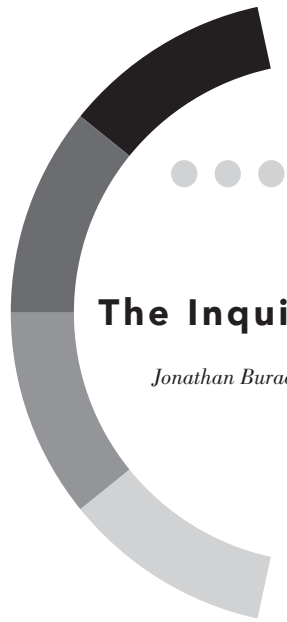


# Early Civilizations



## **The Inquiry Arc** in U.S. History

*Jonathan Burack*

## **The Mystery of India's First Civilization**

**MindSparks®**

CULVER CITY, CALIFORNIA

HS11103E v1.0

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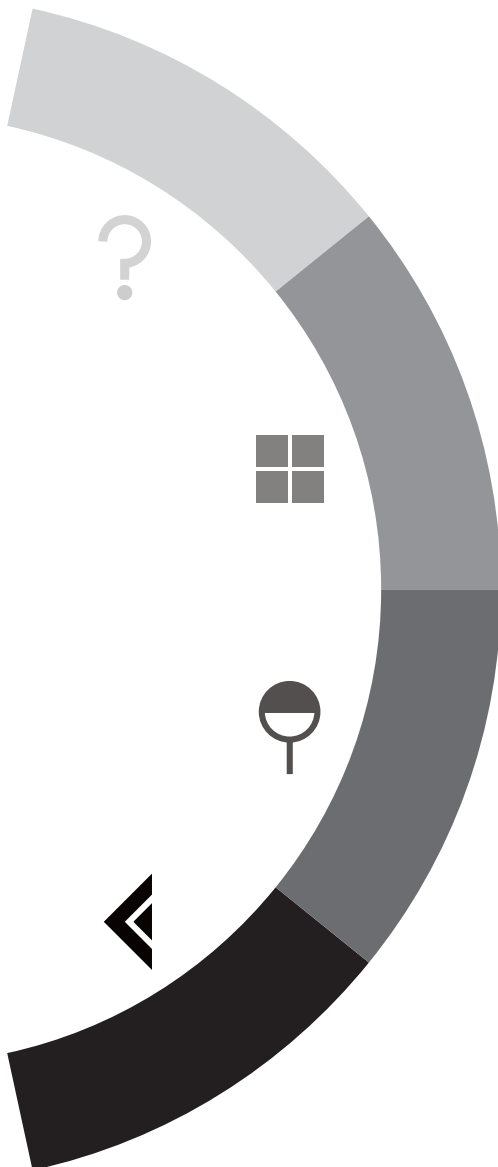
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### C3 Framework

This book is based primarily on the College, Career, and Civic Life (C3) Framework for Social Studies Standards. This C3 Framework is an effective tool offering guidance and support for rigorous student learning. The assignments encourage students to be active participants in learning and to explore the parts of history that they find most compelling. Central to the C3 Framework and our use of it is its Inquiry Arc—a set of four interrelated dimensions of informed inquiry in social studies. The lessons in this book are based on all four dimensions of the C3 Inquiry Arc. While the C3 Framework analyzes each of the four dimensions separately, they are not entirely separable in practice—they each interact in dynamic ways. As a result, the lessons combine some or all of the dimensions in various ways.



### Four Dimensions of the Inquiry Arc

#### 1 Developing compelling and supporting questions and planning inquiries

Questions shape social studies inquiries, giving them broader meaning and motivating students to master content and engage actively in the learning process.

#### 2 Applying disciplinary concepts and tools

These are the concepts and central ideas needed to address the compelling and supporting questions students pose. The C3 Framework stresses four subject fields: history, civics, economics, and geography. Each lesson addresses all of these disciplines.

#### 3 Evaluating sources and using evidence

The purpose of using primary and secondary sources as evidence is to support claims and counterclaims. By assessing the validity and usefulness of sources, including those that conflict with one another, students are able to construct evidence-based explanations and arguments.

#### 4 Communicating conclusions and taking informed action

While this may take the form of individual essays and other writing assignments, these lessons stress other kinds of individual and collaborative forms of communication, including debates, policy analyses, video productions, diary entries, and interviews. Meaningful forms of individual or collaborative civic action are also incorporated into each lesson.

## **How to Use This Book**

This book offers you the chance to implement the entire C3 Inquiry Arc in brief, carefully structured lessons on important topics in U.S. history. Each lesson is driven by a central compelling question, and disciplinary supporting questions are provided. Each lesson asks students to apply understandings from all of the C3 disciplines—history, civics, economics, and geography—and includes individual and group tasks in an integrated way.

Each lesson includes an introductory essay, detailed teaching instructions, a set of primary sources, and the handouts needed to implement the lesson's assignments. Rubrics for student evaluation and sources for further study are also provided. The teaching instructions suggest a time frame for completion of each lesson, but the assessments can easily be adapted to fit into any lesson plan.

Each lesson is aligned with several C3 Framework standards and Common Core State Standards. The College and Career Readiness Anchor Standards for Literacy emphasize the reading of information texts, making these lessons ideal for integration into English Language Arts instruction.



**C3 Disciplines**



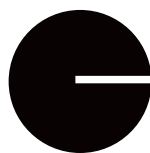
**History**



**Civics**



**Economics**



**Geography**



# The Mystery of India's First Civilization

*What Happened to Harappa?*



## Overview

### Introduction

Harappa was one of a few major cities in the Indus Valley civilization, which flourished from around 3000 to 1900 BCE. Harappa was the first Indus city discovered, and as a result scholars often call this ancient society Harappan civilization. It was a complex, highly organized society. Its buildings were made of mud bricks and baked bricks, which had a uniform size and shape throughout the land. Its pottery, the remains of cotton textiles, its tools, and its other items make clear it was based on settled agricultural life. The cities appear to have been carefully planned. Their water-control systems are of special interest. A script was used on seals and other items, but it has never been deciphered. Sometime after around 1900 BCE, this impressive civilization disappeared. Why did it disappear? In this lesson, students will work with ten sources to answer this compelling question. Primary sources form the core content for a set of tasks that will help them answer the lesson's compelling question.

### Objectives

Students will work individually and in small groups to respond in a meaningful way to a compelling question about the Indus Valley civilization. They will apply discipline-specific background knowledge, use scaffolding, and engage in instructional activities to interpret sources before presenting their ideas to the class.

### C3 Standards Addressed by This Lesson

- ◆ **D1.4.6-8.** Explain how the relationship between supporting questions and compelling questions is mutually reinforcing.
- ◆ **D1.5.6-8.** Determine the kinds of sources that will be helpful in answering compelling and supporting questions, taking into consideration multiple points of view represented in the sources.
- ◆ **D2.His.5.6-8.** Explain how and why perspectives of people have changed over time.
- ◆ **D2.His.11.6-8.** Use other historical sources to infer a plausible maker, date, place of origin, and intended audience for historical sources where this information is not easily identified.
- ◆ **D2.His.12.6-8.** Use questions generated about multiple historical sources to identify further areas of inquiry and additional sources.
- ◆ **D2.His.16.6-8.** Organize applicable evidence into a coherent argument about the past.
- ◆ **D2.Civ.8.6-8.** Analyze ideas and principles contained in the founding documents of the United States, and explain how they influence the social and political system.
- ◆ **D2.Eco.7.6-8.** Analyze the role of innovation and entrepreneurship in a market economy.
- ◆ **D2.Geo.5.6-8.** Analyze the combinations of cultural and environmental characteristics that make places both similar to and different from other places.
- ◆ **D2.Geo.6.6-8.** Explain how the physical and human characteristics of places and regions are connected to human identities and cultures.
- ◆ **D3.1.6-8.** Gather relevant information from multiple sources while using the origin, authority, structure, context, and corroborative value of the sources to guide the selection.
- ◆ **D3.2.6-8.** Evaluate the credibility of a source by determining its relevance and intended use.

- ◆ **D3.3.6-8.** Identify evidence that draws information from multiple sources to support claims, noting evidentiary limitations.
- ◆ **D3.4.6-8.** Develop claims and counterclaims while pointing out the strengths and limitations of both.
- ◆ **D4.1.6-8.** Construct arguments using claims and evidence from multiple sources, while acknowledging the strengths and limitations of the arguments.
- ◆ **D4.3.6-8.** Present adaptations of arguments and explanations on topics of interest to others to reach audiences and venues outside the classroom using print and oral technologies (e.g., posters, essays, letters, debates, speeches, reports, and maps) and digital technologies (e.g., Internet, social media, and digital documentary).
- ◆ **D4.6.6-8.** Draw on multiple disciplinary lenses to analyze how a specific problem can manifest itself at local, regional, and global levels over time, identifying its characteristics and causes, and the challenges and opportunities faced by those trying to address the problem.

### Common Core Anchor Standards Addressed by This Lesson

- ◆ **CCSS.ELA-LITERACY.CCRA.R.1.** Read closely to determine what the text says explicitly and to make logical inferences from it; cite specific textual evidence when writing or speaking to support conclusions drawn from the text.
- ◆ **CCSS.ELA-LITERACY.CCRA.R.2.** Determine central ideas or themes of a text and analyze their development; summarize the key supporting details and ideas.
- ◆ **CCSS.ELA-LITERACY.CCRA.R.6.** Assess how point of view or purpose shapes the content and style of a text.
- ◆ **CCSS.ELA-LITERACY.CCRA.R.9.** Analyze how two or more texts address similar themes or topics in order to build knowledge or to compare the approaches the authors take.
- ◆ **CCSS.ELA-LITERACY.CCRA.W.7.** Conduct short as well as more sustained research projects based on focused questions, demonstrating understanding of the subject under investigation.
- ◆ **CCSS.ELA-LITERACY.CCRA.SL.1.** Prepare for and participate effectively in a range of conversations and collaborations with diverse partners, building on others' ideas and expressing their own clearly and persuasively.

## Teaching Instructions

**Compelling Question**

Why did Harappan civilization disappear sometime after 1900 BCE?

**Preparation**

Provide all students with a copy of the Introductory Essay. Assign this reading as homework. In addition, assign all relevant parts of your course textbook or other basic reading material. Remind students to keep the compelling question for the lesson in mind as they read.

**Asking Questions about Harappa**

*This part of the task stresses Dimensions 1 and 2 of the C3 Framework*

**Day One**

1. Briefly discuss the Introductory Essay in class and address any initial questions students may have.
2. Distribute the How to Analyze a Primary Source handout. Review each suggestion with the class, and remind students to refer back to the handout as they read the sources in this lesson.
3. Divide the class into four small groups. Each group will focus its work on one of the four basic disciplines identified in Dimension 2 of the C3 Framework—history, civics, geography, or economics. As they work, the groups should keep in mind the lesson's overall compelling question. However, for Day One and Day Two, each group will work mainly with a second compelling question—one related specifically to its assigned discipline.
4. Provide each group with one copy of its discipline-specific Assignment Sheet. Give each student a copy of all the sources for this lesson. Each group may share a primary and secondary source packet, if necessary.
5. Have students complete the Day One section of their Assignment Sheets. The objective for Day One is for groups to read three sources, and then formulate one supporting question about each of those sources. The supporting questions should be recorded in the spaces provided on the Assignment Sheet.

**Applying Disciplinary Concepts and Evaluating Sources and Evidence**

*This part of the task stresses Dimensions 2 and 3 of the C3 Framework*

**Day Two**

1. Students will return to their previously assigned groups and formulate a claim addressing their group's compelling question. After reading the remaining seven sources, they will select one that supports their claim.

2. Using the evidence gathered from sources, each group will then prepare a brief five- to ten-minute presentation about Harappa from their group's disciplinary perspective. The presentation can be in the form of an oral report, a debate among group members, a PowerPoint, or related type of presentation. Allow time for students to prepare by discussing and debating topics among themselves.

### **Day Three**

1. Each group will deliver its presentation. Allow time for class discussion following each presentation, and for a final effort to answer the central compelling question for the lesson.



#### **Communicating Results and Taking Action**

*This part of the task stresses Dimension 4 of the C3 Framework*

Students will complete a final project that expresses an understanding of the topic and responds clearly to the lesson's central compelling question. The project may be completed in groups, but students should be evaluated individually.

Distribute the Communicating Results and Taking Action handout, and decide whether you will assign the projects or allow students to form groups and choose tasks on their own. Set a reasonable deadline. Students should review the Harappan Civilization Rubric so they can understand how their performance will be evaluated. The projects are summarized below.

#### **Communicating Results**

- ◆ Have students read the following statement: "Many experts believe that during the later centuries of the Indus Valley civilization, the climate began to grow drier. Some say this might explain the disappearance of the Indus River civilization." Ask each student to choose three of the sources for this lesson that best support this statement. Have each student write an explanation for their choices. Ask some students to read their essays to the class and discuss their choices.
- ◆ Separate students into small groups. Ask each group to study and discuss Primary Sources 3.6, 3.9, and 3.10, and Secondary Source 3.7. Then present them with the following statement: "It is likely that the Indus Valley civilization gave birth to the Vedic civilization that followed it. That is, the society that produced the Vedas evolved smoothly from the Indus Valley society." Each group should decide to agree or disagree with this statement. Have the groups present their conclusions and explain their reasoning to the rest of the class. After all groups have reported, discuss the issue with the entire class.
- ◆ Ask students to study Primary Sources 3.2 and 3.3. Then ask them to use the internet or other sources to find at least eight other photos of Mohenjo-daro or Harappa. The photos must be of city scenes showing other aspects of the architecture, the nature of the water management systems, the purposes of larger buildings, and so on. Each student should then write a brief essay on the theme of "The Indus Valley Miracle of City Planning." The essays should be built around the photos chosen and should explain the significance of each.



*Taking Action*

- ◆ The collapse of the Indus Valley civilization occurred more than 3500 years ago. Yet it is still a very controversial topic in India. In particular, arguments center on the question of who the Aryans were, what their impact was on India's history, and whether they had something to do with the decline of the Indus Valley civilization. A movement of Hindu nationalism known as Hindutva has been the most outspoken about this issue. Others in India disagree strongly with its views. Learn more about this controversy. In searching for sources, especially on the internet, be very cautious about deciding who is right or wrong and who has the best arguments. Simply try to summarize key elements of the controversy. Use PowerPoint or other presentation software to create a presentation about this controversy. As a class, use this in a talk with the other teachers in your school. The focus of the talk should be on how best to treat this topic in schools given its controversial nature.
- ◆ Based on the work in the previous assignment, and the views expressed in the final discussion, use social media to share the results of your presentation with others. Invite people contacted in this way to comment and offer their own suggestions.

## Introductory Essay

# *What Happened to Harappa?*



Sometime around 322 BCE, the Mauryan Empire arose along the Ganges River in India. It was built out of smaller states that were themselves only a few centuries older. For a long time, scholars thought this Mauryan Empire was the first complex civilization to develop in India. That belief had to be abandoned suddenly in 1921.

In 1920–21, archaeologists made an amazing discovery along the Indus River in present-day Pakistan. What they found was an ancient city belonging to a much older civilization, the Indus Valley civilization. The city they found was called Harappa. As a result this Indus Valley society is also often called Harappan civilization. Another city of this ancient civilization, Mohenjo-Daro, was soon found. In time, archaeologists discovered three other larger cities and hundreds of smaller Harappan settlements. Most arose sometime after 3000 BCE. The last of them disappeared around 1700 BCE at the latest.

A good deal is known about the artifacts and material makeup of the Indus Valley society. It is clear that it was a complex, highly organized society. Its buildings were made of mud bricks and baked bricks of a uniform size and shape throughout the land. Its pottery, the remains of cotton textiles, its tools, and its other items make clear it was based on settled agricultural life. The cities were carefully planned. Their water-control systems are of special interest. Wells, drains, even indoor bathrooms were regular features. Archaeologists think the ruins of great baths at Harappa and Mohenjo-Daro are evidence that washing and cleanliness had a religious or ritual meaning.

Another achievement of the Indus civilization was its writing system. This system is found mainly on thousands of ancient stone seals. In addition to symbols and pictographs, human figures and animals are also often displayed, in particular the bull. This script has never been deciphered. Some experts think the seals were identification markers. Perhaps they were a way to indicate ownership of goods for sale, or they may have had religious significance. Similar scripts and seals have been found in Mesopotamia.

However, no link between the two forms of writing has been found.

As a result, Harappa still cannot really “speak” to us. Statues and figurines have been found. Many of these may have religious meaning. However, we know nothing of Harappan myths, legends, and stories. Nor do we know what religious or philosophical ideas guided or inspired the people of the Indus Valley civilization.

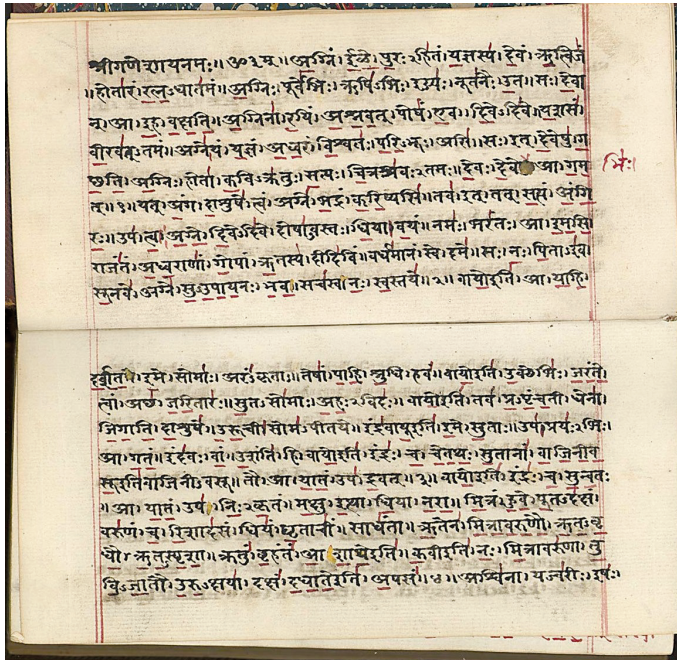
Little is known about why this civilization disappeared. For a long time, scholars claimed that nomadic invaders from the north gradually overran it. These invaders were the Aryans. They were among the Indo-European speakers who migrated in many directions from the steppes of southern Russia between 4000 and 1000 BCE. Supposedly, they were warriors who had mastered the horse-drawn chariot. This gave them a distinct advantage over most local populations.



*Seals often display human figures and animals. Pictured above is a seal with an imaginary creature that scholars today refer to as a kind of unicorn.*



Today, scholars no longer believe that Aryans or any other group invaded and destroyed the Indus Valley society. No evidence of any widespread violence can be found in the remains of the last phases of that society. The Indus and its tributary rivers are prone to major floods. Sometimes whole rivers shift course. This could have disrupted life in a major way. There is evidence of a drying climate that may well have made agriculture impossible in many parts of the Indus Valley. A dry riverbed (the Ghaggar-Hakra) was probably once a major river flowing to the sea. Many Indus Valley sites have been discovered along what would have been its route. These would all have been abandoned as the river dried up.



*Sanskrit is an Indo-European language derived from others spoken outside of India.*

The Aryan invasion theory has been rejected. Nevertheless, some new culture of Indo-European speakers did arise soon after the Indus Valley society disappeared. That culture produced a body of hymns and rituals, the Vedas. They were passed on orally for centuries. They were only written down in Sanskrit sometime around 500 BCE. Sanskrit is an Indo-European language clearly derived from others spoken outside of India. No link between it and the Indus Valley script has been established. The

people described in the Vedas were horse-riding warriors and nomadic herders. They seemed to have little in common with the settled, agrarian, and urban Harappan way of life. Did they actually invade India? Or did they only slowly migrate in and merge or intermarry within local native peoples? We just do not know.

The mystery of who they were is joined with the mystery of what happened to the Harappan society that came before them. The sources for this lesson should help you better understand these mysteries. Perhaps they will also enable you to make up your own mind as to what really did happen to Harappa.



## History Group

## GROUP MEMBERS:

## *The Indus Valley Civilization*

Your group's task is to explore history issues related to the decline of the Indus Valley civilization. A disciplinary compelling question is provided, and you will work from there to develop and answer supporting questions based on primary sources. Follow the steps to complete the task.

### Day One

1. Review the concept of compelling and supporting questions with your instructor. Briefly, compelling questions focus on meaningful and enduring problems. They ask us to deal with major issues and important ideas. Supporting questions are those that help us to answer a compelling question.
2. As a group, briefly discuss the following compelling question:

Why do historians find it so difficult to explain the decline of the Indus Valley civilization?
3. Read and discuss Primary Sources 3.2, 3.6, and 3.9.
4. Read and discuss the following background information. Use the information to help complete the handout.

Why did the Indus Valley society disappear? This question links to another: What was the relationship of that society to the one that came after it? Historians and others in India have been arguing about this for a long time.

Part of the problem is that the artifacts of the Indus Valley society tell us little about its fate. It is hard to know what many of them even mean. Was a large building a palace, a place to store food, a place for ritual purification rites, or just a swimming pool? The ruins cannot be read easily without a written record. We don't have such a record because the Indus script has not been translated. We don't even know if it is a language at all. In addition, there is little evidence of what happened in Harappa's last days. No signs of widespread violence have been found.

The relationship to the Vedic society that arose afterward is also very hard to determine. Some Indus artifacts suggest images or ideas found later in Vedic and Hindu culture. But there are very few of them, and they are

very hard to interpret. The Vedas themselves are a rich source of ideas about the society that came after. However, its key features—the horse, a herding lifestyle, the Sanskrit language itself—are all very different from what the Indus Valley civilization left behind. So the mystery remains.

5. Each group member should develop some supporting questions about the primary sources your group has been asked to discuss. Use the secondary source above to help you think about these questions. Develop supporting questions that will help answer your group's compelling question. As a group, choose one supporting question for each primary source and record those questions here.

Primary Source 3.2

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Primary Source 3.6

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Primary Source 3.9

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## **Day Two**

1. As a group, make a claim about your compelling question. The claim should be one you can back up with evidence from your assigned sources. This claim is your evidence-based answer to your group's own compelling question. Here is that question again:

Why do historians find it so difficult to explain the decline of the Indus Valley civilization?

State your group's claim here:

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2. From the remaining seven sources for this lesson, choose one additional source that your group believes can help support or clarify its claim. The source may also be one that challenges this claim in a way that seems important. In the space below, list the source your group chose and briefly state why you chose it.

Source:

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Reason for choosing this source:

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3. Prepare a brief five- to ten-minute presentation. Summarize the sources you have used. Discuss the supporting questions you developed. Explain your answer to your group's discipline-based compelling question. Use the space below for notes or to create an outline of your group's presentation.



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**GROUP MEMBERS:**

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## *The Indus Valley Civilization*

Your group's task is to explore the civics issues related to the decline of the Indus Valley civilization. A compelling question is provided, and you will work from there to develop and answer supporting questions based on primary and secondary sources. Follow these steps to complete the task.

### Day One

1. Review the concept of compelling and supporting questions with your instructor. Briefly, compelling questions focus on meaningful and enduring problems. They ask us to deal with major issues and important ideas. Supporting questions are those that help us answer a compelling question.
2. As a group, briefly discuss the following compelling question:

Some scholars believe a single, all-powerful government of some sort must have ruled the Indus Valley society. Explain why you do or do not agree.
3. Read and discuss Primary Sources 3.3 and 3.4, and Secondary Source 3.1.
4. Read and discuss the following background information. Use the information to help complete the handout.

We really do not know who actually ruled the Indus Valley civilization. However, a lot of evidence suggests there was a strong central authority.

One part of that evidence has to do with how uniform so much of social life was. The Indus Valley sites are spread throughout a vast area. Yet in many places, the bricks are all of the exact same sizes and shapes. Cities were organized on a carefully planned grid pattern. A standard set of weight measurements was in use everywhere. It took some central authority to manage the elaborate water-control systems in Harappa, Mohenjo-Daro, and elsewhere. Some communities were located near resources the rest of the Indus Valley society needed. This may have been centrally directed. Finally, the Indus script on thousands of seals is evidence of society-wide agreement on ways to communicate or control the flow of goods.

On the other hand, none of this proves the existence of a single all-powerful ruler. Unlike many other ancient societies, this one left no heroic



statues or inscriptions from kings or emperors. No great monuments such as the pyramids celebrate the power of any ruler. Perhaps more local elite groups ruled each region. Perhaps a more collective leadership existed.

We just don't know.

5. Each group member should develop some supporting questions about the primary sources your group has been asked to discuss. Use the background information above to help you think about these questions. Develop supporting questions that will help answer your group's compelling question. As a group, choose one supporting question for each primary source and record those questions here.

Secondary Source 3.1

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Primary Source 3.3

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Primary Source 3.4

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## **Day Two**

1. As a group, make a claim about your compelling question. The claim should be one you can back up with evidence from your assigned sources. This claim is your evidence-based answer to your group's own compelling question. Here is that question again:

Some scholars believe a single, all-powerful government of some sort must have ruled the Indus Valley society. Explain why you do or do not agree.

State your group's claim here:

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2. From the remaining seven primary sources for this lesson, choose one additional source that your group believes can support or clarify its claim. The source may also be one that challenges this claim in a way that seems important. In the space below, list the source your group chose and briefly state why you chose it.

Source:

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Reason for choosing this source:

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3. Prepare a brief five- to ten-minute presentation. Summarize the sources you used. Discuss the supporting questions you developed. Explain your answer to your group's discipline-based compelling question. Use the space below for notes or to create an outline of your group's presentation.

**Economics Group****GROUP MEMBERS:**

## *The Indus Valley Civilization*

Your group's task is to explore the economics issues related to the decline of the Indus Valley civilization. A compelling question is provided, and you will work from there to develop and answer supporting questions based on primary sources. Follow these steps to complete the task.

### Day One

1. Review the concept of compelling and supporting questions with your instructor. Briefly, compelling questions focus on meaningful and enduring problems. They ask us to deal with major issues and important ideas. Supporting questions are those that help us answer a compelling question.
2. As a group, briefly discuss the following compelling question:

“The economy of the Indus Valley civilization was a single interconnected system spread over a large region.” What evidence supports this claim?
3. Read and discuss Primary Sources 3.2, 3.3, and 3.4.
4. Read and discuss the following background information. Use the information to help complete the handout.

A good deal of evidence tells us that Indus Valley merchants traded goods over a wide area. Seals, pottery, jewelry, metals, and other raw materials produced in one place have shown up in other sites throughout the region. Goods from what is now Iran and Afghanistan have been found in Indus sites. Some Indus Valley seaports existed. Indus seals and luxury goods have been found in Sumer, in Mesopotamia at the head of the Persian Gulf. Some seals were probably used to stamp clay attachments to trade goods. Standard weights and measures suggest that merchants depended on regular patterns of long-distance trade within the Indus Valley itself.

Trade depended on a strong agricultural base. Though we do not know enough about Indus Valley agriculture, it must have been highly productive. The larger cities were home to thousands of crafts workers and others who depended on a steady food supply. The most important crops were wheat and barley. Plows, wheeled carts, and other tools have been found. However, much evidence has been lost, perhaps because of erratic

flooding by the Indus and other major rivers. Many cities were built and rebuilt on top of previous layers, with earlier phases sinking into mud and rubble.

5. Each group member should develop some supporting questions about the primary sources your group has been asked to discuss. Use the background information above to help you think about these questions. Develop supporting questions that will help answer your group's compelling question. As a group, choose one supporting question for each primary source and record those questions here.

Primary Source 3.2

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Primary Source 3.3

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Primary Source 3.4

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## Day Two

1. As a group, make a claim about your compelling question. The claim should be one you can back up with evidence from your assigned sources. This claim is your evidence-based answer to your group's own compelling question. Here is that question again:

“The economy of the Indus Valley civilization was a single interconnected system spread over a large region.” What evidence supports this claim?

State your group's claim here:

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2. From the remaining seven primary sources for this lesson, choose one additional source that your group believes can support or clarify its claim. The source may also be one that challenges this claim in a way that seems important. In the space below, list the source your group chose and briefly state why you chose it.

Source:

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Reason for choosing this source:

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3. Prepare a brief five- to ten-minute presentation. Summarize the sources you used. Discuss the supporting questions you developed. Explain your answer to your group's discipline-based compelling question. Use the space below for notes or to create an outline of your group's presentation.



## Geography Group

GROUP MEMBERS:

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### *The Indus Valley Civilization*

Your group's task is to explore geography issues related to the decline of the Indus Valley civilization. A compelling question is provided, and you will work from there to develop and answer supporting questions based on primary and secondary sources. Follow these steps to complete the task.

#### Day One

1. Review the concept of compelling and supporting questions with your instructor. Briefly, compelling questions focus on meaningful and enduring problems. They ask us to deal with major issues and important ideas. Supporting questions are those that help us answer a compelling question.
2. As a group, briefly discuss the following compelling question:

What geographical or environmental factors might have helped cause the decline of the Indus Valley civilization?

3. Read and discuss Primary Source 3.3 and Secondary Sources 3.5 and 3.7. Read and discuss the following background information. Use the information to help complete the handout.

Did nomadic invaders from the north gradually overrun the Indus Valley? In the past, such invaders were identified as the Aryans, an Indo-European-speaking people from outside India. No one accepts this Aryan invasion theory now. There is no evidence that anyone “conquered” the Indus Valley civilization. Nevertheless, someone brought the Indo-European Sanskrit language into India, and a whole new culture based on Sanskrit and the Vedas did develop after the Indus Valley society disappeared. Was this change marked by conflict? No one knows for sure.

The Indus River and its major tributaries carried water down from the Himalayas and other high mountain ranges. They fed the fertile valleys along the Indus River. The mountains also protected the Indus Valley civilization from invaders. The Thar Desert did so as well. However, earthquakes are common in the area. The rivers there have often shifted drastically. This might have brought the Indus Valley society to an end. A shift to a drier climate also might have been a factor. The Ghaggar-Hakra

was probably once as mighty a river as the Indus. However, as the climate became drier, the Ghaggar-Hakra dried up. The settlements along it were abandoned. As this happened, people may well have migrated eastward toward the Yamuna and Ganges rivers. That's where the next major phase of Indian civilization began.

4. Each group member should develop some supporting questions about the primary sources your group has been asked to discuss. Use the background information above to help you think about these questions. Develop supporting questions that will help answer your group's compelling question. As a group, choose one supporting question for each source and record those questions here.

#### Primary Source 3.3

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#### Secondary Source 3.5

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#### Secondary Source 3.7

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### Day Two

1. As a group, make a claim about your compelling question. The claim should be one you can back up with evidence from your assigned sources. This claim is your evidence-based answer to your group's own compelling question. Here is that question again:

What geographical or environmental factors might have helped cause the decline of the Indus Valley civilization?

State your group's claim here:

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2. From the remaining seven primary sources for this lesson, choose one additional source that your group believes can support or clarify its claim. The source may also be one that challenges this claim in a way that seems important. In the space below, list the source your group chose and briefly state why you chose it.

Source:

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Reason for choosing this source:

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3. Prepare a brief five- to ten-minute presentation. Summarize the sources you used. Discuss the supporting questions you developed. Explain your answer to your group's discipline-based compelling question. Use the space below for notes or to create an outline of your group's presentation.



## How to Analyze a Primary Source

For this lesson, you will be studying several primary source documents. This handout offers suggestions for how best to read and analyze historical primary sources. Studying such sources is challenging. They were created in a different time and place. Their language and use of certain key terms often differs from ours. They assume things we might not accept. They arise out of historical circumstances and settings that differ greatly from our own times. To use such sources as evidence, you need to apply some special historical thinking skills and habits. Here are some guidelines to help you do this.

### ◆ *Question the source*

Since no primary source was written with you and your interests in mind, you need to be clear about what you are looking for when you examine a source. You need to stay in charge of the investigation. Act like a detective, and ask questions. Above all, keep your own most important compelling questions in mind as you read and think about a source.

### ◆ *Consider the source's origins*

This is often simply called “sourcing.” It means asking who created the source, when and where the source was created, and why. If you know the source's purpose, you will be more likely to see how it is shaped by its creator's point of view. Among other things, sourcing can help you decide how reliable or typical a source might be.

### ◆ *Contextualize the source*

“Context” here means the broader historical setting for the source. Sources are always a part of a larger historical context. You need to consider how this context helps clarify the meaning of the source. You also need to decide which context is most important. Sources might be understood best in connection with a local context or a recent event. Alternatively, they might be understood better within a national or international context, or as part of a long-term trend in society at large. Your guiding questions should help you decide which context is most important.

### ◆ *Corroborate the source*

This means you must think about your source in relation to other sources. Does the source agree with or support those other sources, or does it seem to be at odds with the other sources? Might there be additional sources, which have not been provided to you, that could support or conflict with your source?

### ◆ *Above all, read the source carefully*

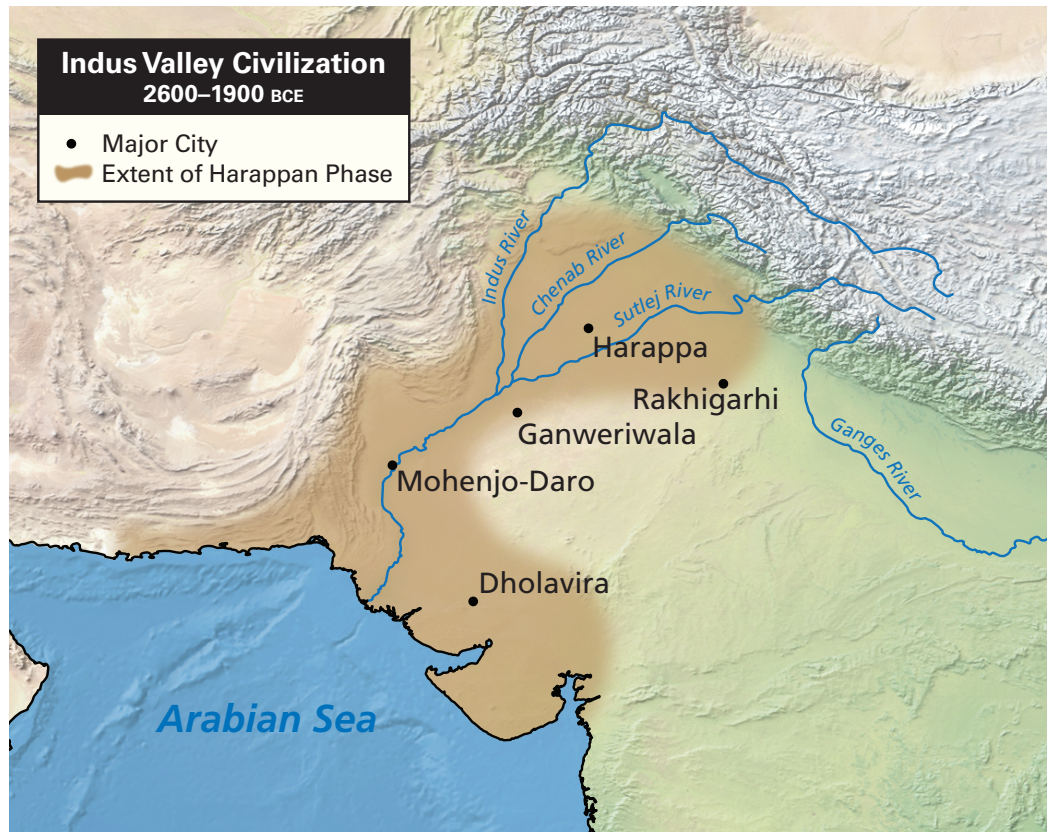
Look at language closely. Pay attention to images, emotional language, metaphors, and other literary devices. Think about what is implied, not merely what is stated or claimed in so many words. Think about what is left out as well as what is included. Make inferences based on your close reading. This will help you get more out of your source than even the source's creator might have seen in it.

## SECONDARY SOURCE ▶

## 3.1

## The Indus Valley Civilization: 2600–1900 BCE

The Indus Valley civilization arose on a fertile plain in what is today the nation of Pakistan. That valley was formed by the Indus River and several tributary rivers flowing down from the Himalayas and other major mountain ranges to the north and northeast. Several major cities and hundreds of other sites are located along the rivers. The Indus River empties into the Arabian Sea. This gave Indus Valley merchants access to the Mesopotamian societies to the west. After the Indus Valley civilization declined, a new urban society grew up in India along the Ganges and Yamuna Rivers to the east.



Original Document Source: © Nystrom Education



PRIMARY SOURCE ▶

3.2

## Harappan Ruins—A Possible Granary

This photo shows some remains from Harappa. Some experts say this was the largest building of the Indus Valley civilization. The structure was built on a massive foundation of mud brick. It has a baked-brick supportive wall that measured about 6 feet high, 150 feet long, and 120 feet wide. Earlier scholars decided this was a grain storage facility. However, the photograph suggests why it is hard to decide what such remains really were. In addition, some of what is shown here is a reconstruction of original remains that have been reburied to protect them.



*Original Document Source:* Photograph by David Burack. Public domain.



PRIMARY SOURCE ▶

3.3

## Water Management in Harappa

The Indus cities of Mohenjo-Daro and Harappa appear to have been carefully planned. Houses made of baked bricks are laid out in an orderly fashion. The cities were famous for their well-developed drainage systems. Houses had wells, and some even had bathrooms. The photo on the top shows one of Harappa's wells. The photo on the bottom is of bricks covering one drain that lay along a street. Houses along this street had drains leading out to this main city drain.



Original Document Source: Photographs by David Burack. Public domain.



PRIMARY SOURCE ▶

3.4

## Seals and the Mystery of the Indus Valley Language

Several hundred symbols have been found on Indus Valley seals, pots, and other materials. Usually only five or six characters appear on any one object. No one has been able to decipher this script and read the Indus Valley's language. Some are not sure the symbols even are a language. Probably, many seals were used to stamp marks identifying trade goods or their owners. Seals often include animals such as a bull, elephant, or rhinoceros. Pictured below is a seal with an imaginary creature scholars today refer to as a kind of unicorn.



*Original Document Source:* Ismoon, photograph of a mold of a seal from the Indus Valley civilization. Public domain.



SECONDARY SOURCE ▶

3.5

## The Vanished "Sarasvati" River

As this map shows, there once was a major river just east of the Indus River. It long ago dried up almost completely. Today it is mainly a usually dry riverbed called the Ghaggar-Hakra. A few scholars believe the entire river might be the ancient Sarasvati. This is a mythical river mentioned in many Rig Veda hymns. The dots show that many Indus Valley sites have been found along this ancient riverbed. Efforts to date the river show that it dried up well before the Indus Valley civilization disappeared. In fact, this drying up of the river may itself have helped cause the disappearance of this civilization.



Original Document Source: © Nystrom Education



## PRIMARY SOURCE ▶

3.6

## An Early Version of the Hindu God Shiva

This seal was discovered at Mohenjo-Daro. The seal shows a seated figure surrounded by animals. Some scholars see it as an early version of the Hindu god Shiva, also known as Pashupati. The figure is seated in what looks like a yoga posture. Yoga is a set of spiritual and physical practices that probably arose as part of Hindu teachings. The figure seems to show three faces: one facing forward, and one to each side. Does this suggest it is the four-headed Hindu deity Brahma, with the fourth head hidden in the back? Most scholars doubt these connections to Hinduism. However, this artifact is one piece of evidence some use to claim that Vedic and Hindu ideas actually first arose within the Indus Valley civilization.



Original Document Source: Pashupati seal. Public domain.

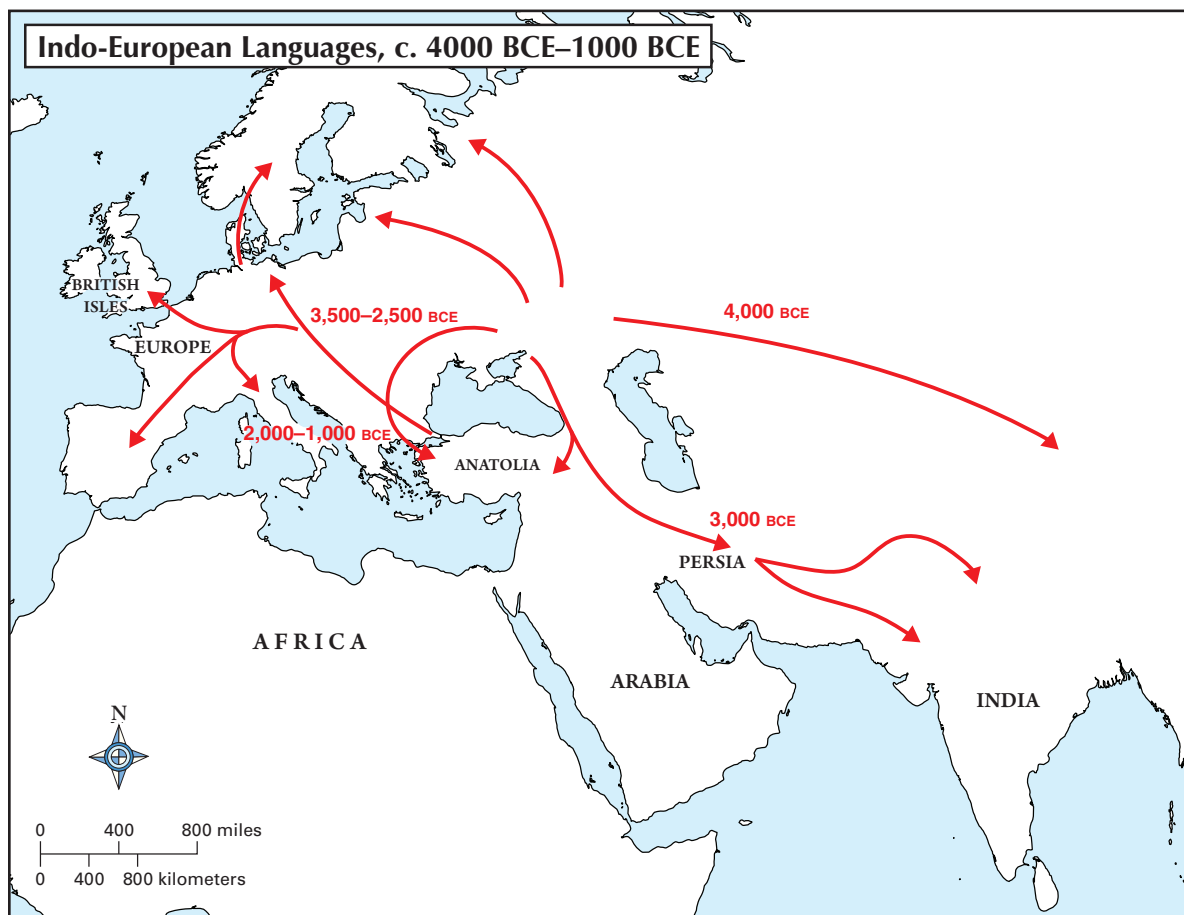


SECONDARY SOURCE ▶

3.7

## The Indo-European Languages

This map shows the spread of an original language spoken on the steppes of southern Russia starting sometime around 4000 BCE. The language changed in many ways as it spread. It took the form of many separate languages. One of those languages is Sanskrit in India. Sanskrit is the language of the Vedas and later Hindu literature. The Indus Valley script is not likely related to it. The original Sanskrit was probably brought to India by people moving into it from the northeast. Were these the people known from the Vedas as Aryans? Did they arrive all at once, or did they intermix with native groups as they moved in slowly over the centuries? These and many related questions are still topics of debate. What is reasonably clear is that Sanskrit is not related to the script or language of the Indus Valley civilization.



Original Document Source: © Nystrom Education



## Evidence of Indo-European Language Spread

The original Indo-European language was never written down. However, linguists have learned to re-create many of its words by using rules about how language changes over time. With these rules, they can discover many root words in the original Indo-European language. This chart shows three original Indo-European root words. It also shows how each root produced similar words for the same thing in many Indo-European languages. The chart supports the view that Sanskrit was one of the Indo-European languages.

Original Root Word	Meaning	Words Derived from the Indo-European Root
<i>reg-</i>	move in a straight line, rule, guide	Latin: <i>rex/regere</i> . Sanskrit: <i>raj-</i> . Gaul: <i>-rix</i> . Irish: <i>ri</i> . German: <i>recht</i> . Old English: <i>rice/-ric</i> [a king]. Gothic: <i>reiks</i> . Persian: <i>rahst</i> .
<i>h<sub>2</sub>éusōs</i>	dawn	Latin: <i>aurōra</i> . Lithuanian: <i>aušra</i> . German: <i>ōstra/Osten</i> . Sanskrit: <i>uṣ ās</i> . Russian: <i>utro</i> . English: <i>ēast/east</i> . Greek: <i>hēos</i> .
<i>kapro-</i>	goat	Sanskrit: <i>kapṛ tha</i> . Greek: <i>kapros</i> . Latin: <i>caper</i> . Gaul: <i>cabros</i> . Irish: <i>gaborl</i> . Welsh: <i>gafr</i> .

PRIMARY SOURCE ▶

3.9

## A Rig Veda Hymn to the Horse

The Vedas, written in Sanskrit, are the oldest sacred texts of Hinduism. They are collections of hymns to be used during various ritual sacrifices. The Vedas depict a nomadic society of herders and warriors who had mastered horse-drawn chariots. No one really knows if a single group of invaders entered and conquered in India. Most historians believe Indo-European speakers probably entered in small groups, slowly and not necessarily violently. They may have mixed in with local populations as they came. What is clear is that the Vedas describe a very different society from the settled, urban, agricultural civilization of the Indus Valley. Central to these newcomers was the horse and the ways of a ruling warrior class. This hymn makes clear how central the horse was. It describes a sacrifice of a horse as a way to honor the animal and appeal to the gods for protection and help.

### Original Document

#### Mandala 1, Hymn 162

1. SLIGHT us not Varuna, Aryaman, or Mitra, Rbhuksan, Indra, Ayu, or the Maruts,  
When we declare amid the congregation the virtues of the strong Steed, God-descended.
2. What time they bear before the Courser, covered with trappings and with wealth, the grasped oblation,  
The dappled goat goeth straightforward, bleating, to the place dear to Indra and to Pusan.
3. Dear to all Gods, this goat, the share of Pusan, is first led forward with the vigorous Courser,  
While Tvastar sends him forward with the Charger, acceptable for sacrifice, to glory.
4. When thrice the men lead round the Steed, in order, who goeth to the Gods as meet oblation,  
The goat precedeth him, the share of Pusan, and to the Gods the sacrifice announceth.
5. Invoker, ministering priest, atoner, fire-kindler Soma-presser, sage, reciter,  
With this well ordered sacrifice, well finished, do ye fill full the channels of the rivers.
6. The hewers of the post and those who carry it, and those who carve the knob to deck the Horse's stake;  
Those who prepare the cooking-vessels for the Steed,--may the approving help of these promote our work.
7. Forth, for the regions of the Gods, the Charger with his smooth back is come my prayer attends him.  
In him rejoice the singers and the sages. A good friend have we won for the Gods' banquet.
8. May the fleet Courser's halter and his heel-ropes, the head-stall and the girths and cords about him.  
And the grass put within his mouth to bait him,--among the Gods, too, let all these be with thee.
9. What part of the Steed's flesh the fly hath eaten, or is left sticking to the post or hatchet,  
Or to the slayer's hands and nails adhereth,--among the Gods, too, may all this be with thee.
10. Food undigested steaming from his belly, and any odour of raw flesh remaining,  
This let the immolators set in order and dress the sacrifice with perfect cooking.

CONTINUED



11. What from thy body which with fire is roasted, when thou art set upon the spit, distilleth,  
Let not that lie on earth or grass neglected, but to the longing Gods let all be offered.
12. They who observing that the Horse is ready call out and say, the smell is good; remove it;  
And, craving meat, await the distribution,--may their approving help promote labour.
13. The trial-fork of the flesh-cooking caldron, the vessels out of which the broth is sprinkled,  
The warming-pots, the covers of the dishes, hooks, carving-boards,--all these attend the Charger.
14. The starting-place, his place of rest and rolling, the ropes wherewith the Charger's feet were fastened,  
The water that he drank, the food he tasted,--among the Gods, too, may all these attend thee.
15. Let not the fire, smoke-scented, make thee crackle, nor glowing caldron smell and break to pieces.  
Offered, beloved, approved, and consecrated,--such Charger do the Gods accept with favour.
16. The robe they spread upon the Horse to clothe him, the upper covering and the golden trappings,  
The halters which restrain the Steed, the heel-ropes,--all these, as grateful to the Gods, they offer.
17. If one, when seated, with excessive urging hath with his heel or with his whip distressed thee,  
All these thy woes, as with the oblations' ladle at sacrifices, with my prayer I banish.
18. The four-and-thirty ribs of the. Swift Charger, kin to the Gods, the slayer's hatchet pierces.  
Cut ye with skill, so that the parts be flawless, and piece by piece declaring them dissect them.
19. Of Tvastar's Charger there is one dissector,--this is the custom--two there are who guide him.  
Such of his limbs as I divide in order, these, amid the balls, in fire I offer.
20. Let not thy dear soul burn thee as thou comest, let not the hatchet linger in thy body.  
Let not a greedy clumsy immolator, missing the joints, mangle thy limbs unduly.
21. No, here thou diest not, thou art not injured: by easy paths unto the Gods thou goest.  
Both Bays, both spotted mares are now thy fellows, and to the ass's pole is yoked the Charger.
22. May this Steed bring us all-sustaining riches, wealth in good kine, good horses, manly offspring.  
Freedom from sin may Aditi vouchsafe us: the Steed with our oblations gain us lordship!

### Adapted Version

#### Mandala 1, Hymn 162

1. Varuna, Aryamam, or Mitra, Rbhuksan, Indra, Ayu or the Maruts [all Vedic gods] do not ignore us when we tell this congregation of the virtues of the strong god-descended horse.
2. When the dappled, bleating goat is given as an offering, it goes to the place dear to Indra and the solar god Pusan. It goes ahead of the horse, covered with trappings and with wealth.
3. This goat dear to all gods is Pusan's share. It is first led in with the vigorous horse. Then the artisan god Tvastar sends it forward as acceptable for sacrifice, to glory.
4. The men then lead the steed around three times and send him to the Gods as the proper offering. The goat, which was Pusan's share, has preceded him to announce the sacrifice to the gods.
5. Invoker, ministering priest, atoner, fire-kindler Soma-presser, sage, reciter—with this well-performed sacrifice you bring rains to fill the channels of the rivers.
6. To those who hew and carry the post, those who carve the knob to deck the Horse's stake, and those who prepare the cooking-vessels for the steed—let the good help of all of these promote our work.
7. While I pray, the horse with his smooth back goes forth to the regions of the gods. In him the singers and the sages rejoice. We have won a good friend for the gods' banquet.
8. Let the fleet courser's halter and his heel-ropes, the head-stall and the girths and cords be about him. And may the grass be put within his mouth to bait him—among the gods, too, let all these be with you.
9. Whatever part of the steed's flesh the fly has eaten, or whatever is left sticking to the post or hatchet or on the slayer's hands and nails, let all this also be with the gods.
10. Let the immolators set in order the undigested food steaming from the horse's belly, with any odor of raw flesh remaining. And let them prepare the sacrifice with perfect cooking.
11. When the steed's body is set upon the spit and roasted with fire, do not let whatever drips from it lie on earth or grass neglected. Let it all be offered to the longing gods.
12. Let those who see that the Horse is ready call out and say the smell is good. Then remove it and let those craving meat await its distribution. May their approval help promote the labor.

CONTINUED



13. Also attending the horse will be the trial-fork of the flesh-cooking caldron, the vessels out of which the broth is sprinkled, the warming-pots, the covers of the dishes, hooks, carving-boards.
14. Also going with the horse to the gods will be the starting-place, his place of rest and rolling, the ropes his feet were fastened with, the water he drank, the food he tasted.
15. Let not the smoke-scented fire make you crackle, nor the glowing caldron break to pieces. Offered, beloved, approved, and consecrated—such a horse do the Gods accept with favor.
16. Grateful to the gods, they also offer the robe spread on the horse, the upper covering and the golden trappings, the halters which restrain the Steed, the heel-ropes.
17. If anyone has ridden you too hard with his heel or his whip, all these woes of yours, as with the oblations' ladle at sacrifices, I banish with my prayer.
18. The slayer's hatchet pierces the thirty-four ribs of the swift horse, akin to the gods. Cut them with skill, so that the parts are flawless and, piece by piece, name them and dissect them.
19. There is one dissector for Tvastar's charger. This is the custom. There are two who guide him. I divide his limbs in order and offer them amid the balls in the fire.
20. Let not your dear soul burn you as you come. Let not the hatchet linger in your body. Let not a clumsy immolator, missing the joints, mangle your limbs.
21. No, here you do not die, you are not injured. You go by easy paths to the gods. Both bays, both spotted mares are now your fellows, and to the ass's pole is yoked the charger.
22. Let this steed bring us all-sustaining riches, wealth in good cattle, good horses, and manly offspring. May Aditi grant us freedom from sin. May the steed with our oblations gain us lordship!



PRIMARY SOURCE ▶

3.10

## The Onager

Did the Indus Valley society have horses? Most historians and archaeologists say it did not. The horse does not appear on Indus seals. Some say that one highly damaged seal does show a horse. Most scholars do not accept this claim. Some scholars claim to have found bones of a horse, but others say it is far more likely they are the bones of the Onager, also known as the Indian wild ass. The Onager is not really a horse and cannot have been used as horses are used in the society the Vedas describe.



*Original Document Source:* Sballal, photograph of onagers. CC BY-SA 4.0.

## Communicating Results and Taking Action

### Communicating Results

- ◆ Read the following statement: “Many experts believe that during the later centuries of the Indus Valley civilization, the climate began to grow drier. Some say this might explain the disappearance of the Indus River civilization.” Choose three sources from this lesson that best support this statement. Write an explanation for your choices.
- ◆ In a small group, study and discuss Primary Sources 3.6, 3.9, and 3.10, and Secondary Source 3.7. Then consider the following statement: “It is likely that the Indus Valley civilization itself gave birth to the Vedic civilization that followed it. That is, the society that produced the Vedas evolved smoothly from the Indus Valley society.” Your group should decide to agree or disagree with this statement. Present your conclusions and explain your reasoning to the rest of the class.
- ◆ Study Primary Sources 3.2 and 3.3. Then use the internet or other sources to find at least eight other photos of Mohenjo-Daro or Harappa. The photos must be of city scenes showing other aspects of the architecture, the nature of the water management systems, the purposes of larger buildings, and so on. Then write a brief essay on the theme of “The Indus Valley Miracle of City Planning.” The essays should be built around the photos chosen and should explain the significance of each.

### Taking Action

- ◆ The collapse of the Indus Valley civilization occurred more than 3500 years ago. Yet it is still a very controversial topic in India. In particular, arguments center on the question of who the Aryans were, what their impact was on India's history, and whether they had something to do with the decline of the Indus Valley civilization. A movement of Hindu nationalism known as Hindutva has been the most outspoken about this issue. Others in India disagree strongly with its views. Learn more about this controversy. In searching for sources, especially on the internet, be very cautious about deciding who is right or wrong and who has the best arguments. Simply try to summarize key elements of the controversy. Use PowerPoint or some other presentation software to create a presentation about this controversy. As a class, use this in a talk with the other teachers in your school. The focus of the talk should be on how best to treat this topic in schools given its controversial nature.
- ◆ Based on the work in the previous assignment, and the views expressed in the final discussion, use social media to share the results of your presentation with others. Invite people contacted in this way to comment and offer their own suggestions.

## Harappan Civilization Rubric

Criteria	Unacceptable	Developing	Proficient	Excellent
<b>Focus</b>	Tries to respond to task instructions but lacks clear focus on a central idea or thesis	Addresses the task instructions adequately but focus on a central idea or thesis is uneven	Responds to the task instructions appropriately and convincingly; has a consistent focus on a central idea or thesis	Responds to all task instructions convincingly; has a clear and strong focus on a well-developed central idea or thesis
<b>Research</b>	Refers to some sources but fails to connect these in a relevant way to the task instructions	Refers to relevant sources well but does not always connect these clearly to the task instructions	Refers to relevant sources accurately and usually connects these to the task instructions and a central idea	Refers to relevant sources accurately and in great detail and connects these clearly to the task instructions and a central idea
<b>Development and Use of Evidence</b>	Uses some details and evidence from sources but does not make clear the relevance to the task purpose or instructions	Uses details and evidence from sources generally but not always in support of a clear focus relevant to the task purpose or instructions	Uses details and evidence from sources in a way that effectively supports a focus relevant to the task purpose or instructions	Uses details and evidence from sources along with clear explanations demonstrating deep understanding of the task purpose or instructions
<b>Content</b>	Refers to disciplinary content without clearly understanding it or while using it in an irrelevant or inaccurate manner	Refers to disciplinary content with some understanding but not always with a clear idea of its relation to the overall task	Accurately uses disciplinary content and demonstrates a clear idea of its relation to the overall task	Uses disciplinary content effectively and explains thoroughly and in-depth its relation to the overall task
<b>Conventions</b>	Demonstrates only limited control of standard English conventions with many errors in spelling, punctuation, grammar, and other conventions	Demonstrates some command of standard English conventions with limited errors in spelling, punctuation, grammar, and other conventions	Demonstrates adequate command of standard English conventions with few errors in spelling, punctuation, grammar, and other conventions	Demonstrates a well-developed command of standard English conventions with few errors and a use of language appropriate to the audience and the purpose of the task



## Primary and Secondary Source Bibliography

- 3.1: © Nystrom Education
- 3.2: Photograph by David Burack. Public domain.
- 3.3: Photograph by David Burack. Public domain.
- 3.4: Ismoon. Photograph of a mold of a seal from the Indus Valley civilization. Public domain.
- 3.5: © Nystrom Education
- 3.6: Pashupati seal. Public domain.
- 3.7: © Nystrom Education
- 3.8: Adapted from Palaeolexicon, accessed December 5, 2017. <https://www.palaeolexicon.com>.
- 3.9: Griffith, Ralph T. H., trans. *The Rig Veda*. Available online at [https://en.wikisource.org/wiki/The\\_Rig\\_Veda](https://en.wikisource.org/wiki/The_Rig_Veda).
- 3.10: Sballal. Photograph of onagers. CC BY-SA 4.0.

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