AP World History Unit 2

PERIOD 2: CLASSICAL CIVILIZATIONS: ORGANIZATION & REORGANIZATION OF HUMAN SOCIETIES (600BCE-600CE)

Name: _________________________________  Date: ______________________
Analyzing the Timeline of the Classical Period

**Region of the World**

**Europe**
- Ancient, Classical, and Hellenistic Greece
  - 508-31 BCE
- Roman Republic
  - 509-27 BCE

**Africa**
- Ancient Egypt
- Persia Controlled Egypt
  - 323 BCE - 30 CE

**Middle East**
- Persian (Achaemenid) Empire
  - 550-330 BCE
- Seleucid Empire
  - 312-63 BCE
- Christianity
- Judaism
- Hinduism
- Buddhism

**South Asia**
- Maurya Empire
  - 321-185 BCE
- Various Regional Dynasties
  - 185 BCE-320 CE
- Gupta Empire
  - 320-550 CE
- Confucianism and Taoism

**East Asia**
- Zhou Dynasty
  - 1046-256 BCE
- Qin Dynasty
- Han Dynasty
  - 206 BCE-460 CE

**Note:** Only major civilizations and empires are included on this timeline. There were other empires and civilizations that existed in each of these regions.
ANALYZE | What do you notice about the relative size of empires over time?
HINDUISM AND BUDDHISM

The Sacred Books of Hinduism

The Vedas are the most sacred texts in Hinduism. The **Rig Veda** is the oldest of the Vedas. It was written in Sanskrit at least 6,000 years ago. Vedic hymns (religious songs) praise god, gods, and goddesses and describe a powerful and spiritual people, their clans, kings and emperors, fights, battles, and way of life. The origin of the Vedas can be traced back as far as 1500 BCE, when a large group of nomads called the **Aryans**, coming from central Asia, crossed the Hindu Kush Mountains, migrating into the Indian subcontinent. Originally, these thousands of hymns were not written down but memorized. Today, there are priests who can chant from memory as many as 10,500 verses which takes 50 hours.

The **Upanishads** are sections of the Vedas that deal with philosophy, medication, and the nature of God; they form the core spiritual thought of Vedantic Hinduism. They are a compilation of dialogs, monologues and anecdotes composed by multiple authors, which contain the foundations for most of the later philosophies and religions of India. According to tradition, there are over two hundred Upanishads.

The **Mahabharata** is the world’s longest epic. It is about a massive war in ancient India between cousins fighting for the throne of a great kingdom. A central episode called **Bhagavata Gita** is a dialogue between commander Arjuna and Lord Krishna on the day of the battle. The Mahabharata remains one of the most widespread scriptures in the world with its dominant message of justice. Hindu sacred music, dance, drama, and the arts draw heavily on these two literary epics.

1. As a source, why might a historian question the reliability of the Rig Veda as a historical document?

2. The Rig Veda, Mahabharata, Bhagavata Gita and sacred texts from many other belief systems tell stories about gods and their interactions with each other and humans. What do you think the purpose of these types of stories are?
HINDU BRAHMAN complicate the classification of Hinduism as a ___________________________ religion. Though there are many gods, they are seen by many Hindus as different forms of the same god, called the “ultimate reality,” or Brahman. Because of this, some people consider Hinduism to be monotheistic. Important forms of Brahman include Vishnu (The Preserver or Protector), Shiva (The Destroyer), and Ganesha (The God of Good Fortune).

THE HINDU CASTE SYSTEM is a rigid social hierarchy. It is a system for grouping people in society. It is called “rigid” because you cannot leave whichever caste you are born into. There is no social mobility. Your caste determines your job, where you live, and who you can associate with. Each person in Hindu society is supposed to follow their ____________ as determined by their caste. This ensures that all jobs are done in the society. If a person follows the ____________ of their caste, then they will have good ____________. If they do not complete their duties, then they will have ____________ karma. Karma is important because Hindus believe that when they die, they go through the process of ____________. If someone has good karma when they die, they will be reborn into a higher ____________. If they do not follow their dharma, and as a result, have bad karma, then they will be reborn into a ____________ caste. They might even be born as an animal.

Hindus believe that the goal of life is to escape the cycle of death and rebirth. They can do this by achieving “union with Brahman,” also known as ____________. To reach that goal, a person needs to climb the caste ladder until they are Brahmans, then they have to fulfill the Brahmín’s dharma so they have good ____________ at the end of their life.

THE BHAGAVAD GITA is the most famous episode in the Hindu epic, the Mahabharata. In the following excerpt from the Bhagavad Gita, there are two characters. One is named Arjuna. He is a warrior from the Kshatriya caste. His dharma [duty] as a member of that caste is to rule and to fight, but he does not want to fight in the battle he faces because he will have to fight against members of his own family and he does not want to cause them any more suffering. To encourage Arjuna to fulfill his dharma, the Hindu god, Vishnu, takes the form of a human and comes to Earth. Vishnu, who is the speaker in this text, then explains the importance of caste-duty, telling Arjuna that he must fight:

…The fourfold division of castes was created by me [Vishnu] according to the apportionment [distribution] of qualities and duties….The duties of Brâhmāns, Kshatriyas, and Vaiṣyas, and of Sûdras, too…are distinguished according to the qualities born of nature. Tranquillity, restraint of the senses, penance, purity, forgiveness, straightforwardness, also knowledge, experience, and belief (in a future world), this is the natural duty of Brâhmāns. Valour, glory, Courage, dexterity, not slinking away from battle, gifts, exercise of lordly power, this is the natural duty of Kshatriyas. Agriculture, tending cattle, trade, (this) is the natural duty of Vaiṣyas. And the natural duty of Sûdras, too, consists in service. (Every) man intent on his own respective duties obtains perfection. Listen, now, how one intent on one’s own duty obtains perfection. Worshipping, by (the performance of) his own duty, him from whom all things proceed, and by whom all this is permeated, a man obtains perfection. One’s duty, though defective, is better than another’s duty well performed. Performing the duty prescribed by nature, one does not incur sin…one should not abandon a natural duty though tainted with evil; for all actions are enveloped by evil, as fire by smoke.

1. According to Vishnu, how have the “duties of Brahmans, Kshatriyas, and Vaisyas, and of Sudras determined?
2. List two qualities or duties of each of the following castes as described by Vishnu:

<table>
<thead>
<tr>
<th>Brahmins</th>
<th>Kshatriyas</th>
<th>Vaisyas</th>
<th>Sudras</th>
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3. According to Vishnu, if one wanted to “obtain perfection,” how could they do that?

4. Explain what Vishnu means when he states “One's duty, though defective, is better than another's duty well performed. Performing the duty prescribed by nature, one does not incur sin…” (li 11-13).

5. If a Kshatriya like Arjuna followed all of Vishnu’s advice, how would he live his life? What would be his reward?

**TODAY’S HINDU POPULATION** is concentrated in India (2014 map)
BUDDHISM

By 600 BCE, Northern India was mostly composed of numerous and small independent Hindu states competing for resources. The Shakya state was located at the foot of the Himalayas. The Shakyas were a warrior clan that belonged to the Kshatriya caste. It was from this clan that Siddhartha Gautama was born. As we watch, illustrate the Buddha’s story using the outline below:

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GET YOUR MONK ON as you become familiar with the basic beliefs and practices of Buddhism using the documents on pages 8-10. You have been assigned to educate Buddhist Monks in a local monastery. Because many of your students are illiterate, you must teach them through imagery.

**Task:**

Each group will be assigned one of the core beliefs or practices of Buddhism from the documents. You will create a comic strip or series of cartoons to convey how an individual can achieve that belief or practice.

**Roles:**

- **Mind:** What must a monk think to achieve this?
- **Body:** How must a monk act to achieve this?
- **Spirit:** How must a monk feel in order to achieve this?
- **Leader:** How can a leader promote these beliefs and practices through his policies, laws, and leadership practices?
## Core Beliefs of Buddhism

### Reincarnation, Enlightenment, and Nirvana

Like Hindus, Buddhists believe that there is escape from the cycle of reincarnation. For Buddhists, the goal of spiritual life is to reach *nirvana* after death. It is similar to moksha that Hindus strive for. Nirvana, in Sanskrit, means “blown out,” as in a candle. It is the state of a still and empty mind. This can be accomplished by reaching a state of enlightenment like the Buddha did through intense meditation.

To the right is a statue of the reclining Buddha in Gal Vihara, Sri Lanka. The image of the reclining Buddha represents the last moments of the Buddha’s life before he died and entered state of nirvana.

<table>
<thead>
<tr>
<th>Question</th>
<th>Answer</th>
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<tbody>
<tr>
<td>Do Buddhists believe in reincarnation?</td>
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<td>What is nirvana?</td>
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<tr>
<td>How do Buddhists believe one can achieve enlightenment?</td>
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### The Middle Path

The following text is an excerpt from Buddha’s sermon in which he describes the Middle Way. It is known as “Setting in Motion the Wheel of Law [Dharma].” This story was passed down orally by Buddhists until it was written down about two hundred years later in a collection known as the Three Baskets of Wisdom, or the *Tipitaka*.

**Excerpt 1 from “Setting in Motion the Wheel of the Law [Dharma]” from the *Tripitaka*:**

And the Blessed One thus addressed the five Bhikkhus [men that later became Buddha’s followers]: 'There are two extremes, O Bhikkhus, which he who has given up the world, ought to avoid. What are these two extremes? A life given to pleasures, devoted to pleasures and lusts: this is degrading, sensual, vulgar, ignoble [shameful], and profitless; and a life given to mortifications: this is painful, ignoble, and profitless. By avoiding these two extremes, O Bhikkhus, the Tathâgata has gained the knowledge of the Middle Path which leads to insight, which leads to wisdom, which conduces to calm, to knowledge, to the Sambodhi, to Nirvâna.

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<thead>
<tr>
<th>Question</th>
<th>Answer</th>
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<tr>
<td>What are the “two extremes” that Buddha warns his disciplines about?</td>
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<td>Why is each extreme “profitless?”</td>
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<td>What does the Buddha suggest his disciples strive for instead of the “two extremes?”</td>
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### The Four Noble Truths
Buddha taught four principles that he believed to be true. They are called the Four Noble Truths. Put simply they are:

1. The Noble Truth of Suffering: **Life is suffering.**
2. The Noble Truth of the Cause of Suffering: **Suffering is caused by desire.**
3. The Noble Truth of the Cessation [Stopping] of Suffering: **To end suffering, one must end desire.**
4. The Noble Truth of the Path: **To end suffering, follow the Eightfold Path.**

Excerpt 2 from “Setting in Motion the Wheel of the Law[Dharma]” from the *Tripitaka*

This, O Bhikkhus, is the Noble Truth of Suffering: Birth is suffering; decay is suffering; illness is suffering; death is suffering. Presence of objects we hate, is suffering; Separation from objects we love, is suffering; not to obtain what we desire, is suffering. Briefly...clinging to existence is suffering.

This, O Bhikkhus, is the Noble Truth of the Cause of Suffering: Thirst, that leads to rebirth, accompanied by pleasure and lust, finding its delight here and there. (This thirst is threefold), namely, thirst for pleasure, thirst for existence, thirst for prosperity.

This, O Bhikkhus, is the Noble Truth of the Cessation of Suffering: (It ceases with) the complete cessation of this thirst,—a cessation which consists in the absence of every passion,—with the abandoning of this thirst, with the doing away with it, with the deliverance from it, with the destruction of desire.

This, O Bhikkhus, is the Noble Truth of the Path which leads to the cessation of suffering: that holy Eightfold Path, that is to say, Right Belief, Right Aspiration, Right Speech, Right Conduct, Right Means of Livelihood, Right Endeavour, Right Memory, Right Meditation....

What does the Buddha list as examples of suffering?

Buddhists believe that the 2nd Noble Truth, “Suffering is caused by desire,” is true. Do you? State a claim and provide evidence (examples from your experience) to support it.

According to Buddha, how can one end suffering?

Rejection of the Caste System

Buddhism started in a region of the world where Hinduism dominated, but Buddha rejected a major part of Hindu society: the caste system. Buddha taught that anyone, regardless of their place in society, could achieve enlightenment if they realized the Four Noble Truths and followed the Eightfold Path.

If you were a member of the Brahmin caste, how would you react to Buddha’s teachings? Why?

If you were a member of the Untouchables or the Shudras caste, how would you react to Buddhism? Why?

The Eightfold Path
Buddhism’s Fourth Noble Truth states, “To end suffering, follow the Eightfold Path.” The Eightfold Path describes how one should act to eliminate desire and thus suffering. The Eightfold Path is the moral code of conduct for Buddhists, similar to the Ten Commandments in Judaism and Christianity.

Excerpt 3 from “Setting in Motion the Wheel of the Law [Dharma]” from the Tripitaka

"Which, O Bhikkhus, is this Middle Path the knowledge of which the Tathāgata has gained, which leads to insight, which leads to wisdom, which conduces to calm, to knowledge, to the Sambodhi, to Nirvāṇa?

'It is the holy Eightfold Path, namely, Right Belief, Right Aspiration, Right Speech, Right Conduct, Right Means of Livelihood, Right Endeavour, Right Memory, Right Meditation. This, O Bhikkhus, is the Middle Path the knowledge of which the Tathāgata has gained, which leads to insight, which leads to wisdom, which conduces to calm, to knowledge, to the Sambodhi, to Nirvāṇa.

'But since I possessed, O Bhikkhus, with perfect purity this true knowledge and insight into these four Noble Truths...then I knew, O Bhikkhus, that I had obtained the highest, universal Sambodhi....

'And this knowledge and insight arose in my mind: "The emancipation of my mind cannot be lost; this is my last birth; hence I shall not be born again!"

What do Buddhists suggest people do to alleviate suffering?

What does dharma refer to in the Buddhist tradition? How is this different from Hindu dharma?
# ZHOU CHINA

## Zhou Dynasty - 1029-221 BCE

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<th>Event</th>
<th>Description</th>
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**Decline**

**Dynastic Cycle in China**

- **New dynasty gains power, restores peace and order, and claims to have Mandate of Heaven.**
- **Strong dynasty establishes peace and prosperity; it is considered to have Mandate of Heaven.**
- **In time, dynasty declines and becomes corrupt; taxes are raised; power grows weaker.**
- **Disasters such as floods, famines, peasant revolts, and invasions occur.**
- **Old dynasty is seen as having lost Mandate of Heaven; rebellion is justified.**
- **Dynasty is overthrown through rebellion and bloodshed; new dynasty emerges.**
Shang & Chou Introduction | Shang and Chou times are known for their use of jade, bronze, horse-drawn chariots, ancestor worship, highly organized armies, and human sacrifice. Cities were surrounded by protective walls. One city was surrounded by a wall 30 feet high, 65 feet thick, and 4 1/2 miles long! Inside these walled cities lived the rulers, priests, and warriors. Merchants and craftsmen lived in mud houses built up against the outside walls of the cities. Farmers lived in nearby villages. Chopsticks were invented, which changed the way people ate their food.

Family | For both the rich and the poor, the family was all important. The oldest male was the head of the family. If one member of a family did something wrong, the entire family was in disgrace. In the nobles, marriages were arranged to strengthen or to create a union between two clans or families. The young obeyed their parents without a fuss. This was an important part of ancestor worship. Even a wealthy noble with many servants might patch his father's robe with his own hands. Children looked forward to the day when they would be parents, and their children would honor them. The role of the woman was to be gentle, calm, respectful, and to obey her husband. In ancient China, home and family were so important that they were nearly sacred.

Zhou kings and nobles | The rich lived in large homes and palaces made of mud and wood. They had tall bronze candlesticks. They used bronze drinking cups. (Shang leaders were famous for their drinking bouts.) They loved to hunt. Their bronze weapons were decorated with elaborate designs. Horseback riding was very popular, both as a sport and, in late Chou times, as a method of war. (Chariots had not worked very well as the landscape was rather bumpy and rugged.) The nobles wore elaborate gowns of silk and lived in large, brick homes with tiled roofs. They were lavishly decorated and furnished. Jugs of wine lined the walkways. The air was scented with flowers in the gardens and spices from pots of food steaming on stoves. They were buried in lavish tombs. Unlike the ancient Egyptians, the Shang and Chou were buried with living people. In their tombs, archaeologists have found entire chariots, objects of art, and the remains of guards and dogs who accompanied kings to their graves.

Warriors | The leaders of different clans were continually waging war with each other. Warriors were knights in bronze armor that went to battle in horse-drawn chariots made of wood and bronze. They wore bronze helmets, and carried daggers, spears, and axes. Each chariot had a driver, a spearman, and an archer. Behind them came the foot soldiers, who were usually peasants, forced to leave their fields. Foot soldiers wore tunics and trousers.

Farmers | Most people were farmers (peasants). Their life was very hard. Farmers lived in nearby villages. Their homes were very simple. In the summer, peasants lived on the land near their fields. Summer homes were made of bamboo branches. In the winter, they moved to their permanent homes in the villages. Winter homes were drafty, one room houses with thatched or tile roofs, dirt floors and no furniture. The walls were made of mud. Doors faced south. Each family had their own winter home. They farmed small plots of land with primitive stone and wood tools. They did not own the land. They worked the land assigned to them by the royals and the nobles. They had to give the nobleman part of the food they grew. They were also expected to give gifts to the nobleman of wine or silk. They worked without pay on the noble's house, roads, and bridges. They pretty much worked all the time. Their gods were the gods of nature, the river god, the rain god, the earth god. They believed in many gods, but the most powerful was the sky god, T'ien, the king of gods. To the peasants, Tien was more brilliant and more powerful than any earthbound king. They still enjoyed the Spring Festival. At about age 15, children from several villages would gather for the Spring Festival. Unlike the nobles, marriages were rarely arranged. Boys and girls met each other at the Spring Festival, when the young boys and girls found husbands and wives. It was during Shang times that the Spring Festival evolved into what we call today Chinese New Year.

Merchants and Craftsmen | Since this group did not produce food and were not part of the nobility, they were outside the class structure. Like slaves, they were hardly considered men. In times of war, when the city was attacked, they were not taken inside the protective walls, but were left to fend for themselves as best they could.
TASK | After reading, hold a roundtable discussion as one of the following members of Chinese society:
- Merchant or Craftsman
- Farmer
- Warrior
- King or Noble
- Discuss each class’s point of view on the issues of the Zhou Dynasty listed in the chart below

<table>
<thead>
<tr>
<th>Issue</th>
<th>Your perspective</th>
<th>Potential conflicts between and within social groups</th>
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</thead>
<tbody>
<tr>
<td>The dynasty is divided into feudal states (a political and economic system where land owners provide protection in exchange for labor and military service). Each feudal state develops independently.</td>
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<tr>
<td>Literature becomes a staple of Zhou culture.</td>
<td>To what extent are you able to enjoy literature?</td>
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<tr>
<td>Astronomy becomes another means of communicating with ancestors, in addition to oracle bones. Many people begin to study astronomy to learn more about that connection.</td>
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<tr>
<td>A large system of roads and canals are built to connect feudal villages and move food and supplies over large distances?</td>
<td>What is your role in this project? How do you stand to benefit from this project?</td>
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**Warring States Period**  
(475–225 BCE)

**TASK:** In groups, based on your assigned readings, complete the comparative organizer below.

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<thead>
<tr>
<th></th>
<th>Confucianism</th>
<th>Legalism</th>
<th>Daoism/Taoism</th>
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<tr>
<td>Beliefs on Society/ Hierarchy</td>
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<td>Beliefs on Education</td>
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<td>Beliefs on Government</td>
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CONFUCIANISM, ACCORDING TO THE ANALECTS  (Collection of sayings, compiled by his students and admirers)

FILIAL PIETY
The Master said, "A youth, when at home, should be filial, and, abroad, respectful to his elders. He should be earnest and truthful. He should overflow in love to all, and cultivate the friendship of the good. When he has time and opportunity, after the performance of these things, he should employ them in polite studies." Mang I asked what filial piety was. The Master said, "It is not being disobedient." Soon after, as Fan Chi was driving him, the Master told him, saying, "Mangsun asked me what filial piety was, and I answered him, - "not being disobedient." Fan Chi said, "What did you mean?" The Master replied, "That parents, when alive, should be served according to propriety; that, when dead, they should be buried according to propriety; and that they should be sacrificed to according to propriety." The Master said, "In serving his parents, a son may remonstrate with them, but gently; when he sees that they do not incline to follow his advice, he shows an increased degree of reverence, but does not abandon his purpose; and should they punish him, he does not allow himself to murmur."

EDUCATION
The Master said, "If the scholar be not grave, he will not call forth any veneration, and his learning will not be solid." The Master said, "If a man keeps cherishing his old knowledge, so as continually to be acquiring new, he may be a teacher of others." The Master said, "The accomplished scholar is not a utensil." The Master said, "Learning without thought is labor lost; thought without learning is perilous." The Master said, "Yu, shall I teach you what knowledge is? When you know a thing, to hold that you know it; and when you do not know a thing, to allow that you do not know it; this is knowledge." The Master said, "They who know the truth are not equal to those who love it, and they who love it are not equal to those who delight in it." The Master said, "The scholar who cherishes the love of comfort is not fit to be deemed a scholar."

When the Master went to Wei, Zan Yu acted as driver of his carriage. The Master observed, "How numerous are the people!" Yu said, "Since they are so numerous, what more shall be done for them?" "Enrich them," was the reply. "And when they have been enriched, what more shall be done?" The Master said, "Teach them."

GOVERNMENT
The Master said, "To rule a country of a thousand chariots, there must be reverent attention to business, and sincerity; economy in expenditure, and love for men; and the employment of the people at the proper seasons." The Master said, "He who exercises government by means of his virtue may be compared to the north polar star, which keeps its place and all the stars turn towards it." The Master said, "If the people be led by laws, and uniformity sought to be given them by punishment, they will try to avoid the punishment, but have no sense of shame. If they be led by virtue, and uniformity sought to be given them by the rules of propriety, they will have the sense of shame, and moreover will become good." The Master said, "When a prince's personal conduct is correct, the government is effective without the issuing of orders. If his personal conduct is not correct, he may issue orders, but they will not be followed."

Zizhang asked Confucius, saying, "In what way should a person in authority act in order that he may conduct government properly?" The Master replied, "Let him honor the five excellent, and banish away the four bad, things; then may he conduct government properly." Zizhang said, "What are meant by the five excellent things?" The Master said, "When the person in authority is beneficent without great expenditure; if he lays tasks on the people without their repining; when he pursues what he desires without being covetous; when he maintains a dignified ease without being proud; when he is majestic without being fierce."

Zizhang then asked, "What are meant by the four bad things?" The Master said, "To put the people to death without having instructed them; this is called cruelty. To require from them, suddenly, the full tale of work, without having given them warning; this is called oppression. To issue orders as if without urgency, at first, and, when the time comes, to insist on them with severity; this is called injury. And, generally, in the giving pay or rewards to men, to do it in a stingy way; this is called acting the part of a mere official."

KEY IDEAS
- Confucius believed that people were naturally good and that social order, harmony and good government could be restored in China if society was organized around five key relationships. These key relationships included ruler and subject, father and son, husband and wife, older brother and younger brother, and friend to friend. Confucius believed that people should know their place, except their role and set proper examples.
- Confucius also stressed the importance of filial piety, or respect for ones parents and elders. Additionally, he believed that education was important for career advancements. He stressed the importance of taking civil service examinations, or tests used to prove merit / ability to work in a government position. He laid the ground work for bureaucracy- or trained civil servants who run the government.
- Confucius believed that a ruler should set a good example for his subjects. He said "If a ruler himself is upright, all will go well without orders. But if he himself is not upright, even though eh gives orders they shall not be obeyed.

LEGALISM, ACCORDING TO FOUNDER, HAN FEI TZU
Legalist Views on Good Government

The Confucian ideal of "government through virtue" and the tendency of Confucians to seek guidance in the rule of former kings was strongly criticized by another school of thought: the Legalists or School of Law. According to the Legalists, neither the wisdom of ancient kings nor an ethical code would make a state strong. Instead "good" and "bad" were defined by whatever the self-interest of the ruler demanded. A system of harsh punishments and rewards, regulated through laws and enforced without exceptions, should guarantee good behavior within the state. The Legalists considered military service and agriculture as the only occupations beneficial to the welfare of the state and discouraged all scholarship.

What attitude does Han Fei express toward the common people? What kinds of stern measures does he suggest should be enacted for their own good?

When a sage governs a state, he does not rely on the people to do good out of their own will. Instead, he sees to it that they are not allowed to do what is not good. If he relies on people to do good out of their own will, within the borders of the state not even ten persons can be counted on to do good. Yet, if one sees to it that they are not allowed to do what is not good, the whole state can be brought to uniform order. Whoever rules should consider the majority and set the few aside: He should not devote his attention to virtue, but to law. If it were necessary to rely on a shaft that had grown perfectly straight, within a hundred generations there would be no arrow. If it were necessary to rely on wood that had grown perfectly round, within a thousand generations there would be no cart wheel. If a naturally straight shaft or naturally round wood cannot be found within a hundred generations, how is it that in all generations carriages are used and birds shot? Because tools are used to straighten and bend. But even if one did not rely on tools and still got a naturally straight shaft or a piece of naturally round wood, a skillful craftsman would not value this. Why? Because it is not just one person that needs to ride and not just one arrow that needs to be shot. Even if without relying on rewards and punishments there would be someone doing good out of his own will, an enlightened ruler would not value this. Why? Because a state’s law must not be neglected, and not just one person needs to be governed. Therefore, the skilled ruler does not go after such unpredictable goodness, but walks the path of certain success. . . . Praising the benevolence and righteousness of former kings does not improve your own rule. But making laws and regulations clear and rewards and punishments certain, is like applying oil, powder and paint to a state. An enlightened ruler holds up facts and discards all that is without practical value. Therefore he does not pursue righteousness and benevolence, and he does not listen to the words of scholars. These days, whoever does not understand how to govern will invariably say: “Win the hearts of the people.” If winning the hearts of the people is all that one needs in order to govern, a Yi Yin or a Kuan Chung would be useless. Listening to the people would be enough. But the wisdom of the people is useless: They have the minds of little infants! If an infant’s head is not shaved, its sores will spread, and if its boil is not opened, it will become sicker. Yet while its head is being shaved and its boil opened, one person has to hold it tight so that the caring mother can perform the operation, and it screams and wails without end. Infants and children don’t understand that the small pain they have to suffer now will bring great benefit later.

KEY IDEAS

• Han Fei Tzu lived during the third century B.C. There were many warring states within China at that time. The nation was in danger of being torn apart. Han Fei Tzu and others thought that only a single all powerful ruler could hold it together. Because of his strong beliefs in law and order he became known as legalists.

• According to Han Fei Tzu “The nature of man is evil. His goodness is acquired” Greed, he declared, was the motive for most actions and the cause of most conflicts. He believed that all people were selfish and only interest in themselves. Han Fei Tzu disliked Confucius idea that people would follow the example of a good ruler.

• Han Fei Tzu believed that the only way to achieve order was to pass strict laws and to enforce them with harsh punishments. Legalists believed that strength, not goodness was a ruler’s greatest virtue. Han Fei Tzu thought that because people could not be trusted, a strong government was needed to make them act as they should. Every person had to be forced to live, work, think, or even perhaps, die for the government.

• The emperor Shi Haungdi, united China with legalist principles. He believed that legalism was the most effective way to keep order and that all books should be burned, except a few on medicine and farming.

DAOISM, ACCORDING TO COLUMBIA UNIVERSITY
The Chinese word dao means a way or a path. Confucians used the term dao to speak of the way human beings ought to behave in society. In other words, dao, for them, was an ethical or moral way. From the point of view of Daoism, however, the Confucian concept of dao was too limited. Daoists preferred to understand dao as the Way of Nature as a whole. They believed that Confucians, by insisting on a purely human Way, exaggerated the importance of man and failed to pay attention to the lessons which Nature has to offer about time and change, gain and loss, the useful and the useless.

The basic idea of the Daoists was to enable people to realize that, since human life is really only a small part of a larger process of nature, the only human actions which ultimately make sense are those which are in accord with the flow of Nature — the Dao or the Way. Their sensitivity to the way of Nature prompted them to reject human ideas or standards which might lead to an overly assertive mode of behavior or too strong a commitment to the achievement of worldly goals. For Daoists, such unnatural assertiveness was the root cause of violence and aggression. While Confucians found moral reasons to counsel against violence and to urge rulers to govern by virtue rather than by force, many Daoists went even further and denounced violence as reflecting the ultimate ignorance of the Way of Nature.

Their solution to the problem of how human beings should behave is expressed in the typically Daoist doctrine of wu-wei or non-action. This did not mean doing absolutely nothing but doing nothing unnatural, nothing that was out of keeping with the Dao. Related to the doctrine of non-action was the idea of no desires, which meant that no one should have excessive desires because such desires are bound to cause injury both to oneself and to others.

As believers in the way of the natural, the Daoists characteristically favored the spontaneous and the simple. One of their favorite images was that of the uncarved block. Suggesting a block of wood which is uncut and uncrafted, the uncarved block is associated with an original simplicity and wholeness which is purely natural. From a Daoist point of view, Confucian concern with civilization, culture and moral cultivation reflected a bias toward artificiality and toward unnecessary and arbitrary distinctions. Since morality came into being only after distinctions began to be made by human beings, and among them, it is far inferior to spontaneous conformity to the Dao.

What Confucians regarded as essential to being human — the practice of ritual — the Daoists saw as just so much contrivance and arrogant insistence on the man-made as opposed to the natural. They advocated that, rather than dwelling on the practice of ritual, each individual should cultivate his own te, the virtue or power that is received from the Dao.

In addition to being unsympathetic to the Confucian idea of ritual, the Daoists tended also to be mistrustful of that other great human invention, language. This was perhaps because they realized that all those who speak are locked in time and confined to a particular human identity. What was needed, from their point of view, was not logical argument or the arts of persuasion, but quiet attunement to the rhythms and cycles of nature and to the process of change.

One of the most important figures in the shaping of classical Daoism is that of Laozi, which simply means “the elder” or “the old man.” Nothing certain is known of him. Some accounts of Laozi suggest that he lived in the sixth century B.C. and that Confucius actually visited him in search of philosophical advice. However, there is no real evidence to support this view, and recent historians have tended to believe that most of the stories surrounding him are purely legendary. One legend about Laozi has it that toward the end of his life he left China for the West. As he was passing through the gates at the border, the gatekeeper begged him to write something to leave behind. Complying with this request, Laozi is supposed to have written the eighty-one chapters of a book called the Daodejing, one translation of which is The Way and Its Power. Whether this book was written by Laozi or, as many have argued, by several different authors, is unknown.

**KEY IDEAS**

- Daoism had no interest in bringing order to human affairs. Instead, they sought to live in harmony with nature. The founder of Daoism was a mysterious figure known as Laozi (Low Dzee), or “old Master”
- Laozi focused on the Dao, or “the Way” of the universe as a whole, the way to happiness. Taoists focus on the simple ways of life, and reject the world of conflict and strife. Instead, they emphasize the virtue of yielding and accepting. They wanted to live in harmony with nature. They believed in the yin and Yang. The yin stands for earth, darkness, and female forces. The yang stands for heaven, light, and male forces. Yin and Yang together represent a balanced universe
- Taoists viewed government as unnatural as the cause of many problems. They believed that the best government was the one that governed the least.
In your groups, you will create a self-help video designed to help a Chinese commoner better themselves and their society. In your video, you must:

- **Hook your viewers by discussing a common problem in the warring states period that your philosophy can help address.**
  - For example: Have your books ever kept you from where you wanted to go? Need two hands to maneuver the halls? Then a backpack is for you!

- **Introduce your philosophy and its basic principles**
  - Define your philosophy in your own words and address the following indicated principles of your philosophy:
    - **Confucianism:**
      - Social order and filial piety
      - Civil service exams
    - **Legalism:**
      - What roles are the most valuable in society?
      - Why burn books?
    - **Daoism:**
      - The Dao, or the Way
      - Yin and Yang

- **Explain how this philosophy can improve the lives of commoners during the Warring States Period in China.**

- **Choose one other philosophy and explain why it is not the solution.**
  - Consider: What is dangerous about this philosophy? Why is this not the best option in a time of crisis?

- **Wrap it up!** Be sure to leave your audience with an important thought or question about your philosophy.

---

**Post-Presentation Discussion**

Which philosophy do you think would be the most effective in ending the warring states period? Why?
The Period of Warring States ended when the warrior Qin Shi Huang centralized power and destroyed regional opposition. Although it lasted only 14 years, the Qin Dynasty set in place many important aspects of Chinese civilization.

**Establishing a Bureaucracy:**
A bureaucracy is an hierarchical chain of authority that allows a central leader to project power across a large area divided into many administrative regions.

**Improving Infrastructure:**

**Great Wall of China:**

**Legalism:**

**Confucianism:**

**Benevolent rule in the Bureaucracy:**

**Impact on Social Structure:**

**Trade:**

**Han Army:**

**Civil Service Exams:**

**Think About It!**
How did the philosophy of each Dynasty affect:

S-
P-
I-
C-
E-

Shi Huangdi - Qin Dynasty

Han Wudi – Han Dynasty
**Did Han Wudi (Emperor Wu) improve China?**

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**THESIS TRACKER** | Your thesis will **CHANGE** as you **evaluate more evidence**. Check back here after you evaluate each artifact on pages 21-25.

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<td><strong>AFTER</strong> reading about arts, literature, and technology under the Han</td>
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**Final Thesis**
HAN WUDI ARTIFACTS

ARTIFACT 1 | Confucianism in the Han Dynasty
Research by Historians at San Diego State University

Under the leadership of emperor Han Wudi, the Han Dynasty is responsible for some very important innovations that would have a lasting effect on China: the official adoption of Confucianism and the rise of the civil service examinations.

The Han adopted Confucianism because it was the most organized educational network from which they could draw people for the bureaucracy. To make certain new recruits were educated well, they began testing them through a rigorous system of civil service examinations; to be in the Han bureaucracy, one had to demonstrate a mastery of Confucian ideas on these tests. One effect of this was that the Han bureaucracy was filled with people profoundly influenced by Confucian thought. They were taught to model good behavior for those under them and to respect and submit to those in authority over them. Thus Confucianism not only became deeply embedded in Chinese culture, it also came to re-enforce the political bureaucracy by advocating obedience and benevolent rule. A synthesis was forged between China’s political structure and a belief system.

The civil service examination system was a method of recruiting civil officials to work and maintain a stable government. These exams were based on merit and skill rather than family or political connections. Passing the rigorous exams, which were based on classical literature and philosophy, offered a highly sought-after status. Any male adult in China, regardless of his wealth or social status, could become a high-ranking government official by passing the examination. They were tested on their knowledge of the Confucian classics, their ability to write, and the "Five Studies": military strategy, civil law, revenue and taxation, agriculture, and geography.

1. What does the administration of civil service exam teach us about the Han Government?

2. What are some potential flaws in the civil service exam system? Explain.
ARTIFACT 2 | Women in Han China

Excerpts from Admonitions for Women By Ban Zhao

Humility

... Let a woman retire late to bed, but rise early to her duties; let her not dread tasks by day or by night. Let her not refuse to perform domestic duties whether easy or difficult. That which must be done, let her finish completely, tidily, and systematically. [When a woman follows such rules as these] then she may be said to be industrious. Let a woman be composed in demeanor and upright in bearing in the service of her husband. Let her live in purity and quietness of spirit and keep watch over herself. Let her not love gossip and silly laughter. Let her cleanse, purify, and arrange in order the wine and the food for the offerings to the ancestors. [Observing such principles as these] is what it means to continue the ancestral rites. ...

Husband and Wife

If a husband be unworthy, then he possesses nothing by which to control his wife. If a wife be unworthy, then she possesses nothing with which to serve her husband. If a husband does not control his wife, the he loses his authority. If a wife does not serve her husband, the right principles [the natural order] are neglected and destroyed. As a matter of fact, in practice these two [the controlling of women by men and the serving of men by women] work out in the same way. Now examine the gentlemen of the present age. They only know that wives must be controlled and that the husband’s authority must be maintained. They therefore teach their boys to read books and study histories. But they do not in the least understand how husbands and masters are to be served or how rites and right principles are to be maintained. Yet only to teach men and not to teach women – is this not ignoring the reciprocal relation between them? According to the Rites, book learning begins at the age of eight, and at the age of fifteen one goes off to school. Why, however, should this principle not apply to girls as well as boys?

Questions:

1. What does Ban Zhao expect from a woman in terms of her responsibilities in the household? How do these expectations compare to the expectations of other cultures and times?

2. What does Ban Zhao mean when she refers to the reciprocity of the relationship between husband and wife?

3. On what grounds does Ban Zhao argue that girls should be educated? Do you agree with the argument? Why or why not?

BONUS STORY ON WOMEN IN CHINA | Read only if you have time
The Story of Mulan first appeared during the later Tang Dynasty, but her story reflects the long history of nearly continuous military struggles against the nomadic Xiongnu, who lived on China’s northern borders. The Han dynasty was able to keep the Xiongnu at bay for several hundred years through a combination of military defense and simple bribery. But the uneasy truce between the Han and the Xiongnu began to unravel around 50 CE. This crisis, in concert with many others, helped bring down the Han.

Tskiek tskiek and again tskiek tskiek,
Mu-lan weaves, facing the door.
You don’t hear the shuttle’s sound,
You only hear Daughter’s sighs.
They ask Daughter who’s in her heart,
They ask Daughter who’s on her mind.
“No one is in Daughter’s heart,
No one is on Daughter’s mind.
Last night I saw the draft posters,
The Khan [Emperor] is calling many troops,
The army list is in twelve scrolls,
On every scroll there’s Father’s name.
Father has no grown-up son,
Mu-lan has no elder brother.
I want to buy a saddle and a horse,
And serve in the army in Father’s place.
At dawn she takes leave of the Yellow River,
In the evening she arrives at Black Mountain.
She doesn’t hear the sound of Father and Mother calling,
She only hears Mount Yen’s nomad horses cry tsiu tsiu.
She goes ten thousand miles on the business of war,
She crosses passes and mountains like flying.
Northern gusts carry the rattle of army pots,
Chilly light shines on iron armor.
Generals die in a hundred battles,
Stout soldiers return after ten years.
On her return she sees the Son of Heaven [Emperor]
The Son of Heaven sits in the Splendid Hall.
He gives out promotions in twelve ranks
And prizes of a hundred thousand and more.
The Khan asks her what she desires.
“Mu-lan has no use for a minister’s post.
I wish to ride a swift mount
To take me back to my home.”
When Father and Mother hear Daughter is coming
They go outside the wall to meet her, leaning on each other.
When Elder Sister hears Younger Sister is coming
She fixes her rouge, facing the door.
When Little Brother hears Elder sister is coming
He whets the knife, quick quick, for pig and sheep.
“I open the door to my east chamber,
I sit on my couch in the west room,
I take off my wartime gown
And put on my old-time clothes.”
Facing the window she fixes her cloudlike hair,
Hanging up a mirror she dabs on yellow flower-powder.
She goes out the door and sees her comrades.
Her comrades are all amazed and perplexed.
Traveling together for twelve years
They didn’t know Mu-lan was a girl.

ARTIFACT 3 | Contributions of the Han Dynasty
Research by historians at San Diego State University
Over the centuries, the Silk Roads, established under Han Wudi, were an important conduit for the diffusion of products and technologies from China to the West. Silk, paper, and porcelain were three of the most sophisticated products of pre-modern technology. Silk and porcelain were luxuries whose beauty delighted people all over the world; paper was a material that changed the world.

**PAPER** | Before the invention of paper, the Chinese wrote on carefully prepared strips of wood and pieces of silk. They used brushes made of animal hair and ink made from pine soot. Paper came into use as early as the second and first centuries BCE, at the same time that the Chinese bureaucratic state was expanding and maturing under the Han dynasty (206 BCE-220 CE). Paper was an ideal medium for the large numbers of documents produced by China’s government. In 105 CE, the invention of paper was officially reported to the Chinese throne. In reality, it had been in use long before that. Centuries later, paper reached western Asia and Europe. Even today, in a world increasingly dominated by electronic/digital technology, it’s almost impossible to live without paper.

**SILK** | By the Shang dynasty (c. 1550-1050 BCE) sericulture—the raising of silkworms and the production of silk—had developed to a very high degree. The silkworm had become a true domestic animal, bred for a variety of desirable characteristics; the typical Chinese farmstead included not only fields for grain and vegetables, but also a grove of mulberry trees, the leaves of which are the sole food of the silkworm caterpillar. Ordinary peasant women were expert in the special techniques associated with silk weaving; silk was produced in quantity and worn, at least on some occasions, by a wide range of people, not just the aristocracy. The silks that came from China amazed the upper classes of the Roman Empire. They came to call China “Serica,” the “land of silk.” Not everyone, however, approved of the beautiful fabric: The sensuous, expensive material predictably aroused the ire of moralists. Seneca, for example, was disgusted by the gauze-like transparency of fashionable silk textiles: “I see silken clothes, if you can call them clothes at all, that in no degree afford protection either to the body or to the modesty of the wearer, and clad in which no woman could honestly swear she is not naked.” It was only in the early Middle Ages that silk began to be manufactured in the West.

1. How did Wudi’s emphasis on education influence the development of the Han Dynasty?

2. To what extent did the Silk Roads enable prosperity in the Han Dynasty?
Under Han Wudi, nomadic Xiongnu tribes were creating an extensive empire in what is today Mongolia. The relationship between China and the nomads appears to have been of secondary importance to Chinese history until it exploded ... during the Qin-Han period. The emergence of the Xiongnu empire, in 209 BCE, struck the newly born Chinese empire with unprecedented strength, forcing upon it the realization that the north had become a major antagonist, politically, militarily, and culturally. The first hostilities between Xiongnu and Chinese took place in 201-200 BCE when Xiongnu forces surrounded the first Han emperor and his army. It was only after extensive negotiations that the Xiongnu allowed the Chinese to escape. Formal relations were then established between the two. Although “xiong” might be the Chinese transliteration of a sound by which the Xiongnu referred to themselves, it also has the Chinese meaning of “savage” or “cruel.” “Nu” means “slave.” Many pre-modern Chinese names for non-Chinese peoples (so-called “barbarians”) had similar negative connotations. China had to agree to make annual payments of silk and other commodities not normally available to the steppe people. The Han and the Xiongnu were to be regarded as equal states. Later on, the Xiongnu also demanded, and received, the right to trade with the Chinese at border markets. As long as the Xiongnu confederation was strong, “periods of war alternated with periods of peace in order to extract ever-increasing benefits from China.”

Establishing the tribute system as a way of managing the northern tribes was one of the basic aims of Emperor Wu (r. 141-87 BCE) of the Han dynasty. The system was to remain a central part of China’s foreign relations from Han times down to the Ming period (1368-1644 CE). Emperor Wu’s reign also saw China aggressively seeking allies and alliances in Central Asia to counter and destroy the Xiongnu. The fabled mission of Zhang Qian (undertaken between 139-126 BCE), sent west by Emperor Wu to seek allies and warhorses, was part of this. Zhang returned from the “Western Regions” with the first direct news about these neighboring lands. The Chinese scored some victories against the nomads but, by the end of emperor Wu’s reign, were on the defensive. Furthermore, frontier warfare was enormously expensive. Critics of the government claimed that war with the steppe peoples would ultimately bankrupt the state. These policies were abandoned after the emperor’s death.

1. How did Han Wudi (Emperor Wu) use the tribute system to manage China’s relations with the Xiongnu?

2. Do you think that Han Wudi’s policies toward the Xiongnu were effective? Why or Why not?
## Did Shi Huangdi improve China?

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**Final Thesis**


SHI HUANGDI ARTIFACTS

**ARTIFACT 1 | Terracotta Army**

**Context**  Workers digging a well outside the city of Xi’an, China, in 1974 struck upon one of the greatest archaeological discoveries in the world: the terracotta [clay] army. The terracotta army is part of an elaborate mausoleum created to accompany the first emperor of China, Shi Huangdi, into the afterlife. His mausoleum, or burial chamber is a 19-square-mile complex designed to mirror the plan of his capital, Xiaoanyan, and guarded by over 7,000 unique terracotta soldiers. Each clay-crafted figure weighs some 300 to 400 pounds and stands 6 feet high. The figures were buried in pits 15 to 20 feet deep and the largest of them stretched as far as two football fields laid end to end. According to the historian Sima Qian (c. 145-95 BCE), workers from every province of the Empire toiled unceasingly until the death of the Emperor in 210 in order to construct a subterranean [underground] city within a gigantic mound. It took 36 years, and hundreds of workers, to raise the terracotta warrior army. According to the National Geographic video clip, “China Terra-Cotta Warriors”, Shi Huangdi was so obsessed with nobody knowing the location of his tomb that his son had all the artisans and workers that constructed the tomb buried alive.

1. What does the terracotta army tell you about Shi Huangdi?

2. What did Shi Huangdi do to ensure that no one knew the location of his tomb?

3. What does this tell you about Shi Huangdi?
### ARTIFACT 2 | The Great Wall of China

**Context** | Though the beginning of the Great Wall of China can be traced to the third century B.C.E., many of the fortifications included in the wall date from hundreds of years earlier, when China was divided into a number of individual kingdoms during the so-called Warring States Period. Around 220 B.C.E., Qin Shi Huangdi, the first emperor of a unified China, ordered that earlier fortifications between states be removed and a number of existing walls along the northern border be joined into a single system that would extend for more than 10,000 li (a li is about one-third of a mile) and protect China against attacks from the north. When Emperor Qin Shi Huangdi ordered construction of the Great Wall around 221 B.C., the labor force that built the wall was made up largely of soldiers and convicts. It is said that as many as 400,000 people died during the wall's construction; many of these workers were buried within the wall itself. Construction continued up to the Ming dynasty (1368–1644), when the Great Wall became the world's largest military structure. Today, the Great Wall is generally recognized as one of the most impressive architectural feats in history.

1. What does the Great Wall of China tell you about Shi Huangdi?

2. What does the Great Wall of China tell you about Chinese society 2,200 years ago?
ARTIFACT 3 | Unification of China

China in 260 BCE

China in 220 BCE

NOTE: The 250 years between 475 and 221 BCE is called the Warring States period because China was divided into seven states. These states had frequent wars until 221 BCE when Shi Huangdi conquered them all.

Stripping Lords of Feudal Power, by Li Si, advisor to Shi Huangdi

Through military victories, the state of Qin has, in the time of the last six kings, brought the feudal lords [leaders in China who rivaled Shi Huangdi’s power] into submission. Now, with the might of Qin and the virtues of Your Highness [Shi Huangdi], at one stroke, like sweeping off the dust from a kitchen stove, the feudal lords can be annihilated [completely destroyed], imperial [relating to an empire] rule can be established, and unification of the world can be brought about. This is the one moment in ten thousand ages. If Your Highness allows it to slip away and does not press the advantage in haste, the feudal lords will revive their strength and organize themselves into an anti-Qin alliance. Then no one, even though he possesses the virtues of the Yellow Emperor, would be able to annex their territories.

1. Comparing the map to the left with the map above, what impact did Shi Huangdi have on China’s political situation in 260 BCE?

2. According to Li Si, how did Shi Huangdi bring the “feudal lords into submission”?

3. What did Li Si recommend that Shi Huangdi do? Why did he make this recommendation?
<table>
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<tr>
<th>ARTIFACT 4</th>
<th>Standardization</th>
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<tr>
<td><img src="image1.png" alt="Image" /></td>
<td><strong>Unification of currency.</strong> Bronze banliang coin. China, Qin dynasty, Third century BCE. The Chinese inscription on this coin reads <em>banliang</em>, with <em>ban</em> to the right of the hole and <em>liang</em> to the left. <em>Banliang</em> means “half-ounce”—the weight of the coin. How might using the same currency throughout China have improved the empire?</td>
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<td><img src="image2.png" alt="Image" /></td>
<td><strong>Unification of weights and measurements.</strong> Officials throughout China would have used this same weight to measure goods. How might using the same weights and measurements throughout China have improved the empire?</td>
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<td><img src="image3.png" alt="Image" /></td>
<td><strong>Vehicles of the same track.</strong> The Qin dynasty expanded the number of roads in the empire and standardized how the roads were built. How might having the same road system throughout China have improved the empire?</td>
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<tr>
<td><img src="image4.png" alt="Image" /></td>
<td><strong>Major water conservancy project, the Lingqu Canal.</strong> The Qin dynasty built more canals in China to more easily move goods and people. How might building canals have improved the empire?</td>
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<tr>
<td><img src="image5.png" alt="Image" /></td>
<td><strong>Books with the same characters.</strong> The Qin dynasty standardized the letters used to write in the empire. How did using the same writing system throughout China have improved the empire?</td>
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Chunyu Yueh, a scholar of Chi said “I have yet to hear of anything able to endure that was not based on ancient precedents.”

The emperor ordered his ministers to debate this question.

The prime minister Li Si said, “...Now Your Majesty [Shi Huangdi] has built up this great empire to endure [survive] for generations without end. [...] In times gone by different barons fought among themselves and gathered wandering scholars. Today, however, the empire is at peace, all laws and order come from one single source, the common people support themselves by farming and handicrafts, while students study the laws and prohibitions.

“Now these scholars learn only from the old, not from the new, and use their learning to oppose our rule and confuse the black-headed people [common people]. As prime minister I must speak out on pain of death. In former times when the world, torn by chaos and disorder, could not be united, different states arose and argued from the past to condemn the present, using empty rhetoric to cover up and confuse the real issues, and employing their learning to oppose what was established by authority. Now Your Majesty has conquered the whole world, distinguished between black and white, see unified standards. Yet these opinionated scholars get together to slander the laws and judge each new decree according to their own school of thought, opposing it secretly in their hearts while discussing it openly in the streets. They brag to the sovereign [ruler] to win fame, put forward strange arguments to gain distinction [importance], and incite the mob to spread rumors. If this is not prohibited [banned], the sovereign’s prestige will suffer and factions will be formed among his subjects. Far better put a stop to it!”

“I humbly propose that all historical records but those of Qin be burned. If anyone who is not a court scholar dares to keep the ancient songs, historical records or writings of the hundred schools, these should be confiscated and burned by the provincial governor and army commander. Those who in conversation dare to quote the old songs and records should be publicly executed [Chinese tradition claims that 460 rebellious Confucian scholars were buried alive in a common grave and many others were stoned to death]; those who use old precedents to oppose the new order should have their families wiped out; and officers who know of such cases but fail to report them should be punished in the same way.”

“If thirty days after the issuing of this order the owners of these books have still not have them destroyed, they should have their face tattooed and be condemned to hard labor at the Great Wall. The only books which need not be destroyed are those dealing with medicine, divination, and agriculture. Those who want to study the law can learn it from the officers. The emperor sanctioned this proposal.”

Under Qin Shi Huangdi, 259–210 BCE, the first Qin emperor, 221–210 BCE, Scene of Burning Books and Executing Scholars (Right)

Were Shi Huangdi’s practices necessary according to legalist philosophy? Explain.

What does the image reveal about how Shi Huangdi treated his opposition?
SHI HUANGDI VS HAN WUDI MINI-DEBATE

**Task:** In a mini-debate, yours and another group will debate the effectiveness of Classical Chinese leaders. You must argue the effectiveness of the leader you were assigned. For each question listed in the organizer below, one panel will have 1 minute to respond. Then, the opposing panel will have 1 minute to respond. After each position statement has been given, panels will each have 30 seconds for a rebuttal. This process will repeat three times until all questions have been addressed. Following the debate, we will discuss the reflection questions below.

<table>
<thead>
<tr>
<th>Question</th>
<th>Supporting evidence for assigned leader’s effectiveness</th>
<th>Notes on Counterpoints for rebuttal</th>
<th>My perspective on which leader was more effective</th>
</tr>
</thead>
<tbody>
<tr>
<td>To what extent did each leader promote political unity?</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>To what extent did each leader protect the rights of his subjects?</td>
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<td></td>
<td></td>
</tr>
<tr>
<td>To what extent did each leader maintain order in society?</td>
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</tbody>
</table>

**REFLECT** | Which leader do you feel was more effective in promoting growth and stability in China?

Which aspects of leadership do you feel are most effective in evaluating the success of a ruler?
EXCERPTS FROM HERODOTUS: ON THE CUSTOMS OF PERSIANS, C. 430BCE

CONTEXT | Herodotus (484-425 BCE), the Greek historian who wrote extensively on the Persian Empire, here describes Persian customs as they would have been practiced around the year 430 BCE. The following passage was written almost 20 years after the Persian Wars (499-449 BCE) between Greece and Persia, during which Herodotus was born. The passage, from Book I of his Histories, contrasts the behavior and values of the Persians with those of the Greeks.

The customs which I know the Persians to observe are the following. They have no images of the gods, no temples nor altars, and consider the use of them a sign of folly. This comes, I think, from their not believing the gods to have the same nature with men, as the Greeks imagine. Their wont, however, is to ascend the summits of the loftiest mountains, and there to offer sacrifice to Jupiter, which is the name they give to the whole circuit of the firmament. They likewise offer to the sun and moon, to the earth, to fire, to water, and to the winds. These are the only gods whose worship has come down to them from ancient times. To these gods the Persians offer sacrifice in the following manner: they raise no altar, light no fire, pour no libations; there is no sound of the flute; but the man who wishes to sacrifice brings his victim to a spot of ground which is pure from pollution, and there calls upon the name of the god to whom he intends to offer. After waiting a short time the sacrificer carries the flesh of the victim away with him, and makes whatever use of it he may please.

Of all the days in the year, the one which they celebrate most is their birthday. It is customary to have the board furnished on that day with an ampler supply than common. The richer Persians cause an ox, a horse, a camel, and a mule to be baked whole and so served up to them: the poorer classes use instead the smaller kinds of cattle. They eat little solid food but abundance of dessert, which is set on table a few dishes at a time; this it is which makes them say that "the Greeks, when they eat, leave off hungry, having nothing worth mention served up to them after the meats; whereas, if they had more put before them, they would not stop eating." They are very fond of wine, and drink it in large quantities.

It is also their general practice to deliberate upon affairs of weight when they are drunk; and then on the morrow, when they are sober, the decision to which they came the night before is put before them by the master of the house in which it was made; and if it is then approved of, they act on it; if not, they set it aside. Sometimes, however, they are sober at their first deliberation, but in this case they always reconsider the matter under the influence of wine.

Of nations, they honor most their nearest neighbors, whom they esteem next to themselves; those who live beyond these they honor in the second degree; and so with the remainder, the further they are removed, the less the esteem in which they hold them. The reason is, that they look upon themselves as very greatly superior in all respects to the rest of mankind, regarding others as approaching to excellence in proportion as they dwell nearer to them; whence it comes to pass that those who are the farthest off must be the most degraded of mankind.

As soon as they hear of any luxury, they instantly make it their own: and hence, among other novelties, they have learnt unnatural lust from the Greeks. Each of them has several wives, and a still larger number of concubines. Next to prowess in arms, it is regarded as the greatest proof of manly excellence, to be the father of many sons. Every year the king sends rich gifts to the man who can show the largest number: for they hold that number is strength. They hold it unlawful to talk to anything which it is unlawful to do. The most disgraceful thing in the world, they think, is to tell a lie; the next worst, to owe a debt: because, among other reasons, the debtor is obliged to tell lies. If a Persian has the leprosy he is not allowed to enter into a city, or to have any dealings with the other Persians; he must, they say, have sinned against the sun.

Thus much I can declare of the Persians with entire certainty, from my own actual knowledge. There is another custom which is spoken of with reserve, and not openly, concerning their dead. It is said that the body of a male Persian is never buried, until it has...
been torn either by a dog or a bird of prey. That the Magi have this custom is beyond a doubt, for they practice it without any concealment. The dead bodies are covered with wax, and then buried in the ground.

The Magi are a very peculiar race, different entirely from the Egyptian priests, and indeed from all other men whatsoever. The Egyptian priests make it a point of religion not to kill any live animals except those which they offer in sacrifice. The Magi, on the contrary, kill animals of all kinds with their own hands, excepting dogs and men. They even seem to take a delight in the employment, and kill, as readily as they do other animals, ants and snakes, and such like flying or creeping things. However, since this has always been their custom, let them keep to it.

Buying and selling in a marketplace s a custom unknown to Persians, who never make purchases in open marts, and indeed have [no marketplaces in all of Persia].

<table>
<thead>
<tr>
<th>Task</th>
<th>Complete the first column of the chart below based on Herodotus’ writings on the customs of Persians:</th>
</tr>
</thead>
<tbody>
<tr>
<td>Herodotus</td>
<td>Recorded History</td>
</tr>
<tr>
<td>Government</td>
<td></td>
</tr>
<tr>
<td>Tolerance</td>
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<tr>
<td>Belief System</td>
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<tr>
<td>Hierarchy and Gender Roles</td>
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</tbody>
</table>

Why do you think there are discrepancies between the accounts of Herodotus and modern historians?

In what ways is Herodotus’ account valuable to our study of Classical Mediterranean Empires?
**A PERSIAN PERSPECTIVE ON MEDITERRANEAN EMPIRE BUILDERS**

**TASK** | In the chart below, use information from yesterday’s reading on Persia to determine Darius’s position on each issue listed. Then, use the documents provided to summarize each aspect of either Assyria or Phoenicia. After comparing Darius’s position with what you have observed in your assigned civilization, you will determine the letter grade (A-F) that Darius would give to your civilization in each area.

<table>
<thead>
<tr>
<th>Darius’s Position</th>
<th>Characteristics of Your Civilization</th>
<th>Grade</th>
<th>Explanation</th>
</tr>
</thead>
<tbody>
<tr>
<td>Political Leadership/Law</td>
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<tr>
<td>Social Organization</td>
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<tr>
<td>Military Expansion</td>
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<tr>
<td>Economy/Trade</td>
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</tbody>
</table>

**Reflect:** Which civilization do you think was most effective in meeting the needs of a diverse population? Why?
GEOGRAPHY OF ANCIENT GREECE

THE LAND:
Rugged mountains covered about three-fourths of ancient Greece. Mountains divided the land into a number of different regions. The mountain chains ran mainly from northwest to southeast along the Balkan peninsula. They significantly influenced Greek political life. Unlike the Egyptians or the Chinese, it was difficult to unite the ancient Greeks under a single government. Greece developed small, independent communities within each little valley and its surrounding mountains. Most Greeks gave their loyalty to these local communities.

In ancient times, the uneven terrain also made land transportation difficult. Early Greek roads were little more than dirt paths. For example, the city-state of Sparta was only about 60 miles from Olympia, the site of the Olympic Games. Yet it took Spartans almost seven days to travel that distance.

Much of the land itself was stony and only a small part of it—approximately 20 percent—was arable, or suitable for farming. Tiny but fertile valleys covered about one-fourth of Greece. The small streams that watered these valleys were not suitable for large-scale irrigation projects.

With so little fertile farmland or fresh water for irrigation, Greece was never able to support a large population. It is estimated that no more than a few million people lived in ancient Greece at any given time. Even this small population couldn’t expect the land to support a life of luxury. As a result, the Greeks based their diet on basic staple crops such as grains, grapes, and olives. A desire for more living space, grassland for raising livestock, and adequate farmland may have been factors that motivated the Greeks to seek new sites for colonies.

THE CLIMATE:
Climate was the third important environmental influence on Greek civilization. Greece has a varied climate with temperatures averaging 48 degrees Fahrenheit in the winter and 80 degrees Fahrenheit in the summer. In ancient times, these moderate temperatures supported an outdoor life for many Greek citizens. Men spent much of their leisure time at outdoor public events. They met often to discuss public issues, exchange news, and take an active part in civic life.

CITY-STATES AT WAR

<table>
<thead>
<tr>
<th>Persian War</th>
<th>Peloponnesian War</th>
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<tbody>
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</tbody>
</table>
GOLDEN AGE OF ATHENIAN SOCIETY

Athens experienced a golden age under Pericles, the father of democracy, in the 4th century BCE. This period was characterized by the development of a direct democracy, the birth of Greco-Roman Philosophy and advancements in the arts, literature, and drama.

Periclean Democracy, from Yale University

The Assembly was a primary, not a representative body; all citizens were entitled to attend its meetings (i.e., adult male citizens); since women, metics (resident aliens) and slaves did not possess citizenship, they played no political role; probably fewer than 6,000 of the estimated 40,000-50,000 adult males in Periclean Athens attended a typical meeting; the assembly met a minimum of four times each prytany (40/year), with as many extraordinary meetings as circumstances dictated; in each prytany one meeting was designated the principle assembly which had obligatory agenda items, including a vote of confidence (or lack of confidence) on the magistrates in office, and a consideration of the food supply and the defense of the country; in the sixth prytany it was also necessary to decide whether to hold an ostracism; meetings could continue till darkness, unfinished business would be postponed till next regular meeting, or, if urgent, a special session would be scheduled; current prytaneis maintained order and the chair presided over the meeting; meetings began with a curse spoken against those who might try to deceive the people after preliminaries, the secretary of the people read aloud the probouleuma—the agenda prepared by the Boule (a smaller, more powerful council of 500 elected representatives), the real business of the assembly; no matter could be discussed without being previously considered by the Boule and posted publicly 5 days before the meeting of the assembly; the chair called for a show of hands to determine whether the Council’s proposal would be accepted as it stood, or if the people wanted to debate; if approved, the second item on the agenda was read; when the assembly demanded a debate, the herald pronounced the formula: “Who wishes to speak?” The speaker would then advance the myrtle wreath on his head and address the assembly; discussion was unlimited, except that it was restricted to matters included in the probouleuma.

The probouleutic function of the Council did not, however, eliminate the right of initiative for the individual Athenian citizen, who could initiate discussion in such ways as the following:

1. Any citizen could rise and suggest an amendment to a particular item in the probouleuma under discussion; if the assembly, having heard the arguments, voted in favor of the amendment; it was appended to the original probouleuma prepared by the Boule; often the wording of the probouleuma prepared by the Council was deliberately worded in very general terms so that assembly had to work out details and specific proposals.

2. Any citizen could rise in the assembly and propose some measure which had no bearing—or immediate bearing—on the probouleuma under discussion; if the arguments advanced persuaded the assembly to vote approval, the proposal was referred to the Boule.

Why is this form of government called a direct democracy?

What are potential flaws of this system of direct democracy?
Is it a democracy at all?

Numerous people resident in Athens had little part in the political life of the state. Most glaring by modern standards was the exclusion of women, although a similar exclusion persisted into the 20th century in Western society: Women only received the vote in all states of the United States in 1920, in France in 1945, and in Switzerland in 1971. Though protected by numerous laws regarding her property and rights, Athenian women had no vote and were not allowed to participate actively in political life. Women were not expected in the Agora, and it is not entirely clear that they were allowed to attend the theater. The proper Athenian lady was expected to spend almost all her time at home, and her primary function was to bear and raise the children. Pericles’ comment on women in his great funeral oration is illuminating:

“If I am to speak also of womanly virtues, referring to those of you who will henceforth be in widowhood, I will sum up all in a brief admonition: Great is your glory if you fall not below the standard which nature has set for your sex, and great also is hers of whom there is least talk among men whether in praise or in blame. (Thucydides 2.45)

Only in the area of religion did women have a direct role in public life. They were active participants in most of the cults and their associated festivals. Several of the significant cults had priestesses rather than priests as the chief religious functionaries.

Needless to say, there were exceptions to the rule, and the famous women of Athens about whom anything was written were infamous, including -- ironically -- Perikles’ own companion Aspasia:

Sources claim that Aspasia was highly valued by Perikles because she was clever and politically astute. After all, Sokrates sometimes visited her, bringing along his pupils, and his close friends took their wives to listen to her -- although she ran an establishment which was neither orderly nor respectable, seeing that she educated a group of young female companions to become courtesans. Aeschines says that Lysikles the sheep-dealer, a man lowly born and humble of nature, became the most important man of Athens by living with Aspasia after the death of Perikles. (Plutarch, Life of Perikles 34.3-4)

Also excluded from political participation were two other large segments of the population: slaves and metics (resident aliens). Slavery was common in antiquity, and the Athenians used thousands of slaves in their private homes, factories, and mines, and also as civil servants. Slaves were usually captured in war and came from all over the Mediterranean, including other Greek cities. Surviving auction records indicate that the prices of slaves varied tremendously, depending on their skills. Despite their unfortunate lot, slaves in democratic Athens were apparently somewhat better off than in other cities, according to one writer of the 5th century B.C.:

Slaves and metics at Athens lead a singularly undisciplined life; one may not strike them there, nor will a slave step aside for you. Let me explain the reason for this situation: if it were legal for a free man to strike a slave, a metic, or a freedman, an Athenian would often have been struck under the mistaken impression that he was a slave, for the clothing of the common people there is in no way superior to that of the slaves and metics, nor is their appearance. There is also good sense behind the apparently surprising fact that they allow slaves there to live in luxury and some of them in considerable magnificence. ("Xenophon," Constitution of the Athenians 1.10-11).

Metics were citizens of other Greek or foreign cities, drawn by the extraordinary opportunities Athens offered to skilled artisans and intelligent businessmen. Many of the great contributors to Athenian cultural preeminence, such as the philosopher Aristotle, were not Athenian citizens. Whole foreign communities of Egyptians, Cypriots, and Phoenicians sprang up, especially at the port of Piraeus, and they were permitted to establish sanctuaries to their own gods. With foreigners as with slaves, the Athenians were said to be more open than elsewhere:

This, then, is why in the matter of free speech we have put slaves and free men on equal terms; we have also done the same for metics and citizens because the city needs metics because of the multiplicity of her industries and her fleet; that is why we were right to establish freedom of speech for metics as well. ("Xenophon," Constitution Of the Athenians 1.12).

Based on what you’ve read, should Athens be considered a democracy, or an oligarchy? Explain.
**TASK** | In the chart below, identify three major problems that Athenians faced, and determine which solution each philosopher would offer, using the profiles provided:

<table>
<thead>
<tr>
<th>Problem</th>
<th>Solution</th>
</tr>
</thead>
<tbody>
<tr>
<td><img src="socrates.png" alt="Socrates" /></td>
<td>Plato</td>
</tr>
<tr>
<td><img src="socrates.png" alt="Socrates" /></td>
<td>Plato</td>
</tr>
<tr>
<td><img src="socrates.png" alt="Socrates" /></td>
<td>Plato</td>
</tr>
</tbody>
</table>
ALEXANDER THE GREAT?

Cultural diffusion can occur not only through positive interactions such as trade, but also through negative interactions like conquest and warfare. Which do you predict will be more effective in spreading goods, technology, belief systems and other important ideas throughout global history? Why?

Do you think that the ideas above would have spread without Alexander’s conquest of an empire? Why or why not?
Claim: Alexander the great was a skillful military leader and created an “empire” that embraced the systems and traditions of the conquered.

Directions: Read and annotate each of the following documents. Decide which 2 documents best support the claim above. Put a check mark next the 2 documents you chose and an “X” next to the one you did not choose. Under each document, explain why you did or did not choose the document, with respect to both its contents and its author.

Doc #1: Excerpt from “The Anabasis of Alexander,” A.D. 171, by Arrian (soldier, governor, & philosopher)

Alexander was…very famous for rousing the courage of his soldiers, filing them with hopes of success and dispelling their fear in the midst of danger by his own freedom from fear… For I myself believe that there was at that time no race of mankind, no city, no individual to whom the name of Alexander had not reached. And so not I can suppose that a man quite beyond all other men was born without some divine influence…. He was…very heroic in courage…He was very clever in recognizing what was necessary to be done… In ruling an army, he was very skillful…He was very dedicated to keeping the agreements and settlements which he made… His adoption of the Persian way of dressing also seems to have been a political device in regard to the foreigners, that the king may not appear altogether alien (foreign) to them… what a height of human success he attained, becoming without dispute king of both continents.. and reaching every place by his fame…

Doc #2: Excerpt from Alan M. Fildes, Egyptologist and author, from his article “Alexander in Egypt.”

…In the two months he resided as ‘living god’ in the royal palace at Memphis, studying Egyptian laws and customs…he gave orders for the restoration of the Egyptians’ religious centers, including the great southern temples of Luxor and Karnak…He is seen wearing the traditional Egyptian symbols of royalty, including the rams’ horns of Amun as worn by the pharaohs before him.. Alexander’s image was replicated all over Egypt in…monumental statues…his Greek name translated into hieroglyphs enclosed by the royal cartouche [read]: “…the strong ruler, he who seizes the lands of the foreigners, beloved of Amnn and the chosen one of Ra… Alexander…”


Note: During Alexander’s march through vast lands, many cities surrendered without a fight. Some were happy to have the Persian rule come to an end. Others put up great fights to save their way of life. The city of Tyre was a city that refused to surrender to Alexander’s rule.

When the last organized resistance was broken, Alexander’s soldiers ranged through the city on a ferocious manhunt…. Alexander had ordered that all [except] those who sought sanctuary [refuge] were to be slain, and his commands were executed with savage relish… The air grew thick with smoke from burning buildings… Seven thousand Tyrians died… The great city was now utterly destroyed… Her king, and various other notables…had taken refuge in the temple of Melkart and Alexander spared their lives… The remaining survivors, some 30,000 in number, he sold into slavery…two thousand men of military age were crucified.
### Timeline of Roman History through the Classical Age

<table>
<thead>
<tr>
<th>Roman Republic</th>
<th>Roman Empire</th>
</tr>
</thead>
<tbody>
<tr>
<td>509-27 BCE</td>
<td>27 BCE-180 CE</td>
</tr>
<tr>
<td></td>
<td>27 BCE-476 CE</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Etruscan civilization settled north of Rome and later became part of the Republic</th>
<th>Early people settle along the Tiber River and near hills in Italy</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>1200 BCE</strong></td>
<td><strong>800 BCE</strong></td>
</tr>
<tr>
<td><strong>509 BCE</strong></td>
<td><strong>450 BCE</strong></td>
</tr>
<tr>
<td><strong>264-146 BCE</strong></td>
<td><strong>135-58 BCE</strong></td>
</tr>
<tr>
<td><strong>58-51 BCE</strong></td>
<td><strong>45 BCE</strong></td>
</tr>
<tr>
<td>The Roman Republic is founded and people select leaders</td>
<td>The Twelve Tables law code is published publicly, standardizing the laws and punishments everywhere in the Republic</td>
</tr>
<tr>
<td>Rome fights the Punic Wars against Carthage, conquering land in Northern Africa</td>
<td>Civil War and reforms in Rome due to unemployment and poverty</td>
</tr>
<tr>
<td>Julius Caesar emerges as absolute ruler of Rome and conquers lots of land</td>
<td>Julius Caesar is assassinated (stabbed to death) on orders from the Senate</td>
</tr>
</tbody>
</table>

### ROME: FROM REPUBLIC TO EMPIRE

**Early people settle along the Tiber River and near hills in Italy**

**The Roman Republic is founded and people select leaders**

**The Twelve Tables law code is published publicly, standardizing the laws and punishments everywhere in the Republic**

**Rome fights the Punic Wars against Carthage, conquering land in Northern Africa**

**Civil War and reforms in Rome due to unemployment and poverty**

**Julius Caesar emerges as absolute ruler of Rome and conquers lots of land**

**Julius Caesar is assassinated (stabbed to death) on orders from the Senate**

### Roman Government c. 264 BCE

- **Patricians**: Wealthy landowners, men were the leading political class
- **Plebeians**: Lower class Roman citizens, majority of the citizens, originally not allowed to run for office, but they gained this right
- **Freedmen**: Former slaves, not considered citizens, their children were given full citizenship, most worked as farmers or tradesmen, but many were highly educated and worked in the Roman government
- **Slaves**: Most acquired from areas conquered by Rome, considered property, no legal rights, performed many jobs from hard labor to skilled jobs including as teachers, accountants and physicians, Greek slaves were especially known for being educated, could pay to get out of slavery but the price was very high
The Laws of the Twelve Tables, c.450 B.C.
The earliest attempt by the Romans to create a code of law was the Laws of the Twelve Tables. A commission of ten men (Decemviri) was appointed (c. 455 B.C.) to draw up a code of law binding on both patrician and plebeian and which consuls would have to enforce. The commission produced enough statutes to fill ten bronze tablets. The plebeians were dissatisfied and so a second commission of ten was therefore appointed (450 B.C.) and two additional tablets were added. What follows are a selection from the Twelve Tables.

Table I. 1. If anyone summons a man before the magistrate, he must go. If the man summoned does not go, let the one summoning him call the bystanders to witness and then take him by force. 2. If he shirks or runs away, let the summoner lay hands on him. 6-9. When the litigants settle their case by compromise, let the magistrate announce it. If they do not compromise, let them state each his own side of the case, in the comitium of the forum before noon. Afterwards let them talk it out together, while both are present. After noon, in case either party has failed to appear, let the magistrate pronounce judgment in favor of the one who is present. If both are present the trial may last until sunset but no later.

Table III. 1. One who has confessed a debt, or against whom judgment has been pronounced, shall have thirty days to pay it in. After that forcible seizure of his person is allowed. The creditor shall bring him before the magistrate. Unless he pays the amount of the judgment or some one in the presence of the magistrate interferes in his behalf as protector the creditor so shall take him home and fasten him in stocks or fetters. He shall fasten him with not less than fifteen pounds of weight or, if he choose, with more. If the prisoner choose, he may furnish his own food. If he does not, the creditor must give him a pound of meal daily; if he choose he may give him more. 3. Against a foreigner the right in property shall be valid forever.

Table IV. 1. A dreadfully deformed child shall be quickly killed. 2. If a father sell his son three times, the son shall be free from his father. 5. A child born after ten months since the father's death will not be admitted into a legal inheritance.

Table V. 1. Females should remain in guardianship even when they have attained their majority.

Table VI. 1. When one makes a bond and a conveyance of property, as he has made formal declaration so let it be binding.

Table VII. 1. Let them keep the road in order. If they have not paved it, a man may drive his team where he likes. 9. Should a tree on a neighbor's farm be bent crooked by the wind and lean over your farm, you may take legal action for removal of that tree. 10. A man might gather up fruit that was falling down onto another man's farm.

Table VIII. 2. If one has maimed a limb and does not compromise with the injured person, let there be retaliation. If one has broken a bone of a freeman with his hand or with a cudgel, let him pay a penalty of three hundred coins. If he has broken the bone of a slave, let him have one hundred and fifty coins. If one is guilty of insult, the penalty shall be twenty-five coins. 3. If one is slain while committing theft by night, he is rightly slain. 4. If a patron shall have devised any deceit against his client, let him be accursed. 10. Any person who destroys by burning any building or heap of corn deposited alongside a house shall be bound, scourged, and put to death by burning at the stake provided that he has committed the said misdeed with malice aforethought; but if he shall have committed it by accident, that is, by negligence, it is ordained that he repair the damage or, if he be too poor to be competent for such punishment, he shall receive a lighter punishment. 23. A person who had been found guilty of giving false witness shall be hurled down from the Tarpeian Rock. 26. No person shall hold meetings by night in the city.

Table IX. 4. The penalty shall be capital for a judge or arbiter legally appointed who has been found guilty of receiving a bribe for giving a decision. 5. Treason: he who shall have roused up a public enemy or handed over a citizen to a public enemy must suffer capital punishment. 6. Putting to death of any man, whosoever he might be unconvicted is forbidden.

Table XI. 1. Marriages should not take place between plebeians and patricians.
GROUPING PRACTICE

Analyze attitudes toward women in the Roman Empire.

Document 1] This selection is from the second-century-CE jurist Gaius. It confirms that in his day the limitation placed on women was still in the books.
“Where the head of a family has children in his power he is allowed to appoint guardians for them by will. That is, for males while under puberty but for females however old they are, even when they are married. For it was the wish of the old lawyers that women, even those of full age, should be in guardianship as being scatterbrained. … There seems, on the other hand, to have been no very worthwhile reason why women who have reached the age of maturity should be in guardianship; for the argument which is commonly believed, that because they are scatterbrained they are frequently subject to deception and that it was proper for them to be under guardians’ authority, seems to be specious rather than true. …

Document 2] In this passage, Gaius refers to Augustus’ first-century CE legislation.
“It is only under the Julian and Papian-Poppaean [laws] that women are released from guardianship by the privilege of [having three or more] children.”

Document 3] Galen was a second-century-CE physician from Pergamum, in the Roman province of Asia (present-day Turkey). In this selection we read about a medical reason for women’s inferiority.
“The female is less perfect than the male for one principal reason, because she is colder, for if among animals the warm one is the more active, a colder animal would be less perfect than a warmer. …
Source: Galen, On the Usefulness of the Parts of the Body 14.6, qtd. in Mary R. Lefkowitz and Maureen B. Fant, Women’s Life in Greece and Rome: A Sourcebook in Translation (Baltimore, MD: The Johns Hopkins UP, 2005), 244.

Document 4] Juvenal was a first- and second-century-CE writer of satires. In this selection we read about many complaints against elite women.
… [The wife] is in favor and in charge, asking her husband for shepherds, Canusian sheep, Falernian vineyards—such tiny requests! … [A]nything her neighbor has and she doesn’t, must be bought. Then in the month of winter … she’ll carry off large crystal vases, the most enormous pieces of agate too, along with a legendary diamond. … “Crucify that slave!” [says the wife]. “But what crime has he committed to deserve punishment? [asks the husband] … “All right, let’s accept that he hasn’t done anything. But it’s my wish and my command. Let my will be reason enough.” That’s how she orders her husband about. … There’s almost no lawsuit where a woman didn’t start the dispute. … But no less insufferable is the woman who grabs hold of her lowly neighbors and [beats them], cursing all the while. If her sound sleep is disturbed by a dog barking, you see, she … gives the order that first the owner, then the dog is to get a thrashing. She’s formidable to meet, with an utterly hideous face. …
Document 5] Martial was a first-century-CE writer of satires. In this selection we read about women’s subordination in marriage. “You all ask why I don’t want to marry a rich wife. I don’t want to be my wife’s wife. The matron … should be below her husband. That’s the only way man and woman can be equal.”

Document 6] CIL 12 1206 is a first-century BCE inscription on a tomb located outside the city of Rome. The baker Marcus Vergilius Eurysaces, a freedman who became very wealthy, set it up for himself and his wife: “Atistia was my wife. She lived as an excellent woman. The remains of her body are here in this bread basket.”

Document 7] Pliny the Younger was a first- and second-century-CE writer. During his lifetime he published 247 private letters. This is a part of a letter he wrote to his wife’s aunt. You are a model of family affection, and loved your excellent and devoted brother as dearly as he loved you; you love his daughter as if she were your own, and, by filling the place of the father she lost, you are more than an aunt to her. I know then how glad you will be to hear that she has proved herself worthy of her father, her grandfather, and you. She is highly intelligent and a careful housewife. …
How did Mauryan Leaders establish legitimacy?

Define legitimacy:

Task:
We are about to explore the various actions taken by Mauryan leaders Chandragupta Maurya and Ashoka to gain, consolidate and maintain power in the Indian subcontinent. After learning about each leader’s methods of rule in the Mauryan Empire, we will contemplate how these leaders established legitimacy and comparatively evaluate the legitimacy of these along with other classical leaders in a seminar on Monday.

Roles:
As you analyze documents to learn more about the leadership of Chandragupta Maurya and Ashoka in your groups, please follow the roles detailed below to ensure that no social group’s perspective is overlooked. Ask yourself how each leader earned (or did not earn) the respect of:

- Warriors
- Government Officials
- Subjects
- Neighbors (including conquered people, neighboring kingdoms and nomadic groups)

As you explore the sources provided, be sure that you can address the following:

- What was the basis of each leader’s political authority?
- How did he aim to achieve and hold on to legitimacy?
Chandragupta was the first leader to centralize and unify government in most of the Indian Subcontinent under the Mauryan Empire. He based much of his political philosophy and foreign policy on the advice provided by his advisor, Kautalya. According to Kautalya, relations among states follow the “Law of the Fishes:” big fish (empires) eat little fish (kingdoms). How, Kautalya examined, can a prince of a small kingdom keep from being "eaten up?" How can a big fish keep little fish from uniting and ganging up on him? In this amoral world of fishes devouring one another, right action is whatever helps a ruler maintain his power. Continued legitimacy is based on the ability to stay on top of one’s enemies. Kautalya also advised Chandragupta to make abundant use of spies. Like the emperors of China, Chandragupta built a bureaucratic administrative system that enabled them to implement policies throughout the state.

Kautalya’s view of power relations could be expressed in the form of a mandala diagram. The Indian term mandala refers to a design based on geometric forms.

**EXHIBIT A | Mandala Diagram**

A is my enemy, B is my friend, C is my enemy, D is my friend

My Empire

I conquered A, so B is now my enemy, C is my friend, and D is my enemy

My Empire (A was recently conquered and absorbed into my empire)

Explain the foreign relations strategy represented in the Mandala Diagram in your own words.

How could this strategy have helped Chandragupta Maurya expand his empire?

What does this strategy reveal about Chandragupta’s treatment of neighboring and conquered peoples? Explain.

**EXHIBIT B | The Character of a King**
Kautalya preserved this and many other methods of administering the empire, overseeing trade, collecting taxes, maintaining order, conducting foreign relations, and going to war in his manual on the principles of government, the *Arthashastra*.

**Book I, Chapter 7 of the Arthashastra: “The Life of a Holy King”**

HENCE by overthrowing the aggregate of the six enemies, he shall restrain the organs of sense; acquire wisdom by keeping company with the aged; see through his spies; establish safety and security by being ever active; maintain his subjects in the observance of their respective duties by exercising authority; keep up his personal discipline by receiving lessons in the sciences; and endear himself to the people by bringing them in contact with wealth and doing good to them.

Thus with his organs of sense under his control, he shall keep away from hurting the women and property of others; avoid not only lustfulness, even in dream, but also falsehood, haughtiness, and evil proclivities; and keep away from unrighteous and uneconomical transactions. Not violating righteousness and economy, he shall enjoy his desires.

**Book I, Chapter 19 of the Arthashastra: “The Duties of a King”**

If a king is energetic, his subjects will be equally energetic. If he is reckless, they will not only be reckless likewise, but also eat into his works. Besides, a reckless king will easily fall into the hands of his enemies. Hence the king shall ever be wakeful.

He shall divide both the day and the night into eight nálikas (1½ hours) to attend to all of his duties:

- Of these divisions, during the first one-eighth part of the day, he shall post watchmen and attend to the economy
- During the second part, he shall look to the affairs of both citizens and country people
- During the third, he shall not only bathe and dine, but also study; during the fourth, he shall not only receive revenue in gold, but also attend to the appointments of government officials
- During the fifth, he shall correspond with the assembly of his ministers, and receive the secret information gathered by his spies
- During the sixth, he may engage himself in his favourite amusements or in self-deliberation
- During the seventh, he shall superintend elephants, horses, chariots, and infantry (army)
- During the eighth, he shall consider plans of military operations with his commander-in-chief.
- At the close of the day, he shall observe the evening prayer

**DRAWING CONCLUSIONS**

How did Chandragupta Maurya consolidate and increase his power?

What made Chandragupta Maurya “legitimate?”
The Mauryan Empire ruled parts of India from 321 BCE until 185 BCE. In 269 B.C.E. Ashoka Maurya inherited the throne of the Mauryan Empire in India. His family created an empire by conquering other kingdoms in brutal wars. When Ashoka became the king he continued to fight wars and expand the empire. In his eighth year as the king, he went to war against the rulers of a section of India called Kalinga. Ashoka’s armies won the Kalinga War in which, according to historical sources, 100,000 people were killed and 150,000 people were forced to leave their homes. As he stated in one of his edicts, Ashoka “felt profound sorrow and regret” for the “slaughter, death, and deportation” his war caused. As a result, Ashoka converted to the peaceful religion of Buddhism. From that point onwards he based all of his government policies on Buddhist teachings. To inform the people he ruled, he had his new laws inscribed on rocks and stone pillars that were put up in public places throughout the empire. These policies are known as Ashoka’s Rock and Pillar Edicts.

What does Asoka’s conversion to Buddhism reveal about his views on the role of a leader?

How does his view compare to his grandfather’s?

EXHIBIT A | Ashoka’s Rock and Pillar Edicts

To make his Buddhist-based laws known to everyone in his empire, Ashoka had them inscribed on rocks and pillars that were placed all over modern-day India, Nepal, and Pakistan. As a result, these writings are known as Ashoka’s Rock and Pillar Edicts. They are the primary historical source for most of what we know about Ashoka and the period during which he ruled the Maurya Empire.

To this day, only nineteen of the pillars survive, six of them with Ashoka’s lion symbol on the top.
**Excerpts from the Rock and Pillar Edicts**

All men are my children. What I desire for my own children, and I desire their welfare and happiness both in this world and the next, that I desire for all men.

[your aim should be to act with impartiality [fairness; evenhandedness]. It is because of these things -- envy, anger, cruelty, hate, indifference, laziness or tiredness -- that such a thing does not happen. Therefore your aim should be: "May these things not be in me." And the root of this is non-anger and patience...Failure in duty on your part will not please me. But done properly, it will win you heaven and you will be discharging your debts to me.

Happiness in this world and the next is difficult to obtain without much love for the Dharma, much self-examination, much respect, much fear (of evil), and much enthusiasm. But through my instruction this regard for Dharma and love of Dharma has grown day by day, and will continue to grow. And my officers of high, low and middle rank are practicing and conforming to Dharma, and are capable of inspiring others to do the same. Mahamatras [Ashoka’s officials responsible for making sure Dharma was followed] in border areas are doing the same. And these are my instructions: to protect with Dharma, to make happiness through Dharma and to guard with Dharma.

[King Ashoka] honors both ascetics [religious people] and the householders of all religions [...] By so doing, one's own religion benefits, and so do other religions, while doing otherwise harms one's own religion and the religions of others. Whoever praises his own religion, due to excessive devotion, and condemns others with the thought "Let me glorify my own religion," only harms his own religion. Therefore contact (between religions) is good. One should listen to and respect the doctrines professed by others.

Whatever good deeds have been done by me, those the people accept and those they follow. Therefore they have progressed and will continue to progress by being respectful to mother and father, respectful to elders, by courtesy to the aged and proper behavior towards Brahmans and ascetics, towards the poor and distressed, and even towards servants and employees.

There is no gift like the gift of the Dharma...One benefits in this world and gains great merit in the next by giving the gift of the Dharma.

Therefore this Dharma edict has been written to last long and that my sons, grandsons and great-grandsons might act in conformity with it for the welfare of the world. However, this is difficult to do without great exertion.

---

**What is "the Dharma" referring to in this document?**

How does Ashoka want the people in his empire to act? Why?

If you were a historian researching what life was like for people living in the Maurya Empire while Ashoka was the king, would you consider Ashoka’s Rock and Pillar Edicts a reliable source? Why?

What other sources might help us to better understand what life was like for people living in the Maurya Empire while Ashoka was the king?

**DRAWING CONCLUSIONS**

How did Ashoka consolidate and expand his power?

What made Ashoka a “legitimate” ruler?
How did classical leaders establish legitimacy in China and India? Which style of leadership has proved most effective in establishing legitimacy?

Your Task:
Using your packets, notes, and knowledge of history, create a list of questions using the guide below, with the goal of sparking discussion during tomorrow’s seminar.

Clarifying Questions: Simple questions of fact; used to clarify the dilemma and provide the information participants need to better understand the text and classmates’ ideas.
1.
2.

Thematic Questions: questions about the themes of the text; used to identify and develop “big ideas.” The themes for this seminar are conquest, consolidation of power, and expansion of power.
1. Theme:
   Question:
2. Theme:
   Question:

Open-Ended Questions: questions without a known or definite answer; used to explore topics more deeply and prompt classmates to share their own interpretations of evidence in the text.
1. Topic:
   Question:
2. Topic:
   Question:

SPICE Questions: prompt your classmates to connect ideas from the text/topic to the five themes of world history!
1. Topic:
   Question:
2. Topic:
   Question:
Classical leaders made use of many different strategies for establishing legitimacy. These strategies boil down to two distinct approaches: vinegar and honey. Compile evidence to illustrate both the successes and failures of your assigned approach and track seminar discussion in the chart below:

<table>
<thead>
<tr>
<th>Prepared Evidence on assigned approach</th>
<th>Outer circle notes</th>
<th>Which type of leadership do you find more effective?</th>
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<tbody>
<tr>
<td>Military</td>
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<td>Religion</td>
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<td>Law Codes</td>
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<td>Benevolence</td>
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</table>

Is legitimacy better established with fear or with love?

<table>
<thead>
<tr>
<th>Perspectives before Seminar</th>
<th>Perspectives after Seminar</th>
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</table>
THE SPREAD OF BELIEF SYSTEMS

During the Classical Era, trade between East and West flourished on the Silk Road, enabling the spread of ideas, technologies, and cultures that propelled each Classical empire to a golden age. On the map below, we will track the spread of major belief systems throughout Afroeurasia from 600BCE-600CE.

REFLECT | Buddhism began to take root in China during the post-Classical Era, but was not initially well-received. What about Han culture rationalizes that Chinese people initially rejected Buddhist teachings?
GROUPING PRACTICE
Task | Use the documents below to address the following prompt:

Analyze responses to cultural diversity in Classical Civilizations.

<table>
<thead>
<tr>
<th>Response (Who is responding and in what way)</th>
<th>Doc #s</th>
<th>Evidence of Response</th>
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<tbody>
<tr>
<td>Group 1</td>
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<td>Group 2</td>
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<td>Group 3</td>
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Document 1:
Han Feizi, founder of Legalism, on Legalist society:

Therefore, in the state of an enlightened ruler there are no books written on bamboo slips; law supplies the only instruction. There are no sermons on the former kings; the officials serve as the only teachers. There are no fierce feuds of private swordsmen; cutting off the heads of the enemy is the only deed of valor. Hence, when the people of such a state make a speech, they say nothing that is in contradiction to the law; when they act, it is in some way that will bring useful results; and when they do brave deeds, they do them in the army. Therefore, in times of peace the state is rich, and in times of trouble its armies are strong, ...

These are the customs of a disordered state: Its scholars praise the ways of the former kings and imitate their humaneness and rightness, put on a fair appearance and speak in elegant phrases, thus casting doubt upon the laws of the time and causing the ruler to be of two minds. Its speechmakers propound false schemes and borrow influence from abroad, furthering their private interests and forgetting the welfare of the state’s altars of the soil and grain. Its swordsmen gather bands of followers about them and perform deeds of honor, making a fine name for themselves and violating the prohibitions of the five government bureaus. Those of its people who are worried about military service flock to the gates of private individuals and pour out their wealth in bribes to influential men who will plead for them, in this way escaping the hardship of battle. Its merchants and artisans spend their time making articles of no practical use and gathering stores of luxury goods, accumulating riches, waiting for the best time to sell, and exploiting the farmers. These five groups are the vermin of the state.

1. Name two characteristics of Han Feizi’s “state of an enlightened ruler?” (2 pt)

2. Identify two groups of people that Han Feizi considers “vermin of the state.” For each, explain why Han Feizi views such people as damaging to the state. (3 pt)

Document 2:
1. According to the painting, identify one method Shi Huangdi used to limit the spread of Confucianism in his empire. (2 pt)

2. How could this help to limit the spread of Confucianism in China? (2pt)
Document 3:

Li Si was a strong supporter of legalism and served as the Grand Counselor to Emperor Shi Huangdi. In this passage, Li Si is responding to a scholar who has challenged the Emperor’s movement away from traditional values.

"I humbly propose that all historical records but those of Chin [Qin] be burned. If anyone who is not a court scholar dares to keep the ancient songs, historical records or writings of the hundred schools, these should be confiscated and burned by the provincial governor and army commander. Those who in conversation dare to quote the old songs and records should be publicly executed; those who use old precedents [examples] to oppose the new order should have their families wiped out; and officers who know of such cases but fail to report them should be punished in the same way.

"If thirty days after the issuing of this order the owners of these books have still not had them destroyed, they should have their faces tattooed and be condemned to hard labour at the Great Wall. The only books which need not be destroyed are those dealing with medicine, divination and agriculture. Those who want to study the law can learn it from the officers.” The emperor sanctioned this proposal....

Source: Szuma Chien, Records of the Historian, The Commercial Press

1. According to Li Si’s proposal, what was one way for Shi Huangdi to control Confucianists in China?

2. Is this document a reliable historical source? Why or why not?

Document 4:

Rome Fire: In the summer of 64 CE, Rome suffered a terrible fire that burned for six days and seven nights consuming almost three quarters of the city. Nero, the emperor of Rome at the time, scapegoated Christians for the fire. The emperor ordered the arrest of members of the sect. As many of the religious sect that could be found were rounded up and put to death and tortured for the amusement of the citizens of Rome. Some were torn apart by dogs, others burnt alive as human torches.

1. What does this treatment reveal about the Roman Empire’s feelings towards followers of Jesus?

2. How did Nero treat the Christians after the fire of 64 CE? Why was this done publicly?
Document 5a:
A Christian martyr is a person who was killed for following Christianity, through stoning, crucifixion, burning at the stake or other forms of torture and capital punishment. The word “martyr” comes from the Greek word mártys, which means “witness.” This meant that a Christian martyr was a witness for their religious belief or testified that they were Christian. They endured suffering and/or death for their beliefs. Early Christians martyrs were venerated, or regarded with great respect, and seen as both powerful leaders and examples. Martyrs are often viewed as heroes for their willingness to die for their beliefs.

Document 5b:

Answer the questions below based on Document 5a and 5b:

1. What is a martyr?

2. How are martyrs viewed by other Christians? Why?

3. How were Christians in Rome affected by these views? Explain.
Golden Age: Pax Romana

The civil wars after the assassination of Julius Caesar ended with Augustus, Caesar’s great nephew, taking control of Rome and declaring himself emperor. The Period of time from 27 BCE to 180 CE, starting with Augustus’s rule, is known as Pax Romana, “Roman Peace,” and is considered the golden age of Rome. The empire expanded under a strong central government, trade flourished, and there were few wars within the empire. As a result, the Romans made impressive achievements in art, architecture, engineering, and literature.

Rise: Roman Republic

Rome started as a city state in central Italy but soon grew in strength and power to include all of the Italian peninsula, modern day France and Spain, Greece, and parts of the Middle East and North Africa on the Mediterranean Sea. Rome took advantage of its location in the middle of the sea to control trade and strike militarily. Rome’s government was ruled by two elected officials from the upper class and decisions were made by a group of appointed representatives called the Senate.

Fall

Between 180 CE and 476, the Roman Empire’s power and prominence in the Mediterranean world declined. A series of weak leaders, assassinations, and invasions weakened the empire. In addition, the size of the empire was difficult to maintain. The empire was divided into the Western Roman Empire and the Eastern Roman Empire, later known as the Byzantine Empire, to make it easier to manage, but in 476, a group of “barbarians” conquered Rome ending the empire.
Golden Age

Under the leadership of strong rulers like Emperor Wudi, the Han Dynasty experienced a golden age. The government opened the Silk Roads by making trade connections with people in Central Asia who traded with civilizations like the Gupta, Greece, and Rome. The Han Dynasty expanded its borders through warfare and stabilized the areas through strong state control. Many achievements in the science and the arts including the invention of paper, the wheelbarrow, the writing of the *Records of the Grand Historian* took place.

Rise

Lui Bang and his supporters conquer the Qin Dynasty, starting the Han Dynasty in 206 BCE. Emperor Gaozu established Chang’an as the empire’s capital. For brief 15 year period after Gaozu’s death there is war but Emperor Wen, a member of the Han family, reestablished the Han Dynasty.

Fall

After a series of weak rulers, a warlord named Dong Zhou took control and placed a member of the Han Dynasty that was loyal to him in power. Zhou eventually went to war against the Han and in 220 CE, the last Han emperor gave up the throne. This led to 350 years of conflict between rival warlords trying to unify China.
**CLASSICAL GOLDEN AGES**

<table>
<thead>
<tr>
<th>Why Golden Ages are Important to Historians</th>
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<tbody>
<tr>
<td>During Golden Ages, a lot of new ideas and innovations are produced in visual arts, architecture, literature, philosophy, and science and technology in a relatively short period of time in one geographic area, but those new ideas and ways of doing things do not stay in one place for long. They are carried to other civilizations through cultural diffusion and passed down to new generations through the process of collective learning. Golden Ages move human intellectual and technological life ahead by leaps and bounds. These spurts of growth in our collective ability to understand the world around us, express it through art, and invent new ways of doing things have been important in making us what we are today.</td>
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**TASK** | In your groups, each member will use the documents on his or her assigned empire’s golden age to analyze the SPCIE and contributions of that classical golden age in the chart below. Once all members have completed their analysis, we will split into four corners, where we will select one characteristic that best defines our assigned empire’s SPICE and contributions from each column on the chart. Once all members have returned to their groups, we will share to complete our charts.

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**Key Concepts**

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<tr>
<td><strong>The Classical Era</strong></td>
<td>Record defining characteristics of all classical golden ages below</td>
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</table>
Han officials pay the Xiongnu confederation of nomadic tribes to not attack Chinese lands or interfere with trade along the silk roads.

In 51 CE, the Xiongnu confedercy splits into two factions. The southern faction nearest the Chinese border takes the payment intended for the entire confederation.

In retaliation, the northern Xiongnu faction attacks both the southern faction and the Han.

Other tribes earlier controlled by the Xiongnu are also no longer being paid their share of the Chinese payment.

Facing multiple raiders, the Chinese must either pay all of them to refrain from attacking, or pay some nomadic groups to attack the others.

If the Xiongnu and others don’t get paid, they attack.

Han generals are becoming more independent and harder for the government to control.

The tradition of dividing land equally among all sons gradually reduces the average size of farms.

As farms become smaller, they also become less profitable.

More and more farmers find themselves unable to pay their taxes.

Many poor farmers give over their small farms to wealthy landowners and become the landowner’s vassals.

Wealthy landowners and their vassals do not have to pay taxes.

Wealthy landowners get richer because poor farmers are getting poorer. The gap between rich and poor grows.

Peasants become poor, frustrated, and REALLY ANGRY!

Peasant rebellions break out.

The Han government faces major financial problems.

The Han government faces serious military problems.

The Han government disintegrates. China becomes divided into several large competing regional kingdoms. (Loss of the “Mandate of Heaven”)

Natural disasters plague the Han.

In the late second century CE, the Han imperial court becomes seriously divided into competing factions, all trying to gain power over the government. The Han emperors are unable to control these factions.

The rapid growth of population in earlier Han times gradually results in the deforestation of large areas of land.

Without trees to help absorb rainfall and hold the loose soil in place, flooding and erosion result. (In the first 200 years CE there were two major floods. In the next 200 years there were forty.)

In 153 CE the now silt-choked Huang He (Yellow River) floods and changes course, sending hundreds of thousands of people fleeing for their lives.

In 153 CE a swarm of locusts strips fields of leaves and fruit.
FALL OF HAN CHINA

1. List 3 reasons for the Han’s decline that you believe were most significant to the empire’s collapse.

2. Do you believe that the fall of Han China was ultimately self-inflicted? Why or why not?

3. If you were an advisor to the Han emperor at the time of the dynasty’s collapse in the 210’s AD, what advice would you have given him to maintain control of the empire?

FALL OF ROME

Directions: Use the documents below to determine whether the reasons for the decline of the Roman empire were internal or external by evaluating and explaining the impacts discussed in each document.

Document 1

*The Crisis of the Third Century, by William Duiker (2014)*

In the course of the third century, the Roman Empire came to near collapse. Military monarchy [...] which restored order after a series of civil wars, was followed by military anarchy [in the third century]. For the next forty-nine years, the Roman imperial throne was occupied by anyone who had the military strength to seize it -- a total of twenty-two emperors [...] At the same time, the empire was beset by a series of invasions, no doubt exacerbated by the civil wars [...] There was a noticeable decline in trade and small industry, and the labor shortage caused by the plague affected both military recruiting and the economy. Armies were needed more than ever, but financial strains made it difficult to pay and enlist more soldiers. By the mid-third century, the state had to hire Germans to fight under Roman commanders.


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<th>Cause</th>
<th>Evaluate: Internal or External</th>
<th>What evidence supports this evaluation?</th>
<th>Explain: WHY is it positive or negative?</th>
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There had always been famines and plagues, military disasters, civil wars, attempts to seize supreme power, rebellions within the provinces, raids and invasions from beyond the frontier, and migrating tribes pressing on the edges of the Roman world. The Romans had dealt with all of these in the past and survived. The trouble was that in the third century many problems surfaced at the same time, some of them on a grander scale than ever before, and they proved more difficult to eradicate. [...]

The northern world outside the Roman Empire was restless. Raids across the frontiers became more severe, especially in the 230s, when Roman forts and some civilian settlements were partially destroyed. [...] The east was also restless, but for different reasons. [...] By 226 AD, Ardashir, an Iranian prince descended from Sasan (from whom the Sassanids take their name) had established himself as Shahanshah, 'king of kings'. The Persians were determined to deal with Rome more firmly. His declared intention was to restore the ancient Persian empire to its former glory, pushing his borders westwards into Roman-controlled territories. [...]  

<table>
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<th>Cause</th>
<th>Evaluate: Internal or External</th>
<th>What evidence supports this evaluation?</th>
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| Under pressure on two frontiers, the Romans started to squabble among themselves. Civilians distrusted their own armies and the soldiers distrusted some of their commanders - even the emperor to whom they had sworn allegiance. So they proclaimed new emperors. The army had always been able to make or break emperors, but never in such quick succession as they did now. After the assassination of Severus Alexander in 235 [CE], the soldiers in various parts of the empire proclaimed fifty emperors in about the same number of years.

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**Document 4**

*The Germanic Invasions, AD 378-439*

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This map shows the breakdown of the Roman frontier in the late fourth and early fifth centuries CE. Great cities including Augusta Treverorum (modern Trier) and Rome itself were sacked by invading barbarian forces. Historians debate the reasons for what happened, but one of them was the rise of the Huns in Central Asia. As they moved westwards, they pushed against the various Germanic and Gothic tribes. These, in turn, looked for refuge and plunder inside the Roman Empire.

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<th>Cause</th>
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</table>
Concerning Military Matters: A 5th Century Epitome on Roman Warfare and Military Principles, by Vegetius (449)

Context: Concerning Military Matters was written by Latin writer Publius Flavius Vegetius Renatus about Roman warfare and military principles as a presentation of methods and practices in use during the height of Rome’s power.

The manner of arming the troops comes next under consideration. But the method of the ancients no longer is followed. For though after the example of the Goths, the Alans and the Huns, we have made some improvements in the arms of the cavalry, yet it is plain the infantry are entirely defenseless. From the foundation of the city till the reign of the Emperor Gratian, the foot wore cuirasses and helmets. But negligence and sloth having by degrees introduced a total relaxation of discipline, the soldiers began to think their armor too heavy, as they seldom put it on. They first requested leave from the Emperor to lay aside the cuirass and afterwards the helmet. In consequence of this, our troops in their engagements with the Goths were often overwhelmed with their showers of arrows. Nor was the necessity of obliging the infantry to resume their cuirasses and helmets discovered, notwithstanding such repeated defeats, which brought on the destruction of so many great cities.

Troops, defenseless and exposed to all the weapons of the enemy, are more disposed to fly than fight. What can be expected from a foot-archer without cuirass or helmet, who cannot hold at once his bow and shield; or from the ensigns whose bodies are naked, and who cannot at the same time carry a shield and the colors? [...] This is because he is so seldom exercised and rarely puts them on.

[...] But it seems these very men, who cannot support the weight of the ancient armor, think nothing of exposing themselves without defense to wounds and death, or, which is worse, to the shame of being made prisoners, or of betraying their country by flight; and thus to avoid an inconsiderable share of exercise and fatigue, suffer themselves ignominiously to be cut in pieces.

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**Document 6**  
*Priscus at the Court of Attila [King of the Huns], by Priscus (449 CE)*

**Context:** The Greek writer Priscus visited the Huns and spoke with Attila [ruler of the Huns]. While there, he received a very different impression of the people from the fearsome pictures given earlier by Ammianus Marcellinus (Document 3). [...] Priscus and a companion, Maxim, were sent by the Roman government with messages to Attila in 448. [...] After some difficulty, the messengers obtained a first interview with Attila. While there, Priscus also met and spoke with a with a Greek merchant, dressed in "Scythian" (or Hunnic) clothing who was captured eight years earlier when the city of Viminacium was sacked by the Huns. Below is Priscus’ description of the conversation.

He [The Greek merchant] considered his new life among the Scythians better than his old life among the Romans, and the reasons he gave were as follows: "After war the Scythians [Huns] live in inactivity, enjoying what they have got [...] The Romans, on the other hand, are in the first place very liable to **perish** in war, as they have to rest their hopes of safety on others, and are not allowed, on account of their tyrants to use arms. And those who use them are injured by the cowardice of their generals, who cannot support the conduct of war. But the condition of the subjects in time of peace is far more grievous than the evils of war, for the the taxes [are] very severe, and unprincipled men inflict injuries on others, because the laws are practically not valid against all classes. A **transgressor** who belongs to the wealthy classes is not punished for his injustice, while a poor man, who does not understand business, undergoes the legal penalty [...] The climax of the misery is to have to pay in order to obtain justice. For no one will give a court to the injured man unless he pay a sum of money to the judge and the judge's clerks."

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But the decline of Rome was the natural and inevitable effect of immoderate greatness. Prosperity ripened the principle of decay [...] The story of its ruin is simple and obvious; and, instead of inquiring why the Roman empire was destroyed, we should rather be surprised that it had subsisted so long. The victorious armies, who, in distant wars, acquired the vices of strangers [...], first oppressed the freedom of the republic [...] The emperors, anxious for their personal safety and the public peace, were reduced to [...] corrupting the discipline [...] the vigour of the military government was relaxed, and finally dissolved, by the partial institutions of Constantine; and the Roman world was overwhelmed by a deluge of Barbarians. [...] The throne of Constantinople was erected in the East; while the West was still possessed by a series of emperors who held their residence in Italy [...] This dangerous novelty impaired the strength, and fomented the vices, of a double reign; the instruments of an oppressive and arbitrary system were multiplied; and a vain emulation of luxury, not of merit, was introduced and supported between the degenerate successors of Theodosius. [...] The foundation of Constantinople more essentially contributed to the preservation of the East than to the ruin of the West.

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Document 8. *The History of the Decline and Fall of the Roman Empire*, by Edward Gibbons (1789)

Context: Early in Pax Romana, a new religion called Christianity arose in the Roman empire. At first, Christianity was not accepted. Christians were persecuted and killed. However, throughout 380s and 390s CE, Christianity became the official religion of the Roman empire. Christianity greatly shaped the Roman empire. Even after the fall of the Roman empire, Christianity greatly impacted Europe.

As the happiness of a future life is the great object of religion, we may hear, without surprise or scandal, that the introduction, or at least the abuse, of Christianity had some influence on the decline and fall of the Roman empire. The clergy successfully preached the doctrines of patience and pusillanimity [cowardliness]; the active virtues of society were discouraged; and the last remains of the military spirit were buried in the cloister [where nuns live]; a large portion of public and private wealth was consecrated to the [...] the church, and even the state, were distracted by religious factions, whose conflicts were sometimes bloody [...]...the attention of the emperors was diverted from camps to synods [assembly of church officials]

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STEP ONE | In four corners, complete the statement below:

As _____________________________, we believe that the Fall of Rome ________________ self-inflicted because...

STEP THREE | Record the perspectives shared by your classmates in the chart below to inform your final evaluation:

<table>
<thead>
<tr>
<th>Politically</th>
<th>Economically</th>
<th>Socially/Culturally</th>
<th>Militarily</th>
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STEP FOUR | Now is the time for you to decide whether or not you feel that the Neolithic Revolution was a mistake! Complete the statement below from your own perspective:

I believe that the fall of Rome was ________________, because...
NOMADIC INVASIONS

The ultimate end of each of these classical empires were the invasions of “barbarian” peoples, such as the Xiongnu, Germanic tribes, and the Huns. However, there were many internal factors that weakened these great empires to the point where they were susceptible to conquest. In the organizer below, explain how each empire was weakened prior to the nomadic invasions that ended them.
Consider the following questions after our silent discussion:

1. Did you notice any responses similar to yours? What made them similar?

2. Did you disagree with any of your classmates' reasoning? Why?

3. Were there any common themes or factors you noticed in the silent discussion? Why or why not?

4. WITH YOUR GROUP: Which factor in the collapse of civilizations is most important to consider when responding to this question? Select ONE factor to share with the class.

Mysterious Decline of the Maya

Directions: Choose 10 important words in the History.com article below. Using all 10 words, write a 2-3 sentence summary of the reading in the box below, then share your summary with your group.

From the late eighth through the end of the ninth century, something unknown happened to shake the Maya civilization to its foundations. One by one, the Classic cities in the southern lowlands were abandoned, and by A.D. 900, Maya civilization in that region had collapsed. The reason for this mysterious decline is unknown, though scholars have developed several competing theories. Some believe that by the ninth century the Maya had exhausted the environment around them to the point that it could no longer sustain a very large population. Other Maya scholars argue that constant warfare among competing city-states led the complicated military, family (by marriage) and trade alliances between them to break down, along with the traditional system of dynastic power. As the stature of the holy lords diminished, their complex traditions of rituals and ceremonies dissolved into chaos. Finally, some catastrophic environmental change—like an extremely long, intense period of drought—may have wiped out the Classic Maya civilization. Drought would have hit cities like Tikal—where rainwater was necessary for drinking as well as for crop irrigation—especially hard.

All three of these factors—overpopulation and overuse of the land, endemic warfare and drought—may have played a part in the downfall of the Maya in the southern lowlands. In the highlands of the Yucatan, a few Maya cities—such as Chichén Itzá, Uxmal and Mayapán—continued to flourish in the Post-Classic Period (A.D. 900-1500). By the time the Spanish invaders arrived, however, most Maya were living in agricultural villages, their great cities buried under a layer of rainforest green.
History.com needs your help! Leading scientists have complied data sets that offer more insight into the role of environmental factors in the collapse. They have two hypotheses:

1. Environmental changes in the Central Mayan Lowlands caused the decline of Mayan civilization.
2. The Mayans brought about their own decline by exhausting their resources and overusing their land.

Using the data provided and your knowledge of history, you must select one hypothesis to support in a panel discussion tomorrow. Please assume the following roles as you analyze the data provided and construct arguments to support your selected hypothesis:

- Historian: Considers how the characteristics of the Mayan Empire changed over time
- Hydrologist: Considers the role of water and drought in the Mayan Collapse
- Palynologist: Considers the Mayans' impact on pollination and affected vegetation.
- Agriculturist: Considers Mayans' methods for cultivating land on their collapse.

Use the outline below to plan your 2-minute presentation.

<table>
<thead>
<tr>
<th>Our hypothesis:</th>
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<td>Supporting Data/Evidence</td>
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<td>Data/Evidence</td>
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<th>Extending the Argument</th>
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<td>Can our hypothesis be proven by the collapse of other classical civilizations? Explain.</td>
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FIGURE 1: Climate record of the Central Mayan Lowlands from 40BCE to 2006CE) shown relative to Maya chronology and history

Key Terms:
ICTZ: Inter-Tropical Convergence Zone; a low pressure zone between the tropics and moves north and south of equator with the apparent shift in the position of the sun.
ML: Mayan Lowlands
LC: Late Classic
Proliferation: rapid increase in numbers
N-ward: northward
Inter-Polity: between citizens

CLEANSE II!

Context

Label

Equation

Audience

Notice

What does this data suggest about the collapse of the Maya?

Speculate

Explain

How can data from this chart support one of the presented hypotheses?
How can data from this chart support one of the presented hypotheses?

Key Terms:
- Basin: area that drains into a lake or river
- Lacustrine sedimentation: the process of sediments filling lakes into plains
- Erosion: the gradual destruction or diminution of something
AUTOPSY OF AN EMPIRE

Directions | You will be looking into the success and eventual downfall of a classical empire. You will be depicting this through an autopsy report, which can be communicated through a poster, written report, powerpoint, or other creative presentation format.

DUE DATE: Monday, 10/15

You will choose any one of the following empires:

- Persia (Achaemenid)
- Mediterranean (Rome)
- China (Han Dynasty)
- India (Gupta Empire)
- The Mayan Empire

Part One: Empire Obituary Give me a clear picture of what this empire was like during healthier times, broken down into the following categories:

- Head: Significant Leaders & Accomplishments
- Hands: Art, Architecture & Tech. Advances
- Legs: Labor Systems
- Feet: Trade routes and goods traded
- Spine: Political Structure
- Heart: Religious Beliefs
- Ribs: Societal Infrastructure
- Pen: Literature

Part Two: Autopsy:

- What led to the decline of this empire? To illustrate this, you will indicate 3 parts of the body that were weakened or destroyed to cause the empire’s “death.”
- What weakened it? What led to their demise? For each selected body part, you will explain what happened to that aspect of the empire and why it was so detrimental.
- Be creative in your delivery.

Other Information:

- You need at least three sources of information.
  - One can be your textbook.
  - Cite in APA Format
- Write your empire information in one color.
- Write your autopsy info in a different color.
<table>
<thead>
<tr>
<th>Comments</th>
<th>Exemplary (100%-90%)</th>
<th>Proficient (89%-80%)</th>
<th>Partially Proficient (79%-70%)</th>
<th>Unsatisfactory (69%-0%)</th>
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</table>
| Content (0-20 pts.) | - Content is accurate  
- Content is detailed  
- Content is exemplary  
- Content is presented according to directions | - Content is accurate  
- Content is adequate  
- Content is comprehensive  
- Content is presented according to directions | - Content is accurate  
- Content is too basic  
- Content is missing a few details  
- Content is mostly presented according to directions | - Content is inaccurate  
- Content lacks necessary detail  
- Content is missing  
- Content isn’t presented as asked |
| ____/20 | | | | |
| Analysis (0-10 pts.) | - Reasons for the empire’s decline are accurate  
- Reasons for the empire’s decline are supported with substantial historical evidence  
- Content is explained clearly and is easily understood | - Reasons for the empire’s decline are accurate  
- Reasons for the empire’s decline are supported with some historical evidence  
- Content is explained clearly | - Reasons for the empire’s decline are accurate  
- Reasons for the empire’s decline are supported with limited historical evidence  
- Content is explained somewhat clearly | - Reasons for the empire’s decline are inaccurate  
- Reasons for the empire’s decline are not supported with historical evidence  
- Content is not explained |
| ____/10 | | | | |
| Organization (0-10 pts.) | - Info is where it’s supposed to be  
- Poster/project is neat and easy to read  
- Name/class period are included  
- Sources are cited | - Info is where it’s supposed to be  
- Poster/project is adequately legible  
- Name/class period are included  
- Sources are cited | - Info is on the poster/project  
- Poster/project is mostly legible  
- Name/class period are included  
- Sources are cited, incorrectly | - Info is missing  
- Poster/project isn’t legible  
- Name and/or class period missing  
- Sources not cited |
| ____/10 | | | | |
| Creativity/Aesthetics (0-10 pts.) | - High level of effort apparent  
- Poster/project is colorful and creative  
- Organized in a pleasing manner  
- Content is easy to read and flows | - Effort is apparent  
- Poster/project is colorful and gets the point across  
- Poster/project is organized  
- Content is easy to read | - Effort is mediocre  
- Poster/project lacks color or creativity  
- Poster/project isn’t organized very well  
- Content is illegible or rushed | - Effort is poor  
- Poster/project has no color or creativity  
- Poster/project has no obvious organization  
- Content indicates no effort |
| ____/10 | | | | |

Comments:

Total: _____/50