GUIDED READING  Han Emperors in China

Section 3

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

<table>
<thead>
<tr>
<th>Ruler</th>
<th>Objectives</th>
<th>How objectives were accomplished</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. Liu Bang</td>
<td>• Destroy rivals' power</td>
<td></td>
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<tr>
<td></td>
<td>• Win popular support</td>
<td></td>
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<tr>
<td>2. Empress Lü</td>
<td>• Keep control of throne</td>
<td></td>
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<td>3. Wudi</td>
<td>• Expand Chinese Empire</td>
<td></td>
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<tr>
<td></td>
<td>• Appoint qualified people to government jobs</td>
<td></td>
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<tr>
<td>4. Wang Mang</td>
<td>• Restore order and bring the country under control</td>
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</tbody>
</table>

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

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

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
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: ______________________________________________________________
________________________________________________________________________
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.?
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 1

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.


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?
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.

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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.
CONNECTIONS ACROSS TIME AND CULTURES
Governing an Empire

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.

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

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  
Han Emperors in China

**Multiple Choice**

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

1. The dynasty that restored unity to China after Shi Huangdi’s government crumbled was the
   a. Han.
   b. Qin.
   c. Ming.
   d. Zhou.

2. The first emperor of this dynasty was
   a. Shi Huangdi.
   b. Xiang Yu.
   c. Liu Bang.
   d. Wudi.

3. A government in which a main authority controls the running of the state is a
   a. democracy.
   b. oligarchy.
   c. republican government.
   d. centralized government.

4. Empress Lü retained control of the Han Dynasty by
   a. holding an election.
   b. marrying the new emperor.
   c. naming a series of infants as emperor.
   d. killing her husband, the emperor.

5. The “Great Game” refers to
   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.

6. Who is known as the “martial emperor” because he expanded the Chinese empire through war?
   a. Wudi
   b. Liu Bang
   c. Xiongnu
   d. Shi Huangdi

7. Government jobs that Chinese civilians obtained by taking examinations were known as
   a. Confucianism.
   b. the Civil Service.
   c. a bureaucracy.
   d. scholar-officials.

8. A group that has exclusive control over the production and distribution of certain goods is called a
   a. dynasty.