CHAPTER 1 – THE BIRTH OF CIVILIZATION

GLOBAL PERSPECTIVES

- What were the processes behind the creation of early civilizations?

- What are the similarities and differences among the world's earliest civilizations?

- Why has the pace of change accelerated with time?

CHAPTER 1 LEARNING OBJECTIVES

Early Humans and Their Culture

Why is "culture" considered a defining trait of human beings?

- Recognize and understand the factors behind the emergence of human culture

- Identify the features of the Paleolithic and Neolithic Ages

- Identify, locate and recognize the features of the Bronze Age and the emergence of civilization in Mesopotamia

Early Civilizations in the Middle East to About 1000 B.C.E.

How did control over water resources influence early Middle Eastern civilizations?

- Understand and recognize the key features of early Middle Eastern civilizations

- Recognize and explain the effects of geography and climate on the development of civilizations in Mesopotamia and Egypt

- Identify the key developments of early civilizations that remain important today

Ancient Near Eastern Empires

How did conquest and trade shape early empires in the Near East?

- Identify and recognize Near Eastern cultures such as the Kassites, Hittites, Mitannians, Assyrians, and Neo-Babylonians

- Understand the significance of the discovery and expansion of iron metallurgy that gave rise to the Iron Age

Early Indian Civilization

What influences did the first Indus valley civilization have on later Indian religious and social practices?

- Understand the role of location and climate in the development of early Indian civilization

- Recognize and identify key characteristics and features of Harappan and Vedic Aryan civilizations

Early Chinese Civilization

Why did large territorial states arise in ancient China?

- Understand and recognize the importance of climate and geography to the emergence of civilization in East Asia

- Identify and describe the key features of Shang and Zhou civilization

- Identify and analyze key concepts such as the Mandate of Heaven

The Rise of Civilization in the Americas

How did agriculture influence the development of civilizations in Mesoamerica?

- Understand, recognize and be able to explain the unique characteristics of civilizational development in the Americas

- Locate and identify the four major areas of dense settlement in the Americas

- Understand terms and era categorizations such as Early Horizon, the Early Intermediate Period, the Middle Horizon, and the Late Intermediate Period

CHAPTER SUMMARY

Chapter 1 explores the origins of civilization in the four major river valleys of the world from prehistory to the establishment and utilization of written records. From perhaps 600,000 to 10,000 B.C.E., people were hunters, fishers, and gatherers, but not producers of food. The chapter develops the social relationships within prehistoric society and contrasts them with the changes dictated by the development of agriculture—the Neolithic Revolution. By about 3000 B.C.E., writing began to develop in the Tigris and Euphrates river valleys in Mesopotamia and soon thereafter in the Nile valley. Somewhat later, urban life developed in the Indus Valley of India and the Yellow River basin in China. This development did not negate the nomadic lifestyle of many groups, and the constant tension between nomadic and settled lifestyles was an important aspect of early historical development.

The Sumerian culture developed in southern Mesopotamia, near the Persian Gulf. The Sumerians established the social, economic, and intellectual foundations of Mesopotamian culture and were followed by the Akkadians and Babylonians who united the region. There were important advancements in writing (cuneiform), law, education, and religious thought. For example, Hammurabi's code (ca. 1750 B.C.E.) is the fullest and best preserved ancient legal code and reveals a society strictly divided by class, yet bound together by harsh precepts that demanded discipline and order. The civilization, however, was generally pessimistic in outlook, an observation based mainly on the evidence of religious sources that depict a gloomy picture of the afterworld as a place of misery.

Egyptian civilization developed in a different manner and remained, for the most part, optimistic in its long history. Geographically, the Nile River unified the region and made agriculture possible while the desert afforded the protection from nomadic invaders necessary for the evolution of centralized political authority. Pharaonic authority was reflected in the pyramids of the Old Kingdom and the imperialism of New Kingdom dynasties.

After an overview of Egyptian religion and the roles of women and slaves in Egyptian society, the chapter continues with an account of the contributions of the Hittites (military counterweight to Egyptian ambitions), early Anatolians (smelting of iron), Kassites (promotion of Babylonian culture), and especially the Assyrians who established an empire that by 665 B.C.E. included Palestine, Syria, and much of the area extending to the Persian Gulf. This empire kept out nomadic barbarians on the frontier to permit the civilized Middle East to at least maintain its advancements in the various areas. The Assyrian Empire fell because of internal revolutions and a defeat by the Neo-Babylonians in 612 B.C.E.

Indian civilization developed in a unique fashion as the early urban literate culture was superseded by the Aryan culture after a few hundred years. The chapter examines the development of the early Indian and Aryan cultures separately. The Indus or Harappan civilization developed in the region of

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modern Pakistan, and excavated sites dating from 2500–1500 B.C.E. show an unusual conformity in the culture based upon similar city layouts, building construction and flood walls. Reasons for the decline of this civilization are open to speculation, but could involve abnormal flooding and/or the appearance of warlike nomads around 1800 B.C.E.

The Aryan culture that "refounded" Indian civilization about 1500 B.C.E. did not develop an urban culture, but depended on stock breeding and agriculture. Our understanding of these people is partially based upon the Vedic ritual texts that offer general inferences about religion, society, values, and thought in early Aryan India. The chapter characterizes the civilization in each of these specific areas.

Early Chinese civilization developed about 4000 B.C.E. in the Yellow River valley. The political institution was the city-state and the largest of these areas was the capital of the Shang Dynasty (1766–1050 B.C.E.). This capital migrated a great deal; therefore, the great monumental architecture of Mesopotamia or Egypt did not develop in China. The Shang civilization developed a system of writing that has been preserved primarily on oracle bones. Bronze appeared in China about 2000 B.C.E., much later than in Mesopotamia or India. This later Bronze period developed into the Zhou Dynasty (1050–771 B.C.E.), which continued the basic structure created by the Shang Dynasty. The Zhou Dynasty, in order to legitimate their rule, created the concept of the Mandate of Heaven, a concept subsequently evoked by every dynasty down to the 20th century. The Western Zhou dynasty was overrun by barbarians in 771 B.C.E. and fled 200 miles to the east. The Eastern Zhou dynasty was never able to recover its lost authority, and smaller states within the boundaries of its realm entered into defensive alliances against the power of encroaching territorial states. From 401–256 B.C.E., interstate stability disappeared as power was contested by eight or nine great territorial contenders. The rise of these territorial states at the expense of dynastic rule was due to the expansion of population and agricultural lands, the development of commerce, and the rise of a new army composed of conscripted foot soldiers and professional commanders.

The chapter concludes with a section on the prehistoric era in the Americas. Four areas of relatively dense settlement emerged in the Americas: Puget Sound (depended on fish, rather than agriculture), Mississippi valley (based on maize agriculture), Mesoamerica, and the Andean region of South America. The latter two saw the emergence of strong and long-lasting states. The achievements of these civilizations are especially remarkable in light of the technologies that they lacked. They did not use the wheel for transportation, had not invented the plow, did not make extensive use of metallurgy, did not know about gunpowder, and did not have oceangoing ships. Their remarkable skills in pottery, weaving, sculpture, and architecture are most impressive. Chapter 13 examines the Mesoamerican and Andean civilizations in detail.

KEY POINTS AND VITAL CONCEPTS

1. "**Culture" and "Civilization":** The text defines *culture* succinctly: "the ways of living built up by a group and passed on from one generation to another." *Civilization* is defined as a type of culture that is characterized by "urbanism, technological adaptation, social complexity, long-distance trade, and symbolic communication." Note that this is broader than some traditional defnitions that require, for example, writing or the use of plows.

2. **Development of Government**: As more people began living in the same area, various forms of government developed ranging from strong centralized monarchies (Hittites, Assyrians, Babylonians, Zhou, and Indo–Aryans), to the Sumerian, Harappan, and Shang city-states, to a theocracy in Egypt.

3. **Geography and History:** Geographic determinism is an important factor in the unique development of all four civilizations discussed in this chapter. The agricultural advantages of the Indus and Yellow River valleys proved essential to the progress of human civilization. In the

ancient Near East, geographical influence on the development of particular civilizations is even more pronounced. Egypt was protected by deserts and the sea and nourished by the Nile, which flooded regularly; it was less prone to invasion and hence more secure politically. Mesopotamia was invaded regularly, having no natural barriers; the Tigris and Euphrates rivers were difficult to navigate and control, and they flooded regularly. The Mesopotamian civilizations are described as more pessimistic than the Egyptian, which may reflect Egypt's more defensible geography.

4. **The Neolithic Revolution**: One of the most important transitions in human history occurred in only a few Paleolithic societies. The development of agriculture and the domestication of animals for food and material and the invention of pottery dramatically changed the way people lived and worked. Reasons for the shift to the age of agriculture remain unclear, but gradually population increased and societies became more organized and stable, often resulting in urban communities and the attendant development of writing (about 3000 B.C.E. in the Near East and somewhat later in India and China). Because of Ice-Age game extinctions, American peoples had to rely on protein from vegetable sources. One result was that their production of foodstuffs providing protein far outpaced that of European agriculture. Approximate dates for the earliest Neolithic societies follow:

    A) **Middle East** (ca. 8000 B.C.E.) Based on wheat
    B) **China** (ca. 4000 B.C.E.) Based on millet and rice
    C) **India** (ca. 3600 B.C.E.) Based on wheat
    D) **Mesoamerica** (ca. 4000 B.C.E.) Based on maize

5. **Contributions**: Religious development and the evolution of writing are of major importance to all early civilizations. The development of monotheism by Akhenaton in Egypt had limited impact on early evolution of religious thought. However, the Vedas and reference to divine will in both India and China were of primary importance in the evolution of their respective societies. Monumental architecture (pyramids, obelisks, temples, etc.) and the organization of empires (Egyptian, Assyrians, Shang, Aryan, and others) were important factors in the evolution of world history.

PRIMARY SOURCE: DOCUMENTS IN WORLD HISTORY DVD-ROM

Text Sources

- Workings of Ma'at: "The Tale of the Eloquent Peasant"

- The Code of Hammurabi

- Syrian Government Documents: *The Archives of Ebla*

- Sumerian Law Code: *The Code of Lipit-Ishtar*

- Ptahhotep, from the Egyptian *Book of Instructions*

- Praise of the Scribe's Profession: Egyptian Letter

- Mission to Byblos: *The Report of Wenamun*

- Marshall Sahlins, "The Original Affluent Society," from *Stone Age Economics*

- Margaret Mead, from "Warfare is Only an Invention—Not a Biological Necessity"

- Liu the Duke and Tan-Fu the Duke, from the *Shi Jing*

- Lafcadio Hearn on Japanese Geisha: from *Glimpses of Unfamiliar Japan*

- Jane Goodall, from "The Challenge Lies in All of Us"

- James Cook, from *Captain Cook's Journal During His First Voyage Round the World*

- Jack Harlan, from *Crops and Man*

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- Hou-Ji, from the *Shi Jing*
- Hittite Law Code: excerpts from *The Code of the Nesilim*
- Hittite Land Deed
- Excerpts from *The Epic of Gilgamesh*
- Egyptian Diplomatic Correspondence: excerpts from *The Amarna Letters*
- Early Criminal Justice: The Nippur Murder Trial and the "Silent Wife"
- David Rindos, from "Symbiosis, Instability, and the Origins and Spread of Agriculture: A New Model"
- Charles Darwin, "Cultivated Plants: Cereal and Culinary Plants" from *The Variation of Animals and Plants under Domestication*
- Ancient Egyptian and Hittite Voices: (a) letter from the Pharoah to Harkhuf the explorer; (b) Ramses III, "The War Against the Sea Peoples;" (c) Hittite soldiers' oath
- Ancestor Worship: from the *Shi Jing*
- *The Babylonian Chronicles*, "The Fall of Nineveh Chronicle"

Visual Sources

- The Standard of Ur
- Shang royal tomb
- Polynesian reed map
- Ozette whale fin
- Hominid tools
- Egyptian obelisks
- Dolmen of Kerhan
- Cuneiform tablet
- Clovis points
- Assyrian winged bull
- Assyrian warriors
- Assyrian king list
- Abu Simbel
- Chauvet Cave—bison
- Chauvet Cave—horses
- Chauvet Cave—red dots
- Chauvet Cave—close up of horses
- Lascaux—bull
- Horse and Sun Chariot from Trundholm, Denmark, circa 1800–1600 BCE
- Stonehenge, Salisbury, England

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INTERNET RESOURCES

- **"Out of Africa"**: http://www.actionbioscience.org/evolution/johanson.html presents an argument for the "Out of Africa" theory with an outline of the leading alternative theory and references to further reading by a leading researcher in the field.

- **Human Evolution**: http://www.becominghuman.org is an excellent resource constructed by The Institute of Human Origins and Arizona State University that provides an enormous amount of up-to-date information about human evolution and recent discoveries in the field.

- **Human Origins:** http://www.amnh.org/exhibitions/permanent/humanorigins/ provides a "virtual tour" of the American Museum of Natural History's Hall of Human Origins.

- **"Are Humans Still Evolving?":** http://www.youtube.com/watch?v=3r3ZBzbe0e8 Universitiy of Pennsylvania Professor Sarah Tishkoff gives a "60-Second Lecture" on the evidence for ongoing human evolution.

- **Lascaux Cave Painting**: http://www.culture.gouv.fr/culture/arcnat/lascaux/en/ is a stunning site that provides background on the excavation and a tour of the cave and its paintings

- **Peopling of the Americas**: http://www.unl.edu/rhames/monte_verde/MonteVerde.htm is an interesting article about the site at Monte Verde, and http://meadowcroft.pghhistory.org/ has information about the Meadowcroft Rock Shelter.

- **Çatalhüyük**: http://www.catalhoyuk.com/ is the official website for the excavation and museum that contains much useful and reliable information.

- **Early Americas (Applied Archaeology)**: http://www.sas.upenn.edu/%7Ecerickso/baures/baures2.htm is a site providing a wealth of information about early agriculture as it may have developed in the Amazon River area.

- **Indo-European Languages**: http://www.ship.edu/~cgboeree/indoeuropean.html provides timelines and maps that chart the development and spread of this dominant language group across Eurasia.

- **Origins of Agriculture:** http://www.comp-archaeology.org/AgricultureOrigins.htm provides a helpful synthesis of the various theories of how agriculture began and links to related websites.

- **Ecology of China**: http://www.ancientchina.co.uk/geography/index.html, hosted by the British Museum, provides useful maps and information.

- **Ecology of Egypt**: http://www.egyptvoyager.com/articles_ecologyofsettlements_1.htm provides a series of helpful articles about the ecology of early settlements in ancient Egypt

- **Ecology of Mesopotamia**: http://www.mesopotamia.co.uk/geography/index.html, hosted by the British Museum, provides useful maps and information in its geography section.

- **Harappa**: http://www.harappa.com/ provides an enormous range of materials (both written and visual) that encompass the culture of Indus Valley civilization.

- **Ancient Andes**: http://www.stanford.edu/~johnrick/chavin_wrap/index.html provides useful information and images relating to John Rick's project at Chavín de Huántar. Also, see http://www.stanford.edu/~johnrick/preceram/index.html for great material about early hunter-gatherers in the Andes.

- **Ancient Mesoamerica**: http://www.angelfire.com/zine/meso/ provides an extensive list of links for Mesoamerican archaeology.

- **Hittites**: http://proteus.brown.edu/mesopotamianarchaeology/1007 provides extensive text on Hittite history, based on a course at Brown University.

- **Hittite Archeology**: http://www.tau.ac.il/humanities/archaeology/projects/proj_past_hittite.html provides photographs from archeologicla research on Hittite Anatolia.

- **Assyria**: http://www.allempires.com/empires/assyria/assyria1.htm is a very good, general site with useful illustrations.

- **Women**: http://www.fordham.edu/halsall/women/womensbook.html has strong sections on Mesopotamia and Greece.

- **India**: http://www.ancientindia.co.uk/ is a well-illustrated introduction to Ancient India, created by the British Museum.

PRENTICE HALL ATLAS OF WORLD HISTORY, SECOND EDITION

Suggested Maps

- Early Hominids

- Emergence of Modern Humans

- World: Prehistory–10000 B.C.E.

- Polynesian Migrations

- World: 10000–5000 B.C.E.

- The Advent of Agriculture

- The World: 5000–2500 B.C.E.

- The Fertile Crescent

- Urban Centers and Trade Routes

- The Growth of the City

- The First East Asian Civilizations

- The First Empires

SUGGESTED FILMS

- *Prehistoric Man in Europe.* International Film Bureau. 22 min.

- *The Story of Prehistoric Man.* Coronet. 11 min.

- *Rivers of Time.* McGraw–Hill. 26 min.

- *From Ur to Nineveh.* Radim Films. 18 min.

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- *Digging for the History of Man.* Roland Films. 55 min.
- *Ascent of Man I: Lower than the Angels.* Time-Life. 52 min.
- *Ancient Egypt.* Coronet. 11 min.
- *Ancient Egypt.* Time–Life. 51 min.
- *The Ancient Egyptian.* International Film Foundation. 27 min.
- *Egypt: Cradle of Civilization.* Encyclopaedia Britannica. 12 min.
- *Egypt: The Gift of the Nile.* Centron. 29 min.
- *In Search of the Mummy's Curse.* Pyramid Films. 29 min.
- *Submerged Glory: A Study in Stone.* McGraw–Hill. 28 min.
- *Mysteries of the Great Pyramid.* Wolper Productions. 50 min.
- *Ancient Egyptian Images.* Macmillan. 13 min.
- *Nubian 64 (Saving the Temples of Ancient Egypt).* Roland Films. 40 min.
- *Tut, the Boy King.* National Broadcasting Company (NBC). 52 min.
- *Bring Forth My People: Moses and the Exodus 3,200 Years Later.* Cameras International Productions. 52 min.
- *Jerusalem: Center of Many Worlds.* Atlantis Productions, Inc. 29 min.
- *The Ancient Chinese: An Introduction.* Coronet Films. 25 min.
- *Ancient East.* University of Utah Educational Media. 16 min.
- *Ancient Phoenicia and Her Contributions.* Atlantic Productions, Inc. 14 min.
- *River Nile.* National Broadcasting Company (NBC). 34 min.
- *Chinese History No. 1: China in the Beginnings.* Teaching Films Custodians. 19 min.
- *Chinese History No. 2: The Making of a Civilization.* Teaching Films Custodians. 18 min.
- *Chinese History No. 3: China: Hundred Schools to One.* Teaching Films Custodians. 19 min.
- *Glory that Remains No. 1: The Sudden Persian Empire.* Time–Life Films. 30 min.
- *Glory that Remains No. 4: Imminent Deities (India).* Time–Life Films. 30 min.
- *Glory that Remains No. 5: Sermons in Stone (India).* Time–Life Films. 30 min.
- *Iran: Landmarks in the Desert.* Central Educational Films. 28 min.
- *Iraq: Stairway to the Gods.* Central Educational Films. 16 min.
- *Ice Mummies: Return of the Ice Man*. PVS. 60 min.
- *Journey of Man*. PVS. 120 min.
- *Lascaux: The Prehistory of Art.*. FHS. 61 min.
- *Secrets of the Bog People: Prehistoric Graveyard*. FHS. 50 min.
- *The Real Eve.*. Discovery. 180 min.

- *500 Nations.*. National Geographic Video. 372 min.

- *Guns, Germs and Steel.* National Geographic Video. 165 min.

- *Ice Age Columbus: Who were the First Americans?* Discovery Channel. 100 min.

- *Mystery of the First Americans*. PBS. 60 min.

- *Quest for Fire*. Panasonic MDMC. 100 min. A dramatic story of a paleolithic group that is especially interesting for its depiction of the early development of animal domestication.

- *The Earliest Immigrants*. FHS. 24 min.

- *Building the Great Pyramid.* BBC Warner. 60 min.

- *Decisive Battles.* Includes Ramesses II's battle against the Hittite Empire. History Channel. 325 min.

- *Egypt: Quest for Eternity*. National Geographic. 60 min.

- *Nubia: The Forgotten Kingdom*. Discovery Channel. 50 min.

MY HISTORY LAB CONNECTIONS

Reinforce what you learned in this chapter by studying the many documents, images, maps, review tools, and videos available at www.myhistorylab.com. Page numbers below indicate passages within the textbook relevant to the MyHistoryLab assets.

Hear the audio file for Chapter 1 at www.myhistorylab.com

Read and Review

Study and Review Chapter 1

Read the Document:
From Hunter-gatherers to Food-producers–Overcoming Obstacles, p. 2
The Development of Religion, p. 2
The Toolmaker (3300 B.C.E.), p. 2
Redefining Self—From Tribe to Village to City 1500 B.C.E., p. 3
The Neolithic Village, p. 4
Sumerian Law Code: The Code of Lipit-Ishtar, p. 5
Geography and Civilization: Egypt and Mesopotamia–Impact of Agriculture, p. 5
Two Accounts of an Egyptian Famine 2600s B.C.E., p. 6
The Development of Religion in Primitive Cultures, p. 7
Excerpts from *The Epic of Gilgamesh*, p. 7
Workings of Ma'at: "The Tale of the Eloquent Peasant", p. 9
Papyrus of Ani, The Egyptian Book of the Dead c. 1200 B.C.E., p. 13
Hittite Law Code: excerpts from *The Code of the Nesilim*, p. 14
Empire of Assiria, ca. 1800 B.C.E., p. 15
Excerpt from Mahábhárata (1000–600 B.C.E.), p. 20
"Hou-Shih, from the *Shih-Ching*," p. 25

See the Map:
- The Beginnings of Food Production, p. 3
- Egypt in the Middle Kingdom, p. 11
- Egypt in the New Kingdom, p. 12
- Empire of Assiria, ca. 1800 B.C.E., p. 15
- The Neo-Babylonian Empire, ca. 580 B.C.E., p. 16
- Ancient China, p. 23
- The Shang Kingdom, p. 24

View the Image:
- Hammurabi Receives His Law Code from the Gods, p. 6
- The Pyramids at Giza, p. 11
- The Sphinx, p. 11
- Egyptian Throne of Tutankhamun, 1333–1323 B.C.E., p. 12
- Great Temple of Abu Simbel, p. 12
- Scene from the Egyptian Afterlife, p. 13
- Egyptian Relief of Anubis, p. 14
- An Inscribed Oracle Bone, p. 24

Watch the Video:
- The Temple of Karnak, p. 13
- Ramses II's Abu Simbel, p. 14

Research and Explore

See the Map:
- Prehistoric Human Migration Patterns: From 1 million to 15,000 years ago
- Ancient China on page 31

CHAPTER 2 – FOUR GREAT REVOLUTIONS IN THOUGHT AND RELIGION

GLOBAL PERSPECTIVES

- Why do you think so many revolutionary philosophical and religious ideas emerged at about the same time in many different regions? Do these ideas share any fundamental concerns?

- Why is this period in Eurasian history sometimes referred to as the "axial age"?

CHAPTER 2 LEARNING OBJECTIVES

Comparing the Four Great Revolutions

What are the fundamental beliefs or worldviews that were expressed in the four great revolutions in thought that occurred between 800 and 300 B.C.E.?

- Identify and understand the main points of comparison and contrast between Chinese, Indian, Near Eastern, and Mediterranean philosophy and religion

Philosophy in China

Why was the revolution in Chinese thought more similar to that in Greek thought than to Indian religion or Judaic monotheism?

- Understand the causes and contextual background of the Chinese philosophical revolutions

- Identify the key features of Confucianism, Daoism, and Legalism

Religion in India

What fundamental institutions and ideas form the basis of Indian religion?

- Recognize the origins and foundations of classical Indian religious thought

- Identify the key features and messages of the Vedic texts, the Jain tradition, and the Buddhist worldview, and recognize their shared origins and heritage

The Religion of the Israelites

How was the Hebrew concept of God and religion distinctive?

- Understand the origins and causes behind the development of ethical monotheism by the Hebrew peoples

- Explain and understand the significance of the monotheistic revolution in world history

Greek Philosophy

Why did Greek thinkers, beginning in the sixth century B.C.E., produce an intellectual revolution?

- Understand the emergence and origins of Greek philosophical thought

- Identify and recognize key aspects of the thought of prominent Greek philosophers such as Socrates, Plato, and Aristotle

- Recognize and understand the significance of the development of Greek philosophy in subsequent world history

CHAPTER SUMMARY

This chapter surveys the four religious and philosophical revolutions that have shaped the subsequent history of the world and demonstrates how the societies in India, China, the Near East and Greece attempted to define humankind's relationship with the cosmos.

The four religious and philosophical movements had many common elements. They developed in the four most advanced cultures of the ancient world. Each movement also rose from a crisis or major change in a given area, such as the appearance of iron or the outside influence of invading forces. After 300 B.C.E. there was seldom any new introduction of religious or philosophical thought, and alteration to the existing systems was a process of evolution and diffusion of central concepts and ideas. Christianity spread to northern and eastern Europe, the Americas, and parts of Asia; Buddhism to central, southeastern, and eastern Asia; Confucianism spread to Korea, Vietnam, and Japan; Islam to Africa, southeastern Europe, and southern, central, and southeastern Asia. Perhaps one reason for the endurance of the major cultures was the formulation of universal questions regarding the human condition. What are human beings? What is our relation to the universe? How should we relate to others?

China developed concepts around the 100 schools' ideals with Confucian, Daoist, and Legalist thought being the most pronounced. A unique characteristic of Chinese thought was its view of the cosmos as a single, continuous sphere, rather than a dualism (prevalent in the West) that distinguishes between the world and a supernatural otherworld. The Chinese emperor regulated and harmonized the cosmological forces of Heaven and Earth through the power of his virtue. Therefore, intellectual divisions that occurred in other societies were not as pronounced in China. Confucius (551–449 B.C.E.) presented himself as a transmitter, not as an innovator, and looked to the early Zhou society as the ideal. He stressed the harmony that moved from the individual family member to the state as the ideal existence and that the well-being of a society depended on the morality of its members. All ethics grew out of nature and reflected the cosmic order. Good men would govern for the benefit of society and the common people. The king was regarded as a sage and held a preeminent position, possessing an almost mystical virtue and power. The chapter then details the ideas of two other important Confucian philosophers, Mencius and Xunzi. Daoism, dating from the fourth century B.C.E., offered a refuge from the social responsibilities of Confucian thought. The Dao (or Way) functioned on the cosmic level rather than on the human scale of events. The best life was to return to humankind's original simplicity or to "learn to be without learning." Two additional assumptions summarize the Taoist thought pattern: (1) that any action pushed to the extreme will create an opposite extreme; (2) that too much government, even good government, can become oppressive. Legalism was the last great school of Chinese thought in the third century B.C.E. The Legalists were anxious to end the wars that plagued China during this period; they believed a unified country with a strong state that established laws to bring about punishment and pain would result in a properly balanced society. The laws should have incentives for loyalty and bravery in battle, and for obedience, diligence, and frugality in everyday life. Human laws were thus placed above divine ethics which had been modeled in Heaven.

The Hindu faith is centered in India and developed over centuries toward a recognizable form by perhaps about 200 C.E. It is difficult to speak of a set "Hindu" religion and culture because such usage lumps together an immense diversity of social, racial, linguistic, and religious groups. It is totally inaccurate to think of Hindu as a term for any single or uniform religious community. The Upanishadic sages developed the concept of existence as a ceaseless cycle (Samsara), a neverending alternation between life and death; this became the basic assumption of all Indian thought and religious life. This concept can be compared only superficially to our idea of "transmigration" of souls. Because of the fundamental impermanence of everything in existence, good as well as evil is temporary. The flux of existence knows only movement, change, endless cause and effect far transcending a human life span or even a world eon. To understand this process, meditation becomes the most important tenet of belief, in order to develop inner awareness of the realities of life. This awareness can be achieved through *karma*

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(work or action) in that every action will have its inevitable results. Good deeds will bring good results on earth and in the afterlife. The "ordinary norm" is followed by more individuals to achieve a better life at rebirth. The "extraordinary norm" is a release from action and involves an ascetic discipline or *moksha* as the ideal. The Jain tradition was developed by Mahavira (540–468 B.C.E.) and is an attempt to escape from the material world and its accumulations of *karma*. In the Jain view there is no end to existence, only cycles of generation and degeneration. The solution was to eliminate evil thoughts and actions, practice asceticism and the meditative discipline of yoga and thus gain enlightenment from karma. Buddha (566–486 B.C.E.) established his faith on Hindu and Jain concepts, but altered them and developed a "Middle Path" between asceticism and sensual indulgence. The core of the faith is in the four noble truths: all life is suffering, the source of suffering is desire, the cessation of desire is the way to end suffering, and the path to this end is eightfold. The eightfold path is: right understanding, thought, speech, action, livelihood, effort, mindfulness, and concentration. The key idea is that everything is causally linked within the universe.

The text continues with an account of Hebrew history from its origins in Mesopotamia to the destruction of the Judaic state under the Romans in 132 C.E. The Hebrew Bible (what Christians traditionally refered to as the Old Testament) is the written record of the Jewish experience, and the monotheistic tenets contained therein formed the basis for Christianity and Islam and influenced the ethical and legal systems of the West. The monotheistic revolution (a belief in one God as the creator of the universe and involved in human history) may have begun with Abraham or Moses, but its basic form developed from the division of the Israelite kingdom into two parts in 922 B.C.E. The activity of the prophets influenced the crucial events in Israelite history to the first millennium B.C.E. Two major focal points are important in the evolution of the faith. First was the significance of history in the divine plan. The second set of ideas centered on the nature of Yahweh. God was the ideal of justice and goodness and demanded justice and goodness from his followers; thus he was a moral God. For the first time, we find a nation defined, not primarily by dynastic, linguistic, or geographical considerations, but by shared religious faith and practice.

Greek ideas had much in common with the ideas of previous cultures, yet as early as the sixth century B.C.E. Ionian Greeks raised questions and suggested answers about nature that produced an intellectual revolution. The chapter details the ideas of a great number of philosophers, from Thales to Zeno and beyond. Political and moral philosophy was developed particularly in the fifth century B.C.E. by Socrates, Plato, and Aristotle. Their views were based, to a great extent, upon the different social and political relationships experienced in various Greek *polis* or city-states. The attempt to understand the position of humankind in the universe and on earth created a climate of inquiry which became the foundation of Western intellectual thought. The blending of Judaic and Greek ideas brought about an expansive discussion of the relation of individuals to the cosmic order.

KEY POINTS AND VITAL CONCEPTS

1. **Religious Thought**: Hinduism, Daoism, Buddhism, Jainism, and Judaism became the bases for other religious movements throughout the world. Issues such as the search for a better life, the contemplation of death and the nature of afterlife, and the ceaseless cycle of existence, created an ongoing debate regarding the nature of humankind and its place in the universe. Each major religious and philosophical movement created in turn its own reaction. Hinduism established the environment for Jainism, Buddhism, and the Sikhs. Judaism was the seedbed of Christianity and eventually of Islam. Chinese reaction to Confucianism developed into the Daoist and Legalist branches which offered alternatives to Confucian ideals. All religions of the world were forced to defend their basic concepts thereby creating a more dynamic intellectual interchange in world history. The major religious and philosophical issues that divided movements have remained to the present time. Very few new concepts have challenged or resolved many of the fundamental differences of opinion.

2. **The Monotheistic Revolution**: The Hebrew state did not establish a vast empire or contribute an advanced political philosophy. In fact, the fate of this small nation would be of little interest were it not for its unique religious achievement. It developed a tradition of faith that amounted to a revolution in ways of thinking about the human condition, the meaning of life and history, and the nature of the divine. The Hebrews contributed a uniquely moralistic understanding of human life based on an uncompromising monotheism. For the first time, we find a nation defined above all by shared religious faith and practice rather than by dynastic, linguistic, or geographical considerations.

3. **Greek Philosophical Contributions**: Although Greek civilization accepted a rather amoral paganism, this was juxtaposed from the sixth century B.C.E. with a devotion to rational inquiry. Thales of Miletus and other monists asked the fundamental question, "What is the primary substance in the world?" For Thales the basic element was water; for Anaximenes, it was air. These ideas were formulated with a rational scientific spirit devoid of magical or mythical elements. Democritus in the fifth century B.C.E. originated the theory that the world is entirely material, made up of atoms in a void, moving through space without external guidance. This view later influenced Galileo and other scientists. Moreover, this sense of rational inquiry extended outside the realm of philosophic and scientific speculation to include "scientific history." Herodotus and Thucydides sought verifiable evidence with little or no place for the gods or supernatural forces. The quest for truth involved political and moral tenets as well. Socrates believed in the laws of the *polis*, Plato despised democracy and advocated a state ruled by philosopher kings, and Aristotle believed that the state should be governed by the more moderate elements of society who were in tune with the "Doctrine of the Mean." The Greeks opened the discussion of most of the issues that remain major concerns in the modern world: What is the nature of the universe and can it be controlled? Are there divine powers, and if so, what is humanity's relationship with them? Are law and justice human, divine, or both? What is the place in human society of freedom, obedience, and reverence? These and other problems were confronted and intensified by the Greeks.

PRIMARY SOURCE: DOCUMENTS IN WORLD HISTORY DVD-ROM

Text Sources

- Vardhamana Mahariva, selections from *Akaranga-sutra*, "Jain Doctrines and Practices of Nonviolence."

- The Nyaya School, "Explanation of the Sutra"

- Siddhartha Gautama, "Identity and Non-identity"

- Selections from the *Rig Veda*

- Plato, *The Republic*, "The Philosopher-King"

- Plato, *The Republic*, "On Shadows and Realities in Education"

- Liu An, excerpt from *Huan Nan Tzu*

- Legalism: selections from the writings of Han Fei

- Laozi, from *Tao Te Ching*, "The Unvarying Way"

- Excerpt from the *Upanishads*

- Confucius, selections from the *Analects*

- Confucian political philosophy: an excerpt from *Mencius*

- Buddhism: excerpts from the *Dhammapada*

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- Aristotle, excerpts from *Physics* and *Posterior Analytics*
- The Book of Job and Jewish Literature

Visual Sources

- Vardzia monastery complex, Georgia
- Torah scroll: the Washington Megillah
- The opening words of Genesis
- The Lotus Sutra
- The Book of Adam
- Sutra of 1000 Buddhas
- Nine Hindu planets
- Hindu Gods
- Elephanta Water Cave, India
- Daoist scroll
- Confucius
- Jain cosmographical map

INTERNET RESOURCES

- **Ancient China**: http://www.ancientchina.co.uk/menu.html provides timelines and further discussion and images for Shang and Zhou dynasty China.

- **Ancient Religions and Philosophies**: http://www.iep.utm.edu/, The Internet Encyclopedia of Philosophy provides reliable articles on major and minor philosophers and religious leaders.

- **Eurasian Religions**: http://www.fordham.edu/halsall/eastasia/eastasiasbook.html provides an immense number of key primary sources for Confucianism, Daoism, Buddhism, Jainism, and the Christian, Jewish, and Islamic religions.

- **Eurasian Religions**: http://www.mnsu.edu/emuseum/cultural/religion/ is a very user-friendly site with introductory material on Animism, Judaism, Islam, Christianity, Hinduism, and Buddhism.

- **India**: http://www.fordham.edu/halsall/india/indiasbook.html has a section on the Vedic age that provides links to substantial translations of the Vedas and the Upanishads, as well as other helpful texts.

PRENTICE HALL ATLAS OF WORLD HISTORY, SECOND EDITION

Suggested Maps

- Religions of the World after 400 C.E.

SUGGESTED FILMS

- *Thai Images of Buddha.* Teaching Films Custodians. 14 min.

- *World of the Heike Monogatari.* Gakken Film Company, Tokyo. 22 min.
- *Chinese History No. 3: China: Hundred Schools to One.* Teaching Films Custodians. 27 min.
- *Death of Socrates.* Columbia Broadcasting System. 27 min.
- *Glory that Remains No. 5: Sermons in Stone India.* British Broadcasting Corporation. 30 min.
- *Greece: The Golden Age.* National Broadcasting Company. 29 min.
- *Greece: The Inner World.* Modern Talking Picture Service. 60 min.
- *Land of the Book.* Ray Garner Productions. 28 min.
- *Origin of Mathematics.* University Film Library Holder. 11 min.
- S*earch for Ulysses.* University Film Library Holder. 50 min.
- *Synagogue and the Passover: Two Thousand Years Ago.* 21 min.
- *Temple of Apollo at Bassae.* University Film Library Holder. 16 min.
- *Classical Greek Philosophy.* FHS. 50 min.
- *Ancient India.* Kultur. 50 min.

MY HISTORY LAB CONNECTIONS

Reinforce what you learned in this chapter by studying the many documents, images, maps, review tools, and videos available at www.myhistorylab.com. Page numbers below indicate passages within the textbook relevant to the MyHistoryLab assets.

Hear the audio file for Chapter 2 at www.myhistorylab.com

Read and Review

   Study and Review Chapter 2

   Read the Document:

Research and Explore

CHAPTER 3 – GREEK AND HELLENISTIC CIVILIZATION

GLOBAL PERSPECTIVES

- Why are the achievements of Greek culture so fundamental to the development of Western civilization?

- In what ways was Greece influences by neighboring civilizations? Which civilizations had the most influence on Greek culture, and why?

- How did the Hellenistic era differ from the Hellenic? What made Hellenistic culture more cosmopolitan than Hellenic culture?

CHAPTER 3 LEARNING OBJECTIVES

Minoans, Mycenaeans, and the Greek "Middle Ages" to ca. 750 B.C.E.

What were the defining qualities of Minoan, Mycenaean, and Homeric Greek society?

- Identify the key features of Minoan and Mycenaean civilization

- Understand and explain the significance of the Minoan and Mycenaean legacies for subsequent development of Greek and Mediterranean civilization

- Note the demographic, economic, and cultural consequences of the collapse of Mycenaean civilization

- Recognize and understand the key features of Homeric Greece

- Understand the significance of the creation of the epic tradition for later Greek civilization

The *Polis* in the Expanding Greek World

Why was the polis *the most characteristic Greek institution?*

- Understand the political, economic, social, and cultural importance of the *polis* as a key feature of pre-Classical and Classical Greek society

- Identify the key political and military reforms of the pre-Classical era

- Explain the spread of Greek colonies and culture and their influence on Greek life

- Discuss the rise and fall of tyrants in the Greek *poleis*

Life in Archaic Greece

What features distinguished Archaic Greek society?

- Understand and identify the key features of the lifestyle patterns of elite and common Greeks during the Archaic period

- Identify and understand the significance of the Archaic poetic tradition

The *Poleis* and the Persian Wars

How were the Greeks able to defeat the Persians?

- Understand and identify key features of the development of two of the most important Greek city-states, Athens and Sparta

- Recognize the contributions made by both Athens and Sparta to subsequent Greek and western civilizations
- Understand the causes, course, and effects of the Persian Wars

Classical Greece

What were the main cultural achievements of Classical Greece?

- Understand the circumstances that led to the period of intense cultural achievement during the Classical era
- Trace the causes, course, and consequences of the Peloponnesian Wars
- Understand and recognize the place of women in Classical Greek societies
- Identify the major areas of, and individuals responsible for, Greek cultural, literary, and artistic production during the Classical era

Emergence of the Hellenistic World

Why did Alexander the Great become an almost mythological figure?

- Understand the reasons behind the expansion of Greek culture across Egypt, the Near East, and Asia
- Identify and explain the importance of individuals such as Philip of Macedon and Alexander the Great as disseminators of Hellenistic culture
- Understand and explain the dissolution of Alexander's empire into its successor kingdoms

Hellenistic Culture

How did the Hellenistic world influence Western culture?

- Identify and recognize the key features of Hellenistic culture
- Understand the contemporary and subsequent impact of Hellenistic learning and cultural output

CHAPTER SUMMARY

The chapter stresses the importance of the ancient Greeks to the history of Western civilization. Although Greek civilization was centered in the lands surrounding the Aegean Sea, the Greeks spread their culture throughout the Mediterranean area and even into the Black Sea region, coming into contact with the older civilizations of the Near East. This chapter also surveys the political and cultural history of the Greek *poleis* in the period of their greatest power, 479–338 B.C.E., and continues the story to the eve of the Roman conquest, about 150 B.C.E.

For Greek civilization, the Bronze Age (2900–1150 B.C.E.) was centered in two regions: on the island of Crete and on the mainland of Greece itself. The people of Crete were not Greek, but had a great influence on early Greece. Our knowledge of civilization on Crete (labeled Minoan) depends primarily on archaeological evidence obtained at Cnossus and a few other sites in central and eastern Crete. The evidence reveals a secure, optimistic society.

Three distinct kinds of writing, preserved on clay tablets, have added to our knowledge of Minoan civilization. The tablets reveal a civilization ruled by a king with an extensive bureaucracy.

The civilization on the mainland, which flourished from ca. 1400–1200 B.C.E., was centered in the city of Mycenae and is called Mycenaean. The Mycenaeans, in contrast to the Minoans, were warlike

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and constructed strong defensive walls. This was a wealthy society that traded with Crete and the eastern Mediterranean; the Mycenaean Greeks probably plundered Troy about 1250 B.C.E., a war which Homer immortalized in his poems.

Between 1200 and 1100 B.C.E., the Mycenaean world was shaken and destroyed by a catastrophe, traditionally attributed to an invasion by a northern people, the Dorians. Greece then entered into a period of decline called the "Greek Middle Ages" (1100–800 B.C.E.). The epic poems of Homer, although written about 750 B.C.E., depict the world of the ninth and tenth centuries, as well as of the earlier Mycenaean world.

The isolation and relative calm of the "middle ages" allowed the development of a unique Greek institution. The *polis* began to emerge between 800 and 750 B.C.E. Usually translated as "city-state," it was both more and less. Generally, it was a small independent political unit and was thought of by its citizens as a community of relatives, rather than an impersonal state. By about 750 B.C.E., the Greek *poleis* responded to population pressure by sending out colonies throughout the Mediterranean. These *poleis* retained only nominal ties with the mother, but such colonization encouraged trade and industry. The colonies adopted various forms of government, but several eventually fell to tyranny. A tyrant was not necessarily bad for a *polis*; he simply assumed a dominant position in the *polis* extralegally. By the end of the sixth century, however, tyrants had been driven from all the cities of Greece and the most talented and active citizens were generally encouraged to take full part in the life of the *polis*.

The chapter goes on to discuss the social structure of the period 750–500 B.C.E. The contrast between peasant and aristocratic life is illustrated. Hesiod's *Works and Days* depicted peasant life; aristocratic values were represented by the *symposion* and athletic contests. Like most ancient people, the Greeks were polytheists, and religion played a significant role in Greek lives. Twelve gods ruled over the world on Mt. Olympus and behaved as humans. Yet, most Greeks believed in private mortality and civic duty rather than state-sanctioned religion.

At first, Sparta was not strikingly different from other Greek *poleis*, but about 725 B.C.E. the Spartans remedied population pressure, not by colonizing, but rather by invading neighboring Messenia and enslaving its inhabitants. These slaves, who outnumbered the Spartans perhaps ten to one, were called Helots. Their existence changed forever the nature of the Spartan *polis*. The Spartans chose to introduce fundamental reforms, attributed to the legendary Lycurgus, which turned their city into a military academy and camp.

The chapter explains the strict Spartan codes of discipline, ethics, and education. The Spartan government was an unusual mixture of monarchy, oligarchy, and democracy. Eventually, Sparta became head of a Peloponnesian League, which by 500 B.C.E., included every Peloponnesian state but Argos. Such an alliance gave Sparta security from extreme attack, but the constant threat of a Helot rebellion necessitated a conservative foreign policy. Sparta generally preferred not to get involved with the affairs of other Greek and foreign states.

The city-state of Athens developed quite differently from Sparta. In the seventh century B.C.E., Athens was a typical aristocratic *polis* whose nobles served first as magistrates (*archons*) and then on the governing council (*Areopagus*). Towards the end of the century, quarrels within the nobility resulted in bloodshed.

A more serious problem was Athens' agrarian crisis. By planting wheat as a staple crop every year, Athenian farmers exhausted their land and were forced to borrow from wealthy neighbors, pledging first their land, then themselves and their families as collateral. As a result of many defaults, some formerly free farmers were enslaved; some were even sold abroad. The poor demanded the abolition of debt and the redistribution of land.

In 594 B.C.E., the Athenians elected Solon as "sole archon" with extraordinary powers to remedy the problems. Solon canceled current debts and freed the debt slaves. His reforms included a division of the citizenry into four classes based on wealth, the development of a new council to serve as a check on the *Areopagus*, and a popular court. He also encouraged the cultivation of a cash crop, olive oil, and fostered the growth of trade and industry.

Solon's efforts, however, were only temporarily successful. By 546 B.C.E., a tyrant named Pisistratus had achieved power in the state. The Pisistratids succeeded in increasing the power of the nobles. These tyrants maintained the institutions of Solon's government, were beneficial to the state, and were generally well–liked.

In 510 B.C.E., however, rival nobles drove out the tyrants. With great popular support, Clisthenes established a democracy. This democracy eliminated many of the old regional rivalries and required that each citizen contribute his time and energy to the governance of the state, including fighting in the military and serving on juries. Clisthenes encouraged free and open debate in the assembly. Although his successors would give Athens an even more open and popular government, Clisthenes can be called the founder of Athenian democracy.

In the late sixth century, Greece not only faced foreign ideas but also the threat of foreign conquest. The Persian Empire had been created by Cyrus the Great in the mid–sixth century. His successors invaded Greece after Athenian aid to a rebellion in Ionia in 499 B.C.E. The Greeks repelled two invasions by the Persians in 490 and 480 B.C.E. and succeeded in defending their homeland and lifestyle. The stage was set for the achievements of Classical Greece. After the Persian retreat from Greece, Athens emerged as the leader of a coalition of Greek states of the Aegean islands and the coast of Asia Minor (Delian League). Athens collected tribute from these states to finance a war to free those Greeks still under Persian rule, to protect all against a Persian return, and to collect booty. Cimon led the allies to victory and became the most influential statesman in Athens for nearly two decades.

In the wake of foreign reverses, Cimon was ostracized. For about 15 years (461–445 B.C.E.), Athens, in alliance with Argos, pursued an intermittent war with Sparta for control of the Greek mainland (First Peloponnesian War). Initially Athens was victorious, but was soon forced to make peace with Persia (449 B.C.E.) and then with Sparta (445 B.C.E.). A lasting result of the war was that Athens exercised stricter control over its allies: The Delian League became the Athenian Empire. Led by Pericles, Athens after 445 B.C.E. pursued a conservative foreign policy of maintaining the empire and remaining at peace with Sparta.

Even as the Athenians were tightening control over their allies, at home they developed the freest government the world had ever seen. Every decision of the state had to be approved by the popular assembly. Jury pay was also introduced and the actions of government officials were scrutinized carefully at the end of their terms.

Women, however, were excluded from most aspects of public life. The primary duty of the Athenian woman was to produce male heirs for the household. Gender segregation existed in homes where men outside the family had minimal contact with the women of the household.

In 435 B.C.E., the deep-seated distrust between Sparta and Athens, coupled with a dispute involving the island of Corcyra, resulted in renewed fighting, leading to the Great Peloponnesian War (431–404 B.C.E.). This long and disastrous war eventually led to the defeat of Athens and shook the foundations of Greek civilization.

The collapse of the Athenian Empire opened the way for Spartan hegemony (404–371 B.C.E.). Unable to maintain control of the various Greek coalitions, Spartan leadership soon passed to Thebes. The Theban hegemony lasted from 371 to 362 B.C.E. Although Athens had rebuilt its Aegean empire, its subjects succeeded in revolting in 355 B.C.E. The Greeks were more disorganized than ever.

In the fifth and fourth centuries B.C.E., the Greek civilization flourished and produced cultural achievements which justify the designation of Classical Period. The Attic tragedians—Aeschylus, Sophocles, and Euripides—dealt with powerful, cosmic themes and great confrontations of conflicting principles, as well as the psychology and behavior of human beings under stress. Herodotus, the "father of history," wrote an account of the Persian Wars, while Thucydides contributed his masterpiece on the Peloponnesian War. Athenian architecture and sculpture also flourished, reaching their acme in the temples of the Acropolis, above all the Parthenon.

At the beginning of the fourth century, Macedon, the land to the north of Thessaly, was a semi-barbaric kingdom, beset by civil strife, loose organization, and a lack of money. Then, Philip II rose to unify the Macedonians and lead them to victory over the Greek city-states to the south. When Philip was assassinated in 336 B.C.E., his son inherited his rule—and his plans for conquest in Persia. Alexander's exploits against the Persian Empire are recounted, as are his death and the struggle for succession to his position and empire.

Alexander's conquest marked the end of the central role of the *polis* in Greek life and thought. Cities prospered, but without political freedom, they had only a shadow of the vitality of the true *polis*. In this new environment, most Greeks turned away from political solutions to their problems and sought, instead, personal salvation in religion, philosophy, and magic. The confident humanism of the fifth century B.C.E. gave way to a kind of resignation of man's fate to chance.

The new attitude was reflected in philosophy. Plato's Academy and Aristotle's Lyceum continued to be important, but changed somewhat in their emphases. Two new schools that offered ways of dealing with the insecurities of the times flourished. Epicureanism sought not knowledge, but happiness, which followers expected to find in a life based on reason. The Epicureans, in order to free men from the fear of death and all non-material powers, emphasized sense perception. They believed that true happiness depended on the avoidance of pain; they advocated withdrawal from public life.

Stoicism was founded in Athens about 300 B.C.E. This school advised men to live in harmony with God and nature by living in accordance with divine reason—a philosophy almost indistinguishable from religion. The wise Stoic knew what was good, what was evil, and what was "indifferent." Above all, he avoided passion. Withdrawal was counseled, but duty was important and political activity allowed.

The diversity and intellectual richness of Hellenistic civilization thrived in the life of one of the most important cities of the time, Alexandria in Egypt. It was here that scholars copied and preserved, in its famous library, the literature of the Classical Age. Wealthy royal patrons also supported art and sculpture, disciplines that now emphasized sentimental and realistic modes. Perhaps the Hellenistic period's most lasting achievements were in mathematics and science, for they stood until the scientific revolution of the Renaissance. Euclid and Archimedes made great progress in geometry and physics; the heliocentric and geocentric theories of planetary movement were both advocated, and Eratosthenes offered a more detailed and accurate map of the world.

KEY POINTS AND VITAL CONCEPTS

1. **The Tyrant**: "Tyranny" was not necessarily a pejorative description of government. Tyrants often came to power, supported by hoplites (heavily-armed infantrymen) and discontented aristocrats. Tyrants often redistributed the land of the ruling aristocrats, encouraged trade, sponsored public works projects, introduced new festivals, and patronized poets and artists. They usually promoted a policy of peace (for fear of having to arm the citizenry) with the result of prosperity for the people and popularity for the regime. By the end of the sixth century, however, the people of most *poleis* demanded a greater voice in government.

2. **Political Instability**: A key theme that runs through this period is political instability or chaos. The Greeks had an aversion to chaos, and much of their history is concerned with attempts to achieve political stability. Hence, the stability of the Spartan constitution was widely admired. Yet instability was perhaps a necessary, if unfortunate, prerequisite to progress. The Athenians especially dominate history in this regard, with disturbances leading to the archonship of Solon, the tyranny of Pisistratus, the constitution of Clisthenes and finally, the Persian Wars. Perhaps it was Athenian success at dealing with potential chaos (which is implied in democracy itself) that enabled Athens to establish the progressive society of the fifth century B.C.E.

3. **Athenian Democracy**: It should be emphasized that Athenian democracy was truly "rule by the [free, male] people" and each citizen had rights and responsibilities under the law that demanded full participation in the government. Thucydides, the Athenian historian, later remarked that those people who kept to themselves and shirked their political responsibilities were worthless to the state. It is interesting that the Greek word for "private person," *idiotes*, would be translated as "idiot," with all its pejorative connotations. Athenian democracy, therefore, is very different from modern conceptions of democracy.

4. **The Persian Wars**: These wars were viewed by the historian Herodotus, and others as well, as a test of strength between two distinct cultures, lifestyles, and systems of government. The defeat of the Persians meant relatively little to the internal administration of their empire. For the Greeks, victory against such odds implied sanction of the gods and inspired confidence and creativity (for the Athenians at least). The importance of the resounding Greek victory for the subsequent achievements of the fifth B.C.E. century should not be underestimated.

5. **The Athenian Empire**: There is a basic contradiction of principle in Athenian democracy. How can a state that espouses the freedom of democracy for all its citizens maintain an empire of "allied states" by force? The great architecture and sculpture on the Acropolis were built under the direction of Pericles with funds demanded and collected by Athenian officials, raising the question: What is the price of civilization? The Athenian Empire can be seen as a source for Western civilization, or as an ethical contradiction. Without the funds contributed to Athens, could there have been such a flowering of art and culture in Athens?

6. **The Great Peloponnesian War**: This conflict has often been viewed as one war with three phases:

   1) 431–421 B.C.E.
   2) 421–415 B.C.E.
   3) 415–404 B.C.E.

   Phases 1 and 3 were periods of "hot war." Phase 2 was one of "festering peace," as Thucydides termed it, in which each side was suspicious and was moving for position before war would inevitably break out again. This is a pattern that repeats often in world history. Good examples might be the religious wars of the sixteenth, seventeenth, and eighteenth centuries, as well as World War I and World War II which have been viewed as one war with a "festering peace" from 1919–1939.

7. **Athenian Democracy**: Although all policies of the state had to be approved by the assembly of the people before being implemented, the democracy was still ultimately dependent upon its leaders, especially those holding renewable military posts and those whose oratorical ability warranted attention. Under a moderate leader of foresight such as Pericles, Athens flourished. Under the extremism of Cleon or Alcibiades, Athenian policy was often cruel and disjointed. That democracy was "fickle" and that the people were prone to quick and complete reversal of opinion were continuing criticisms of Athenian government.

8. **Hellenistic World**: The term "Hellenistic" was coined in the nineteenth century and means "Greek-like." It thus refers to a world which is similar to, but still distinct from, the Hellenic world of the

Greeks in the fifth and fourth centuries B.C.E. The new civilization was a mixture of Greek and Oriental elements, thanks in great part to the conquests of Alexander the Great. The Hellenistic world was much larger in area than the Hellenic world and its major units were much larger than city-states, though these persisted in different forms. It was a period of great political insecurity which, in turn, inspired much important intellectual activity in mathematics, science, and philosophy.

9. **Greek and Hellenistic Civilization in Global Perspective**: The striking thing about the emergence of Hellenistic civilization is its sharp departure from the norm, rising as it did from a dark age in which a small number of poor, isolated and illiterate people developed their own kind of society. Political control was shared by a relatively large portion of the people and participation in political life was highly valued. Most states imposed no regular taxation; there was no separate caste of priests and little concern for life after death. Speculative natural philosophy based on observation and reason arose in this varied, dynamic, secular, and remarkably free context. This was an era of unparalleled achievement. While the rest of the world continued to be characterized by monarchical, hierarchical command societies, democracy in Athens was carried as far as it would go before modern times. Democracy disappeared with the end of Greek autonomy late in the fourth century B.C.E. When it returned in the modern world more than two millennia later, it was broader but shallower, without the emphasis on active, direct participation of every citizen in the government. In addition, many of the literary genres and forms of the modern world arose during this time. The Greek emphasis on naturalistic art that idealized the human form diverged from previous and contemporary art in the rest of the world. To a great extent, these developments sprang from the independence and unique political experience of the Greeks.

PRIMARY SOURCE: DOCUMENTS IN WORLD HISTORY DVD-ROM

Text Sources

- Hesiod, excerpt from *Works and Days*
- Greece and Persia: The Treaty of Antalcides, 387 B.C.E.
- Aristophanes, excerpt from *The Birds*
- Agatharchides of Cnidos describes Saba
- Homer, Debate Among the Greeks
- Plutarch, from *Life of Lycurgus:* Education and Family in Sparta
- Aristotle, The Creation of the Democracy in Athens
- Sophocles, from *Antigone*
- Thucydides, *Pericles Funeral Oration*

Visual Sources

- Thucydides and Herodotus
- The Parthenon
- Illustration of a paradox of Zeno and Elea
- Greek athletics
- Detail of a statue from Delphi
- Archimedes' mirror

INTERNET RESOURCES

- **Greece**: http://www.fordham.edu/halsall/ancient/asbook07.html is especially strong in the sections on the age of the tyrants and on gender.

  Prehistoric Archaeology of the Aegean: http://projectsx.dartmouth.edu/history/bronze_age/ provides extensive discus-sions and further reading on a wide variety of topics in Minoan and Mycenean archaeology. The links page is very comprehensive.

- **Ancient Greece**: http://www.ancientgreece.co.uk/menu.html is a rich, multi-layered site created by the British Museum. It features artifacts from the museum's collection.

- **Greek Topics and Games:** http://www.yourdiscovery.com/greece/index.shtml offers the Discovery Channel's synopses on various topics, as well as a few games (you have to register to play the Olympic Challenge, but Alexander's Army and the Trojan Horse Quiz are accessible without registration).

- **Historical Overview**: http://www.aroundgreece.com/ancient-greece-history/index.php is part of a site that promotes Greek tourism, but there are fine narrative overviews of topics ranging from Prehistory to The Rise and Fall of Sparta.

- **Diotima**: http://www.stoa.org/diotima is an excellent site with primary and secondary sources dealing with gender in the ancient Mediterranean world.

- **Alexander the Great:** http://wso.williams.edu/~junterek/ is a lighthearted but informative illustrated biography.

- **The Library at Alexandria:** http://www.bede.org.uk/library.htm features many quotations from contemporary writers' descriptions of the library and its fate.

PRENTICE HALL ATLAS OF WESTERN CIVILIZATION, SECOND EDITION

Suggested Maps

- Mycenean Greece
- Prehistoric Europe
- Peloponnesian War

PRENTICE HALL ATLAS OF WORLD HISTORY, SECOND EDITION

Suggested Maps

- The World: 750–500 B.C.E.
- The Mediterranean World 700–300 B.C.E.
- The Empire of Alexander
- The World: 500–250 B.C.E.

SUGGESTED FILMS

- *Journey into the Past: The Story of the Ancient Civilizations of the Mediterranean.* Boulton–Haruker Films. 21 min.
- *The Aegean Age.* Coronet. 14 min.

- *Ancient Phoenicia and Her Contributions.* Atlantis Productions. 14 min.
- *The Alphabet: March of Man.* McGraw-Hill. 20 min.
- *The Ancient World: Greece, Part I.* New York University Film Library. 66 min.
- *The Ancient World: Greece, Part II.* New York University Film Library. 29 min.
- *The Search for Ulysses.* Carousel Films. 53 min.
- *The Glory that Remains: The Sudden Empire—Persia.* Time–Life. 30 min.
- *Ancient Persia* and *Ancient Greece.* Coronet. 11 min. each
- *Athens: The Golden Age*. Encyclopaedia Britannica. 30 min.
- *The Acropolis of Athens.* McGraw–Hill. 30 min.
- *The Glory That Was Greece: The Age of Civil War.* Time–Life. 40 min.
- *The Glory That Was Greece: The Age of Victory.* Time–Life. 40 min.
- *Age of Sophocles.* Encyclopaedia Britannica. 30 min.
- *Alexander the Great and the Hellenistic Age.* Coronet. 14 min.
- *You Are There: The Triumph of Alexander the Great.* McGraw-Hill. 26 min.
- *Classical Greek Philosophy.* FHS. 50 min.
- *In the Footsteps of Alexander the Great.* PBS Paramount. 240 min.
- *The Ancient Mediterranean: Conquest, Commerce, and Cultures*. FHS. 30 min.
- *Lost Civilizations* Discovery Channel series that includes Mesopotamia, Egypt, the Aegean world, Greece, China, Rome, Maya, Inca, Africa, and Tibet. 510 min.
- *Minoan Civilization.* FHS. 53 min.

MY HISTORY LAB CONNECTIONS

Reinforce what you learned in this chapter by studying the many documents, images, maps, review tools, and videos available at www.myhistorylab.com. Page numbers below indicate passages within the textbook relevant to the MyHistoryLab assets.

Hear the audio file for Chapter 3 at www.myhistorylab.com

Read and Review

Study and Review Chapter 3

Read the Document:
    Homer, Debate Among the Greeks, from *The Odyssey*, p. 63
    Education and the Family in Sparta, ca. 100 C.E., p. 69
    Plutarch on Life in Sparta (1st century B.C.E.), p. 70
    Aristotle, The Creation of the Democracy in Athens, p. 71
    Herodotus, Histories (400 B.C.E.), p. 73
    The Peloponnesian War, p. 76

See the Map:

View the Image:

Hear the Audio:

Study and Review:

Research and Explore

See the Map:

CHAPTER 4 – WEST ASIA, INNER ASIA, AND SOUTH ASIA TO 1000 C.E.

GLOBAL PERSPECTIVES

- Why is a Eurocentric perspective not helpful for understanding the world in the first millennium C.E.? How does a global perspective offer a better understanding of the development of civilizations in this era?

- Why did this period see a significant increase in crosscultural contacts? How were these contacts manifested? Who participated in these increased contacts?

CHAPTER 4 LEARNING OBJECTIVES

WEST and INNER ASIA

Ancient Backgrond and the First Persian Empire in the Iranian Plateau (550–330 B.C.E.)

What were the main teachings of Zoroaster, and how did Zoroastrianism influence other traditions?

- Identify and recognize the origins and main features of ancient Iranian civilizations

- Explain the key features of Zoroastrian thought and understand its legacy in the development of later Near Eastern religions such as Judaism, Christianity, and Islam, as well as Buddhism

- Trace the origins, growth, and development of the Achaemenid state and empire

- Understand the importance of Achaemenid civilization as a conduit for economic and cultural transmission between the Near East and Asia

Successor States and Steppe Peoples

How did the steppe peoples act as vehicles for cultural exchange?

- Summarize the influences of Hellenism and Acheamenid traditions on Seleucid rule

- Note the role of Eastern Hellenistic urban centers in the emergence of mystery and salvation cults

- Note the significance of steppe peoples to Iranian history

- Identify Indo-Greeks, Sythians, and Kushans

- Trace the role of Kushan leaders and traditions in facilitating the spread of Buddhism

The Sasanid Empire (224–651 C.E.)

How did the Sasanids build a strong state?

- Summarize the historical significance of the relationship between the Sasanids and Byzantium

- Identify Mani and his beliefs, and their relationship to Zoroastrianism

SOUTH ASIA

The First Indian Empire: The Mauryas (321–185 B.C.E.)

How was the Maurya Empire created?

- Understand the role of the Mauryas in integrating the Indian subcontinent

- Identify Ashoka and his significance to ideals of rulership

The Consolidation of Indian Civilization (ca. 200 B.C.E.–300 C.E.)

What roles did Buddhism play in post-Maurya Indian culture?

- Summarize India's role in world trade

- Discuss the development of Hindu and Buddhist traditions

The Golden Age of the Guptas

Why is the Gupta Empire considered a high point of Indian civilization?

- Discuss the Gupta era's reputation as a "golden age"

- Summarize highlights of Gupta culture

- Outline the four-class theory of social hierarchy that came to dominate Indian society and explain its roots in the Vedic tradition

- Discuss Hindu religious life and the nature of Hindu piety

- Summarize the changes in Buddhism in this period and explain the distinctions between Mahayana and Theraveda Buddhism

CHAPTER SUMMARY

This chapter takes the story of ancient civilization in Iran, Inner Asia, and the Indian subcontinent from the centuries preceding the beginning of the Christian era to the emergence of new Islamic empires in the region around 1000 C.E. The chapter focuses on three major themes: 1) the rise of centralized empires on a new and unprecedented scale; 2) the increasing contact and interaction of major civilizations; and 3) the rise, spread, and consolidation of major religious traditions that would have considerable effects on later history from Africa to China.

The two most prominent peoples of the Iranian plateau were the Medes and Persians, who trace their ancestry back to the Vedic Age Indo-Aryans of north India. The Medes developed a tribal confederacy in western Iran that defeated the mighty Assyrian Empire in the late 7th century B.C.E. The rise of Persian power in the seventh and sixth centuries B.C.E., under the leadership of Cyrus the Great, led to the founding of the Achaemenid Empire. Yet, the first person who stands out in Iranian history was not Cyrus, but Zarathustra, the great prophet reformer of Iranian religion. He is commonly known by the Greek version of his name, Zoroaster.

The rise of Iran as a world power and a major civilization dates from the reign of Cyrus the Great (559–530 B.C.E.). He ruled the Achaemenid clan in western Iran (Persia) and built his empire upon the gains of his grandfather, Cyrus I. Perhaps the greatest achievement of the Achaemenids was the stability of their rule. The empire was held together by a strong bureaucracy, a powerful military led by Persians, the universal sovereignty of the monarch and an advanced justice system. Provincial divisions, known as satrapies, maintained good roads and communications and gave the empire political unity in its cultural diversity. The Achaemenids were unable to expand their rule to the west and were defeated by the Greeks in 490 and 480 B.C.E. The final defeat of the empire came at the hands of Alexander the Great by 323 B.C.E.

The Seleucid successors to Alexander the Great maintained their power in Iran through mercenary troops and never secured lasting rule on the scale of the Achaemenids. In the end, Alexander's policy of linking Hellenes with Iranians in political power, marriage, and culture bore more lasting fruit than empire. The chapter continues with a description of the importance of Bactria's Indo-Greek satrapy as

an important area for the transmission of culture. This enhanced the Greco-Buddhist art of Gandhara and aided in the spread of Buddhism to central Asia.

Parthian Arsacid rule continued the Iranian imperial tradition begun by the Achaemenids until 223 C.E. Their most famous ruler, Mithradates I (171–138 B.C.E.), was able to secure a sizeable empire, one that threatened Rome from 53 B.C.E. The relative Parthian tolerance of religious diversity was paralleled by the growth of regionalism in political and cultural affairs. Despite their religious toleration, the Parthians continued Zoroastrian traditions. Constant warfare against the Romans helped weaken the empire and a new Persian dynasty replaced them. The Sakas and Kushans played an important role in cultural diffusion from this area and were responsible for the missionary activity that carried Buddhism across the steppes into China.

The Sasanids, who succeeded in 224 C.E., were a Persian dynasty and continued their control over the region until 651. The chapter then details the political rise of Ardashir, the first Sasanid king, and his successors. With the growing shift of the Roman Empire east of Byzantium in the fourth century C.E., the stage of imperial conflict with the Sasanids was set for the next 350 years. The basis of the Sasanid economy was agriculture, but they also taxed the caravan and sea trade. The basic social unit was the extended family and four social classes were recognized: priests, warriors, scribes, and peasants. Sasanid aristocratic culture drew on diverse Roman, Hellenistic, Bactrian-Indian, Achaemenid, and other native Iranian traditions.

Religion played a significant role in Sasanid life. The government institutionalized Zoroastrian ritual and theology as state orthodoxy. The main opponent to the orthodox faith was Manichaeism which centered on a radically dualistic and moralistic view of reality in which good and evil, spirit and matter, always warred. Despite the orthodox victory over Manichaeism, it continued to influence others and even contributed to Islamic and Christian heresies. The empire's wealth was distributed unevenly, leading to conflict with the Mazdakite movement. Mazdak preached the need for a more equal distribution of society's goods. In 528, Mazdak and his most important followers were killed, but the name became symbolic of revolt in later Iranian history.

The first Indian Empire (321–185 B.C.E.) developed on the plains of the Ganges River. It came only after the oriental campaigns of Alexander, who had conquered the Achaemenid provinces in the Indus Valley in 327 B.C.E. The first true Indian Empire was established by Chandragupta Maurya (321–297 B.C.E.) as he captured lands to the west after Alexander's departure. The third and greatest Mauryan emperor, Ashoka (ca. 272–232 B.C.E.), left numerous rock inscriptions that note his – conquests of Kalinga and the Deccan, thus extending Mauryan control over the whole subcontinent, except the far south. After that, Ashoka underwent a religious conversion and championed nonviolence (*ahimsa*) and the ideal of "conquest by righteousness" (*dharma*). The legacy of the Mauryan Empire lay in its association with the Jains, Ajivikas, and Buddhists; these close connections gave additional religious importance to governmental actions. Regional and international trade was enhanced by an excellent road system and communications network. These developments discouraged provincialism and assisted in urban growth.

The post-Mauryan period saw Buddhist monasticism and lay devotionalism thrive throughout the subcontinent. What we now call Hinduism emerged in this era with the consolidation of the caste system, Brahman ascendancy and the "high culture" of Sanskrit language and learning, the increasing dominance of theistic devotion, and the intellectual reconciliation with older traditions. A certain merging of Buddhist and Hindu ideas gave both religious groups a dynamic aspect in later periods.

The chapter then focuses on the Gupta period in India known as a "golden age" (320–450). Perhaps the most civilized state in the world at that time, the brilliant leadership of Chandragupta II (375–415) promoted Gupta power to its greatest extent. The empire collapsed in the face of repeated Hun invasions by about 550. The remainder of the empire was shattered by Arab invasions around 1000. The Gupta period and later centuries saw massive literary and artistic productivity in

architecture, sculpture, wall-painting, and mathematics. Outstanding drama and verse by Kalidash, the "Shakespeare" of Sanskrit letters, flourished at the time of Chandragupta II.

The chapter then concludes with a discussion of the organization of Indian society and Hindu and Buddhist religious life between 300–1000 C.E. In these centuries, the fundamentally hierarchical character of Hindu/Indian society solidified. The caste system has been the basis of Indian social organization for at least two millennia. Hindu religion and Buddhist religious life is discussed below in "Key Points and Vital Concepts."

KEY POINTS AND VITAL CONCEPTS

1. **Zoroastrianism**: The evolution of the Zoroastrian faith was part of the older Iranian culture and religion associated with the Vedic Aryans. Zarathustra (628–551 B.C.E.) was the leader of this movement and preached a message of moral reform in an age when materialism, political opportunism, and ethical indifference were common. Zoroastrianism probably influenced not only the Jewish, Christian, and Muslim ideas of the Messiah, angels, devils, the last judgment, and an afterlife, but also certain Buddhist concepts as well. It was wiped out as a major force by Islam in the seventh and eighth centuries C.E., but its tradition continues in the faith and practice of the Parsis in western India.

2. **Zoroastrianism versus Manichaeism**: The Sasanids claimed to be restoring the true faith of Zoroaster after centuries of neglect under Arsacid rule. The greatest figure in this movement was Kirdir in the third century C.E. He made numerous efforts to convert pagans, Christians and Buddhists, but his primary opponents were the Manichaeans. Mani (216–277 C.E.) preached a message similar to, but at crucial points radically divergent from, its Zoroastrian, Judaic, and Christian forerunners. His preaching was missionary and centered on a dualistic and moralistic view of reality in which he promised the restoration of the original unity of Zoroastrian, Judaic, and Buddhist teachings. Kirdir eventually won his struggle against Mani and executed him as a heretic in 227. But Mani's movement spread both east and west, its ideas figuring centuries later in Christian and Buddhist communities.

3. **Indo–Iranian Empires**: The Achaemenids, Mauryans, Parthians, Sakas, and Kushans developed complex empires with similar characteristics, including good administration, professional armies, effective communications and stability. These developments created opportunities for interaction between China and the Greek worlds through Buddhism and increased trade. The contributions of these empires created a dynamic opportunity for the steppe people to influence humankind. The assimilation of various cultures created a "high culture" of lasting importance in India.

4. **The Merging of Cultures**: Because of imperial development during post-Hellenic period, two distinct cultures merged together: Mesopotamia and Iran, and the subcontinent of India. Thus, Central Asia remained a cultural melting pot with crosscultural contacts that affected the Mediterranean, Western Eurasia, India, and China. These contributions included steppe–nomad languages, arts, religious practices, and techniques of government. Even though the Iranian and Indian cultures remained distinct, the development of contacts had a lasting impact.

5. **Indian Society**: All society was based on a rigid four-class structure based on the Dharmashastra of Manu, which dates from about 200. This system rests on the basic principle that every person is born into a particular station in life and has appropriate duties and responsibilities. The four Aryan classes are priest, noble/warrior, tradesperson, and servant. The divisions reflect an attempt to fix the status and power of the upper three groups at the expense of the fourth and "fifth class" of non-Aryan outcasts, who performed the most polluting jobs in society. The three main controls of caste were commensality (take food from or with persons of the same caste or higher), endogamy (marry within one's caste) and trade (practice only the trade of one's group). This caste system has been criticized, but it gave Indian civilization stability and security for centuries.

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6. **Hindu and Buddhist Life**: The polytheistic Hindu faith stresses the divine presence in multiple forms. In the development of Hindu piety and practice, ardent theism, known as *bhakti* or "loving devotion," is emphasized. Hindu polytheism is not "idolatry" but a vivid affirmation of the infinite forms of transcendence. The major Vedantic thinker was Shankara (d. 820) who stressed a strict "non-duality" of the Ultimate. There were two main developments in Buddhist religious life during the Gupta period: 1) the solidification of the two strands of Buddhism—the Mahayana and the Theravada, and 2) the spread of Buddhism from its Indian homeland. The Mahayana goal was to aid all to reach Nirvana through a career of self-sacrifice (bodhisattva). The *Theravada*, "the Way of the Elders," focused on the importance of the monastic community; the service and gifts to the monks were a major source of merit for the laity, and merit contributed to a better rebirth. The Mahayana traditions traveled to central Asia and China while the Theravada sect went to Ceylon, Burma, and Southeast Asia.

7. **Iran and India in Global Perspective**: The traditional perspective is that these civilizations existed on the periphery of the late Roman and near eastern world of late antiquity. The locus of political power, cultural creativity, and religious vitality throughout most of the early centuries C.E. was based in Byzantine Anatolia, Egypt, North Africa, and Syria–Mesopotamia. The western world did not seem to promise much of a future; instead, progress and culture were best embodied in either Sasanid or Gupta culture, or in the far eastern civilizations of China (Han, Sui, and Tang dynasties) or the Nara and Heian of Japan. A revised perspective would thus see a number of important cultural centers both in the Asian domains and also in Byzantium and in Aksumite Ethiopia.

PRIMARY SOURCE: DOCUMENTS IN WORLD HISTORY DVD-ROM

Text Sources

- Kautilya, from *Arthashastra*, "The Duties of Government Superintendents"

- Excerpts from *The Questions of King Milinda*

- The "Cyrus Cylinder": The First Declaration of Religious Freedom

- Livy, The Rape of Lucretia and the Origins of the Republic

- Slaves in the Roman Countryside

- Augustus' Moral Legislation: Family Values

- Juvenal, A Satirical View of Women

- Gnostic Teachings of Jesus, According to Irenaeus

- Perpetua, The Autobiography of a Christian Martyr

- *The Confession* of Saint Patrick

- Indian Land Grants, 753 C.E.

- Emperor Asoka, from *The Edicts of Asoka*

- Xuanzang, *Buddhist Records of the Western World*

- Prologue of the *Corpus Juris Civilis*

Visual Sources

- Angkor Wat, Cambodia

INTERNET RESOURCES

- **Mauryan Empire:** http://www.metmuseum.org/toah/hd/maur/hd_maur.htm#thumbnails links to a brief essay on the Mauryan Empire; be sure to click on the thumbnail image of the "ring stone" from the collection of New York's Metropolitan Museum of Art.

- **Sasanids**: http://www.iranchamber.com/history/sassanids/sassanids.php provides a useful essay with a map and timeline for the Sasanid Empire.

- **Zoroaster**: http://www.bbc.co.uk/religion/religions/zoroastrian/history/zoroaster_1.shtml provides a brief biography of Zoroaster and an overview of Zoroastrianism.

- **Zoroastrianism**: http://www.historyworld.net/wrldhis/PlainTextHistories.asp?historyid=ab71 provides a summary of Zoroastrian history.

- **Asoka**: http://www.religionfacts.com/buddhism/history/asoka.htm outlines the significance of Asoka's conversion to Buddhism.

- **India**: http://www.ancientindia.co.uk/ An excellent introduction to India that is well-illustrated.

- **India**: http://www.fordham.edu/halsall/india/indiasbook.html has a section on the Vedic age that provides links to substantial translations of the Vedas and the Upanishads, as well as other helpful texts.

- **History of Hinduism**: http://hinduism.iskcon.com/tradition/1001.htm discusses the difficulties in constructing an accurate timeline of Hindu history, while offering information on a variety of topics in Hindu history.

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Suggested Maps

- **India**: http://www.ancientindia.co.uk/. An excellent introduction to India that is well-illustrated.

- **Persia**: http://www.fordham.edu/halsall/ancient/asbook05.html provides a fine collection of primary sources and links

- **Islam**: http://www.fordham.edu/halsall/islam/islamsbook.html contains many links to sites concerning pre-Islamic and Islamic Arabia.

PRENTICE HALL ATLAS OF WORLD HISTORY, SECOND EDITION

Suggested Maps

- The World: 500–750 C.E.
- States and Empires in South Asia 300–1550

SUGGESTED FILMS

- *Glory that Remains No. 1: The Sudden Empire (Persia)*. British Broadcasting Corporation. 30 min.

- *Glory that Remains No. 5: Sermons in Stone (India)*. British Broadcasting Corporation. 30 min.

- *Ancient World Inheritance.* Coronet. 11 min.
- *Iran: Land Made in the Desert.* University Film Library Holder. 28 min.
- *The Past in Persia.* National Educational Television Inc. 29 min.
- *Turkey: Crossroads on the Ancient World.* Film Library. 27 min.
- *Zoroastrianism and the Parsis.* Doubleday Multimedia Division. 7 min.
- *Lost Civilizations.* Discovery Channel series that includes Mesopotamia, Egypt, the Aegean world, Greece, China, Rome, Maya, Inca, Africa, and Tibet. 510 min.
- *Ancient India* Kultur. 50 min.
- *Asoka.* First Look Entertainment. A dramatic recreation of the emperor's life produced and shot in India with English subtitles. 150 min.
- *Sumer, Babylon, Assyria: The Wolves.* FHS.
- *Glory that Remains, No. 2: Invaders and Converts.* British Broadcasting Corporation. 28 min.
- *Glory that Remains, No. 6: The Great Moghul (India).* British Broadcasting Corporation. 30 min.
- *Turkey: Crossroads of the Ancient World.* Coronet. 27 min.
- *Zoroastrianism and the Parsis.* Doubleday Multimedia Division. 7 min.
- *India: Crafts and Craftsmen.* Richard Kaplan Productions. 15 min.
- *The Long Search: 2—Hinduism: 330 Million Gods.* British Broadcasting Corporation. 53 min.

  The Long Search: 3—Buddhism: Footprint of the Buddha—India. British Broadcasting Corporation. 53 min.

MY HISTORY LAB CONNECTIONS

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Hear the audio file for Chapter 4 at www.myhistorylab.com

Read and Review

Study and Review Chapter 4

Read the Document:
    Kautilya, from Arthashastra, "The Duties of Government Superintendents," p. 104
    Excerpt from *Kama Sutra* (1883) Vatsayayana, p. 109
See the Map:
    Arabia Before the Prophet, ca. 250–600 C.E, p. 100
    Ashoka's Empire, p. 105
    India at the Time of Ashoka, ca. 268–237 B.C.E., p. 107

Research and Explore

Watch the Video:
    The Aryans in India

CHAPTER 5 - AFRICA: EARLY HISTORY TO 1000 C.E.

GLOBAL PERSPECTIVES

- What are the advantages and disadvantages of using written texts as primary sources for history?

- Think about the histories of other regions you have studied. Have you noticed historians using sources other than documents in these histories? Is so, what kinds of sources?

- For histories of what other regions, peoples, or topics (e.g., history of science, art history, history of religion) can scholars make good use of nonwritten sources?

CHAPTER 5 LEARNING OBJECTIVES

Issues of Interpretation, Sources, and Disciplines

What are the sources and techniques used for studying African history?

- Explain why, even though most African societies may not have been civilizations in the narrow sense, they were civilized in the broader sense

- Discuss the problems of sources when it comes to African history

- Explain why historians of Africa have found it useful to collaborate with anthropologists and scholars trained in other disciplines in their attempts to understand the African past

Physical Description of the Continent

Which characteristics of Africa's physical geography have influenced human history on the continent?

- Describe Africa's geography and its impact on the development of societies there

- Discuss the special characteristics of various regions of Africa

- Explain why Africa is often discussed in terms of several major regions, and list what those regions are

African Peoples

Why are ideas about race not useful in understanding the histories of different groups in Africa?

- Explain why the once-popular view of sub-Saharan Africa as a vast region isolated from outside contact until its "discovery" by Europeans is incorrect

- Explain how languages and peoples diffused throughout the African continent

- Discuss the major indigenous language families in Africa

The Sahara and the Sudan to the Beginning of the Common Era

What evidence is there that early African cultures were in contace with each other?

- Discuss the desiccation process in the Sahara and how it changed the course of human history in Africa

- Discuss Neolithic Sudanic cultures and explain the significance to African history of the development of settled agriculture among the Sudanic peoples

- Discuss early Iron Age and Nok culture in Africa and the impact of the Nok people's acquisition of the skill of iron smelting on African history

Nilotic Africa and the Ethiopian Highlands

How did Egyptian civilization and the various Nilotic civilizations—Kush, Meroe, and Aksum—influence each other?

- Discuss the Kingdom of Kush and explain its relationship to Egypt

- Discuss the history of the Napatan Empire, and its relationship to Egypt

- Discuss Meroitic culture and compare and contrast it to the Egyptian model

- Discuss the culture and economy of Aksum and Aksum's relationship with the Mediterranean and Egypt

- Explain the conversion of Aksum to Christianity and its impact on the history of Ethiopia

The Western and Central Sudan

What role did trade play in the rise of large political entities in the western and central Sudan?

- Explain how settled agriculture supplemented by iron tools became the way of life of most inhabitants of the western Sudan

- Explain how trade promoted the eventual rise of larger political entities in the western and central Sudan

- Discuss the introduction of the domesticated camel into Africa and its impact on the Sudan

- Discuss the formation of Sudanic kingdoms in the first millennium and their significance

Central, Southern, and East Africa

Why did the coastal and inland regions of East Africa have different histories?

- Explain why most people in the southern African subcontinent speak a language from the Bantu language group

- Discuss the Twa and Khoisan peoples and explain why anthropologists and historians no longer view them as surviving representatives of a "primitive" state of cultural evolution

- Discuss the history of East Africa and explain why the history of that coast differed from that of the inland highlands.

- Explain why the highlands of eastern African can be considered a "melting pot" and how that development came to pass

CHAPTER SUMMARY

The chapter begins with an analysis of "civilization"—its meanings and attributes, as well as the implications of the word (see Key Points and Vital Concepts, below). After a brief introduction to African historiography and the pitfalls of emphasizing "race" in African history, the text offers an overview of the geography of the African continent. Geographic regions, natural resources, and trade routes are noted. African history reveals important states with cities, technology, and societies with traditions that were not organized as bureaucratic states; they generally did not feature literate, urban populations. African history is still largely unknown because of difficulties finding and analyzing reliable sources. Oral tradition is limited and potential archaeological evidence often succumbs to the tropical sub-Saharan climate. Despite natural barriers, Africa's peoples have not been as internally

isolated or compartmentalized as was once thought. The increasing desiccation of the northern third of the continent contributed to the relative absence (compared to the history of other continents) of major empires primary centers of cultural diffusion. Nonetheless, in the first millennium B.C.E., peoples of the Sudan developed and refined techniques for agriculture; as early as 500 B.C.E., the Nok culture had entered the Iron Age.

Perhaps the most important and impressive of the early African kingdoms was located in the upper Nile basin, in lower Nubia. The kingdom of Kush became the successor to the Egyptian Empire and was first centered in the city of Napata (tenth century B.C.E.) and later in Meroe during the sixth century B.C.E. This Meroitic Empire enjoyed a long and prosperous rule before it began to decline about 100 C.E., with its final collapse at the end of the fourth century C.E.

The chapter then focuses on the Aksumite Empire that succeeded the Kushite about 330 C.E. The newly Christianized state of Aksum was located to the south of Kush and was a product of a linguistic, cultural, and genetic mixing of African Kushitic speakers with Semitic speakers from southern Arabia. By the first century C.E., its chief port of Adulis had become the major ivory and elephant market of northeastern Africa. By the third century C.E., Aksum was one of the most impressive states of its age in the African or western Asian world, as the remains of the imposing stone buildings and monuments of its major cities testify. The Aksumites enjoyed relatively cordial relations with the new Muslim domains to the north in Egypt and across the Red Sea during the seventh and eighth centuries C.E. Incursions of the Muslim Mamluk rulers of Egypt in the fourteenth and fifteenth centuries led ultimately to the Islamization and conversion of the whole Nubian region. Ethiopia was left as the sole predominantly Christian state in Africa.

The peoples of the Western and Central Sudan are the focus of the next section of the text. The first millennium C.E. saw the growth of settled agricultural populations and the development and expansion of trans-Saharan and other internal trade. These developments coincided with the rise of several sizable states in the western and central Sudan, among them Takrur, Ghana, Gao, and Kanem.

Available sources have made it difficult to reconstruct the history of central, southern, and eastern Africa. The two groups that collectively constitute the Khoisan speakers are the San and the Khoikhoi (the "Bushmen" and "Hottentots" of discredited European usage). Recent research has challenged the notion that the Khoikhoi were generally herdsmen and the San were hunter-gatherers. Scholars have argued that a great deal of the common wisdom concerning these peoples is the result of colonialist and post-colonialist prejudice against them. The chapter then focuses on the diffusion of speakers of the Bantu language group and then centers on the overseas trade of the East Africa peoples. This included exports of ivory to Greece, India, and China, as well as wood, food grains, slaves, and gold in Islamic times. Migrations from the north and west to the eastern highlands over many centuries have made the highlands a melting pot of Kushitic, Nilotic, Bantu, and Khoisan groups. We see the radical diversity of peoples and cultures of the entire continent mirrored in the heritages of a single major region.

KEY POINTS AND VITAL CONCEPTS

1. **The Question of "Civilization"**: The term *civilization* has a broader meaning than that offered in Chapter 1—a cluster of attributes (writing, urban life, and metallurgy) that relate to social complexity and technological development. Some have associated the term *civilization* with a people's cultural and artistic traditions and sophistication. The two meanings are often confused, leading to unfortunate assumptions that societies without writing, cities, or a state bureaucracy are "uncivilized" in a broader sense. African history includes important states with all of the mentioned characteristics, but also many societies with rich and varied traditions that did not happen to be organized into bureaucratic states with literate, urban populations and advanced technology. This does not make them any less civilized in the broader context.

2. **The Problem of Historical Sources**: As late as 1880, as many as 25 percent of all West Africans probably belonged to what might be termed "stateless societies." Stateless societies leave few historical records. Local oral traditions provide valuable information about them, but give us reliable access only to relatively recent history—no more than a few centuries. Archeological research is giving us a clearer picture of the outlines of African history than anything imaginable even a few decades ago. A third important source of African history consists of the reports of outside observers. The writings of Greek and Islamic travelers, as well as those of later European adventurers, have been valuable, but also have contained strong biases in their assessments of sub-Saharan societies that have resulted in preconceived notions and negative stereotypes with which many outsiders still view this vast and diverse continent.

3. **Africa and Early Human Culture**: Recent archeological research indicates that our hominid ancestors evolved in the Great Rift region of highland East Africa perhaps earlier than 1.8 million years ago. It was also here that modern human species (*homo sapiens*) appeared sometime before 100,000 B.C.E. The popular view coming out of the nineteenth century that Africa south of the Sahara was a vast region isolated from civilization until it was "discovered" by Europeans is false and contributes to prejudices that Europeans "civilized" the African continent. African goods were in circulation in the Indian Ocean as well as in the Mediterranean trade for centuries. Archeological research is documenting substantial internal movement of peoples—and with them languages, culture, and technologies—both north-south and east-west within the continent. Commercial links between Africa and the outside world date to the beginning of antiquity.

4. **The Kingdom of Kush**: The climax of the Meroitic culture occurred from about 250 B.C.E. to 100 C.E. This was an era of prosperity when many monuments were built including royal pyramids, fine pottery, and sophisticated iron work. The political system remained stable over many centuries, although royal succession was not from father to son, but within the royal family. Indeed, succession was often determined through the maternal rather than paternal line. We know little of Meroitic administration, yet the sovereign appears to have possessed autocratic power and a bureaucracy that was headed by royal officials; the various provinces were delegated to princes who ruled with considerable autonomy. Slavery existed in Kushite society and their religious worship closely followed Egyptian traditions.

5. **Africa to ca. 1000 C.E. in Global Perspective**: Africa has had important contact and made contributions to other cultures, among them the Hellenistic World, and the Muslim and early Christian societies in northern Africa. For example, St. Augustine of Hippo was an African, and Christian monasticism began in Egypt. Africa was engaged with neighbors in trading, in conflict and cooperation, in religious life, and in cultural life. The birth and cultivation of Islam in Africa would affect, redefine, or even eliminate the presence of many previous centers of civilization.

PRIMARY SOURCE: DOCUMENTS IN WORLD HISTORY DVD-ROM

Text Sources

- From the Periplus of the Erythraean Sea: Travel and Trade in the Indian Ocean
- Procopius of Caesarea, History of the Wars, c. 550 C.E.

INTERNET RESOURCES

- **"Out of Africa" Model of Human Evolution**:
  http://www.actionbioscience.org/evolution/johanson.html presents an argument for the "Out-of-Africa" theory with an outline of the leading alternative theory and references to further reading by a leading researcher in the field.

- **Ancient Kingdoms and Civilizations:**
  http://www-sul.stanford.edu/depts/ssrg/africa/history/hisking.html. The African Collection at the Stanford University Library is the go-to source for Africa-related links; this particular page offers dozens of links relating to African Kingdoms and Ancient Civilizations.

- **Africa-related Documents**:
  http://www.fordham.edu/halsall/africa/africasbook.html contains many important primary source documents.

- **Wonders of the African World:** http://www.pbs.org/wonders/. This online companion to Henry Louis Gates, Jr.'s PBS series includes videos, maps, transcripts, podcasts, and excerpts from Gates's diary.

- **The Story of Africa:**
  http://www.bbc.co.uk/worldservice/africa/features/storyofafrica/index.shtml includes images, summaries, and podcasts from the BBC's African history documentary.

- **African Art**: http://www.metmuseum.org/toah/hi/te_index.asp?i=Africa. The Heilbrunn Timeline of Art History, available online through the Metropolitan Museum of Art, includes essays and images of African art from a variety of cultures, including the Ife and Nok.

- **West Africa**: http://www.isidore-of-seville.com/mansa/4.html is an excellent links page for articles on the early kingdoms of West Africa.

PRENTICE HALL ATLAS OF WORLD HISTORY, SECOND EDITION

Suggested Maps

- African Empires and City States

SUGGESTED FILMS

- *Glory that Remains, No. 12: The Forgotten Kingdom (Sudan)*. British Broadcasting Corporation. 30 min.
- *Lost Civilizations*. Discovery Channel series that includes Mesopotamia, Egypt, the Aegean world, Greece, China, Rome, Maya, Inca, Africa, and Tibet. 510 min.
- *Africa: The Story of a Continent.* Home Vision Select. 456 min.

MY HISTORY LAB CONNECTIONS

Reinforce what you learned in this chapter by studying the many documents, images, maps, review tools, and videos available at www.myhistorylab.com. Page numbers below indicate passages within the textbook relevant to the MyHistoryLab assets.

Hear the audio file for Chapter 5 at www.myhistorylab.com

Read and Review

Study and Review Chapter 5

Research and Explore

Watch the Video:
            Agriculture in Africa
            African Maps
            Who were the Ancient Egyptians?
            Ironworks in Africa
            West African States

CHAPTER 6 – REPUBLICAN AND IMPERIAL ROME

GLOBAL PERSPECTIVES

- Why might we describe the Roman Empire as "multicultural"? What cultures most influenced Roman culture, and why?

- What was it about the period from the second century B.C.E. through the third century C.E. that allowed the opening of new routes by land and sea linking Europe to Central Asia, India, and China?

- Why did the Roman Empire decline in the West? Which of the problems that Rome faced were internal, and which were external? How were the two connected?

CHAPTER 6 LEARNING OBJECTIVES

Italy Before Rome

Who were the early peoples of Italy?

- Identify four groups of people who shaped Italy

- Identify the key characteristics of the Eturscan period in Italy

Royal Rome

What patterns of Roman governance were set in the royal period?

- Identify the three branches of Roman government

- Discuss royal power, in theory and practice

- Describe Roman family structure and roles

- Explain the client-patron relationship

- Define patricians and plebeians

The Republic

What cultures most influenced Roman culture, and why?

- Describe the distribution of power in republican Roman government

- Understand Roman policy towards conquered peoples

- Outline the history of the Punic Wars

- Discuss the problems posed for Roman society and government by the acquisition of overseas territory

- Identify Greek influences on Roman society and thought

Roman Imperialism

Why did a growing gap between the wealthy and everyone else contribute to political instability?

- Trace the expansion of the Roman Empire

- Discuss the impact of expansion on society in Rome, and in Italy

- Identify key leaders of the period, including: Tiberius Gracchus, Gaius Gracchus, Gaius Marius, and Lucius Cornelius Sulla, and the ideas or events with which they are associated

The Fall of the Republic and The Augustan Principate

What were the central features of Octavian rule?

- Identify key leaders of the period and the ideas or events with which they are associated

- Understand the structure and significance of the First and Second Triumvirates

- Describe Octavian's constitutional solution to the problems of governing Rome

- Trace the transformation of Octavian's rule into the Augustan Principate

- Identify key cultural figures of the period and the arts or works with which they are associated

- Understand the links between the arts and the socio-political developments of the period

Peace and Prosperity: Imperial Rome

What role did cities play in the Roman Empire?

- Describe the nature of Roman dynastic, imperial rule

- Identify Augustus' successors

- Comment on urban living conditions

The Rise of Christianity

How did Paul resolve the central dilemma of the relationship between Judaism and early Christianity?

- Identify important people and events in the emergence of early Christianity

- Describe the connections between early Christianity and Roman society and governance

The Third and Fourth Centuries: Crisis and Late Empire

Why did the capital of the empire move from Rome to Constantinople, and what was the significance of this shift?

- Identify threats to Roman rule in the third century

- Trace the reconstruction and reorganization of the empire in the fourth century

- Describe when and why the empire split into east and west

- Outline the rise of Christianity in the fourth century

- Discuss influences on late imperial culture

- Identify Augustine and his role in the spread of Christianity

CHAPTER SUMMARY

After describing Italy before the rise of Rome, the society of royal Rome, and the early republic and its constitution, this chapter tells the story of Rome's expansion: the conquest of Italy, the wars with Carthage, the increasing involvement with the Greek world, the eventual takeover of the Hellenistic east, the decline of the republic amid political factions and civil war, the Augustan

settlement, imperial administration, foreign policy, literature, architecture, and the rise and influence of Christianity, the crisis of the third century and the barbarian invasions of the fifth century.

The culture of Italy developed later than those of societies in the Near East. About 1000 B.C.E., Italy was overwhelmed by war-like invaders. Civilized Etruscans arrived in Tuscany (Etruria) about 800 B.C.E. They dominated the native Italians and accumulated considerable wealth. They expanded both to the north and south, but their conquests were lost in the course of the fifth century B.C.E. Etruscans influence on the Romans endured, particularly regarding religion.

The chapter then describes Roman society and government under the kings (753–509 B.C.E.). In essence, Rome was ruled by a king whose powers were limited by his advisors, who composed the Senate, and an assembly of the people.

The center of Roman life was the family, in which the father had a position analogous to that of the king in the state. One of Rome's most important institutions was clientage; a client entrusted himself to the protection of a more powerful man (called a patron) in exchange for services which included military and political support. Roman society was divided into two classes: patricians and plebians. Members of the wealthy patrician class could conduct state religious ceremonies, sit in the Senate, or hold office. They could not marry outside of their group. The plebian class consisted primarily of small farmers, laborers, and artisans. As Rome grew, these lines tended to blur as plebians acquired wealth, but they nonetheless remained intact.

A revolution in 509 B.C.E. replaced the monarchy with the republic. Class distinction in early Roman society was based on birth: the patricians monopolized the positions of power and influence, while the plebeians were barred from public office and from the priesthoods. Over the next two centuries the plebeians tried to achieve equality with the patricians through the "struggle of the orders." By 287 B.C.E., the plebeians gained full access to the magistracies, as well as an important voice in the government. But still only a small group of leading families dominated the Senate and highest magistracies.

Rome's conquest of Italy took more than two centuries. Rome only suffered a serious setback once, when the Gauls invaded the city in 387 B.C.E. The Romans dealt with conquered cities quite liberally, offering citizenship to some, potential citizenship to others, and allied status to the rest.

Now Rome faced Carthage, the great naval power of the western Mediterranean. Rome fought three major wars against Carthage from 264–241, 218–201, and 149–146 B.C.E. Roman resources and fortitude were taxed to the limit, especially in the Second Punic War against the great general Hannibal. In the end, Carthage was completely destroyed. Rome's victory against Carthage and its success in the eastern Mediterranean opened the way to Roman supervision of the entire Mediterranean region. The Roman constitution, which had been well adapted to the mastery of Italy, would be severely tested by the need to govern an empire beyond the seas.

Greeks and Romans did not understand freedom in the same way. The Romans found themselves becoming more and more involved in the affairs of Greece and Asia. Political contact with Greece had a great effect upon Roman culture. Romans borrowed Hellenistic traditions, identifying their own gods with Greek equivalents and incorporating Greek mythology into their own. Greek educational influences can be easily traced. Advanced study in rhetoric and philosophy opened the Roman conqueror to the older and wider culture of the Hellenistic world. Whether intended or not, Rome's expansion brought with it power, wealth, and responsibility.

By the middle of the second century B.C.E., Rome faced a serious manpower problem: peasants were losing their land and many could no longer qualify for the army. A political threat was also developing as patrons had less control over clients who fled their land. In 133 B.C.E., a young tribune from an aristocratic family, Tiberius Gracchus, attempted to solve these problems by proposing that public land be redistributed to the poor. The bill aroused great hostility and Tiberius was murdered by

a mob of senators and their clients. Nevertheless, his career brought a permanent change to Roman politics as he showed an alternative to the traditional aristocratic career: politicians could go directly to the people. In 123 B.C.E., Tiberius' younger brother, Gaius, became tribune with a much broader platform of reforms. After he lost a bid for reelection, Gaius also was killed.

Troubles abroad soon led to even more serious dangers. Rome faced a crisis in North Africa and an invasion of Italy by Germanic tribes. Rome handled these well, thanks to the military ability of Marius. Marius soon began to enlist volunteers who could not meet earlier property qualifications for the army.

After the revolt of the frustrated Italian allies in 90 B.C.E. and the subsequent "social war," Rome offered them full citizenship. A successful general in the war, Sulla, dominated the next decade as he became consul. He then tried to restore senatorial government by reconstituting the state and restricting the powers of the people and their representatives, the tribunes.

The chapter recounts the rise of Pompey and Crassus in the 70s and 60s B.C.E. Crassus was responsible for the suppression of the slave revolt of Spartacus in 73 B.C.E. and Pompey received extraordinary commands against the pirates and Mithradates. The decade of the 60s also saw the rise of Julius Caesar, who combined with Pompey and Crassus in 60 B.C.E. to control the state in an association termed the "first triumvirate."

The decade of the 50s saw the death of Crassus and the polarization of Caesar and Pompey. Their coalition fell apart with Pompey supporting the senate against Caesar. In 49 B.C.E., Caesar led his troops across the Rubicon River, starting a civil war which ended in 46 B.C.E. with Caesar the victor. On March 15, 44 B.C.E., Caesar was assassinated by senators who hoped to restore the republic, but succeeded only in unleashing 13 more years of civil war, which killed the republic.

The period from 44–31 B.C.E. saw the duel between Caesar's lieutenant, Mark Antony, and his eighteen-year-old heir, Octavian. Antony chose the wealth of the east and the alliance of Cleopatra; Octavian chose the west as his power base. Octavian won a decisive victory at Actium in 31 B.C.E. which was soon followed by the suicides of Antony and Cleopatra. At the age of 32, Octavian was absolute master of the Mediterranean world. Octavian gradually developed a system which left most of the real power to himself but pretended to be a restoration of the republic with Octavian as *princeps* ("first citizen"). The governmental system of the early Roman Empire is thus called the principate. The settlement of Augustus (as he was now called) won the support of the upper classes. The Senate elected magistrates, made laws and exercised important judicial functions. These powers were, nevertheless, illusory in that the Senate merely assented to candidates or laws placed before it by the emperor. Opposition to imperial rule did exist, especially under emperors who failed to respect the dignity or property of the senators. Under Augustus, Tiberius, Claudius, Vespasian, Titus, and the five "good emperors," however, the empire was run well and the *Pax Romana* (Roman Peace) was maintained throughout the empire.

Augustus had a genius for practical administration and was able to install rational government in the provinces for the first time. Imperial policy was a combination of the recognition of local differences with an attempt to unify the empire. Most of the provinces flourished economically in this period and accepted Roman rule easily.

Roman culture was at its height during this time. The patronage of Augustus played an important role in the manufacture of propaganda as well as great literature in the works of Livy, Horace, and Virgil, whose epic poem, the *Aeneid*, portrayed Augustus as the second founder of Rome. In the second century C.E., criticism and satire dominate the literary scene.

The first two centuries of the Roman Empire were indeed a "golden age," but problems began to emerge at the end of this period. The cost of government kept rising as barbarian pressure increased

and the size of the army and bureaucracy grew. There seems to have been a population decline. Taxes were raised and the emperors resorted to debasing the coinage, which brought inflation.

The growth of Christianity is also recounted. Jesus, in the prophetic tradition, taught that God would bring an end to the world as men knew it and would reward the righteous in heaven. Jesus was crucified as a dangerous revolutionary in Jerusalem in about 30 C.E. The new religion that grew up around the teachings of Jesus as reported by the apostles might have had a short life were it not for Paul of Tarsus, a Hellenized Jew, who was convinced that the new religion was not a version of Judaism and that converts did not have to adhere to Jewish law. Christianity, Paul believed, was for all mankind. Paul traveled throughout the Mediterranean, spreading the gospel. Another important factor in Christianity's survival was its strong internal organization. Bishops led Christian communities and, by keeping in touch with each other, prevented doctrinal splintering.

For the most part, the Roman government did not take the initiative in attacking Christians in the first two centuries. Heresies compelled the church leaders to form a clear and firm orthodox canon which strengthened Catholic belief. Rome eventually became one of the most important centers of Christianity, partly as a result of Jesus's two most important apostles, Peter and Paul, being martyred there.

In the third century, the Roman Empire was simultaneously attacked on three fronts. The Roman army was in decline. As time passed, it was made up of an increasingly high percentage of foreign mercenaries. The fighting effectiveness of the Roman army was impaired.

Society at large also suffered. Taxes rose while the shortage of manpower reduced agricultural production. Piracy and the neglect of roads and harbors hindered trade. The debasement of coinage encouraged inflation. The traditional ruling aristocracy was changing, and the lower classes found it almost impossible to move up to a higher social order.

Reconstruction and reorganization took place under Diocletian (285–305) and Constantine (324–337). Diocletian introduced the tetrarchy, the rule of the empire by four men with power divided on a territorial basis. This plan for better administration and smooth succession failed as a civil war erupted after Diocletian's retirement in 305. By 324, the empire was united again by Constantine, who built the new capital of Constantinople on the site of ancient Byzantium. Under Diocletian and Constantine, the emperor changed from *princeps* (first citizen) to *dominus* (lord).

By the third century, Christianity had taken hold in the east and in Italy. Constantine supported Christianity vigorously and called the Council of Nicaea in 325 to solidify Christianity's hold on the empire and to deal with the heresy of Arianism.

Renewed barbarian invasions in the fifth century put an end to effective imperial government in the west. A form of classical culture persisted in the east, centered in Constantinople. The Byzantine Empire would last until the fifteenth century.

KEY POINTS AND VITAL CONCEPTS

1. **Roman Constitution**: One of the great achievements of the Romans was their constitution. An unwritten collection of laws based upon tradition and precedent, it sanctioned a government dependent upon two principles: annuality and collegiality. That is, more than one person held each office (with the exception of the dictatorship), and they held it generally for one year only. Each citizen was allowed to vote, and did so in a number of traditional assemblies. Intended to govern a city-state, the constitution was appended to meet the demands of imperial administration.

2. **Struggle of the Orders**: The period from 509 to 207 B.C.E. has been termed the "Struggle of the Orders," since the plebeians agitated for legal equality with the patricians. Gradually the plebeians, through tactics such as secession, won full legal, political, and social equality with the patricians.

This was achieved without bloodshed—a point that the Romans were proud of, and which contrasted with the chaos and violence of the late republic.

3. **Clientage**: The client–patron relationship in Rome was very important, and domestic politics involved the workings of this relationship on many levels whether it was among aristocrats or between aristocrats and the poor. The relationship was hereditary and sanctioned by religion and custom.

4. **Roman Imperialism**: A much debated point in Roman history concerns Roman intentions in the acquisition of its empire. Did Rome have a blueprint for empire and consciously follow a policy of aggressive imperialism? The answer is probably no, but once Romans became involved in a dispute (especially in the Greek east and often by invitation), they found it difficult to remain neutral with their own interests and even survival at stake. Within about 120 years, Rome had expanded from control of the Italian peninsula to mastery of the entire Mediterranean—a transformation that would present great problems for the state in the second and first centuries B.C.E.

5. **The Reforms of the Gracchi**: The reforms instituted by the Gracchi—including redistribution of public land, colonies, Italian citizenship, and subsidized grain—were not illegal, and in some cases even had precedent. Yet it was the brothers' methods, especially those of Tiberius, that aroused the hatred of the aristocracy. Many precedents for later actions proceeded from the Gracchan episode, including murder and violent intimidation sanctioned by a dubious enactment called the "Final Decree of the Senate." A major problem left unresolved during this period was the approval of Italian citizenship. In the end, Rome would fight the Social War (90–88 B.C.E.) and win, only to agree to full Italian citizenship anyway.

6. **The Reforms of Marius**: In addition to changes in formation and weaponry, Marius changed the composition of the army. He began using volunteers, mostly dispossessed farmers and proletarians, who looked upon military service as a way of obtaining guaranteed food, shelter, clothing, and booty. Most importantly, they expected a piece of land upon discharge. Rather than looking to the Senate to provide these benefits, they expected them from their commander as fulfillment of a patron–client compact. One of the main reasons the republic collapsed was because of private armies loyal to their generals and not to the state.

7. **The Reforms of Sulla**: These were enacted in the late 80s and were designed to reestablish the Senate as the ruling institution of Rome. They called for, among other things, restrictions upon the veto power of tribunes and a halt to any advance in career after holding that office. Then, only people without ambition would hold the office, and the republic would be preserved from the troublesome obstructions of the Gracchi or Livius Drusus the Younger. The reforms, however, were undone by 70 B.C.E.

8. **The Assassination of Julius Caesar**: Caesar's murder by Brutus, Cassius, and about 60 senators stemmed from ideologues who believed that they were ridding Rome of a tyrant, and that after liberation, the republic would automatically be restored. Thus, they made no plans to follow up their deed, and even refused to kill Mark Antony. It is not certain if Caesar planned to become "king" of Rome, although he held the title of dictator for life. It is certain, however, that he did not court the traditional aristocracy, and even abused their dignity upon occasion. His heir, Octavian, would form a coalition of supporters and conservatives which proved successful in the long run.

9. **The Augustan Principate**: The Augustan settlement ostensibly restored the republic, but in fact, established a monarchy. Augustus controlled 20 of the 26 legions in the provinces with the most potential for fighting. Egypt, with its wealth and important grain production, belonged to him alone. In fact, geographically, the imperial provinces practically surrounded the senatorial. However, Augustus knew that he could not rule by force alone. He built around him a coalition of supporters who owed their positions to him. Augustus respected the dignity of the senators by using them in the administration and listening to their advice. This "sham of government," as it been called,

put a premium upon efficient and equitable treatment of its citizens. The strength of the system can be evaluated in its survival even through the reigns of incompetent and cruel emperors.

10. **Persecution of Christianity**: The Roman policy toward Christianity was ambivalent. After the localized persecution by Nero in Rome, there was only sporadic violence in the provinces, much of it provoked by Christians. Only later, in 250 C.E., did the emperor Decius launch a full-scale persecution. Much of the hatred of the Christians was due to their firm denial of pagan gods and to anti-Christian propaganda that portrayed them as guilty of cannibalism and incest.

11. **Constantine and Christianity**: In his struggle to overcome his opponents in the civil war following the retirement of Diocletian, Constantine was said to have had a dream that convinced him that he owed his success to the Christian god; from then on he supported Christianity (calling and presiding over the Council of Nicaea) without abolishing the imperial cult or pagan state religion. He was not baptized until on his deathbed. His devotion has therefore been questioned. Some have seen a utilitarian purpose in his support of Christianity—it enabled him to confiscate the gold and silver from some of the pagan temples in order to help reestablish the currency standard.

12. **Republican and Imperial Rome in Global Perspective**: The history of the republic is a sharp departure from the common experience of ancient civilizations. In the development from a monarchy to a republic founded on equitable laws, and the subsequent accumulation and administration of empire, the Romans displayed their pragmatic character. They created something unique: an empire ruled by elected magistrates with an effective power equal to the kings and emperors of China, India, and Iran. However, the temptations and responsibilities of such a vast empire proved too much for the republican constitution. The influx of slaves led to the displacement of citizens, who served as professional soldiers in the service of generals seeking personal glory above loyalty to the state. The conquest of a vast empire led the Romans toward the more familiar path of development experienced by rulers in Egypt, Mesopotamia, China, India, and Iran. Comparisons can be made with the Chinese "dynastic cycle" that included a period of strength and security fortified by impressive leadership. Like the former Han Dynasty in China, the Roman Empire in the west fell, leaving disunity, insecurity, disorder, and poverty. Like similar empires in the ancient world, it had been unable to sustain its "immoderate greatness."

PRIMARY SOURCE: DOCUMENTS IN WORLD HISTORY DVD-ROM

Text Sources

- St. Augustine of Hippo, Theory of the "Just War"

- Sidonius Apollinaris, *Rome's Decay and A Glimpse of the New Order*

- Pope Leo I on Bishop Hilary of Aries

- Pliny the Younger, *Epistulae Letters*

- Pliny the Elder, from *The Natural History*

- Paulus Orosius, from *Seven Books of History Against the Pagans*

- Jordanes, *The Origin and Deeds of the Goths,* Book Twenty-six

- Horace, "Dulce et Decorum est Pro Patria Mori"

- Excerpts from the *Hildebrandslied*

- Bishop Synesius of Cyrene, Letter to his brother

- *The Acts of the Apostles*: Paul Pronounces the "Good News" in Greece

- Marcus Aurelius, *The Meditations, Book Two* (167 C.E.)

- St. Benedict's Rules for Monks
- From *The Conversion of Kartli* (the life of St. Nino)
- Ammianus Marcellinus on the Huns

Visual Sources

- Statue of Caesar Augustus
- Roman Forum
- Roman Aqueduct
- Armenian Monastery
- Tombstone of a Roman soldier

INTERNET RESOURCES

- **Ancient Rome**: http://earth.google.com/rome/ is the portal to Google's amazing Google Earth: Ancient Rome 3D exploration.

- **Byzantine Empire**: http://www.fordham.edu/halsall/byzantium/ contains links to primary sources, images, visual, and even audio resources.

- **Roman Empire:** http://www.pbs.org/empires/romans/empire/index.html is the PBS website that accompanies the television documentary series; includes sections on emperors, authors, social life, and other topics.

- **Roman Empire**: http://www.wsu.edu:8080/~dee/ROMINRES.HTM provides a wealth of links to sites that specialize in a wide variety of topics dealing with the Roman Empire in all periods.

- **Julius Caesar:**
  http://www.bbc.co.uk/history/historic_figures/caesar_julius.shtml is the BBC's biography page for Caesar, Augustus, and Cleopatra. Other notables can also be found on this site.

PRENTICE HALL ATLAS OF WESTERN CIVILIZATION, SECOND EDITION

Suggested Maps

- Italy in 264 B.C.E.
- The Punic Wars
- Trade in the Roman Empire
- The Growth of Christianity
- Migrations and Invasions
- The Roman Empire 240–395

PRENTICE HALL ATLAS OF WORLD HISTORY, SECOND EDITION

Suggested Maps

- Trade in the Classical World
- The Roman Empire

SUGGESTED FILMS

- *Assassination of Julius Caesar.* Columbia Broadcasting System. 27 min.
- *Julius Caesar: Rise of the Roman Empire.* Encyclopaedia Britannica. 22 min.
- *Spirit of Rome.* Encyclopaedia Britannica. 29 min.
- *The Glory That Remains:* Siege of the Rock. Time-Life. 31 min.
- *Roman World.* International Film Bureau. 23 min.
- *Pompeii: The Death of a City.* McGraw–Hill. 14 min.
- *Pompeii:Once There Was a City.* Learnex Corporation of Florida. 25 min.
- *Legacy of Rome.* American Broadcasting Company. 50 min.
- *In Defense of Rome: Roman Law.* McGraw–Hill. 18 min.
- *Christianity in World History—to 1000 C.E.* Coronet. 14 min.
- *The Christians: Faith and Fear.* McGraw–Hill. 39 min.
- *In Defense of Rome.* McGraw–Hill. 16 min.
- *Decline of the Roman Empire.* Coronet. 14 min.
- *Lost Civilizations*. Discovery Channel series that includes Mesopotamia, Egypt, the Aegean world, Greece, China, Rome, Maya, Inca, Africa, and Tibet. 510 min.
- *The Romans in North Africa*. Kultur. 50 min.
- *The Surprising History of Rome, with Terry Jones*. FHS. 51 min.
- *Christianity: The First Two Thousand Years* A&E Home Video. 400 min.
- *Peter & Paul and the Christian Revolution*. PBS Paramount. 110 min.
- *From the Mists of the North, the Germanic Tribes* . FHS. 52 min.
- *Baalbek: Roman Temple Complex*. FHS. 30 min.
- *The Republic: Plato's Utopia*. FHS. 48 min.

MY HISTORY LAB CONNECTIONS

Reinforce what you learned in this chapter by studying the many documents, images, maps, review tools, and videos available at www.myhistorylab.com. Page numbers below indicate passages within the textbook relevant to the MyHistoryLab assets.

Hear the audio file for Chapter 6 at www.myhistorylab.com

Read and Review

Study and Review Chapter 6

Read the Document:
- Excerpt from *The Life of Cato the Elder* (2 C.E.) Plutarch, p. 145
- Livy: The Rape of Lucretia and the Origins of the Republic, ca. 10 B.C.E, p. 146
- Issue of the Day: Religion and Philosophy in the Roman Empire-Stoicism and Christianity?, p. 151
- Excerpt from *Life of Caesar* (2d century C.E.), Plutarch, p. 156
- Augustus on His Accomplishments (1st century C.E.), p. 157
- Augustus's *Moral Legislation: Family Values*, 18 B.C.E, p. 158
- Horace, "Dulce et Decorum est Pro Patria Mori", p. 158
- Marcus Aurelius, *The Meditations*, Book Two (167 C.E.), p. 160
- Excerpt from The Gospel According to Luke (1st century C.E.), p. 162
- Excerpt from The Gospel According to Matthew (1st century C.E.), p. 162
- *The Acts of the Apostles: Paul Pronounces the "Good News" in Greece* ca. 100, p. 162
- Jordanes, *The Origin and Deeds of the Goths*, Book Twenty-six, p. 164
- Eusebius on the Vision and Victory of Constantine I (The Great) (312), p. 167
- St. Augustine of Hippo, *Theory of the "Just War,"* p. 170

See the Map:
- The Roman Conquest of the Mediterranean During the Republic, p. 151
- The Career of Julius Caesar, p. 156
- Rome in the Age of Augustus, 31 B.C.–A.D. 14, p. 157
- The Roman Empire at Its Greatest Extent, p. 160
- The Spread of Christianity, p. 163

View the Image:
- Hadrian's Wall, p. 161
- Roman Coliseum, p. 161
- The Interior of the Dome of the Pantheon, Rome, p. 161
- Roman Aqueduct, p. 161
- Early Christian Symbols, p. 163

Study and Review:
- The Roman and Christian Views of the Good Life, p. 162

Research and Explore

Watch the Video:
- Defining Imperialism
- Roman Roads

CHAPTER 7 – CHINA'S FIRST EMPIRE 221 B.C.E.– 589 C.E.

GLOBAL PERSPECTIVES

- What challenges did the Roman, Han, and Mauryan Empires face in conquering and integrating new territories? How did they meet these challenges?

- Compare and contrast the Roman and Han Empires. What qualities did they have in common? How did they differ?

CHAPTER 7 LEARNING OBJECTIVES

Qin Unification of China

How did the Qin unify China?

- Explain how the Qin, a territorial state of the Late Zhou era, managed to reunify China under its rule

- Discuss the reforms the First Emperor enacted; explain the role of Legalism in these reforms

- Explain why the Qin collapsed soon after the death of the First Emperor

Former Han Dynasty (206 B.C.E.- 8 C.E.)

What is the dynastic cycle?

- Define the "dynastic cycle" and explain its relevance to the Han Dynasty

- Discuss the reign of Han Wudi and explain why it was a high point in the dynastic cycle of the Former Han Dynasty

- Explain why the Xiongnu were the principal threat to the Han and discus how Han Wudi combated them

- Describe the government during the Former Han and explain how and why the "Legalist" structure of government developed under the Qin became partially Confucianized

- Discuss the development of the Silk Road during the Han and later dynasties and its significance to Chinese history

- Discuss the decline of the Han beginning in the last decade of Han Wudi's rule and why that decline ended with the usurpation of the imperial throne under Wudi's successor

Later Han (25–220 C.E.) and its Aftermath

Why did the Han Dynasty collapse?

- Discuss the recovery of China under the Later Han during the first century C.E.

- Explain the decline of the Later Han during the second century C.E.

- Discuss the aftermath of the Han Empire and the consequences for China

- Discuss the similarities among the nomadic peoples with whom the Chinese interacted

Han Thought and Religion

What was the extent of Buddhist influence under the Han?

- Explain why most of what we know about Han culture comes from written records

- Discuss the developments in Han Confucianism; explain how Confucianism changed under the Han

- Discuss Chinese historical scholarship under the Han

- Explain the teachings of Neo-Daoism and explain why it became popular as the Han dynasty waned

- Discuss how Buddhism reached China and how and why it spread rapidly throughout China as the Han sociopolitical order collapsed

- Compare and contrast Indian and Chinese Buddhism

CHAPTER SUMMARY

This chapter stresses continuity, language and geography in the development of Chinese empires. One of the key turning points in Chinese history was the third century B.C.E., when the old, quasi-feudal Zhou multistate system gave way to a centralized bureaucratic government that built an empire from the steppe in the north to Vietnam in the south. This first empire was divided into three parts: Qin Dynasty (256–206 B.C.E.), Former Han Dynasty (206 B.C.E.–8 C.E.), and the Later Han Dynasty (24–220 C.E.).

The Qin Dynasty established its control through the geopolitical advantages offered by the Wei River in northwest China. This state was strict and ruthless, yet stable. Despite its harsh laws, it attracted farmers who welcomed the security and order of its society. It relied on Legalist administrators who developed policies for enriching the country and strengthening the military. Under the control of the emperor, the Qin Dynasty expanded its territorial holdings, instituted bureaucratic reforms, and stressed uniformity of thought in establishing a centralized state. The Great Wall of China was extended some 1400 miles from the Pacific Ocean to central Asia and is testament to the efficiency and control of this dynasty. However, too many changes in rapid succession caused the entire system to collapse under the harsh rule of the dynasty. Rebellion spread as the Qin government lost its popular support.

The first emperor of the Han Dynasty, Gaozu, established the capital in the Wei basin close to the former capitals of the Zhou and Qin dynasties. Although it took many years to consolidate power, this action permitted a degree of continuity to exist in the political development of China. The second phase of the dynastic cycle began with the rule of the "martial emperor," Wudi, in 141 B.C.E. Old policies like government monopolies on salt, iron, liquor, and other goods were established to maintain control of China. Wudi expanded the boundaries of China by sweeping south into North Vietnam and north to central Manchuria and North Korea. This aggressive leadership created a strong army and led to the policy of "using the barbarians to control the barbarians," or making allies of border nomads against more distant nomads. This policy worked for the most part and brought about the establishment of the Silk Road that connected with the Roman Empire. During the course of the Han Dynasty, the Legalist structure of government became partially Confucianized. The Confucian classics gradually were accepted as the standard for education and served as an ethical justification for dynastic rule. After a period of instability and civil war in which contending factions tried to establish hegemony, the Han Dynasty was restored and ruled from 25–220 C.E. This "Later Han" period saw a return to strong central government and a laissez–faire economy. Their armies crossed the Gobi desert and defeated the northern Xiongnu who migrated to the west, where they were known during the fifth century C.E. as the Huns of Attila. Until 88 C.E., the emperors of the Later Han were vigorous, but afterward, they were ineffective and short-lived. Political instability caused by plotting empresses, eunuch conspiracies and religious rebellion plagued the dynasty until it was overthrown by the military in 220 C.E. For more than three and a half centuries after the fall of the Han, China was disunited and dominated by aristocratic landowning families. During this period, north and south

China developed in different ways. In the south, a succession of six short-lived dynasties centered themselves around the capital of Nanjing and prospered economically, although political chaos was the order of the day. In the north, state formation resulted from the interaction of nomadic tribes with the Chinese population. The short-lived states that were organized are usually referred to as the Sixteen Kingdoms. Amid endemic wars and differences in languages, Buddhism was a common denominator and served as a bridge between "barbarians" and Chinese.

The Han period was creative in many ways, but excelled in philosophy and history. Many Confucian texts were recovered during this time and scholars began writing commentaries on the classics. The Chinese were the greatest historians of the premodern world and emphasized primary source evaluation. As the Han waned in influence, some scholars abandoned Confucianism altogether in favor of Neo-Daoism or "mysterious learning." This was a reaction against the rigidity of Confucian doctrine and defined the natural as pleasurable. They sought immortality in dietary restrictions, meditation, sexual abstinence or orgies, and emphasized an amalgam of beliefs including an afterlife of innumerable heavens and hells where good and evil would be recompensed. The text goes on to discuss Buddhist doctrine and its spread into China. As the sociopolitical order collapsed in the third century C.E., Buddhism spread rapidly and was especially influential by the fifth century.

KEY POINTS AND VITAL CONCEPTS

1. **The Dynastic Cycle**: Historians of China have seen a pattern in every dynasty of long duration. This dynastic cycle begins with internal wars that eventually lead to the military unification of China. The successful unifier then justifies his rule by emphasizing that he has a mandate from heaven. The emperor consolidates his power, restores peace and order to China, and launches several energetic reforms and public works projects. During the peak of this phase, China expands militarily and appears invincible. Then the cycle turns downward because of the increased costs of empire and opulence at court, which require additional taxes on a burdened populace. The vigor of the monarch wanes, intrigues develop, and central controls loosen as provincial governors and military commanders gain autonomy. Finally, public works fall into disrepair, rebellions break out, and the dynasty collapses. In the view of Confucian historians, the last emperors were not only politically weak, but morally culpable as well.

2. **Contenders for Imperial Power**: The court during the Han dynasty exhibited features that would appear in later dynasties as well. The emperor was the "Son of Heaven," omniscient and omnipotent in his authority. Yet when he was weak or a child, others ruled in his name and they emerged from four distinct categories: 1) officials who staffed the apparatus of government; 2) the empress dowager whose child had been named heir to the throne; 3) court eunuchs who served in the emperor's harem and often cultivated influence as confidants; and 4) military commanders who became semi-independent rulers and occasionally even usurped the position of the emperor in the later phases of dynastic rule. Yet they were less powerful than commanders in the Roman Empire because their authority was limited to a single campaign, and commanders were appointed in pairs so each would check the other.

3. **Education in Early Dynastic China**: Confucian classics formed the primary base of education in early dynastic China. The Qin Dynasty, however, attempted to eliminate all traces of Confucian doctrine and replace it with Legalist concepts. This trend was reversed by the Han Dynasty. During this period, the study of philosophy and history were recognized as most important for the promotion of sound government.

4. **The Spread of Buddhism**: Central Asian missionaries brought Buddhism to China in the first century, where it was first recognized as a new Daoist sect. As the Han sociopolitical order collapsed in the third century C.E., Buddhism spread rapidly until it was firmly entrenched by the fifth century. Though an alien religion in China, Buddhism had some advantages over Daoism: 1) it

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was a doctrine of personal salvation; 2) it contained high standards of personal ethics; 3) it continued to receive inspiration from the sophisticated meditative practices of the Indian tradition. The core of Buddhist teaching is the realization of simple truths: Life is suffering, the cause of suffering is desire; death does not end the endless cycle of birth and rebirth; only the attainment of *nirvana* releases one from the "wheel of Karma." Thus, all of the cosmic drama of salvation is centered in the figure of Buddha.

5. **China's First Empire in Global Context**: The great empires in China, India, and the Mediterranean all came after revolutions in thought in which the conception of universal political authority derived from earlier philosophies. All three empires joined their Iron Age technologies with new organizational techniques to create superb military forces. Yet there were differences as well: 1) China was a much more homogeneous culture than was the polyglot empire of Rome; 2) government in Han China was more orderly, complex, and competent—government officials controlled the military almost until the end, whereas Rome suffered from chaotic leadership in the third century C.E. and was in no sense a dynasty; 3) Roman power and unity was built gradually over centuries, whereas China remained a multistate system right up to 232 B.C.E. and then was unified by one state in 11 years.

PRIMARY SOURCE: DOCUMENTS IN WORLD HISTORY DVD-ROM

Text Sources

- Zhang Quian, *Han Shu*, "Descriptions of the Western Regions"

- Sima Qian, *The Life of Meng Tian, Builder of the Great Wall*

- Faxien, *Record of Buddhist Countries*, Chapter 16

- Chinese description of the Tibetans

Visual Sources

- The Great Wall of China

- Han Chinese House

- Emperor Wudi, Dunhunag, China

INTERNET RESOURCES

- **Introduction to Han Dynasty**: http://www.history-of-china.com/han-dynasty/ is an extensive site that includes images, biographies, and features on topics such as "Invention of Paper"; there are links to coverage of other dynasties as well.

- **Art and Artifacts of the Han Dynasty**: http://www.metmuseum.org/toah/hd/hand/hd_hand.htm is part of a series of essays and slideshows relating to Chinese art.

- **Silk Roads**: http://www.ess.uci.edu/~oliver/silk.html contains an excellent series of essays on these complex Eurasian trade routes.

- **Xiongnu**: http://www.allempires.com/article/index.php?q=The_Xiong_Nu_Empire contains a useful historical essay with a timeline and maps that covers Xiongnu history to the fourth century C.E.

- **East Asia**: http://www.fordham.edu/halsall/eastasia/eastasiasbook.html. For a great list of links to primary and secondary sources that covers the entire region. For the same types of sources on India, see http://www.fordham.edu/halsall/india/indiasbook.html.

- **In the Footsteps of Marco Polo**: http://www.metmuseum.org/explore/marco/index.html was created by the Metropolitan Museum of Art to accompany an exhibit of artifacts from the lands travelled by Marco Polo.

PRENTICE HALL ATLAS OF WORLD HISTORY, SECOND EDITION

Suggested Maps

- Han China

SUGGESTED FILMS

- *Chinese Bronze of Ancient Times.* Contemporary Films. 17 min.

- *Chinese Brush Strokes.* Moyer Martin Productions. 17 min.

- *Chinese History, No. 3 China: Hundred Schools.* Teaching Films Custodian. 19 min.

- *Chinese History, No. 4 China: The First Empire.* Teaching Films Custodian. 19 min.

- *Chinese History, No. 5 China: The Great Cultural Mix.* Teaching Films Custodian. 19 min.

- *Lost Civilization.* Discovery Channel. Tibet, China, and Africa are all covered here. 500 min.

- *Ancient China.* Kultur. This video has a brief introduction to Confucianism, Daoism, and Legalism and provides a useful introduction to the Silk Road and to the reign of Shi Huangdi. 50 min.

- *The First Emperor of China.* CAV Distribution. 40 min.

- *The Silk Road.* Central Park Media. This covers the geography and history of the Silk Roads in 12 sprawling episodes. The content is excellent. 660 min.

- *Confucius.* A&E Home Video. 50 min.

- *The True Story of Marco Polo.* History Channel. 50 min.

MY HISTORY LAB CONNECTIONS

Reinforce what you learned in this chapter by studying the many documents, images, maps, review tools, and videos available at www.myhistorylab.com. Page numbers below indicate passages within the textbook relevant to the MyHistoryLab assets.

Hear the audio file for Chapter 7 at www.myhistorylab.com

Read and Review

Study and Review Chapter 7

Read the Document:

Li Si and the Legalist Policies of Qin Shihuang (280–208 B.C.E.), p. 177
Sima Qian, The Life of Meng Tian, Builder of the Great Wall, p. 188
Faxien, Record of Buddhist Countries, Chapter Sixteen, p. 190

See the Map:

China from the Later Zhou Era to the Han Era, p. 185

Watch the Video:

The Silk Road: 5,000 miles and 1,500 Years of Cultural Interchange, p. 184

View the Image:

The Great Wall of China, p. 176
Qin Shihuang's Terra Cotta Soldiers, p. 178

Research and Explore

Watch the Video:

Symbiosis in Central Asia
Buddhism on the Silk Road
Central and Periphery
Kushan Empire
Silk Road

See the Map:

Ancient China

CHAPTER 8 – IMPERIAL CHINA 589–1368

GLOBAL PERSPECTIVES

- In what ways did China and Europe parallel each other in their development until the sixth century C.E.? How did they diverge after that?

- Why did China witness the reunification of empire after the fall of the Han Dynasty, whereas after the fall of Rome, Europe was never again united in a single empire?

- Why did Tang and Song China enjoy longer stretches of good government than anywhere else in the contemporary world during the same period?

CHAPTER 8 LEARNING OBJECTIVES

Reestablishment of Empire: Sui (589–618) and Tang (618–907) Dynasties

How did the Sui and Tang dynasties re-create China's empire?

- Explain how and why China was able to reunify during the period corresponding to the European early Middle Ages

- Discuss the accomplishments of Sui Wendi and explain why the dynasty he founded was so short-lived

- Discuss the rise of the Tang Dynasty and explain why the years from 624 to 755 were the good years of the dynasty

- Discuss the threats the Tang faced from its barbarian neighbors and the steps they took to face them

- Explain the decline that appeared in China beginning from the mid-eighth century, its causes and the attempts at reform in response to them

- Describe Tang culture and explain the source of the great creativity of Chinese culture in this period

Transition to Late Imperial China: The Song Dynasty (960–1279)

What was the agricultural revoution that occurred during the Song Dynasty?

- Explain why the dynastic cycle clearly applies to Chinese history, and discuss the longer-term changes that cut across dynastic lines

- Discuss the agricultural revolution of the Song and explain how and why serfs became free farmers

- Discuss the commercial revolution of the Song and explain why the Song economy reached new prosperity

- Describe the changes in government under the Song and explain the shift from aristocracy to autocracy

- Discuss the changes in Song culture and explain why it became more intensely and narrowly Chinese

China in the Mongol World Empire: The Yuan Dynasty (1279–1368)

Why were the Mongols able to establish such a vast empire?

- Discuss the rise of the Mongol Empire and explain the success of the Mongols in conquering vastly denser populations

- Discuss Mongol rule in China and explain why it can be described as an "uneasy symbiosis"

- Discuss foreign contacts and interaction with Chinese culture under the Mongols and explain why these contacts do not seem to have influenced Chinese high culture

- Discuss the decline of the Yuan dynasty and why most Chinese were happy to see it go

CHAPTER SUMMARY

This chapter concentrates on China's imperial age and emphasizes the cultural and philosophical contributions of this important period. During this time, a time that corresponds to the European "middle ages," the most notable feature of Chinese history was the reunification of China and the recreation of a centralized bureaucratic empire consciously modeled on the earlier Han Dynasty (206 B.C.E.–220 C.E.). China was able to develop a unified state at a time when political fragmentation in Europe brought about small, independent kingdoms.

The Sui Dynasty (589–618) sprang from Chinese-Turkish origins, reestablished a centralized bureaucracy and rebuilt the Great Wall and other public works. After a period of political disintegration and civil war among contending aristocratic factions, the Tang Dynasty was established. Chinese historians have often compared the short-lived Sui Dynasty with that of the Qin, in that it provided a foundation for the subsequent progress of China.

The Tang Dynasty (618–907) established an efficient bureaucracy through frugality, and expanded Chinese borders to their greatest extent. The chapter explains the intricacies of Tang administration, especially during the years of good rule from 624–755. Although the government was centered on the figure of the emperor, aristocrats were given generous tax concessions and served as officials at court. Women continued to play a role in government; a concubine, Wu Zhao, (625–706) ruled for seven years as regent before she deposed her son and ascended to sole power herself.

The reign of the emperor Xuan Zong (713–756) is particularly noted for its cultural brilliance; the capital grew to approximately 2 million people. The Tang Dynasty applied a four-tier foreign policy of military aggression, use of nomads against other nomadic tribes, establishment of strong border defenses (Great Wall), and diplomatic action. However, during the mid-eighth century, China's frontiers began to contract, and external enemies in Manchuria and Tibet contributed to growing internal dissension. By 907, the Tang Dynasty had been carved into independent kingdoms. Still, the fall of the Tang did not lead to the kind of division that had followed the Han.

The chapter continues with a section on Tang culture. The creativity of the Tang period arose from the juxtaposition and interaction of cosmopolitan, medieval Buddhist, and secular elements. Tang culture was cosmopolitan, not just because of its broad contacts with other cultures and peoples, but because of its openness to them.

The reestablishment of a centralized bureaucracy stimulated the tradition of learning and contributed to the reappearance of secular scholarship. For the first time, scholars wrote comprehensive institutional histories, compiled dictionaries, and wrote commentaries on the Confucian classics. The most famous poets of the period were Li Bo (701–762) and Du Fu (712–770), who were often quite secular in their literary approach.

The Song Dynasty (960–1279) continued the normal pattern of dynastic cycles set in Chinese history. The breakdown of the empire into northern and southern sections after 1127 was followed by the Mongol conquest of the Southern Song in 1279. Instead of a detailed enumeration of emperors and court officials, the chapter emphasizes the various changes during the Tang and Song dynasties

that affected China's agriculture, society, economy, state, and culture; taken together, the developments in these areas explain why China did not lapse into disunity after the political collapse of the Tang Dynasty (see detailed analysis under "KEY POINTS AND VITAL CONCEPTS").

The greatest achievements of the Song Dynasty were in philosophy, poetry, and painting. The chapter details the Neo-Confucian ideas of Zhu Xi (1130–1200), which brought a degree of stability to Chinese society. The outstanding poet of the period was Su Dungpo (1037–1101), who believed in a limited role for government and social control through morality. A leading painting style was created by Shi Ke, in which human figures were not the dominant focus of the art form.

The Song dynasty collapsed by 1279, under the military dominance of the Mongols. Genghis Khan united the various Mongol tribes and, bent on world domination, established an empire that extended from the Caspian Sea to the Pacific Ocean. The Mongol rule in China is but a chapter of a larger story. In 1279, under Genghis's grandson, Kublai, the Yuan Dynasty was established but did not change Chinese high culture to any degree. The language barrier assisted in preserving the Chinese way of life. The Southern Song area was the last to be conquered and the least altered by Mongol control. The Yuan Dynasty collapsed in 1368.

KEY POINTS AND VITAL CONCEPTS

1. **Varieties of Buddhism**: During the early Tang, the principal Buddhist sect was the Tiantai. But after its mid-ninth-century suppression, other sects came to the fore. They included Maitreya, a Buddha of the future who will appear and create a paradise on earth; Amitabha, the Lord of the Western Paradise, who helped humans obtain salvation and whose sect was the largest in China; and finally, Chan, or Zen in Japanese. Zen was anti-intellectual in its emphasis on direct intuition into one's own Buddha nature. It taught that the historical Buddha was only a man, and exhorted each person to attain enlightenment by his or her own efforts. The discipline of meditation, combined with a Zen view of nature, profoundly influenced the arts in China, Korea and Japan.

2. **Transitional Elements in Late Imperial China**: Long-term changes in the society, economy, and state explain why China experienced only brief periods of disunity after the collapse of the Tang and Song dynasties. The aristocracy weakened over the course of the Tang, and its fall allowed serfs to gain greater control of their land and the independence to move as they pleased. Trade increased during the Tang, and commerce became more sophisticated, with exchange no longer based on silk but rather on coins of copper and silver. The commutation of land tax to a money tax gave farmers more control over their own time. The transition during this period from conscript to professional armies also resulted in the stabilization of society. In government, imperial China became more autocratic with the Song emperors assuming direct personal control over state offices and appointments. The aristocracy thus declined as a separate political competitor; aristocrats were elevated to positions of influence through the examination system. The central government during the Song was also better funded because of a growing population, tax base, and the establishment of government monopolies on salt, wine, and tea. Thus, the gradual establishment of an efficient, well-funded, and autocratic state reduced the potential for long-term dislocation of Chinese civilization.

3. **Mongol Control of China**: The conquest of China was an overarching objective for the Mongols. This movement brought them into contact with other superior civilizations. However, the Mongols' concentration on China diverted their small resource base to lessen the impact on the Chinese population. Therefore, the high culture of China was not lost to the barbarians, and after the fall of the Yuan Dynasty in 1368, Chinese civilization continued in the pattern of the great empires. The Mongol efficiency in controlling the empire proved to be a greater obstacle than the more populated areas could overcome. The four groups, with the Mongols at the top and the Chinese at the bottom, brought about division within the Yuan Empire. The continued language barrier between the Mongols, speaking Altaic, and the Chinese brought constant friction to the area.

4. **Imperial China in Global Perspective**: Rough parallels between China and Europe persisted until the sixth century C.E., but then a fundamental divergence occurred. Europe tailed off into centuries of feudal disunity while China reunited and attained a new level of wealth, power, and culture. Why? One reason was that the victory of Buddhism was less complete than that of Christianity in Europe. Confucianism survived within aristocratic families and the concept of a united empire was integral to it. In contrast, the Roman conception of political order was not maintained as an independent doctrine, and empire was not a vital concept in western Christian thought. In addition, China possessed a greater cultural homogeneity and higher population density; this explains why China could absorb barbarian conquerors more quickly than could Europe. Although comparisons across continents are difficult, it seems likely that Tang and Song China had longer stretches of good government than any other part of their contemporary world. Not until the nineteenth century would comparable bureaucracies of talent and virtue begin to appear in the West.

PRIMARY SOURCE: DOCUMENTS IN WORLD HISTORY DVD-ROM

Text Sources

- Treaty between Tibet and China, 821–822
- The Mongols: An Excerpt from the *Novgorod Chronicle*, 1315
- Tang Daizong on the art of government
- Marco Polo, excerpt from *The Travels of Marco Polo*
- Ma Huan, excerpt from *The Overall Survey of the Ocean's Shores*
- Lu You, excerpt from "Diary of a Journey to Sichuan"
- Ibn Wahab, an Arab merchant visits Tang China
- Excerpts from *The History of the Life and Travels of Rabban Bar Sawma*
- Excerpt from William of Rubruck's Account of the Mongols
- An Essay Question from the Chinese Imperial Examination System
- Giovanni Di Piano Carpini on the Mongols

Visual Sources

- Song dynasty map of China
- Mongol "ger"
- Early Korean woodblock printing: *The Tripitaka Koreana*

INTERNET RESOURCES

- **Silk Roads**: http://www.ess.uci.edu/~oliver/silk.html contains an excellent series of essays on these complex Eurasian trade routes.
- **East Asia**: http://www.fordham.edu/halsall/eastasia/eastasiasbook.html. For a great list of links to primary and secondary sources that covers the entire region.
- **In the Footsteps of Marco Polo**: http://www.metmuseum.org/explore/marco/index.html was created by the Metropolitan Museum of Art to accompany an exhibit of artifacts from the lands travelled by Marco Polo.

- **Marco Polo**: http://www.fordham.edu/halsall/source/mpolo44-46.html has excerpts from Polo's *Travels*.

- **Chinese Contributions to the History of Technology**: http://www.engr.sjsu.edu/pabacker/history/china.htm is a terrific resource with further links that helps to understand the remarkable advances made by the Chinese during the late Tang and Song dynasties.

- **Who Was Genghis Khan?:** http://exploration.nationalgeographic.com/mongolia/history-culture offers the National Geographic Society's perspective on the biography and significance of Genghis Khan.

- **Buddhism in Mongolia**: http://video.nationalgeographic.com/video/player/news/culture-places-news/mongolia-buddhism-vin.html features a video on the revival of Buddhism in Mongolia.

- **Mongolia Links**: http://www.mongolianculture.com/mhistory.html features a variety of historical and cultural links.

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Suggested Maps

- The Age of the Mongols
- The World: 1300–1400

SUGGESTED FILMS

- *Chinese History, No. 6 China: The Golden Age*. Traveling Films Custodians. 23 min.

- *Chinese History, No. 7 China: The Heavenly Khan.* Traveling Films Custodians. 22 min.

- *Chinese History, No. 8 China: The Age of Maturity.* Traveling Films Custodians. 23 min.

- *Chinese History, No. 9 China: Under the Mongols.* Traveling Films Custodians. 18 min.

- *Chinese Porcelain.* Chinese Art Films. 22 min.

- *Chinese Sculpture Through the Ages.* Contemporary Films. 20 min.

- *Genghis Khan: Terror and Conquest*. History Channel. 50 min.

- *The True Story of Marco Polo*. History Channel. 50 min.

- *CNN's MM Millennium*. Turner Home Entertainment. Covers the last 1,000 years in ten, 60-minute segments. Episode 3 covers the Mongol Empire during the thirteenth century. 600 min.

- *Lost Civilizations*. Discovery Channel. Tibet, China, and Africa are all covered here. 500 min.

- *Secrets of Lost Empires: China Bridge*. PBS Home Video. A rare video that examines Song China's technological superiority. 60 min.

- *1421: The Year China Discovered America*. PBS Home Video. Based on the provocative book by Gavin Menzies, this video examines the controversial theory that Zheng He's fleet traveled to the Americas and beyond. 120 min.

MY HISTORY LAB CONNECTIONS

Reinforce what you learned in this chapter by studying the many documents, images, maps, review tools, and videos available at www.myhistorylab.com. Page numbers below indicate passages within the textbook relevant to the MyHistoryLab assets.

Hear the audio file for Chapter 8 at www.myhistorylab.com

Read and Review

Study and Review Chapter 8
   Comparative Case Study: Women in the Imperial Courts of China and Japan, p. 199
Read the Document:
   Tang Daizong on the Art of Government, p. 198
   An Essay Question from the Chinese Imperial Examination System, p. 199
   Chinese description of the Tibetans, p. 200
   Ibn Wahab, an Arab merchant, visits Tang China, p. 201
   T'ang Dynasty Poetry (8th century) Li Po, p. 203
   Lu You, excerpt from *Diary of a Journey to Sichuan*, p. 203
   Giovanni Di Piano Carpini on the Mongols, p. 211
   Marco Polo at the Court of Kublai Khan, c. 1300, p. 214
   The Mongols: An excerpt from the *Novgorod Chronicle*, 1315, p. 215
See the Map:
   China during the Sui and Tang Dynasties, p. 196
   China under Tang and Song Dynasties, p. 205
   The Mongol Empire, 1206–1405, p. 214
View the Image:
   Court Lady Yang Guifei Mounting a Horse, p. 201

Research and Explore

Watch the Video:
   Transit
See the Map:
   The Mongol Empire of Chinggis Khan, ca. 1227, p. 211