporation.

Activities

- (1) Make your own health awareness slogans to help prevent the spread of infectious diseases, and display them in your classroom.
- (2) Visit the Municipal Corporation nearest to you and find out which new schemes have been taken up. Discuss in class what you could do to contribute to them.

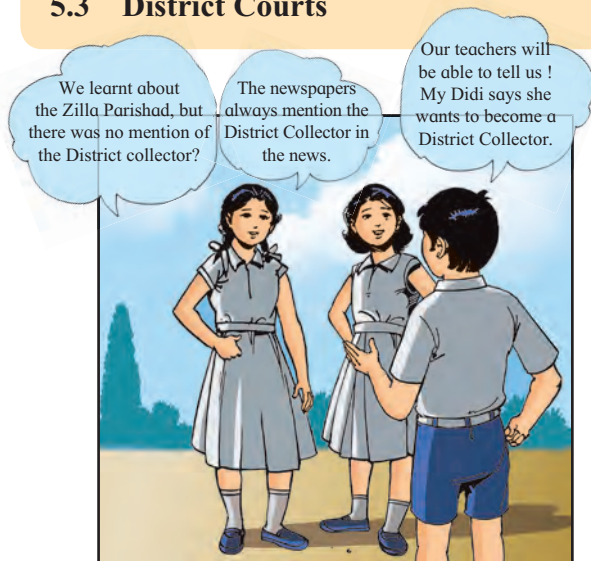


5. District Administration

5.1 The District Collector

5.2 The Chief of the District Police

5.3 District Courts



Do such questions occur to you, too? The Zilla Parishad is a part of the rural local government system i.e. the Panchayati Raj system. But in Maharashtra, the administration of the district is shared by both the Zilla Parishad and District Collector. The Union Government and State Government both participate in this administration.

5.1 The District Collector :

The District Collector is the head of the district administration. He is appointed by the State Government. He has to perform many functions from collecting agricultural tax to maintaining law and order in the district. We can see what these functions are from the chart given below.

District Collector			
Agriculture	Law and Order	Election Officer	Disaster Management
To collect agricultural tax	Establish peace in the district	To ensure smooth conduct of elections	To take quick decisions during times of disaster and prevent or minimise the damage
To implement laws relating to agriculture	To maintain social harmony	To take necessary decisions related to the electoral process.	To give orders to the disaster management units / cells.
To provide relief in case of drought and scarcity of fodder	To restrict unlawful assembly, impose curfew if required	To update the voters' lists	To rehabilitate / those affected by a disaster



Do you know ?

Why is it important to maintain social harmony?

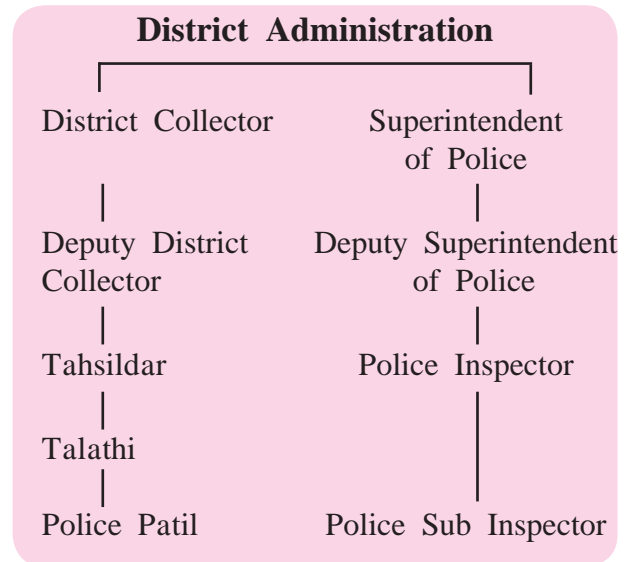
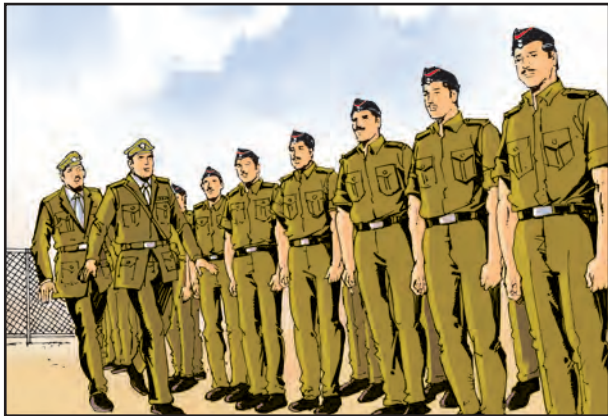
The differences of opinion, disputes and conflicts in the society must be resolved by peaceful means. However, when this does not happen it gives rise to tensions. If this leads to violent incidents, it disturbs social harmony. It acts as an obstacle to our progress. Public property is damaged. The District Collector makes efforts to prevent such occurrences but it is the duty of the citizens also to help maintain social harmony.

Tahsildar : There is a Tahsildar for every taluka or tehsil. As a Judicial Officer, he gives judgements to resolve conflicts at the local level. The Tahsildar has the responsibility of maintaining peace and order in the taluka.

5.2 The Chief of the District Police

In Maharashtra, there is a Superintendent of Police at every district headquarters. He is the chief Police Officer of the district. He helps the District Collector to maintain peace and order in the district. In the city, the Police Commissioner has the responsibility of maintaining law and order.

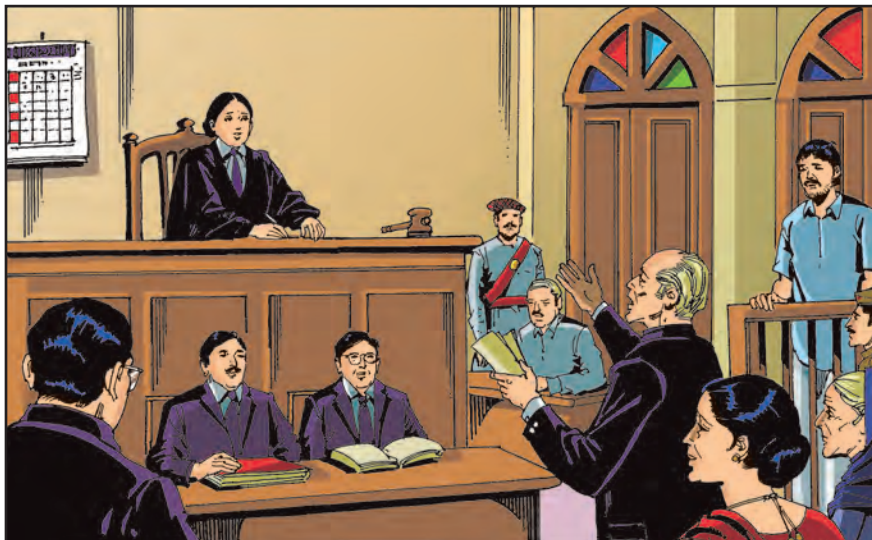
The Superintendent of Police inspecting a Police unit



5.3 District Courts

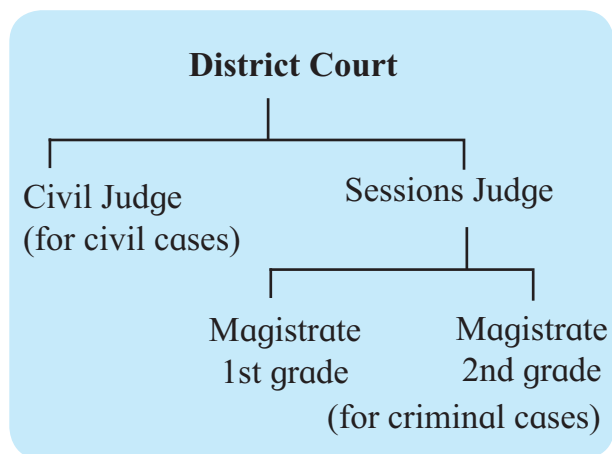
The Courts at the district level have to perform the function of resolving disputes, delivering judgments and ensuring that conflicts are resolved at the earliest.

The Constitution of India has established an independent judiciary. At the apex of that system is the Supreme Court of India. Below this are the High Courts, and below them, the lower courts. These include District Courts, Taluka Courts and Revenue Courts.



A court in session

The Court at the district level is known as the District Court. The district court has a chief District Judge and some other Judges. Their main function is to hear the various cases in the district and deliver the final judgment. One can appeal against the judgment of the taluka court in the District Court.



Disaster Management

Sometimes, we may have to face a calamity. It could be a natural disaster like floods, fire, a cloudburst, cyclone, earthquake, landslide or problems like riots, bomb blasts, breaking of a dam, epidemics, etc. These disasters lead to loss of human lives and displacement of people beside tremendous financial loss. Therefore, the issues of rehabilitation become important. ‘Disaster Management’ is a process which enables one to face a disaster in a scientific and organized manner. The entire machinery of a district is involved in this process. Advances in technology make it possible for us to get prior information about several kinds of disasters. For example, a system which can predict and warn us of floods or storms has been developed. These help us to be better prepared to face the disaster.



Always remember...

It is important to remain alert during a time of crisis. To face a disaster one needs the help of people as well as different systems and organizations. In order to be able to contact them urgently, one should display the contact numbers of the police, fire brigade, hospitals, blood banks at a prominent place in the house. Tell your friends also to do the same.



Do you know?

In Maharashtra, many officers have made serious attempts to bring about reforms in the administration. Their experiments have helped to improve the services provided to the citizens. This has helped the citizens to form a favourable opinion about the administration. As a result their support to the administration and their participation in it has improved.

(a) Lakhina Pattern : In order to make the administration efficient and to increase the quality of public services available to the citizens, Shri Anilkumar Lakhina brought about many reforms when he was District Collector of Ahmadnagar District. These are known as the ‘Lakhina Pattern’. Standardization of work procedures, stating rules in simple language which could be understood by the people, etc. were the administrative changes he introduced. He also started the ‘Single Window’ system, so that jobs that people came to do could be completed under one roof.

(b) Dalvi Pattern : The administrative reforms implemented

by Shri Chandrakant Dalvi when he was District Collector of Pune District, are known as the 'Dalvi Pattern'. The objective of the reform was to speed up the decision making by ensuring that files were not allowed to stack up and that they were dealt with on the same day that they were received. This pattern is also known as 'Zero Pendency Pattern'. It helped in bringing efficiency and speed into administrative work.

(c) Chahande Pattern : When Dr Sanjay Chahande was the Divisional Commissioner of Nashik he implemented certain reforms which are now known

as the 'Chahande Pattern'. In order to reduce the gap between the people and the administration, to increase the accountability of the administration towards the people and to prioritize the development work through people's participation, he implemented the 'Gramastha Din' (Villagers' Day) scheme. This is the appointed day when the administrative officials and staff visit a village and establish a dialogue with the people to understand their problems and help to solve them.



Exercise

1. Answer in one sentence.

- (1) Who heads the District Administration?
- (2) What is the responsibility of the Tahsildar?
- (3) Which court is at the apex of the judiciary?
- (4) Which disasters can we be forewarned about?

2. Match the following.

Group A

- (a) District Collector
- (b) District Court
- (c) Tahsildar

Group B

- (1) Taluka Magistrate
- (2) Maintaining law and order
- (3) Resolving disputes

3. Discuss the following issues.

- (1) Disaster Management
- (2) Functions of the District Collector

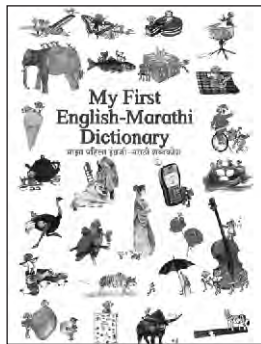
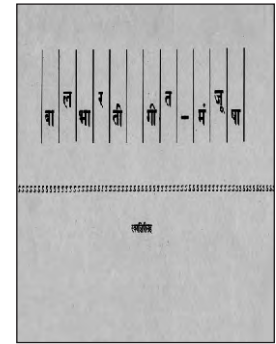
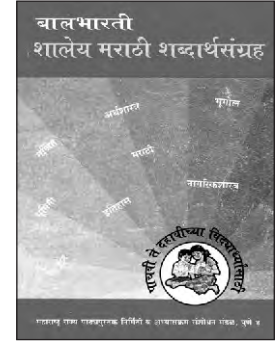
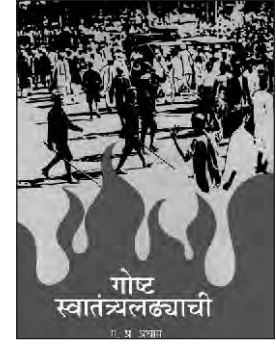
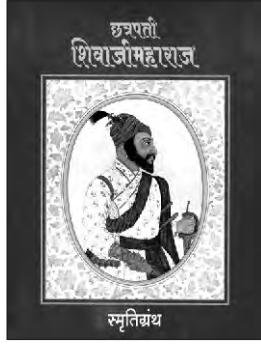
4. Which of the following positions would you like to be in, and why?

- (1) District Collector
- (2) Chief of the District Police
- (3) Judge

Activities

- (1) Visit the police station nearest to you and obtain information about the work that is done there.
- (2) Make a chart of the different disasters showing what precautions are to be taken and important phone numbers. Display the chart in your class.
- (3) Send New Year greetings to the District Collector, Chief of the District Police and the District Judge.





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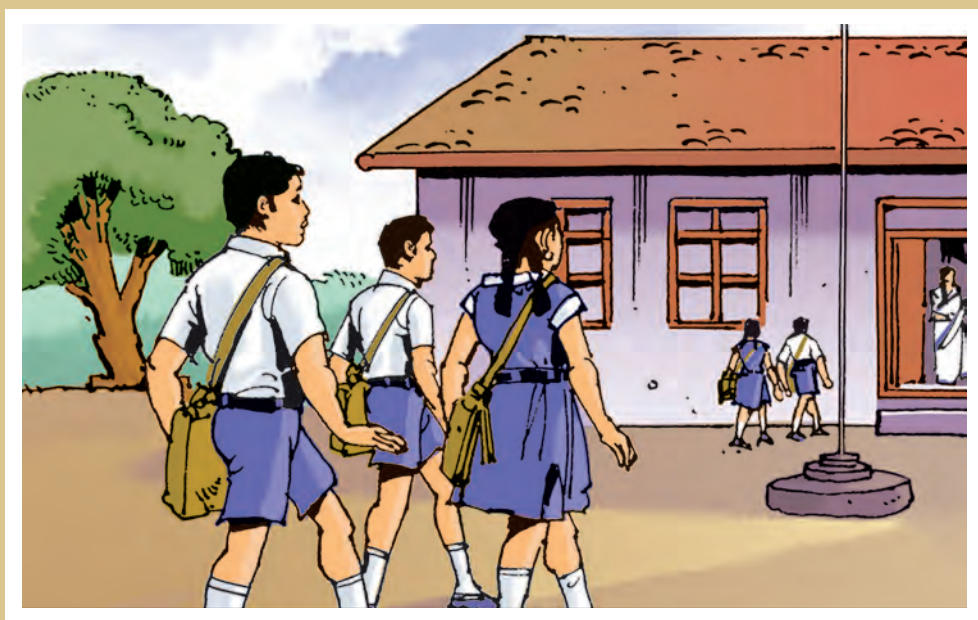


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