

Chapter 4 Study Guide

– Age of Empires

- The Egyptian & Nubian Empires
- The Assyrian Empire
- The Persian Empire
- China
 - Geography
 - Dynasties
 - Ethical Systems
 - Confucianism
 - Daoism
 - Legalism

Fill in the Blanks:

1. Egypt was invaded by Asiatic invaders called the _____ who used chariots that were unknown to the Egyptians. This shook the Egyptians' confidence in their desert barriers.
2. After overthrowing the Hyksos, the pharaohs of the _____ (about 1570-1075 B.C.) sought to strengthen Egypt by building an empire.
3. The Assyrians were a military machine whose weapons were _____ swords and _____-pointed spears.
4. This road was 1,677 miles long and connected the cities of Susa and Sardis. This extraordinary road system allowed Darius to hold together the Persian Empire and communicate quickly with the most distant parts of it. _____

Put the following Persian Kings in chronological order & note one accomplishment of each one

- Darius, Cambyses, Cyrus

_____ (550 B.C.) _____

_____ (530 B.C.) _____

_____ (522 B.C.) _____

Persian Empire:

Leader: Cyrus the _____. Created the _____ empire yet seen. How did the Persians build their empire? _____ of people they conquered. Emperor Darius divided the empire into provinces called _____. This helped him control his empire more efficiently. Created a code of _____, _____ Improved communication. Common _____ and measures. Encouraged use of _____. Common _____ was Zoroastrianism which was _____ theistic. It was founded by Zoroaster. Its holy book was Zend Avesta. It was similar to Christianity in its ideas about _____, hell and a final judgment day.

China

- Confucius (551-479 B.C.) – founder of Confucianism
 - Five Basic Relationships
 - Filial Piety
- Laozi (low-dzuh) (6th century B.C.sometime between 599-500 B.C.) – founder of Daoism
- Hanfeizi and Li Si (Shi Huangdi's prime minister and Legalist philosopher)– founders of Legalism

Chinese Ethical Systems		
Confucianism	Daoism	Legalism
<ul style="list-style-type: none"> • Social order, harmony, and good government should be based on family relationships. • Respect for parents and elders is important to a well-ordered society. • Education is important both to the welfare of the individual and to society. 	<ul style="list-style-type: none"> • The natural order is more important than the social order. • A universal force guides all things. • Human beings should live simply and in harmony with nature. 	<ul style="list-style-type: none"> • A highly efficient and powerful government is the key to social order. • Punishments are useful to maintain social order. • Thinkers and their ideas should be strictly controlled by the government.

Yin and Yang – concept of two powers that together represented the natural rhythms of life.

Yin: cold, dark, soft and mysterious

Yang: warm, bright, hard and clear.



The Qin Dynasty Unifies China

In the third century B.C., the Qin Dynasty (chihn) replaced the Zhou Dynasty. It emerged from the western state of Qin. The word Qin is the origin of China. The ruler who founded the Qin Dynasty employed Legalist ideas to subdue the warring states and unify his country.

A New Emperor Takes Control In 221 B.C., after ruling for over 20 years, the Qin ruler assumed the name **Shi Huangdi** (shihr hwahng•dee), which means "First Emperor."

- Carved China into administrative districts
- Murdered hundreds of Confucian scholars
- Burned books
- Established an autocracy (government that has unlimited power and uses it in an arbitrary manner.
- Embarked on a program of centralization (roads, irrigation projects, standards for writing, law, currency)
- Great Wall of China
- Peasants rebelled – replaced by Han Dynasty

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Appendix A
Vocabulary List 2

1. Loess
2. Oracle bones
3. Mandate of Heaven
4. Dynasty
5. Dynastic cycle
6. Feudalism
7. Confucius
8. Filial piety
9. Daoism
10. Laozi
11. Legalism
12. Yin and yang
13. Shi Huangdi
14. Five Relationships of Confucianism
15. Silk Routes (Silk Road)

Appendix B
Chronological View of Ancient Chinese Dynasties

Dynasty Name	Phonetically	Time Period	Noteworthy
Pre-Shang		Neolithic-16 th century B.C.E.	
Shang	SHAHNG	1600 B.C.E. – 1050 B.C.E.	
Zhou	JOH	1050 B.C.E. – 256 B.C.E.	Confucius lived Mencius lived
Warring States Period		403 B.C.E. – 221 B.C.E.	Legalism
Qin	CHIN	221 B.C.E. – 206 B.C.E.	Unification of China
Han - Former - Later	Hahn	202 B.C.E. – 220 C.E.	Longest Chinese dynasty. Viewed as sophisticated and civilized.
North and South Disunion		220 C.E. – 589 C.E.	Many smaller dynasties and tribes
Sui	SWAY	589 – 618 C.E.	
Tang	TAHNG	618 – 907 C.E.	Prosperous because of trade. (Han and Tang were powerful)
Song	SOHNG	960 – 1279 C.E.	
Yuan	YU-AHN	1279 – 1368 C.E.	
Ming		1368 – 1644 C.E.	
Qing	CHING	1644-1911 C.E.	Twice size of Tang. Absorbed many nomadic tribes. Determined geographic boundaries of present-day China.
Modern China		1911-Present	

16) 5

Appendix C

Confucian Background Concepts

The Five Relationships

- Ruler-subject
- Father-son
- Husband-wife
- Older brother – younger brother
- Friend – friend

Filial Piety: A central relationship and virtue where children are obliged to respect, obey and care for one's parents and elderly family members.

The Kingly Way: Good government depended on good officials. A moral king is characterized by his benevolence (desire to do good; act of kindness) toward his people. If the emperor is not virtuous, he may lose his mandate to rule.

The Gentleman: Confucius said "Heaven is the author of the virtue that is in me." Virtue (moral excellence; righteousness) is highly prized. A gentleman is virtuous compared to a common person who just follows. If people of the higher stature within a relationship behave virtuously, that will be respected, and harmony will follow.

Harmony: Confucius believed that a moral order pervaded the universe and that it could be understood. The well-being of society depended on the morality of its membership, and if society acted accordingly, harmony would exist.

Confucian Cartoon Activity

Purpose: to display an understanding of one of the five Confucian relationships in the form of a segmented cartoon.

Directions: Students will work in pairs but produce an individual cartoon that reflects two versions of a similar story focused on one Confucian relationship. One set of segments will show the positive and harmonious effects of the relationship, and the second set of segments will show the negative and detrimental effects of a negative relationship. The teacher will divide pairs into five groups so that there are an equally distributed number of Confucian relationships (ruler-subject, father-son, husband-wife, older brother-younger brother, friend-friend).

Students will be expected to complete cartoon assignment for homework and shared with the class tomorrow. Students will vote on best cartoon for each relationship and they will be hung on the wall (Confucian Hall of Fame).

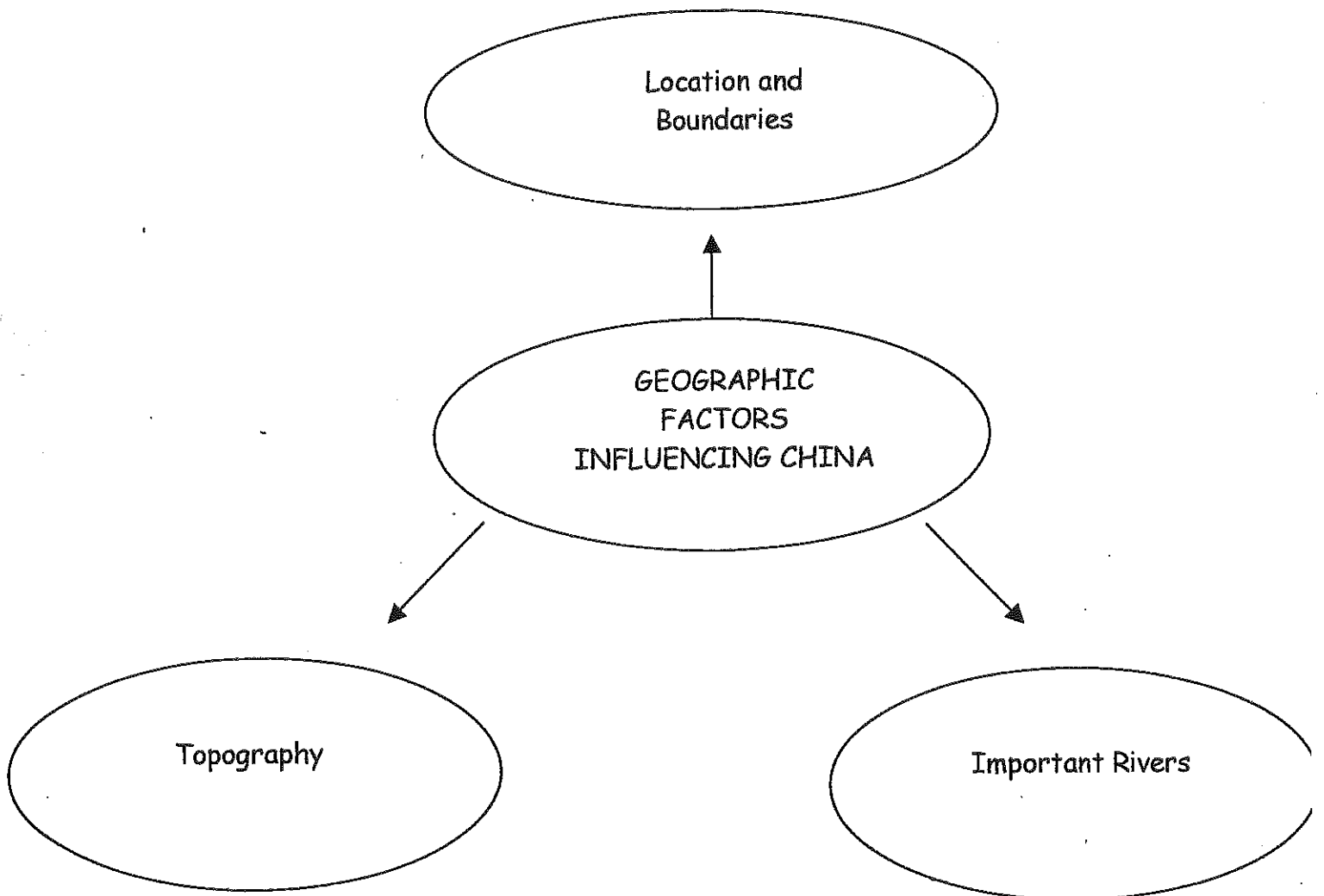
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Appendix G

Graphic Organizer for Geography of China

WORLD HISTORY 1
Mr. George

GEOGRAPHY OF CHINA



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Document 7.3

Excerpts from the *Analects of Confucius* (《论语》) on relationships within the family

Filial piety (xiao, 孝) lies at the heart of Confucianism. A son must obey and respect his father. As an adult, the son must honor him even after his death. It is the son's responsibility to offer sacrifices to his father's spirit. This tradition of ancestor worship by male descendants was deeply ingrained in Chinese culture before Confucius and continued for centuries. It explains, in part, why daughters were far less valued: They could not perform these ceremonial traditions.

2 You Zi (a disciple of Confucius) said, "It is rare for a man whose character is such that he is good as a son and obedient as a young man to [go against] his superiors; ... Being good as a son and obedient as a young man is perhaps the root of a man's character." [Lau]

2.5 The master said, "When the parents are alive, serve them according to the rites; when they die, bury them and then make sacrifices to them according to the rites." [Lau]

2.6 When asked about being filial, Confucius replied, "The only time a dutiful son ever makes his parents worry is when he is sick." [Leys]

2.7 Nowadays people think they are dutiful sons when they feed their parents. Yet they also feed their dogs and horses. Unless there is respect, where is the difference? [Leys]

4.18 Confucius said, "In serving your father and mother you ought to dissuade them from doing wrong in the gentlest way. If you see your advice being ignored, you should not become disobedient but should remain [respectful]. You should not complain even if you are distressed." [Lau]

13.18 A governor of a region said to Confucius, "Among my people, there is a man of unbending integrity: when his father stole a sheep, he [gave evidence against] him." Confucius said, "Among my people, men of integrity do things differently; a father covers up for his son, a son covers up for his father—and there is integrity in what they do." [Leys]

~~_____?~~
~~_____?~~

Sources: Lau, D. C., translator. *Confucius: The Analects*. Hong Kong: The Chinese University Press, 2000. From *The Analects by Confucius*, translated with an introduction by D. C. Lau (Penguin Classics, 1979). Copyright © D. C. Lau, 1979. Reproduced by permission of Penguin Books Ltd. Leys, Simon, translator. *The Analects of Confucius*. New York: W. W. Norton, 1997. Copyright © 1997 by Pierre Ryckmans. Used by permission of W.W. Norton & Company, Inc.

class

Document 7.4

Excerpts from the *Analects of Confucius* (《论语》) on education

In many ways, Confucius was a revolutionary teacher even though he never described himself in this way. Besides learning skills such as writing, music and mathematics, he felt that students should learn to be virtuous, to achieve moral character, and to live a life of harmony. Education, he believed, is more than memorizing facts and learning skills. It is about learning to live a moral life. To study only so you can pass exams and be promoted would have been unacceptable to Confucius. He believed every individual could be educated. In this spirit, Confucius accepted all students, rich or poor, as long as they were serious about learning. The scholar as an example of a moral individual remains central to Chinese thought.

- 2.15 Confucius said, "To study without thinking is futile. To think without studying is dangerous." [Leys]
- 3 ✓ 2.16 Confucius said, "I will tell you what it is to know. To say you know when you know, and to say you do not when you do not, that is knowledge." [Lau]
- 6.20 Confucius said, "To be fond of it is better than merely to know it; to find joy in it is better than merely to be fond of it." [Leys]
- 7.7 The Master said, "I have never denied instruction to anyone who, of his own accord, has given me so much as a bundle of dried meat as a present." [Lau]
- 3 ✓ 7.22 The Master said, "Even when walking in the company of two other men, I am bound to be able to learn from them. The good points of the one I copy; the bad points of the other I correct in myself." [Lau]
- 7.25 Confucius made use of four things in his teaching: literature, moral conduct, doing one's best, and being trustworthy in what one says. [Lau and Leys]

Document 7.6

Excerpts from the *Analects of Confucius* (《论语》) on government

2.3 The Master said, "Guide them by edicts, keep them in line with punishments, and the common people will stay out of trouble but will have no sense of shame. Guide them by virtue, keep them in line with the rites, and they will, besides having a sense of shame, reform themselves." [Lau]

4 ✓ 12.7 Zi Gong asked about government. The Master said, "Give them enough food, give them enough arms, and the common people will have trust in you."

Zi Gong said, "If one had to give up one of these three, which should one give up first? "Give up arms."

Zi Gong said, "If one had to give up one of the remaining two, which should one give up first?"

"Give up food. Death has always been with us since the beginning of time, but when there is no trust, the common people will not be able to stand on their feet." [Lau]

Most important

4 ✓ 12.19 Ji Kangzi asked Confucius about government, saying: "Suppose I were to kill the bad to help the good, how about that?" Confucius replied: "You are here to govern; what need is there to kill? If you desire what is good, the people will be good. The moral power of the gentleman is wind, the moral power of the common man is grass. Under the wind, the grass will bend." [Leys]

13.6 The Master said, "If a man is correct in his own person, then there will be obedience without orders being given; but if he is not correct in his own person, there will not be obedience even though orders are given." [Lau]

13.11 The Master said, "How true is the saying that after a state has been ruled for a hundred years by good men, it is possible to get the better of cruelty and to do away with killing." [Lau]

14.3 The Master said: "When the Way prevails in the state, speak boldly and act boldly. When the state has lost the Way, act boldly and speak softly." [Leys]

Sources: Lau, D. C., translator. *Confucius: The Analects*. Hong Kong: The Chinese University Press, 2000. From *The Analects by Confucius*, translated with an introduction by D. C. Lau (Penguin Classics, 1979). Copyright © D. C. Lau, 1979. Reproduced by permission of Penguin Books Ltd. Leys, Simon, translator. *The Analects of Confucius*. New York: W. W. Norton, 1997. Copyright © 1997 by Pierre Ryckmans. Used by permission of W. W. Norton & Company, Inc.

Document 7.7

Excerpts from the *Analects of Confucius* (《论语》) on relationships

Moral behavior is central to Confucian thought, and much of what is recorded in the Analects addresses ren. The Chinese word can be defined as "humanity," but it is best understood by examining how it is written in Chinese: 仁. The symbol on the left means "a human being"; the one on the right 二 is the number two. Ren, defined fully, means "the way in which human beings relate to one another."

5 ✓ 1.16 The Master said, "Don't worry if people don't recognize your merits; worry that you may not recognize theirs." [Leys] ✓

5 ✓ 5.10 (excerpt) The Master said: "There was a time when I used to listen to what people said and trusted that they would act accordingly, but now I listen to what they say and watch what they do." [Leys] ✓

13.19 Asked about humanity, the Master said: "Be courteous in private life; reverent in public life; loyal in personal relations. Even among barbarians [foreigners], do not depart from this attitude." [Leys]

15.24 Confucius was asked, "Is there a single word which can be a guide to conduct throughout one's life?"

The Master said, "It is perhaps the word *shu*. Do not impose on others what you yourself do not desire." [Lau]

(Note: *shu* captures the idea of using yourself as a way to figure out what someone else might want.)

shu

15.35 [The Master said: "Humanity is more essential to the people than water and fire. I have seen men [die in] water and fire. I never saw anyone lose his life by surrendering himself to humanity." [Leys] ✓

16.4 Confucius said: "Three sorts of friends are beneficial; three sorts of friends are harmful. Friendship with the straight, the trustworthy, and the learned is beneficial. Friendship with the devious, the [fawning], and the glib is harmful." [Leys] ✓

Document 8.1

Excerpts from *Daodejing* (《道德经》) on Dao, written around the 4th century B.C.E.

Legend has it that when Laozi (老子) left Luoyang, he traveled west. As he went through a mountain pass, a border guard recognized and stopped him. Fearing that Laozi's wisdom would be lost, he asked the sage to write down his thoughts. The result was *Daodejing*, a little book of just eighty-one very brief chapters. Although tradition has it that Laozi wrote the book, most scholars believe it is a collection of writings by several people. The poems have been discussed and debated for centuries. No other Chinese book has been translated as many times as *Daodejing*.

The Chinese language differs in many ways from European languages (see Lesson 5). A character may be used as a noun or verb, sometimes in the same sentence. The characters may have multiple shades of meaning. *Daodejing* is very poetic and quite abstract. It has been interpreted and translated in many ways.

Chapter 34

The way is broad, reaching left as well as right.
The myriad creatures depend on it for life yet it claims no authority.
It accomplishes its task yet lays claim to no merit.
It clothes and feeds the myriad creatures yet lays no claim to being their master.
For ever free of desire, it can be called small; yet, as it lays no claim to being master when the myriad creatures turn to it, it can be called great.
It is because it never attempts itself to be great that it succeeds in becoming great.

Chapter 43

The most submissive thing in the world can ride roughshod over the hardest in the world—that which is without substance entering that which has no crevices.
That is why I know the benefit of resorting to no action. The teaching that uses no words, the benefit of resorting to no action, these are beyond the understanding of all but a very few in the world.

Source: From *Tao Te Ching* by Lao Tzu, translated and introduction by D. C. Lau (Penguin Classics, 1963). Copyright © D. C. Lau, 1963. Reproduced by permission of Penguin Books Ltd.

Document 8.5

Excerpts from *Han Feizi* (《韩非子》), explaining Legalist thought, written in the 3rd century B.C.E.

Han Feizi was born a prince in the ruling family of the state of Han around 280 B.C.E. He laid the groundwork for Legalist thought. The Qin king was interested in Han Feizi's writings and apparently gave him a position in his government. Han Feizi's essays and those of other Legalist thinkers appeared in a book in his name, Han Feizi. Han Feizi got into a dispute with the Qin prime minister, Li Si, who had him imprisoned and forced him to commit suicide.

Part 1: Excerpts from "Six Examples of Having It Backwards" and "Esteemed Scholars" by Han Feizi

Now, the relationship between superior and subordinate is not based on affection like that between father and son. So if one wishes to curb subordinates by acting righteously, the relationship will be flawed. Think of parents' relations to their children. They congratulate each other when a son is born, but complain to each other when a daughter is born. Why do parents have these divergent responses when both are equally their offspring? It is because they calculate their long-term advantage. Since even parents deal with their children in this calculating way, what can one expect where there are no parent-child bonds? When present-day scholars counsel rulers they all tell them to rid themselves of thought of profit and follow the path of mutual love. This is expecting rulers to go further than parents. These are immature ideas, false and deceptive. Therefore the intelligent ruler does not accept them. . . .

When a sage rules a state he does not count on people doing good on their own but rather takes measures to keep them from doing wrong. If he depended on people who do good of themselves, he could hardly find a few dozen in the whole realm. But if he uses methods to keep them from doing wrong, then everyone in the state can be made to act the same. In governing it is better to disregard the small minority to make use of the bulk of the population. Thus the ruler should concentrate on laws rather than on moral influence. . . . [A] ruler does not value people who are good of themselves even without rewards and punishments. Why? Because the state's laws should not be ignored and it is not enough to govern just one man. Therefore a ruler who knows the

techniques is not swayed by accidental goodness but carries out policies that will assure success. . . .

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Part 2: Excerpt from "Six Examples of Having It Backwards" by Han Feizi

Criminals are careful if they are likely to be discovered and stop if they are likely to be executed. But they are reckless if they will not be discovered and carry out their plans if they will not be punished. If goods of little value are left in a deserted place, even Zeng and Shi could be tempted. But if a hundred pieces of gold are hung up in the marketplace, even great robbers will not take them. . . . When sure to be discovered, then even great robbers do not take the gold hung in the marketplace. Therefore the enlightened ruler, in ruling his country, increases the guards and makes the penalties heavier; he depends on laws and prohibitions to control the people, not on their sense of decency. A mother loves her son twice as much as a father does, but a father's orders are ten times more effective than a mother's. The relationship between officials and the people is not based on love and their orders are ten thousand times more effective than parents'. Parents pile up love, but their orders fail; officials are strict and the people obey. Such is the basis for choosing between severity and love.

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Chinese
Sourcebook
6

Laws
punishments
control
people

7 15

Part 3: Excerpt from "Eminence in Learning" by Han Feizi

Nowadays, those who do not understand how to govern . . . say, "You must win the hearts of the people!" If you could assure good government merely by winning the hearts of the people, then there would be no need for [wise ministers] like Yi Yin and Guan Zhong—you could simply listen to what the people say. The reason you cannot rely on the wisdom of the people is that they have the minds of little children. If the child's head is not shaved, its sores will spread; and if its boil is not lanced, it will become sicker than ever. But when it is having its head shaved or its boil lanced, someone must hold it while the loving mother performs the operation, and it yells and screams incessantly, for it does not understand that the little pain it suffers now will bring great benefit later.

Now, the ruler presses the people to till the land and open up new pastures so as to increase their means of livelihood, and yet they consider them harsh; he draws up a penal code and makes the punishments more severe in order to put a stop to evil, and yet the people consider him stern. He levies taxes in cash and in grain in order to fill the coffers and granaries so that there will be food for the starving and funds for the army, and yet the people consider him greedy. He makes certain that everyone within his borders understands warfare and sees to it that there are no private exemptions from military service; he unites the strength of the state and fights fiercely in order to take its enemies captive, and yet the people consider him violent. These four types of undertaking all ensure order and safety to the state, and yet the people do not have sense enough to rejoice in them.

Source: DeBary, William Theodore, & Irene Bloom. *Sources of Chinese Tradition*. New York: Columbia University Press, 1999. Used by permission of Columbia University Press.

