

CHAPTER
3**GUIDED READING** *The Indo-Europeans***Section 1**

A. Summarizing As you read about the migration of Indo-European peoples, fill in the blanks in the following summary.

From about 1700 to 1200 B.C., waves of Indo-European nomads migrated from their homelands in the (1) _____, the dry grasslands north of the Caucasus Mountains. One group, the Hittites, settled in (2) _____, a rugged peninsula in a region today called Turkey. They conquered (3) _____, the chief city in the Tigris-Euphrates valley, signed a peace treaty with Egypt, and blended many of their traditions with the more advanced Mesopotamian culture. With their superior two-wheeled (4) _____ and their war weapons made of (5) _____, the Hittites created an empire that dominated Southwest Asia for over 450 years.

About 1500 B.C., another Indo-European group, the (6) _____, entered India through the mountain passes of the Hindu Kush. Unlike the people they conquered, they were light skinned and had not developed a writing system. The invaders were divided into social classes, later called (7) _____. Over time four major social classes developed, the highest being the (8) _____, or priests, and the lowest, the (9) _____, or laborers. Beginning around 1000 B.C., chiefs began to set up kingdoms in the Indian subcontinent; the most important of these kingdoms was (10) _____.

Many modern languages trace their origins to languages spoken by the Indo-Europeans. Among the Indo-European family of languages spoken in Europe and Asia today are (11) _____ and (12) _____.

B. Writing for a Specific Purpose Identify and explain the significance of the *Vedas* and the *Mahabharata* in Indian history.

CHAPTER
3
Section 2

GUIDED READING *Hinduism and Buddhism Develop*

A. Comparing and Contrasting As you read about Hinduism and Buddhism, take notes to fill in the comparison chart below.

	Hinduism	Buddhism
1. Founder/Origins		
2. Key beliefs		
3. Gods		
4. Sacred literature		
5. Effect on society		
6. Modern-day traditions		

B. Clarifying On the back of this paper, describe the religious traditions and beliefs of **Jainism**.

CHAPTER
3

GUIDED READING *Seafaring Traders*

Section 3

A. Drawing Conclusions As you read about the Minoan and Phoenician civilizations, write notes to explain what each statement listed below suggests about these seafaring traders.

1. Minoan cities had no fortifications.	→	
2. Archaeologists excavating the Minoan capital city found the remains of wall paintings, seals, and fine painted pottery.	→	
3. Many works of Minoan art depict women as major goddesses and priestesses.	→	
4. Minoans sacrificed bulls to their gods and enjoyed the sport of bull-leaping.	→	
5. The Phoenicians were the first Mediterranean people to sail beyond the Straits of Gibraltar, possibly even around Africa by way of the Red Sea.	→	
6. The Phoenicians worked in wood, metal, glass, and ivory and produced red-purple dye from snails in the waters off the city-states of Sidon and Tyre.	→	
7. There are some similarities among Phoenician, Greek, and modern-day alphabets.	→	

B. Writing Expository Paragraphs On the back of this paper, explain the importance of the **Aegean Sea**, **King Minos**, and **Knossos** to the Minoans.

CHAPTER
3

GUIDED READING *The Origins of Judaism*

Section 4

A. Following Chronological Order As you read this section, take notes to answer the questions about the time line.

2000 B.C.	God commands Abraham to take his people to Canaan.	→	1. What sacred writings describe the early history of the Hebrews?
1650 B.C.	Descendants of Abraham move to Egypt.	→	2. How were the Hebrews treated in Egypt?
1300-1200 B.C.	Hebrews begin their "exodus" from Egypt.	→	3. Why is Moses an important figure in Jewish history?
1020 B.C.	Hebrews unite and form the kingdom of Israel.	→	4. What were the achievements of Saul and David?
962 B.C.	King David is succeeded by his son Solomon.	→	5. Why did King Solomon build a great temple in Jerusalem?
922 B.C.	Kingdom splits into two, Israel and Judah.	→	6. What were the reasons for the division?
722 B.C.	Assyrians conquer Israel.		7. Who was Nebuchadnezzar?
586 B.C.	Chaldeans attack Jerusalem and destroy Solomon's Temple.	→	8. What ruler allowed the Hebrews to return to Jerusalem?
515 B.C.	Second Temple is completed.	→	

B. Writing for a Specific Purpose On the back of this paper, explain the significance of Palestine, the covenant, and monotheism to Judaism and the Hebrew people.

CHAPTER

3

BUILDING VOCABULARY *People and Ideas on the Move*

A. Matching Match the description in the second column with the term or name in the first column. Write the appropriate letter next to the word.

- | | |
|----------------------------|---|
| ____ 1. migration | a. religion that teaches everything in the universe has a soul and should not be harmed |
| ____ 2. Aryans | b. founder of Buddhism |
| ____ 3. Jainism | c. mutual promise between God and the founder of the Hebrew people |
| ____ 4. Siddhartha Gautama | d. movement of a people from one region to another |
| ____ 5. Minoans | e. "father" of the Hebrew people |
| ____ 6. Phoenicians | f. Indo-European people who migrated to the Indus River Valley of India |
| ____ 7. Abraham | g. seafaring people who lived on Crete and spread their culture through trade |
| ____ 8. covenant | h. powerful traders along the Mediterranean who developed an alphabet |

B. Evaluating Write *T* in the blank if the statement is true. If the statement is false, write *F* in the blank and then write the corrected statement on the line below.

- ____ 1. Many modern languages of Europe, Southwest Asia, and South Asia come from the languages of the Indo-Europeans.

- ____ 2. In a caste system, people can easily move from one social class to another.

- ____ 3. Knossos was a Phoenician capital city that was the center of an advanced and peaceful culture.

- ____ 4. According to the Torah, Moses led the Hebrews out of slavery.

- ____ 5. The Hebrews were united under kings Saul, David, and Solomon in a kingdom called Judah.

C. Writing Write a paragraph describing some of the beliefs of Hinduism, Buddhism, and Judaism using the following terms.

reincarnation karma enlightenment nirvana monotheism

CHAPTER
3**Section 3****SKILLBUILDER PRACTICE****Forming and
Supporting Opinions**

As you read about people and events in history, you form opinions. To support these opinions, you can cite facts, visual evidence, quotes, and other types of information you have found. Use the information in the passage below to form an opinion about Minoan civilization. Fill in the chart by writing your opinion of Minoan society and listing details to support your opinion. (See Skillbuilder Handbook)

The Minoans were known throughout the Mediterranean world for their arts and crafts, especially their paintings and fine pottery. They also crafted tools and weapons from bronze.

Minoan paintings depict both men and women hunting from chariots and participating in royal and religious ceremonies. Women also engaged in the popular sport of bull-leaping. According to one historian, "Minoan society apparently permitted women considerable freedom and equality."

The Minoans became rich from overseas trade that extended as far south as Egypt and as far east as Syria. To keep records, they used various forms of writing, one of which was an early form of Greek. With their great wealth, the Minoans built sprawling palaces with large courtyards and a maze of paved corridors, hallways, rooms, and baths with indoor plumbing. Some palaces even housed storerooms, a theater, and work areas. Around the palaces clustered prosperous towns connected by good roads.

Opinion:**Supporting details:**

CHAPTER

3

GEOGRAPHY APPLICATION: LOCATION

Early Eastern Mediterranean Civilizations

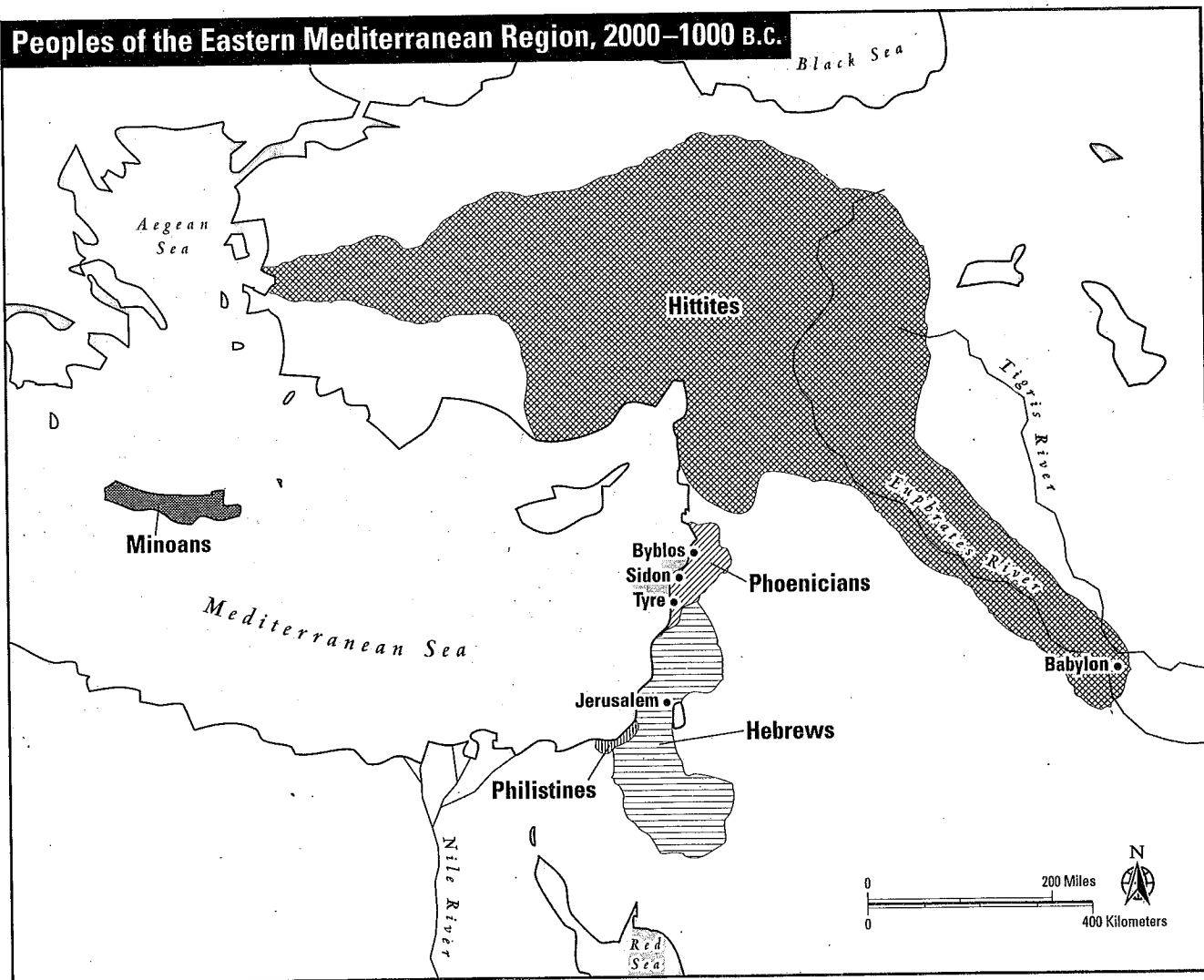
Section 4

Directions: Read the paragraphs below and study the map carefully. Then answer the questions that follow.

In the thousand-year period that followed the decline of the Sumerians around 2000 B.C., several important civilizations sprouted in the region of the eastern Mediterranean Sea. Some did not survive the period, but most had a lasting impact. The map below shows the area of greatest land occupation of five of these civilizations during the second century B.C. Hittites flourished from about 2000 B.C. to 1190 B.C. Minoans ruled Mediterranean trade from about 2000 B.C. to 1400

B.C. Phoenicians emerged as the Mediterranean's strongest trading civilization around 1100 B.C. and ruled the sea until 842 B.C. Philistines came to the region in the 1200s B.C. and clashed with the Hebrews until being vanquished around 1000 B.C. Hebrews fled Egypt and returned to the eastern Mediterranean around 1200 B.C. They expanded north and south and united into a powerful kingdom around 1020 B.C.

Peoples of the Eastern Mediterranean Region, 2000–1000 B.C.



Interpreting Text and Visuals

1. What are the five eastern Mediterranean civilizations covered on the map? _____

2. Which eastern Mediterranean civilization ruled the largest territory during the millennium of 2000 B.C. to 1000 B.C.? _____

Describe the extent of that territory. _____

3. What major city-states are shown on the map? _____

4. What unique situation made the Minoans dominant in Mediterranean trade from about 2000 B.C. to 1400 B.C.? _____

5. Who succeeded the Minoans as the most powerful Mediterranean trader? _____

Look at the map. Why is it no surprise that this civilization eventually came to dominate the Mediterranean? _____

6. Which eastern Mediterranean civilizations do you think caused the Hebrews the most problems? _____

CHAPTER
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Section 1

PRIMARY SOURCE *from the Rig Veda*

Written in Sanskrit, the Rig Veda is the oldest of the four Vedas, India's earliest religious text. The Rig Veda consists of 1,028 hymns addressed to Aryan gods. Whom do the following hymns address?

“To Dawn”

She hath shone brightly like a youthful woman,
stirring to motion every living creature.
Agni hath come to feed on mortals' fuel. She hath
made light and chased away the darkness.

Turned to this all, far-spreading, she hath risen and
shone in brightness with white robes about her.
She hath beamed forth lovely with golden colours,
mother of kine, guide of the days she bringeth.

Bearing the gods' own eye, auspicious lady, leading
her courser white and fair to look on,
Distinguished by her beams, Dawn shines appar-
ent, come forth to all the world with wondrous
treasure.

Dawn nigh will wealth and dawn away the foeman:
prepare for us wide pasture free from danger.
Drive away those who hate us, bring us riches:
pour bounty, opulent lady, on the singer.

Send thy most excellent beams to shine and light
us, giving us lengthened days, O Dawn, O god-
dess,

Granting us food, thou who hast all things pre-
cious, and bounty rich in chariots, kine, and
horses.

O Dawn, nobly-born, daughter of heaven, whom
the Vasisthas with their hymns make mighty,
Bestow thou on us vast and glorious riches.
Preserve us evermore, ye gods, with blessings.

“To Night”

With all her eyes the goddess Night looks forth
approaching many a spot:
She hath put all her glories on.

Immortal, she hath filled the waste, the goddess
hath filled height and depth:
She conquers darkness with her light.

The goddess as she comes hath set the Dawn her
sister in her place:
And then the darkness vanishes.

So favour us this night, O thou whose pathways we
have visited
As birds their nest upon the tree.

The villagers have sought their homes, and all that
walks and all that flies,
Even the falcons fain for prey.

Keep off the she-wolf and the wolf; O Night, keep
the thief away:
Easy be thou for us to pass.

Clearly hath she come nigh to me who decks the
dark with richest hues:
O morning, cancel it like debts.

These have I brought to thee like kine. O Night,
thou child of heaven, accept
This laud as for a conqueror.

*from Nicol Macnicol, trans., The Rig Veda. Reprinted in
Hinduism (New York: George Braziller, 1962), 63, 71.*

Activity Options

1. **Describing Character** With classmates, take turns reading these hymns aloud. Then discuss your impressions. What did Aryans ask of each goddess? Which lines best convey the traits and qualities possessed by each goddess?
2. **Using Visual Stimuli** Draw a sketch of Dawn based on your reading of the hymn.

CHAPTER

3

Section 1

PRIMARY SOURCE *from the Bhagavad-Gita*

The Bhagavad-Gita is an ancient text of Hinduism whose title means "The Song of God." Part of the epic poem the Mahabharata, the Bhagavad-Gita takes the form of a dialogue about the meaning of life between the warrior Arjuna and his charioteer Krishna, who is really the god Vishnu in disguise. This excerpt occurs before a battle between forces loyal to Arjuna's older brother and those loyal to his cousin. As you read, think about Arjuna's response to war.

Arjuna saw them standing there:
fathers, grandfathers, teachers,
uncles, brothers, sons,
grandsons, and friends.

He surveyed his elders
and companions in both armies,
all his kinsmen
assembled together.

Dejected, filled with strange pity,
he said this:

"Krishna, I see my kinsmen
gathered here, wanting war.

My limbs sink,
my mouth is parched,
my body trembles,
the hair bristles on my flesh. . . .

I see omens of chaos,
Krishna; I see no good
in killing my kinsmen
in battle. . . .

They are teachers, fathers, sons,
and grandfathers, uncles, grandsons,
fathers and brothers of wives,
and other men of our family.

I do not want to kill them
even if I am killed, Krishna;
not for kingship of all three worlds,
much less for the earth! . . .

How can we ignore the wisdom
of turning from this evil
when we see the sin
of family destruction, Krishna?

When the family is ruined,
the timeless laws of family duty
perish; and when duty is lost,
chaos overwhelms the family. . . .
The sins of men who violate
the family create disorder in society
that undermines the constant laws
of caste and family duty.

Krishna, we have heard
that a place in hell
is reserved for men
who undermine family duties.

I lament the great sin
we commit when our greed
for kingship and pleasures
drives us to kill our kinsmen.

If Dhritarashtra's armed sons
kill me in battle when I am unarmed
and offer no resistance,
it will be my reward."

Saying this in the time of war,
Arjuna slumped into the chariot
and laid down his bow and arrows,
his mind tormented by grief.

from Barbara Stoler Miller, trans., The Bhagavad-Gita (New York: Bantam, 1986), 24–27.

Discussion Questions

Determining Main Ideas

1. How does Arjuna feel just before the battle?
2. Why does Arjuna believe it is wrong to kill members of his family?
3. **Making Inferences** What values does this excerpt reflect?

CHAPTER

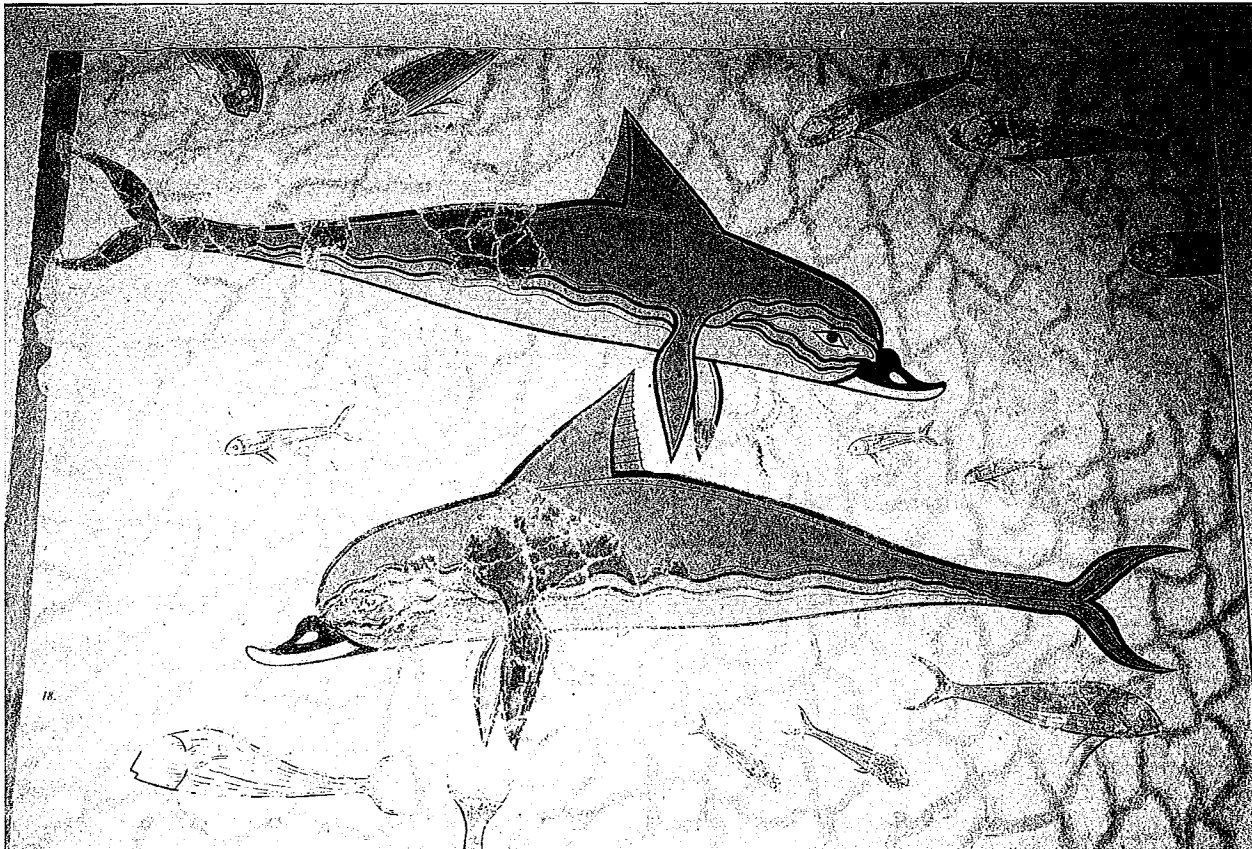
3

Section 3

PRIMARY SOURCE

Dolphin Fresco from Knossos

The walls of the Minoan palace of Knossos were decorated with colorful paintings. Study this detail from one of the wall paintings. Why do you think Minoan artists might have chosen to paint dolphins and other sea creatures?



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Research Options

1. **Analyzing Information** The wall paintings at the palace of Knossos, including this one, are examples of frescoes. Find out more about frescoes and how they are created. Share your findings with the class.
2. **Writing Informative Compositions** Work with a small group of classmates to locate photographs of other Minoan wall paintings and other artifacts. Discuss the paintings and artifacts and draw conclusions about Minoan culture based on your observations. Then write a short report to present your group's conclusions.
3. **Using Research in Writing** Research the palace of Knossos. Then create a chart listing relevant facts such as how large it was, what it was used for, and who excavated its ruins.

CHAPTER

3

PRIMARY SOURCE

The Ten Commandments

from *The New English Bible*

Section 4

According to the Bible, God revealed the Ten Commandments to the Hebrew leader Moses at Mount Sinai. These commandments, which have been preserved in the Old Testament in Exodus 20: 1–17 and Deuteronomy 5: 6–21, established a code of ethical conduct that became the basis for the civil and religious laws of Judaism. How should people behave responsibly, according to the Ten Commandments?

The Lord came down upon the top of Mount Sinai and summoned Moses to the mountain-top, and Moses went up. The Lord said to Moses, "Go down; warn the people solemnly that they must not force their way through to the Lord to see him, or many of them will perish. Even the priests, who have access to the Lord, must hallow themselves, for fear that the Lord may break out against them." Moses answered the Lord, "The people cannot come up Mount Sinai, because thou thyself didst solemnly warn us to set a barrier to the mountain and so to keep it holy." The Lord therefore said to him, "Go down; then come up and bring Aaron with you, but let neither priests nor people force their way up to the Lord, for fear that he may break out against them." So Moses went down to the people and spoke to them.

God spoke, and these were his words:

I am the Lord your God who brought you out of Egypt, out of the land of slavery.

You shall have no other god to set against me.

You shall not make a carved image for yourself nor the likeness of anything in the heavens above, or on the earth below, or in the waters under the earth.

You shall not bow down to them or worship them; for I, the Lord your God, am a jealous god. I punish the children for the sins of the fathers to the third and fourth generations of those who hate me.

But I keep faith with thousands, with those who love me and keep my commandments.

You shall not make wrong use of the name of the Lord your God; the Lord will not leave unpunished the man who misuses his name.

Remember to keep the Sabbath day holy. You have six days to labour and do all your work. But the seventh day is a Sabbath of the Lord your God; that day you shall not do any work, you, your son or your daughter, your slave or your slave-girl, your cattle or the alien within your gates; for in six days the Lord made heaven and earth, the sea, and all

that is in them, and on the seventh day he rested. Therefore the Lord blessed the Sabbath day and declared it holy.

Honour your father and your mother, that you may live long in the land which the Lord your God is giving you.

You shall not commit murder.

You shall not commit adultery.

You shall not steal.

You shall not give false evidence against your neighbour.

You shall not covet your neighbour's house; you shall not covet your neighbour's wife, his slave, his slave-girl, his ox, his [donkey], or anything that belongs to him.

When all the people saw how it thundered and the lightning flashed, when they heard the trumpet sound and saw the mountain smoking, they trembled and stood at a distance. "Speak to us yourself," they said to Moses, "and we will listen; but if God speaks to us we shall die." Moses answered, "Do not be afraid. God has come only to test you, so that the fear of him may remain with you and keep you from sin."

from The New English Bible (Cambridge University Press, 1970), 81–87. Reprinted in Peter N. Stearns, ed., *Documents in World History*, vol. 1 (New York: HarperCollins, 1988), 26–27.

Discussion Questions

Determining Main Ideas

1. According to these laws, how should the Hebrew people act toward the Lord?
2. How should the Hebrews act toward others?
3. **Comparing and Contrasting** How do the religious teachings represented in the Ten Commandments differ from the religious beliefs reflected by the hymns you read from the *Rig Veda*?

CHAPTER

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Section 2

LITERATURE SELECTION *from the Ramayana*
by Valmiki

The Ramayana is a Sanskrit epic about the classic struggle between good and evil. In this prose retelling of a passage from the Ramayana, the Hindu god Vishnu in the form of Prince Rama battles Ravana, the Demon King, with the help of Indra, the rain god, and Indra's charioteer Matali. Who wins the battle?

Rama and Ravana dueled with arrows. One after another, Rama broke the bows out of Ravana's hands until ninety-nine were gone and only one remained. The Demon King shot arrows long and short, thick and thin, quick and slow, from close range or far away; but Rama's armor was hard and impenetrable, he was unharmed and many arrows melted away when he saw them come.

Ravana seized his mace of iron set with lapis stones and embellished with gold, hung with iron-mouthed bells and entwined with red blossoms, for years daily washed with blood and now smoking and straining to strike, an eight-sided mace which would return from flight into the thrower's hands. Ravana drove to attack. He gripped the iron handle with four hands and swung as the chariots met. It was too soon and the blow fell on the charioteer and not Rama, but Matali knocked that mace hard aside with his bronze fist.

Then Ravana drew apart and stopped. He whirled his mace in a circle rising and dipping his heads; and the mace moaned—Woe . . . Woe . . . Woe—The mace went faster and faster. Matali drove to deceive Ravana's aim and Rama reached for Indra's weapons-racks. He took a spear, held it in one hand, slapped it with the palm of his other hand and threw it. That great dart went at Ravana resonant and vibrating with sound, with a noise like the thunder of a rockslide, a loud falling noise like a cliff falling, the dark world falling, Ravana falling . . . Rama opened a long bamboo case at his belt and

took out the brass-bladed grass arrow given to him by Agastya, and notched it on his bowstring. That arrow could rend walls and gateways of stone; it breathed and sighed. Rama pulled his bow. He took three aiming steps backwards and held his breath. . . .

Rama shot. The bowstring rang out, all over the Universe. That arrow first broke the sword and bow Ravana raised to ward it, then it hit Ravana's breast and struck through his heart, stealing his life, and never stopped, but came out from his back and entered the Earth.

Down from Ravana's hands fell his broken bow and sword, and the Demon King of Lanka fell dying in his own dark form.

from William Buck, trans., Ramayana (New York: New American Library, 1976), 281–284.

Activity Options

1. **Analyzing Information** Draw a comic strip based on the battle between Prince Rama and Ravana. Post your work on a classroom bulletin board.
2. **Writing Descriptive Paragraphs** Write a newspaper report about the encounter between Prince Rama and Ravana. Include a catchy headline.
3. **Summarizing Written Texts** Compose a song about the heroic contest fought in this excerpt.

CHAPTER

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Section 2

LITERATURE SELECTION *from Siddhartha*

by Herman Hesse

Translated by Hilda Rasner

In his novel Siddhartha, the 20th-century German author Hermann Hesse recreates the life of Siddhartha Gautama, the founder of Buddhism, in fictional form. As you read this excerpt from the novel, think about how Siddhartha feels before and after his awakening.

Awakening

As Siddhartha left the grove in which the Buddha, the Perfect One, remained, in which Govinda remained, he felt that he had also left his former life behind him in the grove. As he slowly went on his way, his head was full of this thought. He reflected deeply, until this feeling completely overwhelmed him and he reached a point where he recognized causes; for to recognize causes, it seemed to him, is to think, and through thought alone feelings become knowledge and are not lost, but become real and begin to mature.

Siddhartha reflected deeply as he went on his way. He realized that he was no longer a youth; he was now a man. He realized that something had left him, like the old skin that a snake sheds. Something was no longer in him, something that had accompanied him right through his youth and was part of him: this was the desire to have teachers and to listen to their teachings. He had left the last teacher he had met, even he, the greatest and wisest teacher, the holiest, the Buddha. He had to leave him; he could not accept his teachings.

Slowly the thinker went on his way and asked himself: What is it that you wanted to learn from teachings and teachers, and although they taught you much, what was it they could not teach you? And he thought: It was the Self, the character and nature of which I wished to learn. I wanted to rid myself of the Self, to conquer it, but I could not conquer it, I could only deceive it, could only fly from it, could only hide from it. Truly, nothing in the world has occupied my thoughts as much as the Self, this riddle, that I live, that I am one and am separated and different from everybody else, that I am Siddhartha; and about nothing in the world do I know less than about myself, about Siddhartha. The thinker, slowly going on his way, suddenly stood still, gripped by this thought, and another

thought immediately arose from this one. It was: The reason why I do not know anything about myself, the reason why Siddhartha has remained alien and unknown to myself is due to one thing, to one single thing—I was afraid of myself, I was fleeing from myself. I was seeking Brahman, Atman, I wished to destroy myself, to get away from myself, in order to find in the unknown innermost, the nucleus of all things, Atman, Life, the Divine, the Absolute. But by doing so, I lost myself on the way. Siddhartha looked up and around him, a smile crept over his face, and a strong feeling of awakening from a long dream spread right through his being. Immediately he walked on again, quickly, like a man who knows what he has to do.

Yes, he thought, breathing deeply, I will no longer try to escape from Siddhartha. I will no longer devote my thoughts to Atman and the sorrows of the world. I will no longer mutilate and destroy myself in order to find a secret behind the ruins. I will no longer study Yoga-Veda, Atharva-Veda, or asceticism, or any other teachings. I will learn from myself, be my own pupil; I will learn from myself the secret of Siddhartha.

He looked around him as if seeing the world for the first time. The world was beautiful, strange and mysterious. Here was blue, here was yellow, here was green, sky and river, woods and mountains, all beautiful, all mysterious and enchanting, and in the midst of it, he, Siddhartha, the awakened one, on the way to himself. All this, all this yellow and blue, river and wood, passed for the first time across Siddhartha's eyes. It was no longer the magic of Mara, it was no more the veil of Maya, it was no longer meaningless and the chance diversities of the appearances of the world, despised by deep-thinking Brahmins, who scorned diversity, who sought unity. River was river, and if the One and Divine in Siddhartha secretly lived in blue and river, it was just the divine art and intention that

there should be yellow and blue, there sky and wood—and here Siddhartha. Meaning and reality were not hidden somewhere behind things, they were in them, in all of them.

How deaf and stupid I have been, he thought, walking on quickly. When anyone reads anything which he wishes to study, he does not despise the letters and punctuation marks, and call them illusion, chance and worthless shells, but he reads them, he studies and loves them, letter by letter. But I, who wished to read the book of the world and the book of my own nature, did presume to despise the letters and signs. I called the world of appearances, illusion. I called my eyes and tongue, chance. Now it is over; I have awakened. I have indeed awakened and have only been born today. But as these thoughts passed through Siddhartha's mind, he suddenly stood still, as if a snake lay in his path.

Then suddenly this also was clear to him: he, who was in fact like one who had awakened or was newly born, must begin his life completely afresh. When he left the Jetavana grove that morning, the grove of the Illustrious One, already awakened, already on the way to himself, it was his intention and it seemed the natural course for him after the years of his asceticism to return to his home and his father. Now, however, in that moment as he stood still, as if a snake lay in his path, this thought also came to him: I am no longer what I was, I am no longer an ascetic, no longer a priest, no longer a Brahmin. What then shall I do at home with my father? Study? Offer sacrifices? Practice meditation? All this is over for me now.

Siddhartha stood still and for a moment an icy chill stole over him. He shivered inwardly like a small animal, like a bird or a hare, when he realized how

alone he was. He had been homeless for years and had not felt like this. Now he did feel it. Previously, when in deepest meditation, he was still his father's son, he was a Brahmin of high standing, a religious man. Now he was only Siddhartha, the awakened; otherwise nothing else. He breathed in deeply and for a moment he shuddered. Nobody was so alone as he. He was no nobleman, belonging to any aristocracy, no artisan belonging to any guild and finding refuge in it, sharing its life and language. He was no Brahmin, sharing the life of the Brahmins, no ascetic belonging to the Samanas. Even the most secluded hermit in the woods was not one and alone; he also belonged to a class of people. Govinda had become a monk and thousands of monks were his brothers; wore the same gown, shared his beliefs and spoke his language. But he, Siddhartha, where did he belong? Whose life would he share? Whose language would he speak?

At that moment, when the world around him melted away, when he stood alone like a star in the heavens, he was overwhelmed by a feeling of icy despair, but he was more firmly himself than ever. That was the last shudder of his awakening, the last pains of birth. Immediately he moved on again and began to walk quickly and impatiently, no longer homewards, no longer to his father, no longer looking backwards.

Discussion Questions

Determining Main Ideas

1. How does Siddhartha feel before his awakening?
2. How does he feel after his awakening?

3. **Drawing Conclusions** What kind of person do you think Siddhartha is, based on your reading of this excerpt?

CHAPTER
3

HISTORYMAKERS

Siddhartha Gautama

Enlightened One

Section 2

"Let a man overcome anger by love, let him overcome evil by good. Let him overcome the greedy by liberality, the liar by truth."—Siddhartha Gautama, the Buddha

Born a prince in a warrior family, Siddhartha Gautama lived in northern India during a time of turmoil. From a young age, he was disturbed by the suffering of his world. Unsatisfied with the life of ease, he hoped to find deeper meaning in his life. He tried many ways of reaching inner peace, but none worked. When he finally discovered his path, he decided to teach others how to reach that same state—and in doing so, founded a new religion. Siddhartha was born near the foot of the Himalaya Mountains. His father ruled a small kingdom and hoped that his son would follow after him. Siddhartha was not the typical prince, however. He was concerned more with spiritual matters and wrestled with deep questions about human life. He asked himself, "Why is there suffering and what is death?" Hoping to settle his son down, the king built him a palace, but Siddhartha continued to be restless. At age 29, he later recalled, he broke with his comfortable life:

In the days before my enlightenment . . . I bethought me that a hole-and-corner life is all that a home can give, whereas a wandering [religious man] is as free as air. . . . So the time came, when I was quite young and with a wealth of coal-black hair untouched by gray and in all the beauty of my early prime—despite the wishes of my parents, who wept and lamented—I cut off my hair and beard . . . and went off from home.

He tried for six years to find the solution to his spiritual longing. In the end meditation provided the answer. He experienced the Bodhi, or moment of enlightenment. Life is suffering, he decided, but people do not realize this fact and try to achieve pleasure. By following Siddhartha's eight rules or the Eightfold Path, one can end desire and bring about the needed understanding. Then the person experiences a release from suffering, a state called nirvana. Siddhartha came to be called the Buddha, or "Enlightened One." He quickly went to a park in the Indian city of Benares and preached his first

sermon. He continued for 46 years, traveling throughout India. Soon he had many followers. The Buddha had great compassion for people, and he strongly rejected the inequality that was a central part of India's caste system. In this system, the Brahmins, or priests, were considered the most worthy of people. The outcasts, or untouchables, were shunned by all others. People lived in the caste into which they were born. The Buddha once said, "Not by birth does one become an outcast, not by birth does one become a Brahmin. By deeds one becomes an outcast, by deeds one becomes a Brahmin." He was reinforcing the message made clear in another saying: "Hatred does not cease by hatred at any time; hatred ceases by love." The Buddha gathered large numbers of followers. He did not want to create a religion that relied on a strict hierarchy to grow. He once told his followers, "Be ye lamps unto yourselves. Be a refuge to yourselves. Hold fast to the truth as to a lamp. Look not for refuge to anyone besides yourselves." Even in his death, the Buddha showed his feeling for others. As the story goes, the Buddha was 80 years old when he took a meal offered by a poor believer. The food was spoiled, but the Buddha did not wish to hurt the feelings of his host and ate it anyway—although he prevented his followers from joining him. Soon after, he was taken sick. He laid down in a grove of trees and gave his final instructions to his followers. As he lay dying, he sent a messenger to the poor man who had cooked the fatal meal to reassure the man that he should not feel any blame. Soon after, he died. According to Buddhist belief, his soul passed into nirvana.

Questions

1. **Drawing Conclusions** Explain what you think the Buddha means by the quote on this page.
2. **Forming and Supporting Opinions** Do you agree with the Buddha's idea that all life is suffering? Explain.
3. **Hypothesizing** How could the Buddha's message about the caste system undermine Hindu society?

CHAPTER

3

HISTORYMAKERS

Herodotus

Father of History

Section 3

*"This is the demonstration of the research of Herodotus of Halicarnassus."
—Herodotus, opening line of the Histories*

Herodotus was one of the first people to try to explain the past. For this, he became known as the "father of history." Many historians have been uncomfortable about that label, because the history written by Herodotus has many flaws. Nevertheless, with his *Histories*, Herodotus created a new form of study. Indeed, the name of this field—history—was coined by him. In his native Greek, it means "inquiries" or "research." Not much is known about the life of this first historian. He was born about 484 B.C. in Halicarnassus, a city in Asia Minor that was settled by Greeks. His family was well-off but suffered at the hands of the tyrant who ran the government of that city. They were forced to leave for an island while Herodotus was still young. Later in life, he returned to his home to help overthrow the tyrant, but he did not stay.

Herodotus has been described as curious. One later writer called him "a man who could not cross the street without finding something interesting." He traveled a great deal throughout the area, going as far as the Black Sea, Syria, Babylon, Palestine, and Egypt. The reason for this travel is unknown. He may have been engaged in trade, a common enough pursuit for Greeks of his time. Whatever the reason, he constantly asked questions of the people he met. In this way he gained understanding of the customs and traditions of people in other lands. About 450, he went to live in Athens, where he became close friends with the famous playwright Sophocles. Later, he moved to a Greek colony in southern Italy. He lived there until the end of his life, which was some time around 420 B.C.

Scholars are unsure when Herodotus began writing his history, how long it took, or in what order the parts were written. It is clear that he was already at work on it when he lived in Athens. There are reports that he read parts of it aloud while he lived in that city.

Herodotus' main purpose was to tell the story of the conflict between Persia and the Greek city-states in the early years of the fifth century B.C. His book

describes the Persian invasions and the Greeks' unexpected victory. The first third relates the rise of Persia. The middle third details the beginning of the Persian-Greek conflict up to the Battle of Marathon. The last third chronicles the massive invasion launched by Persian leader Xerxes in 480–479 and the ultimate Persian defeat. The work includes much more, however. Herodotus presents a great deal of background information on the roots of Persian and Greek society before the two peoples ever clashed. In addition, the portion called Book Two is a long and detailed passage about Egypt. It includes accounts of Egyptian history as well as his observations of life and customs in that land.

To many historians, though, Herodotus' book is frustrating. He pays little attention to chronology—the sequence of events over time. He also includes many stories that bring in unbelievable elements, including the actions of the gods.

With these problems, what makes the work a history? First, Herodotus keeps his eye on the story that he wants to tell. Despite wandering off to cover side topics, he still conveys the main events.

Second, he tells his story with some objectivity. He is able to distance himself from the persons whose actions he describes and comment on them in a fair way. Third, although he was, for the most part, a poor judge of sources, he did attempt to assess their reliability. Fourth, he does try to offer insights about the causes and effects of events, even though his analysis is somewhat naive and superficial. Finally, he accomplishes all these goals with a graceful and charming writing style.

Questions

1. **Making Inferences** Why do you think Herodotus would call his work "researches" or "inquiries"?
2. **Analyzing Motives** If Herodotus was a Greek, was it possible for him to be completely objective in his history? Explain.
3. **Developing Historical Perspective** What do you think are the characteristics that make a piece of writing a history?

CHAPTER
3

Section 4

CONNECTIONS ACROSS TIME AND CULTURES

Religions in the Ancient World

THEMATIC CONNECTION:

RELIGIOUS AND
ETHICAL SYSTEMS

Since ancient times, religion has greatly affected how people live, the governments they form, and the way they view the world. In this chapter you have read about the origins of Hinduism, Buddhism, and Judaism. Compare these religions with the religions of ancient Sumer and Egypt by answering the following questions.

1. The ancient civilizations of Egypt and Sumer worshiped many gods. How do their polytheistic beliefs compare with those of ancient

Hinduism? _____

Buddhism? _____

Judaism? _____

2. Sumerians worshiped their gods from the Ziggurat, the largest building in the city.

Ancient Egyptians built temples to worship their gods and pyramids as homes for their god-kings. How did the ancient Hebrews maintain their religion as they traveled from place to place? _____

3. In Sumer the king was a representative of the gods. In Egypt the king was worshiped as a god. What role did the kings play in religion in ancient Israel? _____

4. Sumerians made offerings of animals, grain, fabric, and jewels in order to please their gods. What did ancient Hebrews need to do to please their God? _____

5. Sumerians saw the afterlife as a dismal, joyless place. Ancient Egyptians anticipated a pleasant life after they died. What vision of life after death did Hinduism and Buddhism share? _____

CHAPTER
3**RETEACHING ACTIVITY** *The Indo-Europeans***Section 1*****Making Inferences***

Below are some general statements about the Indo-European migration into Europe. Read each statement. Then supply details from the section to support it.

1. The Indo-Europeans were a group of nomadic peoples who came from the region north of the Caucasus.

- a. _____
b. _____

2. The Indo-European family of languages were the ancestors of many of the modern languages of Europe, Southwest Asia, and South Asia.

- a. _____
b. _____

3. One group of Indo-European speakers were the Hittites.

- a. _____
b. _____

4. The Hittites brought greatly improved technology for warfare.

- a. _____
b. _____

5. Around 1500 B.C., another Indo-European people, the Aryans, moved into the Indus River Valley of India.

- a. _____
b. _____

6. The Aryans were different from the *dasas*, the people they found in India.

- a. _____
b. _____

7. When they first came to India, the Aryans were divided into three social classes.

- a. _____
b. _____

8. Eventually, the Aryan class structure became a caste system.

- a. _____
b. _____

CHAPTER
3

Section 2

RETEACHING ACTIVITY *Hinduism and
Buddhism Develop*

Comparing and Contrasting

Complete the chart below by recording details to compare and contrast the development of Hinduism and Buddhism.

	<i>HINDUISM</i>	<i>BUDDHISM</i>
Origin/founder	1.	2.
Who believers worship	3.	4.
Leaders	5.	6.
Sacred texts	7.	8.
Basic beliefs	9.	10.
	11.	12.
	13.	14.
Attitude toward caste system	15.	16.

CHAPTER
3**Section 3****RETEACHING ACTIVITY** *Seafaring Traders***Multiple Choice**

Choose the best answer for each item. Write the letter of your answer in the blank.

- ____ 1. A powerful seafaring people who dominated trade in the eastern Mediterranean from about 2000 to 1400 B.C. were the
 - a. Romans.
 - b. Minoans.
 - c. Aryans.
 - d. Mesopotamians.
- ____ 2. The capital city of these people was
 - a. Knossos.
 - b. Phoenicia.
 - c. Crete.
 - d. Byblos.
- ____ 3. Bull-leaping may have served all the following purposes *except*
 - a. entertainment.
 - b. religious ritual.
 - c. training for warriors.
 - d. preparation of bulls for sacrifice.
- ____ 4. After Crete's decline, the most powerful traders along the Mediterranean were the
 - a. Aryans.
 - b. Minoans.
 - c. Africans.
 - d. Phoenicians.
- ____ 5. The greatest Phoenician colony was in
 - a. Carthage.
 - b. Crete.
 - c. Minoa.
 - d. Sardinia.
- ____ 6. The Phoenician writing system was based on
 - a. pictographs.
 - b. phonetics.
 - c. cuneiform.
 - d. hieroglyphics.
- ____ 7. Popular Phoenician trade items included
 - a. obsidian products and religious artifacts.
 - b. cotton cloth and wool.
 - c. gold, wine, and cotton cloth.
 - d. papyrus, purple cloth, and cedar.
- ____ 8. One significant Phoenician contribution to learning was
 - a. the writing of many religious texts.
 - b. their enhanced system of numbers.
 - c. the development of an alphabet.
 - d. the training of many learned scholars.

CHAPTER
3**Section 4****RETEACHING ACTIVITY** *The Origins of Judaism****Drawing Conclusions***

Complete the chart below by indicating the significance of each person, place, or object to the development of Judaism.

PERSON, PLACE, OR EVENT	SIGNIFICANCE
Canaan	1.
Hebrews	2.
Torah	3.
Moses	4.
Ten Commandments	5.

Determining Main Ideas

Write your answers in the blanks provided.

6. Considered the father of the Hebrew people: _____
7. The belief in a single god: _____
8. The god of the Hebrew people: _____
9. A group of people who threatened the Hebrews' position in ancient Palestine: _____

10. Name for the new Hebrew kingdom united under Saul, David, and Solomon: _____

11. Money paid by a weaker power to a stronger power in order to keep the peace: _____

12. First religion to teach monotheism: _____