

CHAPTER
7

GUIDED READING *India's First Empires*

Section 1

A. Following Chronological Order As you read about the Mauryan and Gupta empires in India, take notes to answer the questions about the time line.
(Some dates on the time line are approximate.)

321 B.C.	Chandragupta Maurya claims the throne and the Mauryan Dynasty begins.	→	1. How did Chandragupta support his successful war efforts?
301 B.C.	Chandragupta's son assumes the throne.	→	2. How did Chandragupta hold his vast empire together?
269 B.C.	Asoka, Chandragupta's grandson, becomes king of the Mauryan Empire.	→	3. Why did Asoka wage war early in his reign?
232 B.C.	Asoka dies and the empire begins to break up.	→	4. How did Asoka show concern for his subjects' well-being?
A.D. 320	Chandra Gupta I becomes first Gupta emperor.	→	5. What did Chandra Gupta I accomplish during his reign?
A.D. 335	Chandra Gupta's son Samudra becomes ruler.	→	6. What did Samudra accomplish during his reign?
A.D. 375	Chandra Gupta II becomes king.	↗	7. What was the significance of Chandra Gupta II's military victories?
		↘	8. What peaceful means did he use to strengthen his empire?

B. Making Inferences Explain how the terms **Tamil**, **matriarchal**, and **patriarchal** relate to daily life in India.

CHAPTER
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Section 2

GUIDED READING

Trade Spreads Indian Religions and Culture

A. Analyzing Issues As you read about the ways that Indian culture changed and expanded between about 200 B.C. and A.D. 300, fill out the chart by writing notes in the appropriate spaces.

Changes in Religious Thought	
1. Note how Buddhism changed and identify two effects of this change.	
2. Note how Hinduism changed and identify two effects of this change.	

Expansion of Culture	
3. Note at least two examples of the flowering of literature and performing arts.	
4. Note at least two examples of the flowering of science and mathematics.	

Expansion of Trade and Commerce	
5. Note how development of the Silk Roads and increased sea trade contributed to the expansion of Indian commerce.	
6. Note two effects of the expansion of Indian trade.	

B. Making Inferences On the back of this paper, identify **Kalidasa** and **Mahayana**. Explain the importance of each to the spread of Indian culture.

CHAPTER
7

GUIDED READING *Han Emperors in China*

Section 3

A. Summarizing As you read about the Han Dynasty, take notes to fill in the charts.

Ruler	Objectives	How objectives were accomplished
1. Liu Bang	<ul style="list-style-type: none"> • Destroy rivals' power • Win popular support 	
2. Empress Lü	<ul style="list-style-type: none"> • Keep control of throne 	
3. Wudi	<ul style="list-style-type: none"> • Expand Chinese Empire • Appoint qualified people to government jobs 	
4. Wang Mang	<ul style="list-style-type: none"> • Restore order and bring the country under control 	

B. Analyzing Causes and Recognizing Effects Use information from Section 3 to identify some results of each situation or event.

Situation or Event	Result(s)
5. Paper is invented.	
6. Government makes techniques of silk production a closely guarded secret.	
7. Territorial expansion brings people of many cultures under Chinese rule.	
8. Gap between rich and poor increases.	

C. Clarifying On the back of this paper, define the following terms and explain how they relate to the Han Dynasty.

centralized government civil service monopoly assimilation



BUILDING VOCABULARY

India and China

Establish Empires

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. Mauryan Empire | a. empire that oversaw a great flowering of Indian civilization |
| ____ 2. Asoka | b. process of making conquered people part of the prevailing culture |
| ____ 3. Gupta Empire | c. Indian king who promoted religious toleration |
| ____ 4. Han Dynasty | d. empire that helped unify Chinese culture |
| ____ 5. centralized government | e. language and people of southern India |
| ____ 6. assimilation | f. system in which a central authority controls the running of the state |
| ____ 7. monopoly | g. exclusive control by one group over the production and distribution of certain goods |
| ____ 8. Tamil | h. empire that united north India politically for the first time |

B. Completion Select the term or name that best completes the sentence.

religious toleration
patriarchial

matriarchal
Mahayana

Theravada
Kalidasa

Silk Roads
civil service

- Caravan trails that crossed Asia carrying Chinese silk to the West were called the _____.
- In ancient China, _____ jobs were government jobs that civilians obtained by taking examinations.
- In ancient India, Buddhists who adhered to the Buddha's strict, original teachings belonged to the _____.
- One of the greatest writers of ancient India was _____.
- Most Indian families were _____, which means headed by the eldest male.
- Some Tamil families were _____, or headed by the mother rather than the father.

C. Writing Use each of the following terms correctly in a brief travelogue describing ancient Indian art.

stupas

Brahma

Vishnu

Shiva



Section 3

SKILLBUILDER PRACTICE *Determining Main Ideas*

A main idea is a statement that summarizes the main point of a speech, an article, a section of a book, or a paragraph. Sometimes main ideas are stated clearly. Other times readers must figure out the main idea by studying the entire passage. Read the two excerpts below and write the main idea on the line that follows. (See Skillbuilder Handbook.)

India and China Establish Empires

Asoka became king of the Mauryan Empire in India in 269 B.C. At first, he followed Kautilya's philosophy of waging war to expand his power. He led a long campaign against his neighbors to the southeast in the state of Kalinga. During this bloody war, 100,000 soldiers were slain and even more civilians perished. Although victorious, Asoka felt sorrow over the slaughter at Kalinga. As a result, he studied Buddhism and decide to rule by Buddha's teaching of nonviolence and "peace to all beings." Throughout the empire, Asoka erected huge stone pillars inscribed with his new policies. Some edicts guaranteed that Asoka would treat his subjects fairly and humanely. Others preached nonviolence and acceptance of people who held different beliefs.

1. Main Idea: _____

When Emperor Liu Bang of China died in 195 B.C., his young son became emperor, but in name only. The real ruler was the boy's mother, Empress Lü. Although Lü had not been Liu Bang's only wife, she had powerful friends at court who helped her seize power. The empress outlived her son and retained control of the throne by naming first one infant and then another as emperor. Because the infants were too young to rule, she remained in control. When Empress Lü died in 180 B.C., people who remained loyal to Liu Bang's family, rather than to Lü's family, came back into power. They rid the palace of the old empress's relatives by executing them. Such palace plots occurred often during the Han Dynasty.

2. Main Idea: _____

CHAPTER 7

GEOGRAPHY APPLICATION: HUMAN-ENVIRONMENT INTERACTION

The Great Wall of China

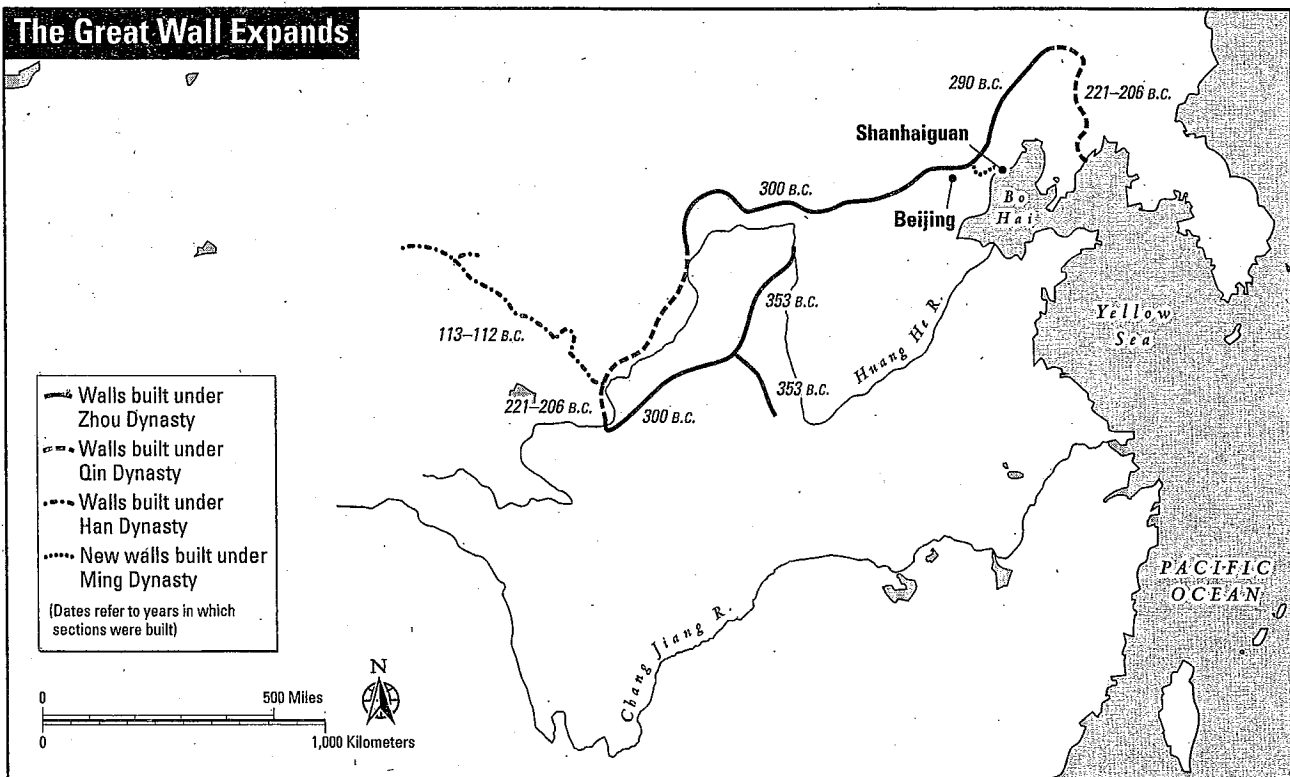
Section 3

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

Beginning in the fourth century B.C., local rulers in China began building a dirt-and-rubble-filled stone wall to protect their lands against raids from outsiders. The Zhou, Qin, and Han dynasties built the majority of the wall.

However, after the Han Dynasty, much of the wall was allowed to decay for nearly 1,500 years. Finally, during the Ming Dynasty of A.D. 1368–1644, wide-scale restoration on the wall began on sections along the once nearly 4,600 mile structure. However, the section of the wall northeast of Beijing had deteriorated so badly that it was abandoned, and a new section of the wall was constructed almost straight east of Beijing. As a result, today the wall ends at Shanhaiguan, a city on the Bo Hai gulf. Most of the Great Wall depicted in modern photographs consists of relatively short rebuilt sections around Beijing in which improved construction methods were used.

The Great Wall has been the subject of many myths and misconceptions. One misconception is that the entire wall is wide enough that six horse riders moving side-by-side could have ridden it. But the wall is that wide only in a few areas. Also, the passageways to the top of the wall through the watch towers (there are nearly 25,000 of them along the wall) are too narrow for horses to pass through. Second, there is popular belief that the wall is visible from the moon. It is not, though some sections of the wall have been viewed by astronauts orbiting the earth. The entire wall cannot be seen because over the centuries large sections of it have been reduced to piles of mud. Other sections have become so overgrown with vegetation that they have blended in with natural terrain.



Interpreting Text and Visuals

1. What do the four kinds of lines that depict the Great Wall refer to? _____

2. What do the dates next to nearly all sections of the wall show? _____

3. What very short section of the wall is not dated? _____

What does the lack of dates indicate? _____

4. Which dates fall within the Zhou Dynasty? _____

Which dates fall within the Qin Dynasty? _____

Which dates fall within the Han Dynasty? _____

5. What was the Han Dynasty's particular contribution to the Great Wall construction? _____

6. Today a section of the Great Wall is referred to as the Interior Great Wall. Find it on the map and account for that description. _____

Which are older—sections of the Interior or Exterior Great Wall? _____

7. How does the easternmost section of the Great Wall as it is seen today differ from the wall as seen in 200 B.C.? _____



Section 1

PRIMARY SOURCE *from Arthasastra*
by Kautilya

Kautilya, Chandragupta Maurya's adviser, wrote a practical guide to politics called the Arthasastra. As you read this passage from Chapter 20 of the handbook, think about what Kautilya recommends a ruler should do to insure his personal safety.

The ruler should employ as his security staff only such persons as have noble and proven ancestry and are closely related to him and are well trained and loyal. No foreigners, or anonymous persons, or persons with clouded antecedents are to be employed as security staff for the ruler.

In a securely guarded chamber, the chief should supervise the ruler's food arrangements.

Special precautions are to be taken against contaminated and poisoned food. The following reveal poison: rice sending out deep blue vapour; unnaturally coloured and artificially dried-up and hard vegetables; unusually bright and dull vessels; foamy vessels; streaky soups, milk and liquor; white streaked honey; strange-tempered food; carpets and curtains stained with dark spots and threadbare; polishless and lustreless metallic vessels and gems.

The poisoner reveals himself by parched and dry mouth, hesitating talk, perspiration, tremour, yawning, evasive demeanour and nervous behaviour.

Experts in poison detection should be in attendance on the ruler. The physicians attending the ruler should satisfy themselves personally as to the purity of the drugs which they administer to the ruler. The same precaution is indicated for liquor and beverages which the ruler uses. Scrupulous cleanliness should be insisted on in persons in charge of the ruler's dress and toilet requisites. This should be ensured by seals. . . .

In any entertainment meant for the amusement of the ruler, the actors should not use weapons, fire and poison. Musical instruments and accoutrements for horses, elephants and vehicles should be secured in the palace.

The ruler should mount beasts and vehicles only after the traditional rider or driver has done so. If he has to travel in a boat, the pilot should be trust-

worthy and the boat itself secured to another boat. There should be a proper convoy on land or water guarding the ruler. He should swim only in rivers which are free of larger fishes and crocodiles and hunt in forests free from snakes, man-eaters and brigands.

He should give private audience only attended by his security guards. He should receive foreign ambassadors in his full ministerial council. While reviewing his militia, the ruler should also attend in full battle uniform and be on horseback or on the back of an elephant. When he enters or exits from the capital city, the path of the ruler should be guarded by staffed officers and cleared of armed men, mendicants and the suspicious. He should attend public performances, festivals, processions or religious gatherings accompanied by trained bodyguards. The ruler should guard his own person with the same care with which he secures the safety of those around him through espionage arrangements.

from William H. McNeill and Jean W. Sedlar, eds., Classical India (New York: Oxford University Press, 1969), 20–36. Reprinted in Peter N. Stearns, ed., Documents in World History, Vol. 1 (New York: HarperCollins Publishers, 1988), 64.

Activity Options

1. **Clarifying** Write a list of safety tips based on the *Arthasastra*. Then discuss with classmates which of these tips might be of use to modern politicians.
2. **Drawing Conclusions** Draw an illustration that might be used in this manual.



Section 2

PRIMARY SOURCE *from the Purānas*

A new collection of popular religious literature, the Purānas, emerged as Hinduism changed and became a more personal religion. The following text, which is written in the form of a dialogue between a teacher and his student, describes characteristics of those who worship Vishnu, one of the three most important gods of Hinduism. According to the Purānas, how does a person who worships Vishnu behave?

Praise of Vishnu's Worshipers

“Tell me, master, how am I to distinguish the worshipper of Hari [Vishnu], who is the protector of all beings?” Yama replied: “You are to consider the worshipper of Vishnu him who never deviates from the duties prescribed to his caste; who looks with equal indifference upon friend or enemy; who takes nothing, nor injures any being. Know that person of unblemished mind to be a worshipper of Vishnu. Know him to be a devout worshipper of Hari, who has placed Janārdana [Vishnu] in his pure mind, which has been freed from fascination, and whose soul is undefiled by the soil of the Kali age [the present evil age of humanity]. Know that excellent man to be a worshipper of Vishnu, who, looking upon gold in secret, holds that which is another’s wealth but as grass, and devotes all his thoughts to the lord. Pure is he as a mountain of clear crystal: for how can Vishnu abide in the hearts of men with malice, and envy, and other evil passions? The flowing heat of fire abides not in a cluster of the cooling rays of the moon. He who lives pure in thought, free from malice, contented, leading a holy life, feeling tenderness for all creatures, speaking wisely and kindly, humble and sincere, has Vāsudeva [Vishnu] ever present in his heart.

As the young Sāla-tree, by its beauty, declares the excellence of the juices which it has imbibed from the earth, so, when the eternal has taken up his abode in the bosom of any one, that man is lovely amidst the beings of this world.

Depart quickly from those men whose sins have been dispersed by moral and spiritual merit, whose minds are daily dedicated to the imperceptible deity, and who are exempt from pride, uncharitableness, and malice.

In the heart in which the divine Hari, who is without beginning or end, abides, armed with a sword, a shell, and a mace, sin cannot remain; for it cannot coexist with that which destroys it: as darkness cannot continue in the world, when the sun is shining. The eternal makes not his abode in the heart of that man who covets another’s wealth, who injures living creatures, who speaks harshness and untruth, who is proud of his iniquity, and whose mind is evil. Janārdana occupies not his thoughts who envies another’s prosperity, who calumniates [makes false statements about] the virtuous, who never sacrifices, nor bestows gifts upon the pious, who is blinded by the property of darkness.

That vile wretch is no worshipper of Vishnu, who, through avarice, is unkind to his nearest friends and relations, to his wife, children, parents, and dependents. The brute-like man whose thoughts are evil, who is addicted to unrighteous acts, who ever seeks the society of the wicked, and suffers no day to pass without the perpetration of crime, is no worshipper of Vāsudeva.

from H.H. Wilson, The Vishnu Purana (London: Trübner, 1864), 76–78. Reprinted in Louis Renou, ed., Hinduism (New York: George Braziller, 1962), 171–172.

Discussion Questions

1. **Determining Main Ideas** According to Yama, what kind of person worships Vishnu?
2. **Drawing Conclusions** What kind of person does not worship Vishnu?
3. **Making Inferences** How does this selection reflect the changes that took place in Hinduism between the Maurya and Gupta empires?



PRIMARY SOURCE *from Lessons for Women*
by Ban Zhao

Section 3

Chinese scholar Ban Zhao (A.D. 45?–120?) served as the unofficial imperial historian to Emperor Ho and taught history, classical writing, astronomy, and math to Empress Teng and her ladies-in-waiting. She wrote Lessons for Women, from which this excerpt is taken, to advise first-century Chinese women on how to behave properly. According to Ban Zhao, what was a woman's role?

Introduction

I, the unworthy writer, am unsophisticated, unenlightened, and by nature unintelligent, but I am fortunate both to have received not a little favor from my scholarly father, and to have had a (cultured) mother and instructresses upon whom to rely for a literary education as well as for training in good manners. More than forty years have passed since at the age of fourteen I took up the dustpan and the broom in the Ts'ao family. During this time with trembling heart I feared constantly that I might disgrace my parents, and that I might multiply difficulties for both the women and the men (of my husband's family). Day and night I was distressed in heart, (but) I labored without confessing weariness. Now and hereafter, however, I know how to escape (from such fears).

Being careless, and by nature stupid, I taught and trained (my children) without system. Consequently I fear that my son Ku may bring disgrace upon the Imperial Dynasty by whose Holy Grace he has unprecedentedly received the extraordinary privilege of wearing the Gold and the Purple, a privilege for the attainment of which (by my son, I) a humble subject never even hoped. Nevertheless, now that he is a man and able to plan his own life, I need not again have concern for him. But I do grieve that you, my daughters, just now at the age for marriage, have not at this time had gradual training and advice; that you still have not learned the proper customs for married women. I fear that by failure in good manners in other families you will humiliate both your ancestors and your clan. I am now seriously ill, life is uncertain. As I have thought of you all in so untrained a state, I have been uneasy many a time for you. At hours of leisure I have composed in seven chapters these instructions under the title, "Lessons for Women." In order that you may have something wherewith to benefit your persons, I wish every one of you, my daughters, each to write out a copy for yourself.

From this time on every one of you strive to practise these (lessons).

Chapter I Humility

On the third day after the birth of a girl the ancients observed three customs: (first) to place the baby below the bed; (second) to give her a potsherd [piece of broken pottery] with which to play; and (third) to announce her birth to her ancestors by an offering. Now to lay the baby below the bed plainly indicated that she is lowly and weak, and should regard it as her primary duty to humble herself before others. To give her potsherds with which to play indubitably [without doubt] signified that she should practise labor and consider it her primary duty to be industrious. To announce her birth before her ancestors clearly meant that she ought to esteem as her primary duty the continuation of the observance of worship in the home.

These three ancient customs epitomize a woman's ordinary way of life and the teachings of the traditional ceremonial rites and regulations. Let a woman modestly yield to others; let her respect others; let her put others first, herself last. Should she do something good, let her not mention it; should she do something bad, let her not deny it. Let her bear disgrace; let her even endure when others speak or do evil to her. Always let her seem to tremble and to fear. (When a woman follows such maxims as these,) then she may be said to humble herself before others.

Let a woman retire late to bed, but rise early to 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 correct in manner and upright in character in order to serve her husband. Let her

live in purity and quietness (of spirit), and attend to her own affairs. Let her love not gossip and silly laughter. Let her cleanse and purify and arrange in order the wine and the food for the offerings to the ancestors. (When a woman observes such principles as these,) then she may be said to continue ancestral worship.

No woman who observes these three (fundamentals of life) has ever had a bad reputation or has fallen into disgrace. If a woman fail to observe them, how can her name be honored; how can she but bring disgrace upon herself?

Chapter IV Womanly Qualifications

A woman (ought to) have four qualifications: (1) womanly virtue; (2) womanly words; (3) womanly bearing; and (4) womanly work. Now what is called womanly virtue need not be brilliant ability, exceptionally different from others. Womanly words need be neither clever in debate nor keen in conversation. Womanly appearance requires neither a pretty nor a perfect face and form. Womanly work need not be work done more skillfully than that of others.

To guard carefully her chastity; to control circumspectly her behavior; in every motion to exhibit modesty; and to model each act on the best usage, this is womanly virtue.

To choose her words with care; to avoid vulgar language; to speak at appropriate times; and not to weary others (with much conversation), may be

called the characteristics of womanly words.

To wash and scrub filth away; to keep clothes and ornaments fresh and clean; to wash the head and bathe the body regularly, and to keep the person free from disgraceful filth, may be called the characteristics of womanly bearing.

With whole-hearted devotion to sew and to weave; to love not gossip and silly laughter; in cleanliness and order (to prepare) the wine and food for serving guests, may be called the characteristics of womanly work.

These four qualifications characterize the greatest virtue of a woman. No woman can afford to be without them. In fact they are very easy to possess if a woman only treasure them in her heart. The ancients had a saying: "Is Love afar off? If I desire love, then love is at hand!" So can it be said of these qualifications.

from Nancy Lee Swann, *Pan Chao: Foremost Woman Scholar of China* (New York: The Century Co., 1932), 82–87. Reprinted in Peter N. Stearns, ed., *Documents in World History*, Vol. 1 (New York: Harper Collins Publishers, 1988), 52–55.

Discussion Questions

1. **Determining Main Ideas** How did Ban Zhao teach Chinese women to behave?
2. **Drawing Conclusions** According to Ban Zhao, what would happen to women who did not follow her "lessons"?
3. **Making Inferences** Would Ban Zhao's lessons be apt for American women today? Why or why not?



LITERATURE SELECTION *from the Panchatantra* by Vishmusharmam

Section 1

According to tradition, a Brahman named Vishmusharmam was given six months to teach the art of statecraft to two spoiled young princes. Vishmusharmam wrote a series of 87 witty stories to help him instruct the princes. Known as the Panchatantra or Five Books, these stories were written sometime between 200 B.C. and A.D. 500. What moral lesson does the following story, "The Lion-Makers," teach?

The Lion-Makers

In a certain town were four Brahmins who lived in friendship. Three of them had reached the far shore of all scholarship, but lacked sense. The other found scholarship distasteful; he had nothing but sense.

One day they met for consultation. "What is the use of attainments," said they, "if one does not travel, win the favor of kings, and acquire money? Whatever we do, let us all travel."

But when they had gone a little way, the eldest of them said: "One of us, the fourth, is a dullard, having nothing but sense. Now nobody gains the favorable attention of kings by simple sense without scholarship. Therefore we will not share our earnings with him. Let him turn back and go home."

Then the second said: "My intelligent friend, you lack scholarship. Please go home." But the third said: "No, no. This is no way to behave. For we have played together since we were little boys. Come along, my noble friend. You shall have a share of the money we earn."

With this agreement they continued their journey, and in a forest they found the bones of a dead lion. Thereupon one of them said: "A good opportunity to test the ripeness of our scholarship. Here lies some kind of creature, dead. Let us bring it to life by means of the scholarship we have honestly won."

Then the first said: "I know how to assemble the skeleton." The second said: "I can supply skin, flesh, and blood." The third said: "I can give it life."

So the first assembled the skeleton, the second provided skin, flesh, and blood. But while the third

was intent on giving the breath of life, the man of sense advised against it, remarking: "This is a lion. If you bring him to life, he will kill every one of us."

"You simpleton!" said the other, "it is not I who will reduce scholarship to a nullity." "In that case," came the reply, "wait a moment, while I climb this convenient tree."

When this had been done, the lion was brought to life, rose up, and killed all three. But the man of sense, after the lion had gone elsewhere, climbed down and went home.

"And that is why I say:
Scholarship is less than sense;
Therefore seek intelligence:
Senseless scholars in their pride
Made a lion; then they died."

from Arthur W. Ryder, trans., *The Panchatantra* (Chicago: University of Chicago Press). Reprinted in Lin Yutang, ed., *The Wisdom of China and India* (New York: Random House, 1942), 276-277.

Discussion Questions

Determining Main Ideas

1. Why did the four Brahmins decide to travel?
2. Why did the man of sense advise against bringing the lion back to life?
3. **Categorizing** The stories in the *Panchatantra* are grouped into five categories—Loss of Friends, Winning of Friends, Crows and Owls (international relations), Loss of Gains, and Ill-Considered Action. In which category would you place "The Lion-Makers"? Why?



Section 2

LITERATURE SELECTION *from Shakuntala*
by Kalidasa

Kalidasa was a poet and playwright who probably lived in the fifth century in India. His most famous play, Shakuntala, tells the story of a young girl who marries King Dushyanta. Because of an enemy's curse, the king forgets his wife and will only recognize her again by means of a ring that he gave to her. Unfortunately, Shakuntala drops the ring in the Ganges River while she is worshipping. Who finds the ring in this scene from Act VI?

Act VI**Separation from Shakuntala**

*Scene I.—In the street before the Palace
(Enter the chief of police, two policemen, and a man with his hands bound behind his back.)*

THE TWO POLICEMEN (striking the man): Now, pick-pocket, tell us where you found this ring. It is the king's ring, with letters engraved on it, and it has a magnificent great gem.

FISHERMAN (showing fright): Be merciful, kind gentlemen. I am not guilty of such a crime.

FIRST POLICEMAN: No, I suppose the king thought you were a pious Brahman, and made you a present of it.

FISHERMAN: Listen, please. I am a fisherman, and I live on the Ganges, at the spot where Indra came down.

SECOND POLICEMAN: You thief, we didn't ask for your address or your social position.

CHIEF: Let him tell a straight story, Suchaka. Don't interrupt.

THE TWO POLICEMEN: Yes, chief. Talk, man, talk.

FISHERMAN: I support my family with things you catch fish with—nets, you know, and hooks, and things.

CHIEF (laughing): You have a sweet trade.

FISHERMAN: Don't say that, master.

You can't give up a lowdown trade
That your ancestors began;
A butcher butchers things, and yet
He's the tenderest-hearted man.

CHIEF: Go on. Go on.

FISHERMAN: Well, one day I was cutting up a carp. In its maw I see this ring with the magnificent great gem. And then I was just trying to sell it here when you kind gentlemen grabbed me.

That is the only way I got it. Now kill me, or find fault with me.

CHIEF (smelling the ring): There is no doubt about it, Januka. It has been in a fish's maw. It has the real perfume of raw meat. Now we have to find out how he got it. We must go to the palace.

THE TWO POLICEMEN (to the fisherman): Move on, you cutpurse, move on. (They walk about.)

CHIEF: Suchaka, wait here at the big gate until I come out of the palace. And don't get careless.

THE TWO POLICEMEN: Go in, chief. I hope the king will be nice to you.

CHIEF: Good-bye. (Exit.)

SUCHAKA: Januka, the chief is taking his time.

JANUKA: You can't just drop in on a king.

SUCHAKA: Januka, my fingers are itching (indicating the fisherman) to kill this cutpurse.

FISHERMAN: Don't kill a man without any reason, master.

JANUKA (looking ahead): There is the chief, with a written order from the king. (To the fisherman.) Now you will see your family, or else you will feed the crows and jackals. (Enter the chief.)

CHIEF: Quick! Quick! (He breaks off.)

FISHERMAN: Oh, oh! I'm a dead man. (He shows dejection.)

CHIEF: Release him, you. Release the fishnet fellow. It is all right, his getting the ring. Our king told me so himself.

SUCHAKA: All right, chief. He is a dead man come back to life. (He releases the fisherman.)

FISHERMAN (bowing low to the chief): Master, I owe you my life. (He falls at his feet.)

CHIEF: Get up, get up! Here is a reward that the king was kind enough to give you. It is worth as much as the ring. Take it. (He hands the fisherman a bracelet.)

***"Don't kill a man
without any reason,
master."***

FISHERMAN (joyfully taking it): Much obliged.

JANUKA: He is much obliged to the king. Just as if he had been taken from the stake and put on an elephant's back.

SUCHAKA: Chief, the reward shows that the king thought a lot of the ring. The gem must be worth something.

CHIEF: No, it wasn't the fine gem that pleased the king. It was this way.

THE TWO POLICEMEN: Well?

CHIEF: I think, when the king saw it, he remembered somebody he loves. You know how dignified he is usually. But as soon as he saw it, he broke down for a moment.

SUCHAKA: You have done the king a good turn, chief.

JANUKA: All for the sake of this fish-killer, it seems to me. (He looks enviously at the fisherman.)

FISHERMAN: Take half of it, masters, to pay for something to drink.

JANUKA: Fisherman, you are the biggest and best friend I've got. The first thing we want, is all the brandy we can hold. Let's go where they keep it. (*Exeunt omnes.*)

from Arthur W. Ryder, trans., *Shakuntala and Other Writings by Kalidasa*, (New York: E. P. Dutton & Co., Inc., 1959), 63-65.

Activity Options

1. **Summarizing** With a small group of classmates, rehearse and then perform this scene.
2. **Synthesizing** As either Suchaka or Januka, write up the police report about this incident. Share your report with classmates.



HISTORYMAKERS

Chandra Gupta II

"Sun of Prowess"

Section 1

"The inhabitants are rich and prosperous, and vie with each other in the practice of benevolence and righteousness."—Faxian, on India under Chandra Gupta II

The Gupta Empire began in A.D. 320 and marked the start of India's golden age. One historian, looking at the chaos seen in the Roman world and China at the same time, said it was "possibly the happiest and most civilized region in the world." Samudra Gupta, his son Chandra Gupta II, and his grandson Kumara Gupta each ruled India for about 40 years. Chandra Gupta II helped the empire flourish. A skillful warrior, he expanded India until it reached its greatest extent. During his reign, he also saw many people complete great works of drama, poetry, and art, while scholars reached new heights in learning.

Chandra Gupta II came to the throne in 375. The new emperor proved that he had his father's military ability. When he took the throne, the Gupta Empire stretched along the north of India from the mouth of the Ganges River at the Bay of Bengal to central India. In just over a decade, Chandra Gupta had conquered the land of the Sakas to the west. These victories gave the empire the important cities of Gujarat and Ujjain. Gujarat was one of several important ports on the Arabian Sea. By taking them, the Gupta Empire now had access to the rich trade of Southwest Asia and points west. Trade goods moved north from these ports to Ujjain. However, this ancient city was more than just an important trading center. It was one of the seven sacred cities of Hinduism.

With his conquests Chandra Gupta added a name—Vikramaditya, or "Sun of Prowess." The name was linked to a legendary ruler of Ujjain who had fought the Sakas centuries before. Afterward, many stories about the great achievements of Vikramaditya were still remembered in northern India. Along with taking this legendary name, Chandra Gupta also tried to enhance his standing using images. The coins of his reign show him enjoying the favorite pastime of Indian kings—fighting lions single-handedly.

However, the emperor did not need such heavy-handed public relations work. His rule was a glorious time for India. The empire was at peace. The imperial treasury was full and growing richer

with increased trade. Royal officials received a fixed salary, which cut down on the chance that they would seek bribes.

Faxian, a traveler from China who spent several years in the emperor's lands, was impressed by how content the people were. Under the previous Maurya Empire, secret police had roamed the land, keeping a watchful eye on the people. Under Chandra Gupta, people were largely left alone. This was even true in the realm of religion. Although the emperor was a devout Hindu, Buddhists were not bothered.

Chandra Gupta also supported the arts. The emperor himself backed Kalidasa, the leading playwright of India who produced plays for the imperial court each year. Fables and fairy tales from the period later traveled to other lands and influenced such works as *A Thousand and One Nights*. In addition, poets wrote intricate and complex poems that showed great creativity. One person actually wrote one that had a certain meaning when read left to right and another when read right to left. In science the Gupta Age saw remarkable achievements. Astronomers concluded that the earth was round and that it rotated. Mathematicians worked with negative numbers and quadratic equations. They also created two mathematical concepts that would later spread around the world: the idea of zero and the use of what are now called Arabic numbers. With all the achievements of his time, Chandra Gupta II was truly a "Sun of Prowess."

Questions

1. **Making Inferences** Why would it help the empire to have only a few rulers who ruled for long periods of time?
2. **Analyzing Causes and Recognizing Effects** How did Chandra Gupta's conquests help his empire?
3. **Analyzing Primary and Secondary Sources** Why would a ruler like Chandra Gupta change his name and issue coins showing him fighting lions?



Section 3

HISTORYMAKERS

Wudi

A Long Reign of Change

*"[Wudi's] reign was the high point of Han power, prestige, and morale."
—historian Charles Hucker*

The Han emperor Wudi took the throne in 141 B.C. as a young man full of energy, confidence, and plans. He died 54 years later, having achieved one of the longest rules in Chinese history. He is known for far more than the length of his reign, however. Wudi made profound changes on Chinese society—changes that had an impact long after his death.

Wudi was an unlikely emperor. He was the eleventh son of emperor Chingdi and had many brothers with better claims to the throne. However, a group of court officials convinced Chingdi to name the boy as his successor. Before Wudi there had been five Han emperors, all of whom had ruled cautiously. Wudi took a different approach.

First, he moved to break the power of the local nobles. He began by draining their wealth with heavy financial burdens. Nobles were required, for instance, to give certain gifts to the emperor to show their loyalty. But those gifts could only be purchased from the royal treasury at extremely high prices. The emperor also took a direct approach, seizing the land of many lords. Those who escaped these two actions faced a third. Wudi ordered that, upon the death of a land owner, all his property was to be divided equally among all his sons. With this, large estates were broken up by the passing of each generation.

The emperor acted against merchants and traders as well. Under previous rulers, trade had thrived. Many business owners had built huge fortunes, especially in the trade of iron, salt, liquor, and grain. Wudi put the imperial state in charge of all these goods. He then taxed these products heavily to increase the flow of funds into the royal treasury.

The emperor also increased his hold on government officials. He created a new system that ignored the nobles who had previously run the government. Instead, he used scholars trained in the ideas of Confucius. He formed schools throughout the empire to teach these ideas. Now, through a system of recommendations, able men could rise to high office.

Wudi also adopted Confucianism as the state religion. This move had a profound impact on later Chinese society. The Confucian emphasis on acting

out important rituals became a central part of Chinese government and religion.

Finally, Wudi worked to expand Han China. For 18 years his soldiers fought against the Xiongnu nomads to the north. The emperor followed up his victories by sending Chinese settlers to conquered areas. He sent about 700,000 people to live in colonies that extended Han China into central Asia.

The emperor also made arrangements with the rulers there. They were forced to admit the superiority of China and pay tribute. They were also instructed to send a son to the Chinese court. The sons were educated in Chinese ideas and were, in effect, hostages that ensured that their fathers would cooperate. With these steps, Wudi established a pattern of relations with foreign powers that the Chinese followed for many future centuries.

Wudi expanded Han influence to other areas as well. The Chinese took much of Korea and moved into what is now Vietnam. Along with political control, the Han brought in their culture. While Korea and Vietnam modified Chinese ideas and practices, they were still strongly influenced by them.

Late in his reign, Wudi's policies backfired. Heavy spending on wars—and on the luxuries of his lifestyle—reduced the treasury. For three generations Han emperors had built a huge surplus of money. Wudi spent it all. His aggressive tax and business policies did more than break the power of the merchants. They also slowed the economy.

The aging emperor had other troubles as well. In 91 B.C., after 50 years of rule, he was shocked to hear that the son he had named to follow him was accused of witchcraft against him. Wudi died four years later.

Questions

1. **Identifying Problems and Solutions** How did Wudi reduce the power of nobles?
2. **Drawing Conclusions** Do you think Wudi's economic policies were wise? Why or why not?
3. **Developing Historical Perspective** Which of Wudi's actions do you think had the most lasting impact? Explain.

CHAPTER
7
Section 3

CONNECTIONS ACROSS TIME AND CULTURES

Governing an Empire

THEMATIC CONNECTION:
POWER AND AUTHORITY

One of the main themes of this book is empire building. In this chapter, you learned about ancient empires in India and China. In Chapter 6, you learned about the Roman Empire. What patterns emerge as you compare how these empires dealt with problems of governing large areas? To find out, answer the questions that follow.

Problem	Roman Empire	Mauryan Empire	Han Empire
1. What is the best way to govern an empire?	bureaucracy of plebeians and former slaves		
2. How can conquered peoples be made part of the empire?	tolerate local cultures, give government offices to conquered people, use army service to spread Roman culture to frontier peoples		
3. How should farmers be treated?	slave labor on large estates make small farmers poor		
4. How should traders be treated?	build roads, use navy power to protect merchant ships		

5. How does the United States encourage immigrants to become part of the nation? _____

6. What lessons do you think modern-day leaders might learn by studying the patterns of ancient empires? _____

**RETEACHING ACTIVITY** *India's First Empires***Section 1****Clarifying**

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 it.

- _____ 1. Chandragupta Maurya claimed the throne of the kingdom of Magadha in about 321 B.C., which began the Gupta Empire.

- _____ 2. When Chandragupta defeated Seleucus I, the land gains united north India politically for the first time in history.

- _____ 3. Kautilya, one of Chandragupta's advisers, wrote a ruler's handbook called the *Vedas*.

- _____ 4. Chandragupta's grandson Asoka raised the empire to its greatest heights.

- _____ 5. Asoka promoted Buddhism and a policy of religious toleration, acceptance of people who held different beliefs.

- _____ 6. Asoka's policies of toleration and non-violence, as well as the improvements in roads made during his reign, held the empire together after his death.

- _____ 7. The Andhra Dynasty arose in central India and dominated the region for many years after Asoka's death.

- _____ 8. The people in the three kingdoms of southern India spoke the Tamil language.

- _____ 9. India's second empire, the Magadha empire, was ruled by Chandra Gupta.

- _____ 10. Most Indian families were patriarchal, headed by the eldest female.



Section 2

RETEACHING ACTIVITY

*Trade Spreads Indian Religions and Culture***Reading Comprehension**

Find the name or term in the second column that best matches the description in the first column. Then write the letter of your answer in the blank. Note: Some questions may have more than one answer.

- | | |
|--|-------------------|
| _____ 1. India's two main faiths at 250 B.C. | A. stupas |
| _____ 2. Followers of the new doctrines of Buddhism, which offered salvation to all and allowed popular worship | B. Theravada sect |
| _____ 3. Followers of Buddhism's stricter, original teachings | C. Kalidasa |
| _____ 4. Mounded stone structures built over holy relics | D. Buddhism |
| _____ 5. In Hinduism, the god who created the world | E. Silk Roads |
| _____ 6. In Hinduism, the god who is the preserver of the world | F. decimal system |
| _____ 7. Famous Indian writer who wrote <i>Shakuntala</i> | G. Brahma |
| _____ 8. Popular name for Indian movie industry | H. Africa |
| _____ 9. Mathematical concepts that were invented in India during the flowering of Indian culture that lasted until about A.D. 500 | I. Vishnu |
| _____ 10. Caravan routes that traders used to transport silk and other goods | J. banking |
| _____ 11. Country that exported ivory to India | K. Hinduism |
| _____ 12. Increased trade led to the rise of this business in India | L. Christianity |
| | M. Bollywood |
| | N. Mahayana sect |
| | O. Shiva |
| | P. zero |



Section 3

RETEACHING ACTIVITY *Han Emperors in China***Multiple Choice**

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

- | | |
|--|---|
| <p>____ 1. The dynasty that restored unity to China after Shi Huangdi's government crumbled was the</p> <ul style="list-style-type: none">a. Han.b. Qin.c. Ming.d. Zhou. <p>____ 2. The first emperor of this dynasty was</p> <ul style="list-style-type: none">a. Shi Huangdi.b. Xiang Yu.c. Liu Bang.d. Wudi. <p>____ 3. A government in which a main authority controls the running of the state is a</p> <ul style="list-style-type: none">a. democracy.b. oligarchy.c. republican government.d. centralized government. <p>____ 4. Empress Lü retained control of the Han Dynasty by</p> <ul style="list-style-type: none">a. holding an election.b. marrying the new emperor.c. naming a series of infants as emperor.d. killing her husband, the emperor. | <p>____ 5. The "Great Game" refers to</p> <ul style="list-style-type: none">a. the debate that took place at the Berlin Conference.b. the contest between Britain and Russia over Muslim lands in Central Asia.c. the Boer war over South Africa.d. the military strategies Russia used to protect Afghanistan from Great Britain. <p>____ 6. Who is known as the "martial emperor" because he expanded the Chinese empire through war?</p> <ul style="list-style-type: none">a. Wudib. Liu Bangc. Xiongnud. Shi Huangdi <p>____ 7. Government jobs that Chinese civilians obtained by taking examinations were known as</p> <ul style="list-style-type: none">a. Confucianism.b. the Civil Service.c. a bureaucracy.d. scholar-officials. <p>____ 8. A group that has exclusive control over the production and distribution of certain goods is called a</p> <ul style="list-style-type: none">a. dynasty. |
|--|---|