

India and China 3000 b.c.–a.d. 500

Section 1 Early Civilizations in India

Section 2 New Empires in India

Section 3 Early Chinese Civilizations

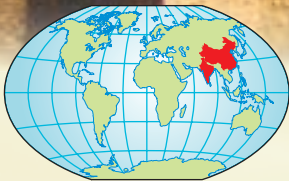
Section 4 Rise and Fall of Chinese Empires

MAKING CONNECTIONS

How can location protect historical artifacts?

In 1819 a hunting party stumbled upon the hidden caves of Ajanta. From about 200 B.C. to A.D. 650, Buddhist monks excavated 32 caves and carved stairs, columns, and sculptures into the cliffs. By oil lamp, they painted the life of the Buddha as well as scenes from nature and daily life. In this chapter you will learn about ancient India and China.

- How would the caves' isolation have helped preserve them?
- Why are buildings abandoned in your area? What happens to them?



THE WORLD ►



c. 3000 B.C.
Cities built in Indus
River valley

c. 1500 b.c.
Aryans
enter India

3500 B.C.

2500 B.C.

1500 B.C.

c. 1750 B.C.
Shang dynasty
begins



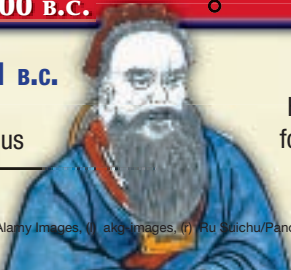
C. 563 B.C.
Birth of the Buddha,
Siddhārtha Gautama

C. 200 B.C.
Travel on the Silk
Road begins

500 B.C.

500 A.D.

C. 551 B.C.
Birth of
Confucius

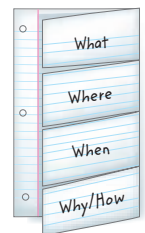


C. A.D. 200
Han dynasty famous
for bronze sculptures



FOLDABLES™ Study Organizer

Organizing Create a four-tab book to record What, Where, When, and Why/How facts while you read about the Great Wall of China or the Silk Road.



History  **ONLINE**

Chapter Overview—Visit glencoe.com to preview Chapter 3.

Early Civilizations in India

GUIDE TO READING

The BIG Idea

Physical Geography Major changes in India's culture began around 1800 B.C.

Content Vocabulary

- monsoon (p. 66)
- Sanskrit (p. 70)
- caste (p. 70)
- *varnas* (p. 70)
- Hinduism (p. 72)
- yoga (p. 72)
- reincarnation (p. 73)
- karma (p. 73)
- dharma (p. 73)
- Buddhism (p. 73)
- nirvana (p. 74)

Academic Vocabulary

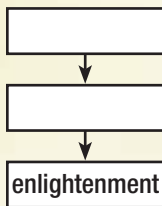
- via (p. 69)
- reveal (p. 70)

People and Places

- Himalaya (p. 66)
- Indus River (p. 66)
- Harappa (p. 68)
- Mohenjo Daro (p. 68)
- Aryans (p. 69)
- Siddhārtha Gautama (p. 73)

Reading Strategy

Sequencing Information As you read, use a diagram like the one below to illustrate the process that led Siddhārtha Gautama to enlightenment.



The Indus River valley was the largest of the early river valley civilizations. An extensive river system supported agriculture, the development of cities, and widespread trade. Climate also was important to India's agriculture and development.

The Impact of Geography

MAIN IDEA India's mountains and location have played an important part in the development of the Indian subcontinent. Monsoons coming from the north and the south bring moisture to the farmers who live there.

HISTORY & YOU What is the climate like in your region? How does the climate affect your clothing, activities, and architecture? Learn about the effects of monsoons on India's climate.

India is a land of diversity. Today, about 110 languages and more than 1,000 dialects—varieties of language—are spoken in India. Diversity is also apparent in India's geography. The Indian subcontinent, shaped like a triangle hanging from the southern ridge of Asia, is composed of a number of core regions, including mountain ranges, river valleys, a dry interior plateau, and fertile coastal plains.

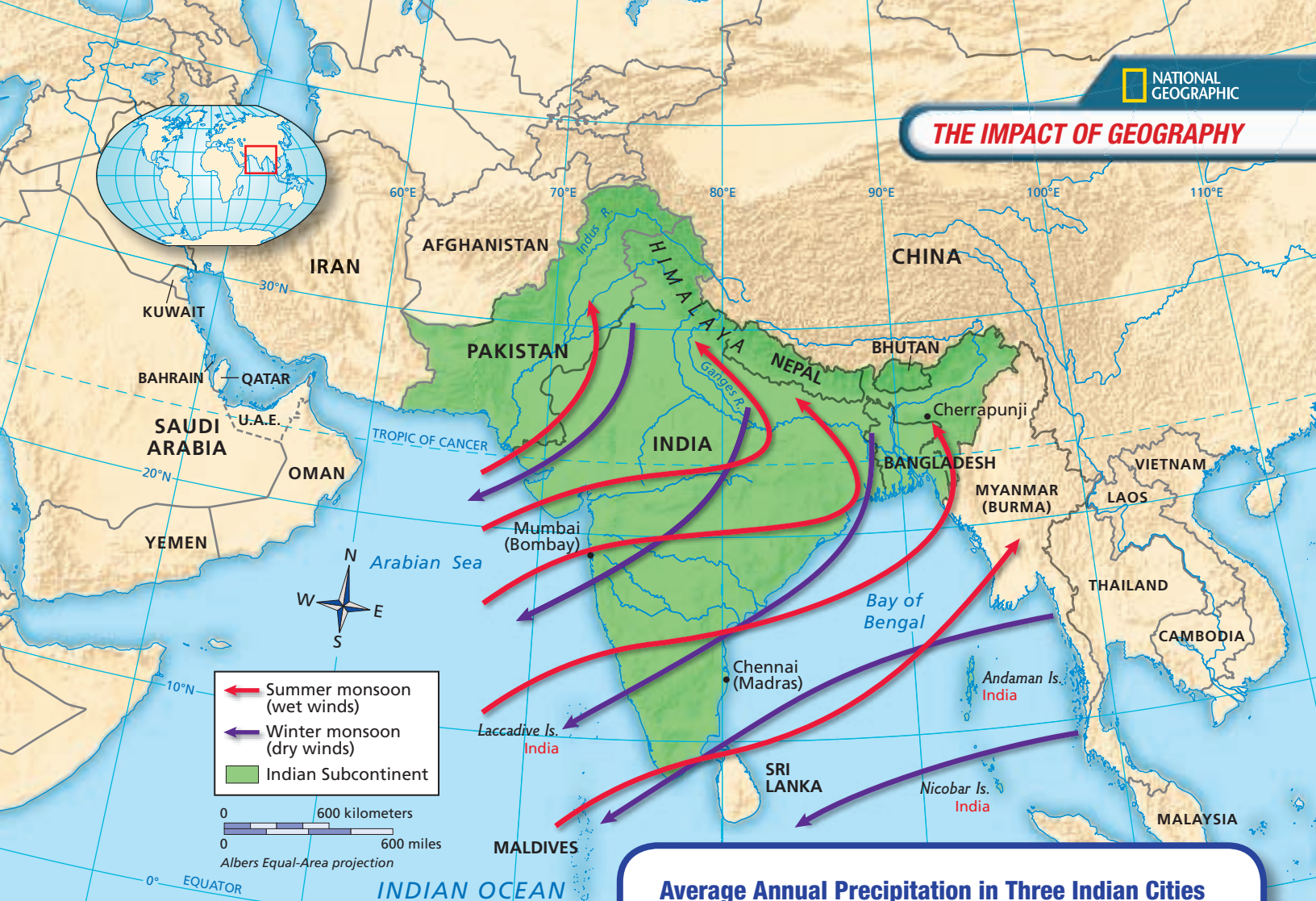
Mountains, Rivers, and Plains

In the far north are the **Himalaya**, the highest mountains in the world. Directly south of the Himalaya is the rich valley of the Ganges (GAN•jeez) River, one of the chief regions of Indian culture. To the west is the **Indus River** valley, a relatively dry plateau that forms the backbone of the modern state of Pakistan. In ancient times, the Indus Valley enjoyed a more moderate climate and served as the cradle of Indian civilization.

South of India's two major river valleys—the valleys of the Ganges and the Indus—lies the Deccan Plateau, which extends from the Ganges Valley to the southern tip of India. The interior of the plateau is relatively hilly and dry. India's eastern and western coasts are lush plains. These plains have historically been among the most densely populated regions of India.

Monsoons

The primary feature of India's climate is the **monsoon**, a seasonal wind pattern in southern Asia. During the months of June through September, monsoon winds from the south and southwest blow across the Arabian Sea, part of the Indian Ocean. These summer monsoons carrying moisture-laden air cause heavy rainfall across

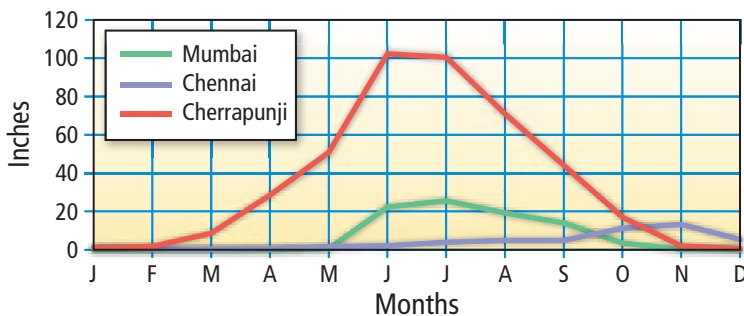


Geography SKILLS

- 1. Location** Where are Mumbai, Chennai, and Cherrapunji located?
- 2. Place** How does location affect the precipitation in each city?

Maps in Motion See StudentWorks™ Plus or glencoe.com.

Average Annual Precipitation in Three Indian Cities



Source: www.weatherbase.com

the subcontinent, especially on the west coast near Mumbai, once called Bombay.

During the cooler season, from October through February, the wind pattern reverses direction and blows from the north and northeast. Although this air is cooler and drier than the summer monsoons, the winter monsoons bring significant rainfall to the east coast of India.

The wettest place on earth is in the mountains of northeast India. Winds blow

over the plains below, rise up the mountainside, cool, and release rain.

Throughout history, Indian farmers have depended on the heavy rains brought by the southwest monsoons. If the rains come early or late, or too much or too little rain falls, crops are destroyed and thousands starve.

✓ Reading Check Describing How does the monsoon affect Indian farmers?

Indus Valley Civilization

MAIN IDEA The cities of the Indus Valley civilization were well planned and very advanced.

HISTORY & YOU What kinds of public services does your city provide? Find out about the Indus Valley cities.

As in Mesopotamia and Egypt, early civilizations in India and China emerged in river valleys. Between 3000 B.C. and 1500 B.C., the valleys of the Indus River supported a flourishing civilization that extended hundreds of miles from the Himalaya to the coast of the Arabian Sea. Archaeologists have found the remains of more than a thousand settlements in this region. Two of the ruins, about 400 miles (644 km) apart, were sites of the cities of **Harappa** (huh•RA•puh) and **Mohenjo Daro** (moh•hehn•joh DAHR•oh). An advanced civilization flourished in these cities for hundreds of years. Historians call it the Harappan or Indus civilization.

Harappa and Mohenjo Daro

At its height, Harappa had 35,000 inhabitants, and Mohenjo Daro about 35,000 to 40,000. Both cities were carefully planned. The broad main streets ran in a north-south direction and were crossed by smaller east-west roads. Both cities were divided into large walled neighborhoods, with narrow lanes separating the rows of houses. Houses varied in size, some as high as three stories, but all followed the same plan of a square courtyard surrounded by rooms.

Most buildings were constructed of oven-baked mud bricks and were square, forming a grid pattern. Public wells provided a regular supply of water for all the inhabitants. Bathrooms featured an advanced drainage system. Wastewater flowed out to drains located under the streets and then was carried to sewage pits beyond the city walls. A system of chutes took household trash from houses to street-level garbage bins. Only a well-organized government could have maintained such carefully structured cities.



INDUS CIVILIZATION AND TRADE



Rulers and the Economy

As in Egypt and Mesopotamia, Harappan rulers based their power on a belief in divine assistance. Religion and political power were closely linked. That the royal palace and the holy temple were combined in the citadel, or fortress, at Harappa shows this close connection. Priests probably prayed to a fertility deity to guarantee the annual harvest.

The Harappan economy was based on farming. The Indus River flooded every year, providing rich soil to grow wheat, barley, and peas. The Indus Valley civilization also carried on trade as far away as Mesopotamia. Sumerian textiles and food were traded for Indus Valley copper, lumber, precious stones, cotton, and various luxury goods. Although some trade goods were carried overland, most goods went on ships **via** the Persian Gulf.

✓ Reading Check **Explaining** What evidence indicates that there were well-organized governments in Harappa and Mohenjo Daro?



Seals pressed into wet clay identified the owner of the goods. Unicorns were the most common animals on seals.

Geography SKILLS

1. **Place** What were the dominant physical characteristics of the Indus Valley civilization?
2. **Human-Environment Interaction** How did the Indus people use their environment for trade?

Migration and Interaction

MAIN IDEA Around 1500 B.C., India's culture changed, and the Indus Valley cities were abandoned.

HISTORY & YOU Have you seen news stories about floods and other natural disasters? Read how climate changes may have changed India's culture.

How the Indus Valley civilization came to an end continues to be a mystery. Archaeologists have discovered signs of gradual decay in Indus Valley cities beginning around 1800 B.C. Floods, an earthquake, changes in climate, and even a change in the course of the Indus River weakened the once-flourishing civilization in the Indus River valley. The final blow to the cities may have been an influx of new people. While other theories about the end of the Indus Valley civilization abound, all agree that about 1500 B.C. there was a major shift in India's culture. Many historians explain this shift as the result of a foreign migration.

Arrival of the Aryans

Around 2000 B.C. a group of Indo-European-speaking nomadic peoples began to move out of the steppes of central Asia. Indo-Europeans all spoke similar languages. Some migrated west to Europe. Others moved south to Iran and later to the Indus Valley. One group, known as the **Aryans**, moved south across the Hindu Kush mountain range into the plains of northern India. Historians know little about the origins and early culture of the Aryans. The Aryans lived in tribal groups and had a strong warrior tradition. As they settled in northern India, the nomads came into contact with the Indus Valley civilization.

From around 1500 to 1000 B.C., the Aryan peoples gradually advanced eastward from the Indus Valley, across the fertile plain of the Ganges, and later southward into the Deccan Plateau. Eventually they extended their political control throughout all of India. The ongoing migrations and interaction between the Aryans and the Dravidians—descendants of the Indus Valley people—eventually resulted in a new and unique culture.

A New Way of Life

In the process of settling in India, the Aryans gave up their nomadic lifestyle for farming. The introduction of iron—probably from Southwest Asia, where it had first been used by the Hittites (see Chapter 2)—played a role in this change. The creation of the iron plow, along with the use of irrigation, made it possible for farmers to clear the dense jungle growth along the Ganges River and turn it into a rich agricultural area.

The basic crops in the north were wheat, barley, and millet. Rice was most common in the fertile river valleys. In the south, grain and vegetables supplemented cotton and spices such as pepper, ginger, and cinnamon.

While there is evidence of writing in the Indus Valley, no one has yet been able to translate those symbols. Like most nomadic peoples, the early Aryans had no written language. Around 1000 B.C., they started writing in **Sanskrit**, an Indo-European language. Having a written language enabled them to record the legends and religious chants and rituals that had been passed down orally from earlier generations.

These early writings, known as the Vedas, **reveal** that between 1500 and 400 B.C., India was a world of many small kingdoms. Various leaders, known as rajas (princes), had carved out small states. These kingdoms were often at war with one another as alliances shifted between them. They attacked one another's fortresses and seized treasure. Not until the fourth century B.C. would a leader be able to establish a large Indian state.

Daily Life in Ancient India

Life in ancient India centered on the family, the most basic unit in society. The ideal was an extended family, with three generations—grandparents, parents, and children—living under the same roof. The family was basically patriarchal, because in most of India the oldest male held legal authority over the entire family unit.

The superiority of males in ancient Indian society was evident in a number of ways. Only males could inherit property, except in a few cases where there were no sons. Women were not allowed to serve as

priests, and generally, only males were educated. In high-class families, young men began their education with a guru, or teacher, and then went on to study in one of the major cities.

Upper-class young men were not supposed to marry until they completed 12 years of study. Although divorce was usually not allowed, husbands could take a second wife if the first was unable to bear children.

Children were an important product of marriage, primarily because they were expected to take care of their parents as they grew older. Marriage, arranged by the parents, was common for young girls, probably because women did not work outside the home. Parents had to support each daughter until marriage and then pay a dowry to the family of the man she married.

Perhaps the most vivid symbol of women's dominance by men was the ritual of suttee (suh•TEE). In ancient India, the dead were placed on heaps of material called pyres, which were then set on fire. Suttee required a wife to throw herself on her dead husband's flaming funeral pyre. A Greek visitor reported "that he had heard from some persons of wives burning themselves along with their deceased husbands and doing so gladly; and that those women who refused to burn themselves were held in disgrace."

Social Class in Ancient India

The social structure of ancient India reflected Aryan ideas of the ideal society. The Aryans believed that society was divided into four **varnas**, or social groups that ranked people from high to low.

At the top were the Brahmins, the priestly class who performed the religious ceremonies so important to Indian society. The Kshatriyas (KSHA•tree•uhz), or warriors, were considered next in importance. The Vaisyas (VYSH•yuhz) were commoners who were merchants and farmers. The lowest *varna* were the Sudras (SOO•druhz), peasants or servants who made up the great bulk of the Indian population. Sudras had only limited rights in society.

Over the centuries, a rigid social structure evolved that drew on Aryan ideas—

Change Comes to India's Civilization

The Indus Valley civilization began a gradual decline around 2000 B.C., and its cities became deserted. By 1500 B.C., major changes had taken place in India's written language, religion, and social order. Today there is still debate among scholars surrounding the reasons for these changes.

Changes in India's Civilization

Social Changes

- Caste system develops into four *varnas*, or groups
- *Varnas* compare society to parts of a body, all parts working together

Economic Changes

- Shift to farming and away from trade
- Settle in small and more pastoral villages

Cultural Changes

- Arts—change in pottery and materials
- Hinduism—dominant religion by 1500 B.C.
- Sanskrit—Language of the Four Vedas

| Varnas | Jobs | Body Parts | Functions |
|------------|--------------------|------------|-----------------|
| Brahmins | priests, teachers | mouth | teach, advise |
| Kshatriyas | warriors, police | arms | defend, protect |
| Vaiśyas | merchants, farmers | legs | supply needs |
| Sudras | peasants, servants | feet | support society |



▲ Sample of Sanskrit writing from the Four Vedas

Mohenjo Daro, shown in this photo, was abandoned around 1500 B.C.

Analyzing VISUALS

1. **Identifying** What are the roles of each *varna*?
2. **Drawing Conclusions** How did India's civilization change?

the **caste** system. In this system, every Indian was believed to be born into a caste, a social group defined by occupation and family lineage. Caste determined what job people could have, whom they could marry, and what groups they could socialize with.

In India, no one uses the word *caste*, which is a word that Portuguese traders used to describe society. The Indian word for caste is *jati*. One reason it was difficult to escape one's *jati*, or caste, is that caste is based on beliefs about religious purity—higher castes had greater religious purity,

while castes at the bottom were seen as impure.

At the lowest level of Indian society were the Untouchables, people who were viewed as so impure that they were outside the caste system completely. The Untouchables were given menial, degrading tasks, such as collecting trash and handling dead bodies. Untouchables probably made up about five percent of the population of ancient India.

✓ **Reading Check** **Summarizing** Name the *varnas* and what function they performed in Aryan society.

Religions of India

MAIN IDEA Hinduism and Buddhism share some common beliefs.

HISTORY & YOU How has religion influenced your society? Learn how Hinduism and Buddhism were crucial in shaping the civilization of India.

Two of the world's great religions, Hinduism and Buddhism, began in India. Both were crucial in shaping civilization in India. Aryan beliefs blended with the religious practices of the Dravidians to form Hinduism. In the sixth century B.C., a new religion, known as Buddhism, emerged to rival Hinduism.

Hinduism

Hinduism had its origins in the religious beliefs of the Aryan peoples who settled in India. Evidence about the religious beliefs of the Aryan peoples comes from the Vedas, collections of hymns and religious ceremonies that were passed down orally by Aryan priests and then eventually written down.

Early Hindus believed in the existence of a single force in the universe, a form of ultimate reality or god, called *Brahman*. It was the duty of the individual self—called the *atman*—to seek to know this ultimate reality. By doing so, the self would merge with Brahman after death.

How does one achieve oneness with god? Hindus developed the practice of **yoga**, a method of training designed to lead to such union. The goal of yoga, which means “union,” is to leave behind earthly life and join Brahman in a kind of dreamless sleep. One Hindu text states, “When all the senses are stilled, when the mind is at rest, that, say the wise, is the highest state.”

Most ordinary Indians, however, could not easily relate to this ideal and needed a more concrete form of heavenly salvation. It was probably for this reason that Hinduism came to have a number of human-like gods and goddesses. The three chief gods are Brahma the Creator, Vishnu the Preserver, and Shiva (SIH•vuh) the Destroyer. Many Hindus regard these gods as simply

HISTORY & ARTS

PRIMARY SOURCE

Hindu Gods in Art

In Hindu art, the three main human forms are Brahma, Vishnu, and Shiva. Each may have other forms, with its own symbols and adherents. Artists have painted and sculpted Hindu gods for thousands of years, so the representations vary greatly.



Shiva was first portrayed as Nataraja—the King of Dance—around A.D. 1000. The ring of flames represents the universe, and his drum symbolizes the sound of creation. Shiva's foot stamps out ignorance, portrayed as a little man.

Brahma as the creator of the universe often holds a lotus, symbol of creation. He has four heads, each reciting one of the Four Vedas. Brahma keeps track of time on a string of beads.



different expressions of the one ultimate reality, Brahman. However, the various gods and goddesses give ordinary Indians a way to express their religious feelings. Through devotion at a Hindu temple, they seek not only salvation but also a means of gaining the ordinary things they need in life. Hinduism is still the religion of the majority of the Indian people.

Principles of Hinduism

By the sixth century B.C., the idea of **reincarnation** had appeared in Hinduism. Reincarnation is the belief that the individual soul is reborn in a different form after death. As the Bhagavad Gita, India's great religious poem, says, "Worn-out garments are shed by the body/Worn-out bodies are shed by the dweller [the soul]." After a number of existences in the earthly world, the soul reaches its final goal in a union with Brahman. According to Hinduism, all living beings seek to achieve this goal.

Important to this process is the idea of **karma**, the force generated by a person's actions that determines how the person will

be reborn in the next life. According to this idea, what people do in their current lives determines what they will be in their next lives. In the same way, a person's current status is not simply an accident. It is a result of the person's actions in a past existence.

The concept of karma is ruled by the **dharma**, or the divine law. The law requires all people to do their duty. People's duties vary, depending on their status in society. More is expected of those high on the social scale, such as the Brahmins, than of the lower castes. One story from the Bhagavad Gita illustrates the importance of duty. As he prepared for battle, Arjuna, a warrior, appealed to the god Krishna. Many of Arjuna's friends were in the opposing army.

PRIMARY SOURCE

"O Krishna, when I see my own people . . . eager for battle, my limbs shudder, my mouth is dry, my body shivers, and my hair stands on end. I can see no good in killing my own kinsmen." Krishna replied, "Do not despair of your duty. If you do not fight this just battle, you will fail in your own law and in your honor."

—Bhagavad Gita

Arjuna understood that he must do his duty regardless of the consequences.

The system of reincarnation provided a religious basis for the rigid class divisions in Indian society. It justified the privileges of those on the higher end of the scale. After all, they would not have these privileges if they did not deserve them. At the same time, the concept of reincarnation gave hope to those lower on the ladder of life. The poor, for example, could hope that if they behaved properly in this life, they would improve their condition in the next.

Buddhism

In the sixth century B.C., a new doctrine, called **Buddhism**, appeared in northern India and soon became a rival of Hinduism. The founder of Buddhism was **Siddhārtha Gautama** (sih•DAHR•tuh GOW•tuh•muh), known as the Buddha, or "Enlightened One."

Siddhārtha Gautama came from a small kingdom in the foothills of the Himalaya (in what is today part of southern Nepal).



Vishnu appeared in ten different avatars (forms), one the color of the clouds. The spinning disc, or *chakra*, is a weapon but also symbolizes enlightenment. Vishnu's throne is a deity in snake form, related to immortality.

DOCUMENT-BASED QUESTIONS

1. **Identifying** What are the symbols for the Creation in Hindu art?
2. **Drawing Conclusions** Why is it easier to study contemporary artifacts rather than ancient?

Born around 563 B.C., he was the son of a ruling family. The young and very handsome Siddhārtha was raised in the lap of luxury and lived a sheltered life. At the age of 16, he married a neighboring princess and began to raise a family.

Siddhārtha appeared to have everything: wealth, a good appearance, a model wife, a child, and a throne that he would someday inherit. In his late twenties, however, Siddhārtha became aware of the pain of illness, the sorrow of death, and the effects of old age on ordinary people.

He exclaimed, “Would that sickness, age, and death might be forever bound!” He decided to spend his life seeking the cure for human suffering. He gave up his royal clothes, shaved his head, abandoned his family, and set off to find the true meaning of life.

At first he followed the example of the ascetics, people who practiced self-denial to achieve an understanding of ultimate reality. The abuse of his physical body, however, only led to a close brush with

death from not eating. He abandoned asceticism and turned instead to an intense period of meditation. In Hinduism, this was a way to find oneness with god. One evening, while sitting in meditation under a tree, Siddhārtha reached enlightenment as to the meaning of life. He spent the rest of his life preaching what he had discovered. His teachings became the basic principles of Buddhism.

It is not certain that Siddhārtha Gautama ever intended to create a new religion or doctrine. In some ways, his ideas could be seen as an attempt to reform Hinduism. In his day, Hinduism had become complex and dependent on the Brahmins as keepers of religious secrets. Siddhārtha advised, “Do not go by what is handed down, nor by the authority of your traditional teachings. When you know of yourselves, ‘These teachings are good or not good,’ only then accept or reject them.”

In his lifetime, the Buddha gained thousands of devoted followers. People would come to him seeking to know more about him, asking, “Are you a god?”

“No,” he answered.

“Are you an angel?”

“No.”

“Are you a saint?”

“No.”

“Then what are you?”

The Buddha replied, “I am awake.”

The religion of Buddhism began with a man who claimed that he had awakened and seen the world in a new way.

PEOPLE *in* HISTORY

Siddhārtha Gautama

563–483 B.C.

“All that we are is the result of what we have thought,” said Siddhārtha Gautama. Through meditation, Gautama Buddha discovered the Middle Way—a path of moderation with worldwide appeal. Emperor Aśoka first spread the Buddha’s teachings throughout India. As Buddhism spread, each region developed its own artistic vision of the Buddha. For centuries, he was represented as an icon, not as a human, so all representations of the Buddha are symbolic. Often he appears seated in meditation or reclining and is shown with signs of his enlightenment. In images of the Buddha, a bump on the top of his head symbolizes his intelligence, and long earlobes portray his perception and spirituality.

Why does it not matter how Siddhārtha Gautama looked?

Principles of Buddhism

Siddhārtha denied the reality of the material world. The physical surroundings of humans, he believed, were simply illusions. The pain, poverty, and sorrow that afflict human beings are caused by their attachment to things of this world. Once people let go of their worldly cares, pain and sorrow can be forgotten. Then comes *bodhi*, or wisdom. The word *bodhi* is the root of the word *Buddhism* and of Siddhārtha’s usual name—Gautama Buddha. Achieving wisdom is a key step to achieving **nirvana**, or ultimate reality—the end of the self and a reunion with the Great World Soul.



Siddhārtha preached this message in a sermon to his followers in the Deer Park at Sarnath, outside India's holy city of Varanasi. It is a simple message based on the Four Noble Truths:

FOUR NOBLE TRUTHS

1. Ordinary life is full of suffering.
2. This suffering is caused by our desire to satisfy ourselves.
3. The way to end suffering is to end desire for selfish goals and to see others as extensions of ourselves.
4. The way to end desire is to follow the Middle Path.

This Middle Path is also known as the Eightfold Path, because it consists of eight steps:

THE EIGHTFOLD PATH

1. *Right view* We need to know the Four Noble Truths.
2. *Right intention* We need to decide what we really want.
3. *Right speech* We must seek to speak truth and to speak well of others.
4. *Right action* The Buddha gave five precepts: "Do not kill. Do not steal. Do not lie. Do not be unchaste. Do not take drugs or drink alcohol."
5. *Right livelihood* We must do work that uplifts our being.
6. *Right effort* The Buddha said, "Those who follow the Way might well follow the example of an ox that arches through the deep mud carrying a heavy load. He is tired, but his steady, forward-looking gaze will not relax until he comes out of the mud."
7. *Right mindfulness* We must keep our minds in control of our senses: "All we are is the result of what we have thought."
8. *Right concentration* We must meditate to see the world in a new way.

Siddhārtha accepted the idea of reincarnation, but he rejected the Hindu division of human beings into rigidly defined castes based on previous reincarnations. He taught instead that all human beings could reach nirvana as a result of their behavior in this life. This made Buddhism appealing to the downtrodden peoples at the lower end of the social scale.

Buddhism also differed from Hinduism in its simplicity. Siddhārtha rejected the multitude of gods that had become identified with Hinduism. He forbade his followers to worship either his person or his image after his death. For that reason, many Buddhists see Buddhism as a philosophy rather than as a religion.

Siddhārtha Gautama died in 480 B.C. at the age of 80 in what is today Nepal. After his death, his followers traveled throughout India, spreading his message. Temples sprang up throughout the countryside. Buddhist monasteries were established to promote his teaching and provide housing and training for monks dedicated to the simple life and the pursuit of wisdom.

✓ Reading Check **Contrasting** How does Buddhism differ from Hinduism?

Vocabulary

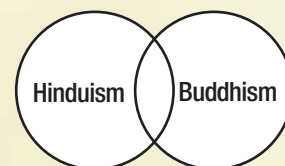
1. **Explain** the significance of: Himalaya, Indus River, monsoon, Harappa, Mohenjo Daro, via, Aryans, Sanskrit, reveal, caste, *varnas*, Hinduism, yoga, reincarnation, karma, dharma, Siddhārtha Gautama, Buddhism, nirvana.

Main Ideas

2. **Locate** the Indian subcontinent, Himalaya, Indus River, and Deccan Plateau on a map.
3. **Paraphrase** the Four Noble Truths.
4. **Describe** the relationship between karma, dharma, and reincarnation.

Critical Thinking

5. **The BIG Idea Finding the Main Idea** What major changes occurred in Indian civilization around 1500 B.C.?
6. **Evaluating** How did Arjuna's decision to fight illustrate the importance of dharma in Indian life?
7. **Comparing and Contrasting** Prepare a Venn diagram like the one shown below to show the similarities and differences between Hinduism and Buddhism.



8. **Analyzing Visuals** Examine the flowchart on page 71. Explain how the diagram of the body represents the caste system in India.

Writing About History

9. **Expository Writing** Most Untouchables did not convert to other religions or emigrate to other countries to escape their lot in life. What social pressures might prevent a person from renouncing his or her culture?

History ONLINE

For help with the concepts in this section of *Glencoe World History*, go to glencoe.com and click Study Central.

New Empires in India

GUIDE TO READING

The BIG Idea

Ideas, Beliefs, and Values

New Indian empires grew rich through trade and left a lasting legacy of accomplishments.

Content Vocabulary

- Silk Road (p. 78)
- pilgrims (p. 79)
- Vedas (p. 80)
- Bhagavad Gita (p. 80)

Academic Vocabulary

- conversion (p. 76)
- welfare (p. 76)

People

- Aśoka (p. 76)
- Faxian (p. 79)
- Kālidāsa (p. 81)
- Aryabhata (p. 81)

Reading Strategy

Categorizing Information As you read this section, complete a chart identifying the indicated characteristics of the Mauryan and Gupta Empires.

| | Mauryan Empire | Gupta Empire |
|------------|----------------|--------------|
| Dates | | |
| Government | | |
| Economy | | |

While two religions—Hinduism and Buddhism—spread through India, there was little political unity. Between 1500 and 400 B.C., warring kingdoms and shifting alliances prevented a lasting peace.

Three New Empires

MAIN IDEA

Warring kingdoms united to force out invaders, which led to three Indian empires.

HISTORY & YOU Is it better to be loved or feared? Learn how some famous rulers held their kingdoms together.

After 400 B.C., India faced threats from invaders. First came Persia, which extended its empire into western India. Then came the Greeks and Macedonians. Alexander the Great had heard of the riches of India. After conquering Persia, he swept into India in 327 B.C., but his soldiers refused to continue fighting. His army departed almost as quickly as it came. Alexander's conquests in western India, however, gave rise to the first Indian Empire.

The Mauryan Empire

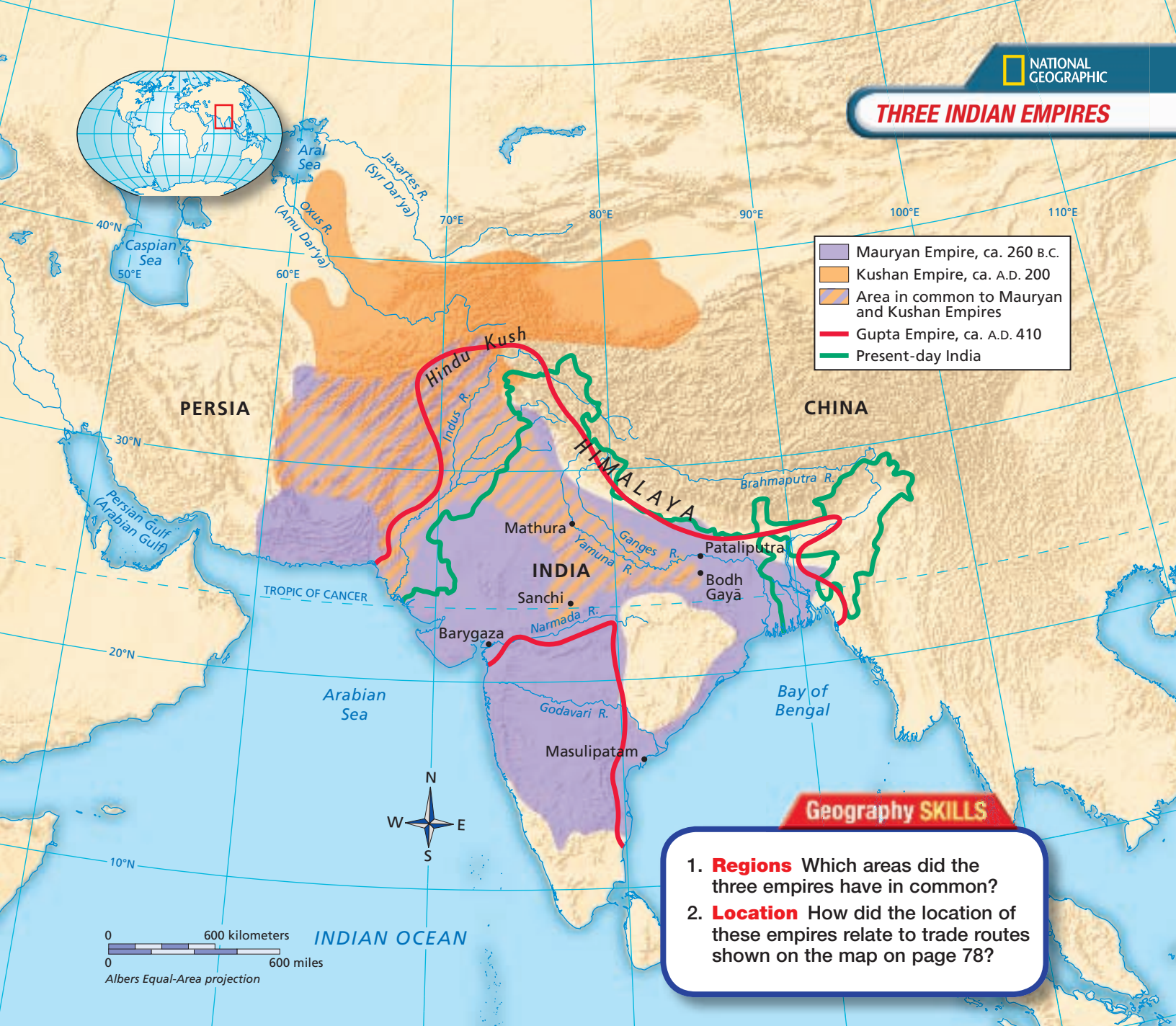
The new Indian state was founded by Chandragupta Maurya (CHUN•druh•GUP•tuh MAH•oor•yuh), who ruled from 324 to 301 B.C. He drove out the foreign forces and established the capital of his new Mauryan Empire in northern India at Pataliputra, modern Patna, in the Ganges Valley.

This first Indian Empire was highly centralized. According to the *Arthashastra*, a political text written by a Mauryan court official, "It is power and power alone which, only when exercised by the king with impartiality, . . . maintains both this world and the next."

The king divided his empire into provinces, ruled by governors he appointed. According to Megasthenes, the Greek ambassador to the Mauryan court, Chandragupta Maurya was always afraid of assassination despite having a large army and a secret police. All food was tasted in his presence, and he made a practice of never sleeping two nights in a row in the same bed in his large palace.

The Mauryan Empire flourished during the reign of **Aśoka** (uh•SHOH•kuh), the grandson of Chandragupta Maurya. Aśoka is generally considered to be the greatest ruler in the history of India. After his **conversion** to Buddhism, Aśoka used Buddhist ideals to guide his rule. He set up hospitals for the **welfare** of both people and animals. He ordered that trees and shelters be placed along the road to provide shade and rest for weary travelers.

THREE INDIAN EMPIRES



One of the decrees of Aśoka read:

PRIMARY SOURCE

“By order of the Beloved of the Gods [Aśoka] to the officers in charge: Let us win the affection of all people. All people are my children, and as I wish all welfare and happiness in this world and the rest for my own children, so do I wish it for all men. . . . For that purpose many officials are employed among the people to instruct them in righteousness and to explain it to them.”

—Aśoka Maurya, B. G. Gokhale, 1966

Aśoka was more than a kind ruler. His kingdom prospered as India’s role in regional commerce expanded. India became a major crossroads in a trade network that extended from the rim of the Pacific to Southwest Asia and the Mediterranean Sea. After Aśoka’s death in 232 B.C., the Mauryan Empire began to decline. In 183 B.C., the last Mauryan ruler was killed by one of his military leaders, and India fell into disunity.

✓ Reading Check **Evaluating** Why was Aśoka considered a great ruler?

The Kushān Empire

After the collapse of the Mauryan Empire, a number of new kingdoms arose along the edges of India in Bactria, known today as Afghanistan. In the first century A.D., nomadic warriors seized power and established the new Kushān kingdom. For the next two centuries, the Kushāns spread over northern India as far as the central Ganges Valley. In the rest of India, other kingdoms fought for control.

The Kushāns prospered from the trade that passed through their empire between the Mediterranean countries and the countries bordering the Pacific Ocean. Most of that trade was between the Roman Empire and China. It was shipped along the route known as the **Silk Road**, so called because silk was China's most valuable product. One section of the Silk Road passed through the mountains northwest of India.

The Silk Road, which had arisen between 200 B.C. and A.D. 100, reached from the city of Changan in China across central Asia to Mesopotamia. The route covered a distance of about 4,000 miles (6,436 km) and wound through mountains and deserts, ending at Antioch in Syria, a port city on the Mediterranean Sea. At Antioch, luxury goods from the West were traded for luxury goods from the East, which were then shipped across the Mediterranean to Greece and Rome. Only luxury goods were carried on the Silk Road because camel caravans were difficult, dangerous, and thus expensive.

Chinese merchants made large fortunes by trading luxury goods, such as silk, spices, teas, and porcelain. Indian merchants sent ivory, textiles, precious stones, and pepper. These were exchanged for woolen and linen clothes, glass, and precious stones from the Roman Empire.

NATIONAL GEOGRAPHIC

TRADE ROUTES OF THE ANCIENT WORLD



| Silk Road | Other trade routes | |
|--------------------------|--------------------|----------------|
| People and Goods Traded: | | |
| Cloth and clothing | Ivory | Spices |
| Coinage | Metal | Timber |
| Glassware | Precious stones | Tortoise shell |
| Incense | Silk | Wine |
| | Slaves | |

- Geography SKILLS**
- Place** Which physical characteristics along the overland trade routes caused hardships for the caravans?
 - Movement** Why are there multiple parallel routes in some places?

Silk was especially desired by the Romans, who considered it worth its weight in gold. In fact, the Romans knew China as *Serica*, which means “Land of Silk.”

The Empire of the Guptas

The Kushān kingdom came to an end in the third century A.D., when invaders from Persia overran it. In 320, a new state was created in the central Ganges Valley by a local prince named Candra Gupta—no relation to the earlier Chandragupta Maurya. He located his capital at Pataliputra, the site of the decaying palace of the Mauryas.

His successor, his son Samudra Gupta, expanded the empire into surrounding areas. A court official wrote of Samudra Gupta that:

PRIMARY SOURCE

“[He] was skillful in waging hundreds of battles with only the strength of his arms. The beauty of his charming body was enhanced by the number of wounds, caused by the blows of battle axes, arrows, spears, pikes, barbed darts, swords, lances, javelins, iron arrows, and many other weapons.”

—court official

Eventually the new kingdom of the Guptas became the dominant political force throughout northern India. It also established loose control over central India, thus becoming the greatest state in India since the Mauryan Empire.

Under a series of efficient monarchs—especially Candra Gupta II, who reigned from 375 to 415—the Gupta Empire created a new age of Indian civilization.

The Gupta Empire actively engaged in trade with China, Southeast Asia, and the Mediterranean and also encouraged **domestic** trade in cloth, salt, and iron. Cities famous for their temples as well as for their prosperity rose along the main trade routes throughout India.

Much of the trade in the Gupta Empire was managed by the Gupta rulers, who owned silver and gold mines and vast lands. They earned large profits from their dealings. They lived in luxury, awakening to the sound of music and spending much time in dining with followers and guests. It was said that “the king and his

companions drank wine out of ruby cups while lutes were strummed.”

Much of their wealth came from religious trade as **pilgrims** (people who travel to religious places) from across India and as far away as China came to visit the major religious centers.

The greatness of Indian culture was reported by a Chinese traveler, **Faxian** (FAH•SHYEHN), who spent several years there in the fifth century. A Buddhist monk, he visited India in search of documents about the teachings of the Buddha. In his writings, Faxian describes the Gupta rulers, their practice of Buddhism, and the prosperity of the empire.

PRIMARY SOURCE

“Beyond the deserts are the territories of western India. The kings of these territories are all firm believers in the law of [the] Buddha. They remove their caps of state when they make offerings to the priests. The members of the royal household and the chief ministers personally direct the food giving. When the distribution of food is over, they spread a carpet on the ground and sit down before it. . . .

Southward from this is the so-called middle-country. . . . The people are very well off, without poll-tax or official restrictions. Only those who farm the royal lands return a portion of profit of the land [to the king]. If they desire to go, they go; if they like to stop, they stop. The kings govern without corporal punishment; criminals are fined, according to circumstances, lightly or heavily. Even in cases of repeated rebellion they only cut off the right hand. . . . In this country they do not keep swine nor fowls, and do not deal in cattle; they have no shambles or wine-shops in their market-places.”

—Faxian, *Describing Life under the Guptas*

The good fortunes of the Guptas did not last. Beginning in the late fifth century A.D., invasions by nomadic Huns from the northwest gradually reduced the power of the empire. A military commander briefly revived the empire in the middle of the seventh century, but after his death, the empire collapsed. North India would not be reunited for hundreds of years.

✓ Reading Check Examining What characteristics made the Gupta Empire great?

Indian Accomplishments

MAIN IDEA India produced great works in almost all cultural fields, including literature, architecture, and science.

HISTORY & YOU Have you studied algebra or geography? Learn about India's contributions to the arts and sciences.

Literature

Few cultures are as rich and varied as India. Its literature reflects that. The earliest known Indian literature are the **Vedas**, which contain religious chants and stories. Originally passed down orally from generation to generation, the Vedas were recorded in Sanskrit after the development of writing. India's great epics, the *Mahabharata* (muh•HAH•BAH•ruh•tuh) and the *Ramayana*, were also put into written form about 100 B.C. Both of these works tell of the legendary deeds of great warriors.

The *Mahabharata*, consisting of over

ninety thousand stanzas, or lines of poetry, is the longest poem in any written language. Taking place around 1000 B.C., it describes a war between cousins for control of the kingdom. The most famous section of the book, called the Bhagavad Gita (BAH•guh•VAHD GEE•tuh), is a sermon by the god Krishna on the eve of a major battle. In this sermon, he sets forth one of the key points of Indian society: In taking action, one must not worry about success or failure. One should only be aware of the moral rightness of the act itself.

The *Ramayana*, written at about the same time, is much shorter than the *Mahabharata*. It is an account of the fictional ruler Rama. As a result of a palace plot, Rama is banished from the kingdom and forced to live in the forest. Later, he fights the demon-king of Ceylon, who had kidnapped his beloved wife Sita.

Like the *Mahabharata* and most works of the ancient world, the *Ramayana* is strongly imbued with religious and moral lessons.

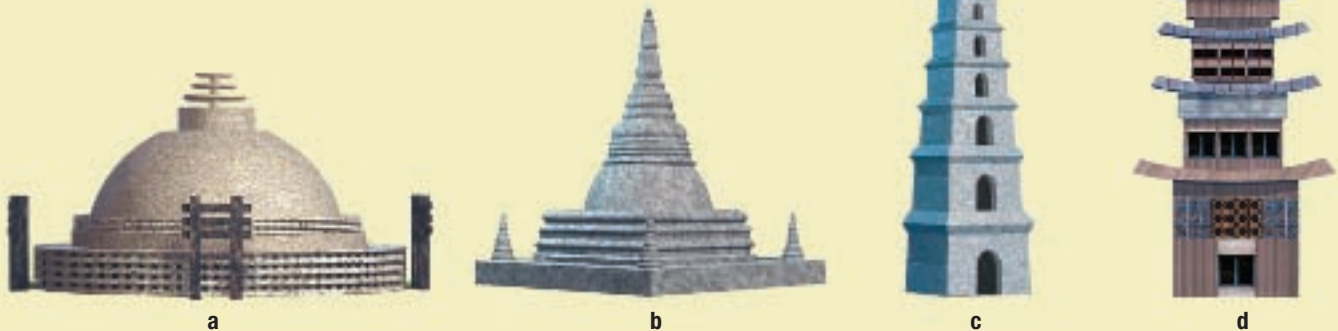
HISTORY & ARTS

PRIMARY SOURCE

Stupas Show Spread of Buddhism

Evolution of Buddhist Architecture

- third to first century B.C. Indian stupa
- second century A.D. Indian stupa
- fifth to seventh century A.D. Chinese pagoda
- seventh century A.D. Japanese pagoda



According to legend, the Buddha told his followers to place his relics at four sites: at his birthplace, at the bodhi tree, at the place where he preached his first sermon, and at the place where he died. Then he folded his robe into a cube and placed his begging bowl upside down on top to indicate the shape of the monuments. Over centuries in different countries, stupas changed, but five basic components remained: a square base, a dome, a spire, a crescent moon, and a circular disc; symbolizing earth, water, fire, air, and space.

DOCUMENT-BASED QUESTIONS

- Identifying** What is another name for a Buddhist stupa?
- Drawing Conclusions** Why did the shape and name for stupas change?

Rama is seen as the ideal hero, a perfect ruler, and ideal son. Sita projects the supreme duty of wifely loyalty to her husband. To this day, the *Mahabharata* and *Ramayana* continue to inspire the people of India.

One of ancient India's most famous authors from the Gupta era was **Kālidāsa**. His poem, *The Cloud Messenger*, remains one of the most popular Sanskrit poems. In the poem, an exiled male earth spirit shares his grief and longing for his wife.

Architecture

Some of the earliest examples of Indian architecture stem from the time of Aśoka, when Buddhism became the state religion. The desire to spread the ideas of Gautama Buddha inspired the great architecture of the Mauryan dynasty and the period that followed.

The three main types of structures, all serving religious purposes were the pillar, the stupa, and the rock chamber. During Aśoka's reign, many stone pillars were erected along roads to mark sites of events in the Buddha's life. The polished sandstone pillars weighed up to 50 tons (45.4 t) each and rose as high as 50 feet (15 m). Each was topped with a carved lion, uttering the Buddha's message.

A stupa was originally meant to house a relic of the Buddha, such as a lock of his hair. These structures were built in the form of burial mounds. Eventually, the stupa became a place for devotion and the most familiar form of Buddhist architecture. Each stupa rose to considerable heights and was surmounted by a spire. According to legend, Aśoka ordered the construction of 84,000 stupas throughout India.

The final development in early Indian architecture was the rock chamber, carved out of rock cliffs. This structure was developed by Aśoka to provide a series of rooms to house monks and to serve as a hall for religious ceremonies.

Science and Mathematics

Ancient Indians possessed an impressive amount of scientific knowledge, particularly in astronomy. They charted the movements of the stars and recognized that Earth was a sphere that rotated on its axis and revolved around the sun. Their most important contribution was in the field of mathematics. **Aryabhata**, the most famous mathematician of the Gupta Empire, was one of the first scientists known to have used algebra. Indian mathematicians also introduced the concept of zero and used a symbol (0) for it.

After Arabs conquered parts of India in the eighth century A.D., Arab scholars adopted the Indian system. In turn, European traders borrowed it from the Arabs, and it spread through Europe in the 1200s. Today it is called the Indian-Arabic numerical system.

✓ Reading Check **Evaluating** How have Indian advances in science and mathematics influenced our world today?

Vocabulary

- Explain** the significance of: Aśoka, conversion, welfare, Silk Road, pilgrim, Faxian, Vedas, Bhagavad Gita, Kālidāsa, Aryabhata.

Main Ideas

- Use** a table like the one below to show the parts of India the three empires controlled.

| Region/Empire | Mauryan | Kushān | Gupta |
|---------------|---------|--------|-------|
| Rivers | | | |
| Plains | | | |
| Coasts | | | |

- Explain** what types of goods were carried on the Silk Road and why.
- List** three kinds of early Indian architecture and their uses.

Critical Thinking

- The Big Idea Making Inferences** How did prosperity lead to contributions in the arts and sciences?
- Analyzing** How do the historic epics *Mahabharata* and *Ramayana* reflect the values of early India?
- Analyzing Primary Sources** What are the similarities between Aśoka's decrees and Faxian's observations of the Gupta Empire?
- Analyzing Visuals** Examine the diagram on page 80, and use it to explain why the shape of stupas changed.

Writing About History

- Persuasive Writing** Write a short essay about whether a ruler should be loved or feared or both. Use examples from the Mauryan and Gupta Empires.

History ONLINE

For help with the concepts in this section of *Glencoe World History*, go to glencoe.com and click Study Central.

The Silk Road: Famous Fabric

As early as 1000 B.C., caravans carried luxury goods from China to Persia. Finally in the nineteenth century, the ancient trade route was dubbed the Silk Road in honor of China's most famous export. According to legend, the wife of an early emperor discovered how to spin the fiber from the silkworm's cocoon. For centuries, the process of making silk was a well-kept secret, known only in China. China maintained its monopoly on silk production for several hundred years.



Silk moth eggs hatch and become caterpillars or worms. The worms eat mulberry leaves for six weeks and then spin their cocoons.

SILK IN HISTORY

Farm women in ancient China raised silkworms and produced silk as part of their household duties.

Ancient Persians unraveled Chinese silk cloth and reweave it into Persian designs.

When Alexander the Great conquered Persia, he demanded enormous quantities of silk as spoils.

Roman statesman Julius Caesar limited silk to his exclusive use.

About A.D. 550, monks smuggled mulberry seeds and silkworm eggs out of China, ending the silk monopoly.

TREATING SILK FOR TRADE



The fibers from several cocoons are joined and twisted to make a thread that is wound on a reel. Then several threads are twisted together to make a strand strong enough for weaving.



Caravans of camels loaded with silk cloth, jade, bronze, and porcelain crossed deserts and mountains. Cities grew up along the Silk Road.



Silk thread is dyed and then woven into cloth. Silk is lightweight but warm and soft, unlike other ancient cloth.

ANALYZING VISUALS

- 1. Drawing Conclusions**
What motivated merchants to undertake the long and dangerous journey along the Silk Road?
- 2. Analyzing** What made silk such a valuable commodity?

Early Chinese Civilizations

GUIDE TO READING

The BIG Idea

Ideas, Beliefs, and Values China developed unique philosophies, political theories, and products.

Content Vocabulary

- aristocracy (p. 86)
- Mandate of Heaven (p. 87)
- Dao (p. 87)
- filial piety (p. 89)
- pictographs (p. 90)
- ideographs (p. 90)
- Confucianism (p. 90)
- Daoism (p. 93)
- Legalism (p. 93)

Academic Vocabulary

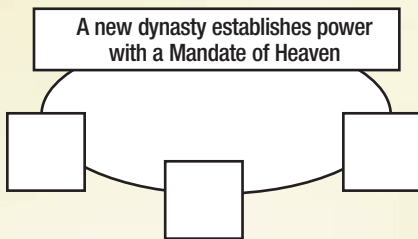
- cycle (p. 88)
- philosophy (p. 90)
- ethical (p. 90)

People and Places

- Huang He (p. 84)
- Chang Jiang (p. 84)
- Confucius (p. 90)
- Laozi (p. 93)

Reading Strategy

Classifying Information As you read this section, create a diagram like the one below that illustrates the dynastic cycle.



As in Mesopotamia, Egypt, and the Indus Valley, China's early civilizations followed the spread of agriculture along the river valleys. Most of the rivers in China flow east to the Pacific Ocean, which meant China's civilizations developed near the east coast. The mountains to the west and the deserts to the north further isolated China from outside influences.

The Impact of Geography

MAIN IDEA China's physical geography influenced the location of its early civilizations.

HISTORY & YOU Would you rather live near the ocean or the mountains? Learn how China's geography shaped its development.

Dating back more than six thousand years, China has one of the world's oldest cultures. China also has the largest population of any nation and is made up of more than 50 ethnic groups, speaking several languages and many dialects. The diversity of its people reflects the diversity of its land and climate.

Rivers and Mountains

The **Huang He** (HWAHNG•HUH), or Yellow River, stretches across China for more than 2,900 miles (4,666 km), carrying its rich yellow silt all the way from Mongolia to the Pacific Ocean. The **Chang Jiang** (CHAHNG•JYAHNG), or Yangtze River, is even longer, flowing for about 3,400 miles (5,470 km) across central China before emptying into the Yellow Sea. The densely cultivated valleys of these two rivers began to emerge as one of the great food-producing areas of the ancient world.

China, however, is not just a land of fertile fields. In fact, only 10 percent of the total land area is suitable for farming, compared with 19 percent of the United States. Much of the rest of the land in China consists of mountains and deserts that ring the country on its northern and western frontiers.

This forbidding landscape is a dominant feature of Chinese life and has played an important role in Chinese history. Geographical barriers—mountains and deserts—isolated the Chinese people from peoples in other parts of Asia. In the frontier regions created by these barriers lived peoples of Mongolian, Indo-European, and Turkish backgrounds. The contacts of these groups with the Chinese were often marked by conflict. The northern frontier of China became one of the areas of conflict in Asia as Chinese armies tried to protect their precious farmlands.

THE IMPACT OF GEOGRAPHY ON EARLY CHINESE CIVILIZATIONS



- Geography SKILLS**
- 1. Location** What physical features isolated China from other cultures?
 - 2. Human-Environment Interaction** Where did Chinese civilizations develop?

Climate

China's climates vary from region to region based on the elevation and the monsoons. In winter, monsoons blowing from the mountainous regions are cold and dry. In summer, the monsoons blow from the south across the seas, bringing rain.

The dry season alternating with wet monsoons creates significant temperature differences in winter and summer. The Chang Jiang serves as a dividing line between the northern region and the southern region of the country.

In the north, winters are long and cold, but the short summers are sunny and hot. In the center of the country, along the Chang Jiang, there are four seasons, including hot summers and cold winters. The warmest temperatures year round are in the south, which has a subtropical climate with hot summers and mild winters.

✓ Reading Check **Describing** What isolated the Chinese people from peoples in other parts of Asia?

The Shang Dynasty

MAIN IDEA Oracle bones, bronzes, and excavations tell about life during the Shang dynasty.

HISTORY & YOU How do we show respect for our deceased family members? Learn about ancestor worship in Shang China.

Historians of China have traditionally dated the beginning of Chinese civilization to the founding of the Xia (SHYAH) dynasty over four thousand years ago. Little is known about this dynasty, which was replaced by a second dynasty, the Shang.

China under the Shang dynasty (about 1750 to 1045 B.C.) was primarily a farming society ruled by an **aristocracy** whose major concern was war. An aristocracy is an upper class whose wealth is based on land and whose power is passed from one generation to another.

Archaeologists have found evidence of impressive cities in Shang China. Shang kings may have had five different capital cities before settling Anyang (AHN•YAHNG), just north of the Huang He in north-central China. Excavations reveal huge city walls, royal palaces, and large royal tombs.

Political and Social Structures

The Shang king ruled from the capital city Anyang. His realm was divided into territories governed by aristocratic military leaders, called warlords, but the king had the power to choose these leaders and could also remove them. The king was also responsible for defending the realm and controlled large armies, which often fought on the fringes of the kingdom. The king's importance is evident in the ritual sacrifices undertaken at his death. Like rulers in Mesopotamia and Egypt, early Chinese kings were buried in royal tombs accompanied by the corpses of their faithful servants.



SHANG AND ZHOU DYNASTIES



Geography SKILLS

- Regions** Which areas did these dynasties have in common?
- Location** How did the location of these dynasties relate to trade routes shown on the map on page 78?

The royal family occupied the top of Shang society; the aristocracy came next. The aristocrats not only waged war and served as officials but also were the chief landowners. The majority of people were peasants who farmed the aristocracy's land. In addition to the aristocrats and peasants, Shang society also included a small number of merchants and artisans, as well as slaves.

Religion and Culture

The Chinese believed in supernatural forces from which the rulers could obtain help in worldly affairs. To communicate with the gods, the priest made use of oracle bones. These were bones on which priests scratched questions asked by the rulers, such as: Will the king be victorious in battle? Will the king recover from his illness? Heated metal rods were then stuck into the bones, causing them to crack. The priests interpreted the shapes of the cracks as answers from the gods. The priests recorded the answers and stored the bones. The inscriptions on the bones are a valuable source of information about the Shang period.

Remains of human sacrifices found in royal tombs are evidence of human efforts to win the favor of the gods. The early Chinese believed in life after death. From this belief came the veneration of ancestors commonly known in the West as "ancestor worship." The practice of burning replicas—exact copies—of physical objects to accompany the dead on their journey to the next world continues to this day in many Chinese communities. The early Chinese believed it was important to treat the spirits of their ancestors well because the spirits could bring good or bad fortune to the living family members.

The Shang are perhaps best remembered for the mastery of bronze casting. Bronze vessels, used in ceremonies, have been found in tombs throughout the Shang kingdom. More than ten thousand bronze objects survive and are among the most admired creations of Chinese art.

 **Reading Check** **Identifying** How did the Shang rulers communicate with the gods?

The Zhou Dynasty

MAIN IDEA The concept of the Mandate of Heaven began with the Zhou dynasty.

HISTORY & YOU What are your government's responsibilities? Read about the Chinese theory of effective government.

According to legend, the last of the Shang rulers was a wicked tyrant who swam in "ponds of wine" and ordered the writing of music that "ruined the morale of the nation." This led the ruler of the state of Zhou (JOH) to revolt against the Shang and establish a new dynasty. The Zhou dynasty, the longest-lasting dynasty in Chinese history, ruled for almost eight hundred years (1045 to 256 B.C.)

Political Structure

The Zhou dynasty continued the political system of the rulers it had overthrown. At the head of the government was the Zhou king, who was served by an increasingly large and complex bureaucracy. The Zhou dynasty continued the Shang practice of dividing the kingdom into territories governed by officials. The officials of these territories were members of the aristocracy. They were appointed by the king and were subject to his authority. Like the Shang rulers, the Zhou king was in charge of defense and commanded armies throughout the country.

The Zhou dynasty claimed that it ruled China because it possessed the **Mandate of Heaven**. It was believed that Heaven—which was an impersonal law of nature—kept order in the universe through the Zhou king. The king was the link between Heaven and Earth. Thus, the king ruled by a mandate, or authority to command, from Heaven. The concept of the heavenly mandate became a basic principle of Chinese government.

The Mandate of Heaven, however, was double-edged. The king, who was chosen to rule because of his talent and virtue, was then responsible for ruling the people with goodness and efficiency. The king was expected to rule according to the proper "Way," called the **Dao** (DOW). It was his duty to keep the gods pleased. This would

protect the people from natural disaster or a bad harvest. If the king failed to rule effectively, he could be overthrown and replaced by a new ruler.

This theory has political side effects. It sets forth a “right of revolution” to overthrow a corrupt ruler. It also makes clear that the king, though serving as a representative of Heaven, is not a divine being himself. In practice, each founder of a new dynasty would say he had earned the Mandate of Heaven. Who could disprove it except by overthrowing the king? The saying, “He who wins is the king; he who loses is the rebel,” sums up this view.

The Mandate of Heaven was closely tied to the pattern of dynastic **cycles**. From the beginning of Chinese history to A.D. 1912,

China was ruled by a series of dynasties, which all went through a cycle of change. A new dynasty established its power, ruled successfully for many years, and then began to decline. The government lost power, giving rise to rebellions or invasion. When a new dynasty took over, the cycle began again.

The Fall of the Zhou Dynasty

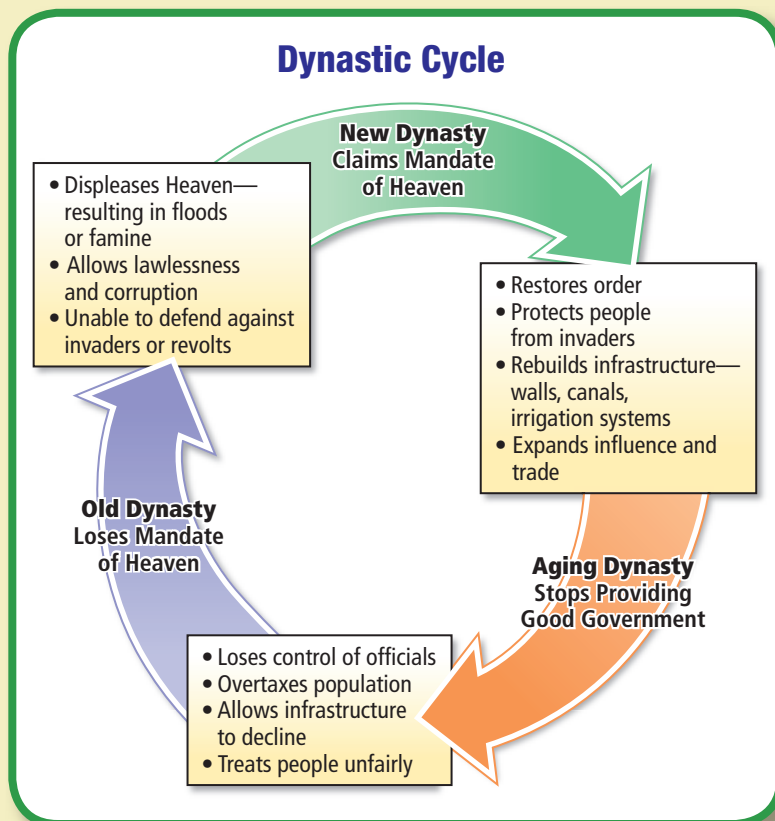
After almost eight hundred years, the Zhou dynasty collapsed. For centuries, the dynasty ruled wisely and efficiently, but later Zhou rule declined intellectually and morally. The Zhou kingdom had been divided into several small territories, some of which evolved into powerful states that challenged

INFOGRAPHICS

PRIMARY SOURCE

Dynastic Cycles and the Mandate of Heaven

When the Zhou overthrew the Shang dynasty, they explained their right to rule as a Mandate of Heaven. Dynasties that abused their power lost the Mandate of Heaven. The Mandate passed to another family who overthrew the old dynasty and established a new one.



Early Dynasties of China

| DYNASTY | DATES | ACCOMPLISHMENTS |
|---------|-------------------|--|
| Shang | 1750–1045 B.C. | First dynasty, writing, ancestor worship, bronze |
| Zhou | 1045–256 B.C. | Classical arts, silk discovered, Daoism and Confucianism |
| Qin | 221–206 B.C. | China united, measurements and writing standardized |
| Han | 202 B.C.–A.D. 220 | Silk Road, civil service, paper invented, Buddhism |

Analyzing VISUALS

1. **Recognizing Bias** Why did the Zhou dynasty develop the concept of the Mandate of Heaven?
2. **Theorizing** Why do you think each of the dynasties came to an end?

the Zhou ruler. In 403 B.C., civil war broke out, beginning an age known in Chinese history as the Period of the Warring States.

By this time, warfare had also changed in China. Iron weapons, more powerful than bronze weapons, came into use. Foot soldiers, or infantry, and soldiers on horseback, or cavalry, made their appearance. The cavalry was armed with the powerful crossbow, a Chinese invention of the seventh century B.C. Eventually, one of the warring states—the Qin (CHIHN)—took control. The Qin created a new dynasty in 221 B.C.

Social Structure

During the Zhou dynasty, the basic features of Chinese economic and social life began to take shape. The Zhou continued the pattern of land ownership that had existed under the Shang. The peasants worked on lands owned by their lord. Each peasant family farmed an outer plot for its own use and then joined with other families to work the inner one for their lord.

A class of artisans and merchants lived in walled towns under the direct control of the local lord. Merchants did not operate freely but were considered the property of the local lord. There was also a slave class.

Trade in this period involved the exchange of local products that were used on an everyday basis. Eventually, trade increased to include goods brought in from distant regions. Among these goods were salt, iron, cloth, and various luxury items.

Few social institutions have been as closely identified with China as the family. As in most agricultural societies, in ancient China the family served as the basic economic and social unit. However, the family there took on an almost sacred quality as a symbol of the entire social order. What explains the importance of the family in ancient China?

Certainly, the need to work together on the land was a significant factor. The Zhou continued the pattern of land ownership that had existed under the Shang. The peasants worked on lands owned by their lord, but they also had land of their own,

which they farmed for their own use. In ancient times, farming required the work of many people. Children were essential to the family because they worked in the fields. Later, sons were expected to take over the physical labor on the family plots and provide for their parents.

At the heart of the concept of family in China was the idea of **filial piety**. *Filial* refers to a son or daughter. *Filial piety*, then, refers to the duty of members of the family to subordinate their needs and desires to those of the male head of the family. More broadly, the term describes a system in which every family member had his or her place. This concept is important in Confucianism, as you will see later in this section.

Male supremacy was a key element in the social system of China, as it was in the other civilizations of the time. The male was responsible for providing food for his family. In ancient China, men worked the fields and were the warriors, scholars, and government ministers. Women raised the children and worked in the home.

Although women did not hold positions of authority, some did influence politics. This was especially true at the royal court, where female members of the royal family played a part in court affairs. These activities were clearly looked down upon by males, as this Chinese poem indicates:

PRIMARY SOURCE

"A clever man builds a city,
A clever woman lays one low;
With all her qualifications, that clever woman
is but an ill-omened bird."

—Herbert A. Giles, *A History of Chinese Literature*

Zhou Accomplishments

The period from the sixth to the third centuries B.C. was an age of significant economic growth and technological change, especially in farming. For thousands of years, farmers had depended on rainfall to water crops such as rice and millet. By the sixth century B.C., irrigation was in wide use. Large-scale water projects were set in motion to control the flow of rivers and spread water evenly to the fields.

Changes in farming methods also increased food production. By the mid-sixth century B.C., the use of iron led to the development of iron plowshares to plow land that had not been farmed previously. This increased the land available for growing crops. Because of advances in farming tools and practices, China's population rose as high as fifty million people during the late Zhou period.

Improved farming methods were also a major factor in encouraging the growth of trade and manufacturing. One of the most important items of trade in ancient China was silk. Chinese silk fragments from the period have been found throughout central Asia and as far away as Athens, Greece—clear indications of a far-reaching trade network.

Perhaps the most important cultural contribution of ancient China to later Chinese society was the creation and development of the Chinese written language. By Shang times, the Chinese had developed a simple script that is the ancestor of the highly complex written language of today.

Like many other ancient languages, it was primarily pictographic and ideographic in form. **Pictographs** are picture symbols, or characters, which represent an object. For example, the Chinese characters for mountain 山, sun 日, and moon 月 were meant to represent the objects themselves. **Ideographs** are characters that combine two or more pictographs to represent an idea. For example, the word *east* 東 symbolizes the sun coming up behind the trees.

There was a sound associated with each Chinese character when a speaker read it aloud. In other cultures, people eventually stopped using pictographs and ideographs and adopted phonetic symbols representing speech sounds, such as the Roman alphabet. The Chinese, too, eventually began to attach phonetic meaning to some of their symbols. However, although the Chinese language has evolved continuously over a period of four thousand years, it has never entirely abandoned its original format.

 **Reading Check** **Describing** What is the pattern of dynastic cycles?

Chinese Philosophy

MAIN IDEA Chinese philosophers emphasized stability and order in society.

HISTORY & YOU What does our society value? Learn how Chinese philosophy influenced societal values.

Between 500 and 200 B.C., toward the end of the Zhou dynasty, three major schools of thought about the nature of human beings and the universe emerged in China—Confucianism, Daoism, and Legalism. While Hindus and Buddhists focused on freeing the human soul from the cycle of rebirth, Chinese philosophers were more concerned about the material world and creating a stable society.

Confucianism

Confucius was known to the Chinese as the First Teacher. *Confucius* is the westernized form of Kongfuzi [KUNG•FOO•DZUH], meaning “Master Kung,” as he was called by his followers. Confucius was born in 551 B.C. He hoped to get a job as a political adviser, but he had little success in finding a patron.

Upset by the violence and moral decay of his era, Confucius traveled around China in an attempt to persuade political leaders to follow his ideas. Few listened at the time, but a faithful band of followers revered him as a great teacher, recorded his sayings in the *Analects*, and spread his message. Until the twentieth century, almost every Chinese pupil studied his sayings, making **Confucianism**, or the system of Confucian ideas, an important part of Chinese culture.

Confucius lived in a chaotic time characterized by unceasing warfare and mass executions of men, women, and children by beheading. China was faced with restoring order. Confucius provided a set of ideas that eventually became widely accepted.

Confucius's interest in **philosophy** was political and **ethical**, not spiritual. He believed that it was useless to speculate on spiritual questions. It was better to assume that there was an order in the universe. If

humans would act in harmony with the universe, their own affairs would prosper.

Two elements stand out in the Confucian view of the Dao (Way): duty and humanity. The concept of duty meant that people had to subordinate their own interests to the broader needs of the family and the community. Everyone should be governed by the Five Constant Relationships: parent and child, husband and wife, older sibling and younger sibling, older friend and younger friend, and ruler and subject. Each person had a duty to the other. Parents should be loving, and children should revere their parents. Husbands should ful-

fill their duties, and wives should be obedient. The elder sibling should be kind, and the younger sibling respectful. The older friend should be considerate, and the younger friend deferential. Rulers should be benevolent, and subjects loyal. Showing the importance of family, Confucius said: "The duty of children to their parents is the foundation from which all virtues spring." The Confucian concept of duty is often expressed in the form of a "work ethic." If each individual worked hard to fulfill his or her duties, then the affairs of society as a whole would prosper as well.

TURNING POINT

THE RULE OF MERIT

Confucius equated education with public service and virtue. He taught that rulers should be devoted to the welfare of the people and that government officials should earn their positions through education and talent—merit. Merit-based civil service became official during the Qin dynasty and later included written examinations. Although there were periods of corruption in the 1300-year history of the exams, testing made it possible for any male adult, regardless of social status or wealth, to become a high-ranking public official. Eventually, the Chinese civil service influenced the development of European and American systems.

A young woman applies for a civil service position.



Civil service exam under Emperor Jen-Tsung

CRITICAL THINKING SKILLS

1. **Making Inferences** What are some differences between ancient and modern civil service exams?
2. **Drawing Conclusions** Is the civil service still important in China today?

As Confucius stated, “If there is righteousness in the heart, there will be beauty in the character. If there is beauty in the character, there will be harmony in the home. If there be harmony in the home, there will be order in the nation. If there be order in the nation, there will be peace in the world.”

Above all, the ruler must set a good example. If the king followed the path of goodness, then subjects would respect him, and society would prosper. Confucius said, “Let the ruler be filial and kind to all people; then they will be faithful to him. Let him advance the good and teach the incompetent; then they will eagerly seek to be virtuous.”

The second key element in the Confucian view of the Dao is humanity—compassion and empathy for others. Confucius said, “Do not do unto others what you would not wish done to yourself.” Confucius urged people to “measure the feelings of others by one’s own,” for “within the four seas all men are brothers.” After his death in 479 B.C., his message spread widely throughout China.

Confucius was a harsh critic of his own times. He stressed a return to the values of the Golden Age of the early Zhou dynasty. Confucius saw it as an age of perfection. “When the Great Way was practiced, the world was shared by all alike.”

Confucius, however, was not just living in the past. Many of his key ideas looked forward. Perhaps his most significant political idea was that the government service should not be limited to those of noble birth but should be open to all men of superior talent. This concept of rule by merit was not popular with the aristocrats who held political offices based on their noble birth. Although Confucius’s ideas did not have much effect in his lifetime, they opened the door to a new idea of statecraft that would later be put into widespread use.

Daoism

Daoism was a system of ideas based on the teachings of **Laozi** (LOW•DZUH). According to tradition, Laozi, or the Old Master, lived around the same time period as Confucius.

CONNECTING TO THE UNITED STATES

CIVIL SERVICE REFORM

By 1881, the number of people who wanted presidential appointments to jobs had gotten out of hand. That year a disappointed office seeker shot President Garfield. Public anger over Garfield’s assassination led to the passage of the Civil Service Act of 1883. Civil service reform made competitive examination, not politics, the basis for filling federal jobs. In 1978, President James Carter established the U.S. Office of Personnel Management, which administers a nationwide merit system for federal employees including recruitment, examination, and training programs.

Assassination attempt on President James Garfield



CONNECTING TO TODAY

1. **Contrasting** What is the difference between the Chinese and the American reasons for adopting civil service examinations?
2. **Making Inferences** Why was it difficult to pass civil service reform laws?

Scholars do not know if Laozi actually existed. Nevertheless, the ideas people associate with him became popular in the fifth and fourth centuries B.C.

The chief ideas of Daoism are discussed in a short work known as *Tao Te Ching*, or *The Way of the Dao*. Scholars have argued for centuries over its meaning. Nevertheless, the basic ideas of Daoism, as interpreted by its followers, are straightforward. Daoism, like Confucianism, does not concern itself with the meaning of the universe. Rather, it sets forth proper forms of human behavior.

Daoism is also quite different from Confucianism. Followers of Confucius believe that it is the duty of human beings to work hard to improve life here on Earth. Daoists believe that the way to follow the will of Heaven is not through action but inaction:

PRIMARY SOURCE

“Without going outside, you may know the whole world.
Without looking through the window, you may see the ways of heaven.
The farther you go, the less you know.
Thus the sage [wise man] knows without traveling;
He sees without looking;
He works without doing.”

The best way to act in harmony with the universal order is not to interfere with the natural order.

PRIMARY SOURCE

“The universe is sacred.
You cannot improve it.
If you try to change it, you will ruin it.
If you try to hold it, you will lose it.”
—Lao Tsu, *Tao Te Ching*

Legalism

A third philosophy that became popular was **Legalism**. Unlike Confucianism or Daoism, Legalism proposed that human beings were evil by nature. Legalists were referred to as the “School of Law” because they rejected the Confucian view that government by “superior men” could solve society’s problems. Instead, they argued for a system of impersonal laws.

The Legalists believed that a strong ruler was required to create an orderly society. Confucius had said, “Lead the people by virtue and restrain them by the rules of good taste, and the people will have a sense of shame, and more-over will become good.” The Legalists believed that only harsh laws and stiff punishments would cause the common people to serve the interests of the ruler. To them, people were not capable of being good. The ruler did not have to show compassion for the people.

✓ Reading Check **Summarizing** What three philosophies became popular in early China?

Vocabulary

1. **Explain** the significance of: Huang He, Chang Jiang, aristocracy, Mandate of Heaven, Dao, filial piety, pictographs, ideographs, Confucius, Confucianism, Daoism, Laozi, Legalism.

Main Ideas

2. **Describe** the relationship between China’s geography—including the Huang He, Chang Jiang, and the mountains—and its climate.
3. **Summarize** the relationship between the dynastic cycle and the Mandate of Heaven.
4. **Explain** the importance of filial piety to the Chinese. How does the concept of filial piety relate to the Confucian view of how society should function?
5. **List** some of the agricultural advances developed in ancient China and explain how they increased food production.

Critical Thinking

6. **The BIG Idea Drawing Conclusions** How would writing with pictographs be more complex than using an alphabet?
7. **Diagramming** Create a diagram showing the Five Constant Relationships and the duty of each.

| Relationship | Duty | Duty |
|------------------|------|------|
| Parent and child | | |
| | | |
| | | |
8. **Contrasting** How do Chinese philosophies differ from Buddhism and Hinduism?

Writing About History

9. **Expository Writing** Write a paper about the philosophical traditions of Confucianism, Daoism, and Legalism. Research to find examples of how these three philosophies influenced historic and contemporary world events.

History ONLINE

For help with the concepts in this section of *Glencoe World History*, go to glencoe.com and click Study Central.

Rise and Fall of Chinese Empires

GUIDE TO READING

The BIG Idea

Order and Security The Qin and Han dynasties established strong central governments that were the basis for future dynasties.

Content Vocabulary

- regime (p. 96)
- censorate (p. 96)

Academic Vocabulary

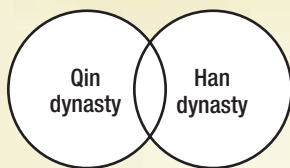
- individuality (p. 95)
- instituted (p. 96)
- ideology (p. 96)

People and Places

- Qin Shihuangdi (p. 94)
- Liu Pang (p. 98)
- Gobi (p. 95)
- Han Wudi (p. 98)
- Xiongnu (p. 96)
- South China Sea (p. 98)

Reading Strategy

Compare and Contrast As you read this section, compare and contrast the Qin and Han dynasties using a Venn diagram.



The First Qin Emperor unified the Chinese world, though his dynasty was short-lived. The Han dynasty that followed, however, lasted more than four hundred years. These dynasties made contributions to literature, art, and technology that have endured to the present.

The Qin Dynasty

MAIN IDEA

Qin Shihuangdi unified the Chinese world using force against invaders and harsh treatment of his subjects.

HISTORY & YOU What makes you want to obey rules? Learn how the Chinese responded to repression.

As we have seen, from about 400 to 200 B.C., China experienced bloody civil war. Powerful states fought one another and ignored the authority of the Zhou kings. One state—that of Qin—gradually defeated its chief rivals. In 221 B.C., the Qin ruler declared the creation of a new dynasty.

Qin Shihuangdi

The ruler of the Qin dynasty was **Qin Shihuangdi** (CHIHN SHUH•HWAHNG•DEE), meaning “the First Qin Emperor.” An ambitious person, he came to the throne in 246 B.C. at the age of 13. In 221 B.C., he defeated the last of his rivals and founded a new dynasty, with himself as emperor. The famous Chinese historian Sima Qian described Qin Shihuangdi as having “the chest of a bird of prey, the voice of a jackal, and the heart of a tiger.” Those were just the qualities Qin Shihuangdi used to unite China. He created a single monetary system and ordered the building of a system of roads throughout the entire empire. Many of these roads led out from his capital city of Xianyang (SHYEN•YAHNG), just north of modern-day Xi’an (SHEE•AHN).

Qin Shihuangdi was equally aggressive in foreign affairs. His armies advanced to the south, extending the border of China to the edge of the Yuan (YOO•AHN) River, or Red River, in modern-day Vietnam. To supply his armies, he had a canal dug from the Chang Jiang in central China to what is now the modern city of Guangzhou (GWAHNG•JOH).

The Emperor’s Army

Surprisingly, the emperor left behind a remarkable artistic legacy too. In 1974, farmers digging a well about 35 miles (56 km) east of Xi’an discovered an underground pit near the burial mound

The Emperor's Army

Outside Xi'an is the emperor Qin Shihuangdi's tomb complex. In the emperor's tomb, archaeologists have found sculptures, buildings, and cemeteries.

East of the tomb, a museum houses the emperor's army. The infantry is lined up in one large pit. Another pit contains cavalry and chariots. A third pit holds army headquarters.

The soldiers stand between 5 feet 8 inches and 6 feet 2 inches tall; their commanders are taller. The figures are weighted—the lower half of the ceramic bodies are solid, the upper half hollow. Traces of color show the statues were once vividly painted.



DOCUMENT-BASED QUESTIONS

1. **Analyzing** What about the soldiers is individualized?
2. **Theorizing** Why would the lower bodies be solid and the upper hollow?

of the First Qin Emperor. The pit contained a vast army made of terra-cotta, or hardened clay. Chinese archaeologists believe that it was a re-creation of Qin Shihuangdi's imperial guard, meant to be with the emperor on his journey to the next world.

Archaeologists estimate that there are more than six thousand figures in the first pit alone, along with horses, wooden chariots, and seven thousand bronze weapons. The figures are slightly larger than life-size. They were molded, fired, and painted in brilliant colors and then dressed in uniforms. To achieve **individuality** in the

faces of the soldiers, ten different head shapes were used, which were finished by hand. Besides preparing for the next world, the Qin emperor was busy keeping out invaders.

The Great Wall

The Qin emperor's major foreign concern was in the north. In the vicinity of the **Gobi**, there resided a nomadic people known to the Chinese as the **Xiongnu** (SHYUNG•NOO). They were organized loosely into tribes, and moved with the

seasons from one pasture to another. Mounted on their horses, the Xiongnu ranged far and wide in search of pasture for their flocks of cattle, sheep, or goats. The Xiongnu had mastered the art of fighting on horseback. The historian Sima Qian remarked:

PRIMARY SOURCE

"[T]he little boys start out by learning to ride sheep and shoot birds and rats with a bow and arrow, and when they get a little older they shoot foxes and rabbits, which are used for food. Thus all the young men are able to use a bow and act as armed cavalry in time of war."

—Sima Qian

When the Xiongnu challenged Chinese communities near the northern frontier, a number of states constructed walls to keep the nomads out. Qin Shihuangdi's answer to the problem was to strengthen the existing system of walls and link them together to create The Wall of Ten Thousand *Li*—a *li* is about a third of a mile, or half a kilometer. Today we know Qin Shihuangdi's project as the Great Wall of China. However, the wall that we know from films and photographs was not built until 1,500 years later. Some of the walls built by Shihuangdi do remain, but most of them were built of loose stone, sand, or piled rubble and disappeared long ago.

This is not to say, of course, that the wall was not a massive project. It required the efforts of thousands of laborers. Many of them died while working there and, according to legend, are now buried within the wall. With his wall, the First Qin Emperor had some success in fighting off the nomads, but the victory was only temporary. Over the next two thousand years, China's northern frontier became one of the great areas of conflict in Asia.

Political Changes

The Qin dynasty dramatically changed Chinese politics. Legalism was adopted as the **regime's**—the government in power—official **ideology**. Books presenting ideas opposed to the official views were publicly burned. Those who opposed the policies of the new regime were punished or executed.

The Qin dynasty made a number of important administrative and political changes, which served as models for future dynasties. Unlike the Zhou dynasty, the Qin dynasty ruled a highly centralized state. The central bureaucracy was divided into three parts: the civil division, the military division, and the **ensorate**. The censorate had inspectors who checked on government officials to make sure they were doing their jobs. This became standard for future Chinese dynasties.

Below the central government were two levels of administration: provinces and counties. Unlike under the Zhou, these officials did not inherit their positions but were appointed and dismissed by the emperor. The censors also watched over these officials, and those found guilty of wrongdoing were executed. Qin Shihuangdi also reduced the powers of the landed aristocrats by dividing their estates among the peasants, who were now taxed directly by the state. In doing so, he eliminated possible rivals and gained tax revenues for the central government.

Fall of the Qin Dynasty

By ruthlessly controlling the empire, Qin Shihuangdi hoped to establish a rule that "would be enjoyed by his sons for ten thousand generations." In fact, Shihuangdi was to be his dynasty's only ruler. Landed aristocrats and Confucian intellectuals, as well as the common people, groaned under the censorship of speech, harsh taxes, and forced labor projects **instituted** by the ruler. Sima Qian said of Qin Shihuangdi,

PRIMARY SOURCE

"He killed men as though he thought he could never finish, he punished men as though he were afraid he would never get around to them all, and the whole world revolted against him."

—Sima Qian

The emperor died in 210 B.C., and his dynasty was overthrown four years later. The fall of the Qin dynasty was followed by a period of civil war, but it did not last long. A new dynasty soon arose.

✓ Reading Check **Identifying** What three parts of the central bureaucracy were developed by the Qin dynasty?



See page R35 to read a passage from Li Su, a chief minister of the First Qin Emperor, in the **Primary Source and Literature Library**.

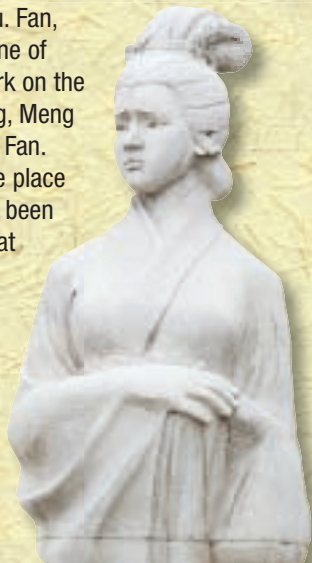
The Great Wall of China: In History and Legend

The Great Wall winds across China's landscape and through its history. Over 2,000 years, piled stone gave way to elaborate watchtowers and forts. In the seventeenth century, visiting Europeans mistakenly assumed the wall was one continuous structure and called it "The Great Wall of China." Besides guarding trade routes, the wall became the source of legends.

(inset) Liu Liqun/ChinaStock, (bkgrd) Paul Souders/CONRHS

The Legend of Meng Jiangnu Whose Wails Split the Wall

Near Shanhaiguan Pass is a temple to Meng Jiangnu. Fan, Meng's husband, was one of thousands forced to work on the wall. With winter coming, Meng carried warm clothes to Fan. When Meng reached the place where her husband had been working, she learned that Fan had died from overwork and been buried in the wall. Hearing this awful news, Meng wept so loudly that miles of wall collapsed, exposing the bodies of laborers.



Geography SKILLS

- Location** Compare the location of the Great Wall with the Silk Road and other trade routes shown on the map on page 78.
- Human-Environment Interaction** What physical features of the environment made it difficult to build the Great Wall?



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The Han Dynasty

MAIN IDEA The Han dynasty refined the political structures of the Qin.

HISTORY & YOU How efficient is your government? Learn how the Chinese trained their officials.

One of the greatest dynasties in Chinese history—the Han (HAWN)—emerged in 202 B.C. The founder of the Han dynasty, **Liu Pang** (LYOO BAHNG), was of peasant origin but became known by his title of Han Gaozu—Exalted Emperor of Han. Under his strong rule, the Han quickly established control over the empire.

Political and Social Structures

The first Han emperor discarded the Qin dynasty's harsh policies and Legalism. Confucian principles became the new state philosophy. Han Gaozu and his successors also kept some practices of the First Qin Emperor, including dividing the central government into military, civil service, and censorate. The Han rulers also kept the empire divided into provinces.

Most importantly, the Han rulers continued the Qin system of choosing government officials on the basis of merit rather than birth. As the population increased to over sixty million, the need for a large and efficient bureaucracy also increased. To create a regular system for new officials, the Han introduced the civil service examination and established a school to train these candidates. For the next two thousand years, students were expected to learn the teachings of Confucius, Chinese history, and law.

Besides providing a strong central government, the Han emperors expanded the Chinese Empire. Han rulers, especially **Han Wudi** (HAWN WOO•DEE), Martial Emperor of Han, added the regions south of the Chang Jiang. Part of what is now northern Vietnam, along the **South China Sea** coast, became part of the empire. Han armies also extended China's boundary into central Asia. Han Wudi also drove back the Xiongnu beyond the Great Wall. After his death in 87 B.C., China experienced almost another 150 years of peace.

NATIONAL GEOGRAPHIC

QIN AND HAN DYNASTIES



Geography SKILLS

- Regions** Which areas did these dynasties have in common?
- Location** How did the location of these empires relate to trade routes shown on the map on page 78?

Although the Han period was prosperous, free peasants began to suffer. Land taxes on land-owning farmers were fairly light, but there were other demands on them, including military service and forced labor of up to one month per year. Then, too, as the population tripled, the average size of the individual farm plot was reduced to about one acre per person—barely enough for survival.

As time went on, many poor peasants were forced to sell their land and become tenant farmers, paying up to half of the annual harvest in rent. Once again aristocrats owned thousands of acres. These powerful nobles could bully free farmers into becoming tenant farmers.

Technology and Culture

New technologies in textile manufacturing, water mills for grinding grain, and iron casting added to the economic prosperity of the Han Era. Iron casting technology led to the invention of steel. In addition, paper was developed under the Han dynasty.

With the invention of the rudder and fore-and-aft rigging, ships could sail into the wind for the first time. This made it possible for Chinese merchant ships carrying heavy cargoes to travel throughout the islands of Southeast Asia and India, leading to a major expansion of trade in the Han period.

The Han dynasty was also known for art and cultural achievements. The key works of the Confucian school were made into a set of Confucian classics, which became required reading for generations of Chinese schoolchildren. These classics introduced children to the forms of behavior that they would need as adults.

Fall of the Han Empire

Over a period of time, the Han Empire began to fall into decay. As weak rulers amused themselves with the pleasures of court life, the power of the central government began to decline. The great noble families filled the gap, amassing huge landed estates and forcing free farmers to become their tenants. Official corruption and the concentration of land in the hands of the wealthy led to widespread peasant unrest, and nomadic raids continued in the north.

By A.D. 170, wars, intrigues at the court, and peasant uprisings brought the virtual collapse of the Han dynasty. In 190, rebel armies sacked the Han capital, Luoyang (LWAW•YAHNG). The final blow came in 220, when a general seized control but was unable to maintain his power. China again plunged into civil war, made worse by invasions of northern peoples. The next great dynasty would not arise for four hundred years.

✓ Reading Check **Identifying** What new technologies developed during the Han Era?

Vocabulary

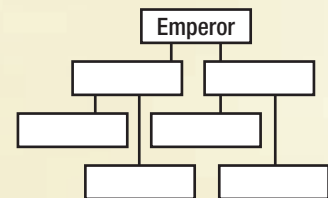
- Explain** the significance of: Qin Shihuangdi, Gobi, Xiongnu, regime, ideology, censorate, instituted, Liu Pang, Han Wudi, South China Sea.

Main Ideas

- Describe** the Great Wall, its purpose, and how it changed over the years.
- List** the technical and cultural achievements of the Han dynasty.
- Explain** how the merit system of civil service was implemented during the Han and its impact on future generations.
- List** some of the agricultural advances developed in ancient China and explain how they increased food production.

Critical Thinking

- The BIG Idea Contrasting** How were the political structures and philosophies of the Qin and Han dynasties different?
- Organizing Information** Create a flow-chart showing the government organization during the Han dynasty and the duties of each division.



- Analyzing Primary Sources** Examine Sima Qian's descriptions of Qin Shihuangdi on pages 94 and 96. What is the historian's view? Why might he have that opinion?

Writing About History

- Expository Writing** Write an essay that explains what the Chinese archaeological site east of Xi'an tells us about the people of the Qin dynasty. What might future historians conclude about the United States based on our monuments?

History ONLINE

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CHAPTER 3 Visual Summary

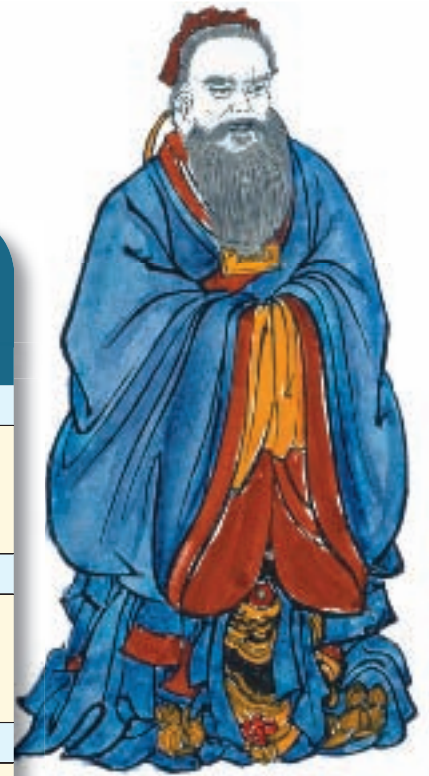


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CONFUCIUS



COMPARING TWO ANCIENT CULTURES

300 B.C.—A.D. 500

INDIA

CHINA

Geographic Features

| | |
|---|---|
| Himalaya Indus River Deccan Plateau Monsoons | Himalaya Gobi Huang He Chang Jiang |
|---|---|

Early Civilizations, Empires, Dynasties

| | |
|--|---|
| Indus Valley Civilization Mauryan Empire Kushan Empire Empire of Guptas | Shang Dynasty Zhou Dynasty Qin Dynasty Han Dynasty |
|--|---|

Religions and Philosophies

| | |
|----------------------|------------------------------------|
| Hinduism Buddhism | Confucianism Daoism Legalism |
|----------------------|------------------------------------|

Famous People

| | |
|------------------------------|-----------------------------|
| Mauryan king Aśoka Buddha | Confucius Qin Shihuangdi |
|------------------------------|-----------------------------|

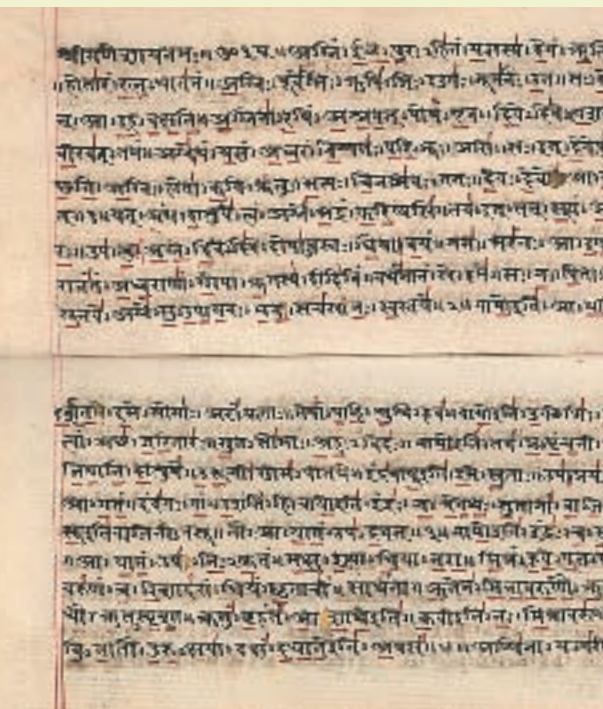
Social and Political Structures

| | |
|-------------------------------|---|
| Caste System <i>Varnas</i> | Mandate of Heaven Dynastic Cycles The Rule of Merit |
|-------------------------------|---|

Inventions and Accomplishments

| | |
|--|--|
| Indus Valley script The Vedas in Sanskrit Algebra and zero | Silk Silk Road Great Wall Paper |
|--|--|

THE RIGVEDA



THE GREAT WALL OF CHINA



STANDARDIZED TEST PRACTICE

TEST-TAKING TIP

Even if you don't know the correct answer, you still may know which answer choices are *wrong*. Eliminate the answer choices you know are wrong. Then choose the best answer from the choices that remain.

Reviewing Vocabulary

Directions: Choose the word or words that best complete the sentence.

- Monsoons are seasonal _____ in China and the Indian subcontinent.
 - winds
 - thunderstorms
 - floods
 - cyclones
- According to Confucius, the key to proper behavior was to behave in accordance with the _____ (Way).
 - Yoga
 - Dao
 - Dharma
 - Censorate
- In Buddhism, reaching _____, or ultimate reality, is the end of the self and a reunion with the Great World Soul.
 - reincarnation
 - karma
 - nirvana
 - ascetic
- The English word for the social divisions in India based on occupation and family is _____.
 - caste
 - untouchables
 - raja
 - reincarnation

Reviewing Main Ideas

Directions: Choose the best answers to the following questions.

Section 1 (pp. 64–73)

- Which of the following is not a characteristic of the Indus Valley civilization?
 - Well-planned cities
 - Large in size
 - Easily understood writing
 - Widespread trade
- Out of what did the caste system grow _____.
 - Rajas
 - Aryans
 - Vedas
 - Varnas
- What do the majority of India's people practice?
 - Hinduism
 - Suttee
 - Buddhism
 - Asceticism
- Which of the following is a true statement about Buddhists?
 - They are the majority in India.
 - They try to follow the Middle Path.
 - They believe in a rigid caste system.
 - They worship the Buddha as a god.

Need Extra Help?

| | | | | | | | | |
|-------------------------------|----|----|----|----|----|----|----|----|
| If You Missed Questions . . . | 1 | 2 | 3 | 4 | 5 | 6 | 7 | 8 |
| Go to Page . . . | 64 | 88 | 71 | 68 | 66 | 68 | 70 | 71 |

GO ON 

Section 2 (pp. 74–79)

9. Who is considered the greatest ruler in the history of India?
- A Faxian
 - B Kālidāsa
 - C Aśoka
 - D Āryabhata
10. Which empire was known for prosperity, trade, literature, and especially for its tolerance of Buddhism?
- A Mauryan
 - B Kushān
 - C Aryan
 - D Gupta

Section 3 (pp. 82–91)

11. Who was known as the First Teacher or Master Kung?
- A Confucius
 - B Han Wudi
 - C Laozi
 - D Qin Shihuangdi
12. The Mandate of Heaven refers to whose responsibilities?
- A Parent to child
 - B Children to parents
 - C Husbands and wives to each other
 - D Rulers to provide good government

Section 4 (pp. 92–97)

13. Which long-lasting dynasty was known for advances in papermaking, manufacturing textiles, water mills, and casting iron, as well as art?
- A Shang
 - B Zhou
 - C Qin
 - D Han

Critical Thinking

Directions: Choose the best answers to the following questions.

14. Why did the Silk Road extend from China's coast to central Asia?
- A To move luxury goods to Western markets
 - B Because trade by ship was too dangerous
 - C To avoid trade with India
 - D To avoid bandits and deserts

Base your answer to question 15 on the map below and on your knowledge of world history.



15. Where did the first Chinese civilization develop?
- A Near the Himalaya
 - B Along the rivers
 - C Next to the Gobi
 - D On Hainan

Need Extra Help?

| | | | | | | | |
|-------------------------------|----|----|----|----|----|----|----|
| If You Missed Questions . . . | 9 | 10 | 11 | 12 | 13 | 14 | 15 |
| Go to Page . . . | 74 | 77 | 88 | 85 | 96 | 76 | 82 |

GO ON

16. Why are Confucianism and Daoism considered philosophies, not religions?

- A They do not teach proper behavior.
- B They have no holy books or written code.
- C They have no temples for followers.
- D They do not try to explain the meaning of the universe.

17. What is distinctive about Chinese script?

- A Has phonetic characters
- B Was written on paper
- C Used pictographs and ideographs
- D Has changed over time

Analyze the chart and answer the question that follows. Base your answer on the chart and on your knowledge of world history.

| Months | Mumbai (inches) | Chennai (inches) |
|--------|-----------------|------------------|
| J | 0.0 | 1.2 |
| F | 0.0 | 0.4 |
| M | 0.0 | 0.4 |
| A | 0.0 | 0.7 |
| M | 0.5 | 1.7 |
| J | 22.3 | 2.1 |
| J | 25.6 | 3.9 |
| A | 19.2 | 4.9 |
| S | 14.0 | 4.9 |
| O | 3.5 | 11.2 |
| N | 0.2 | 13.2 |
| D | 0.0 | 5.4 |

18. What time of the year can farmers on the west coast of the Indian subcontinent expect rain?

- A Winter (December–February)
- B Spring (March–May)
- C Summer (June–August)
- D Fall (September–November)

Document-Based Questions

Directions: Analyze the documents and answer the short answer questions that follow the document.

Several dynasties, especially the Han, tried to follow Confucius's teachings. The founder of the Qin dynasty followed Legalism's view.

Confucius taught:

"Let the ruler be filial and kind to all people; then they will be faithful to him. Let him advance the good and teach the incompetent; then they will eagerly seek to be virtuous."

Sima Qian said of Qin Shihuangdi,

"... [H]e punished men as though he were afraid he would never get around to them all, and the whole world revolted against him."

19. Contrast the philosophies of Confucianism and Legalism and their influence on the Qin and Han dynasties.

20. What caused the downfall of the Han dynasty?

Extended Response

21. Explain the relationship between the Mandate of Heaven, Dao, and dynastic cycles.

History ONLINE

For additional test practice, use Self-Check Quizzes—Chapter 3 at glencoe.com.

Need Extra Help?

| | | | | | | |
|-------------------------------|----|----|----|----|----|----|
| If You Missed Questions . . . | 16 | 17 | 18 | 19 | 20 | 21 |
| Go to Page . . . | 91 | 88 | 75 | 88 | 97 | 85 |

STOP