AP WORLD HISTORY SUMMER ASSIGNMENT

Purpose: The purpose of this assignment is to give you, the student, a glimpse into the multiple ways that we will be looking at historical evidences in class next year. Historians piece together the history that we have by deconstructing primary sources and analyzing what physical evidences have been left behind by previous civilizations.

STEP 1: Read the primary sources. Use the spice chart below to highlight or categorize the document by what political, economic, social, or cultural evidences you can discover about each empire. (Persia, Greece, Rome, Qin, Mauryan)

<table>
<thead>
<tr>
<th>SOCIAL</th>
<th>Class structures, social mobility and barriers, Gender roles and relations, family and kinship roles, racial and ethnic issues, urbanization, freedoms and rights.</th>
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<tbody>
<tr>
<td>POLITICAL</td>
<td>Government/leadership, nations/nationalism, revolts/revolutions, conflict/war, legal/court systems, regional / transregional / global structures and organizations.</td>
</tr>
<tr>
<td>INTERACTION WITH ENVIRONMENT</td>
<td>Demography, disease, migration, natural resources, settlement patterns, impact of natural barriers, flora/fauna, climate, technology.</td>
</tr>
<tr>
<td>CULTURAL</td>
<td>Religions, beliefs, ideologies, language, writing, art and architecture, clothing, food, music, education, science and technology, nationalism.</td>
</tr>
<tr>
<td>ECONOMIC</td>
<td>Material wealth, production, distribution, consumption, labor systems, industrialization, wealth distribution, banking, currency.</td>
</tr>
</tbody>
</table>

STEP 2: Using the political evidences you identified in the documents during Step 1, use that information to answer the following questions in at least 3-5 sentences. Be sure your responses answer the questions fully, provides specific examples, and explains the importance of the given examples.

Document 3.1: Identify and explain what conclusions we can draw from this document about the Persian government?

Document 3.2: Identify and explain what conclusion we can draw from this document about the Athenian (Greek) government?

Document 3.3: Identify and explain what conclusion we can draw from these statues about the Roman government?

Document 3.4: Identify and explain what conclusion we can draw from this document about the Chinese (Qin) government?

Document 3.5: Identify and explain what conclusion we can draw from this document about the Indian (Mauryan) government?

*Please email Mrs. Westerfeld (swesterfeld@conroesd.net) if you have any questions on the assignment
Political Authority in Second-Wave Civilizations

States, empires, and their rulers are surely not the whole story of the human past, although historians have sometimes treated them as though they were. But they are important because their actions shaped the lives of many millions of people. The city-states of ancient Greece, the Roman Empire, the emerging Chinese empire of the Qin dynasty, and the Indian empire of the Mauryan dynasty — these were among the impressive political structures of the second-wave era in Eurasia. Rulers in each of these regions sought to establish or maintain their authority by mobilizing and promoting a variety of ideas that gave legitimacy to their regimes. The sources in this collection explore how rulers sought to advertise and strengthen their legitimacy and authority. Keep in mind that each of the sources represents an idealized image of political authority rather than an “objective” discussion of how these political systems actually operated. They reflect how rulers, with the help of their advisers, expressed their values and their self-image even as they created mythologies and rituals that endured far longer than those who generated these texts and works of art and propaganda.

Source 3.1
Behistun Inscription
ca. 500 B.C.E.

From the Persian Empire comes an impressive representation of political power: a monumental sculptural program and lengthy multilingual inscription located on a limestone cliff some 300 feet above the ground in western Iran. Known as the Behistun Inscription, this monument was commissioned by the emperor Darius the Great (r. 522–486 B.C.E.) to celebrate his many victories over foreign enemies and domestic rebels alike. The central figure in the carving is Darius himself, the third from the left, holding a bow as a symbol of rulership with his foot on the chest of one of the rebels whom he had crushed. To the right stands a line of nine captives roped at the neck with their hands tied behind them, who represent other rebels or conquered peoples. To the left of Darius are two of his leading generals, who have the honor of ritually carrying the monarch’s bow and lance respectively. Hovering over the entire scene is the Faravahar, the ancient Near Eastern winged disk symbol, which had come to represent Ahura Mazda and the Zoroastrian tradition.

Accompanying this image are five columns of inscriptions recounting in three languages Darius’s triumphs during the first three years of his reign and asserting that they were accomplished “by the grace of Ahura Mazda,” the great benevolent Deity of Zoroastrianism (see photo of Zoroastrian Fire Altar on page 166 of the main text). Reproduced here are the opening lines of the inscription where Darius offers an autobiography of himself and part of the conclusion where he summarizes his accomplishments and asserts the righteousness of his actions. The intervening passages recount individual victories over his enemies, as do several passages added to the end.
I am Darius, the great king, king of kings, the king of Persia, the king of countries, the son of Hystaspes, the grandson of Arsames, the Achaemenid.

King Darius says: Eight of my dynasty were kings before me; I am the ninth. Nine in succession we have been kings.

King Darius says: By the grace of Ahura Mazda am I king; Ahura Mazda has granted me the kingdom.

King Darius says: These are the countries which are subject unto me, and by the grace of Ahura Mazda I became king of them: [There follows a list of states that he conquered.]

King Darius says: These are the countries which are subject to me; by the grace of Ahura Mazda they became subject to me; they brought tribute unto me. Whosoever commands have been laid on them by me, by night or by day, have been performed by them.
King Darius says: Within these lands, whosoever was a friend, him have I surely protected; whosoever was hostile, him have I utterly destroyed.

King Darius says: Ahura Mazda has granted unto me this empire. Ahura Mazda brought me help, until I gained this empire; by the grace of Ahura Mazda do I hold this empire.

[The intervening passages record Darius's triumphs over foreign enemies and domestic rebellions.]

King Darius says: This is what I have done. By the grace of Ahura Mazda have I always acted. After I became king, I fought nineteen battles in a single year and by the grace of Ahura Mazda I overthrew nine kings and I made them captive.

King Darius says: As to these provinces which revolted, lies made them revolt, so that they deceived the people. Then Ahura Mazda delivered them into my hand; and I did unto them according to my will.

King Darius says: You who shall be king hereafter, protect yourself vigorously from lies; punish the liars well, if thus you shall think, "May my country be secure!"

King Darius says: This is what I have done, by the grace of Ahura Mazda have I always acted. Whosoever shall read this inscription hereafter, let that which I have done be believed. You must not hold it to be lies.

King Darius says: Those who were the former kings, as long as they lived, by them was not done thus as by the favor of Ahura Mazda was done by me in one and the same year.

King Darius says: Now let what has been done by me convince you. For the sake of the people, do not conceal it. If you do not conceal this edict but if you publish it to the world, then may Ahura Mazda be your friend, may your family be numerous, and may you live long.

King Darius says: If you conceal this edict and do not publish it to the world, may Ahura Mazda slay you and may your house cease.

King Darius says: This is what I have done in one single year; by the grace of Ahura Mazda have I always acted. Ahura Mazda brought me help, and the other gods, all that there are.

King Darius says: On this account Ahura Mazda brought me help, and all the other gods, all that there are, because I was not wicked, nor was I a liar, nor was I a despot, neither I nor any of my family. I have ruled according to righteousness. Neither to the weak nor to the powerful did I do wrong. Whosoever helped my house, him I favored; he who was hostile, him I destroyed.

King Darius says: You who may be king hereafter, whosoever shall be a liar or a rebel, or shall not be friendly, punish him!

Our form of government does not enter into rivalry with the institutions of others. We do not copy our neighbors, but are an example to them. It is true that we are called a democracy, for the administration is in the hands of the many and not of the few. But while the law secures equal justice to all alike in their private disputes, the claim of excellence is also recognized; and when a citizen is in any way distinguished, he is preferred to the public service, not as a matter of privilege, but as the reward of merit. Neither is poverty a bar, but a man may benefit his country whatever be the obscurity of his condition. There is no exclusiveness in our public life, and in our private intercourse we are not suspicious of one another, nor angry with our neighbor if he does what he likes. . . . While we are thus unconstrained in our private intercourse, a spirit of reverence pervades our public acts; we are prevented from doing wrong by respect for the authorities and for the laws. . . .

And we have not forgotten to provide for our weary spirits many relaxations from toil; we have regular games and sacrifices throughout the year; our homes are beautiful and elegant; and the delight which we daily feel in all these things helps to banish melancholy. Because of the greatness of our city the fruits of the whole earth flow in upon us; so that we enjoy the goods of other countries as freely as of our own.

Then, again, our military training is in many respects superior to that of our adversaries. Our city is thrown open to the world, and we never expel a foreigner or prevent him from seeing or learning anything of which the secret if revealed to an enemy might profit him. We rely not upon management or trickery, but upon our own hearts and hands. And in the matter of education, whereas they from early youth are always undergoing laborious exercises which are to make them brave, we live at ease, and yet are equally ready to face the perils which they face. . . .

For we are lovers of the beautiful, yet simple in our tastes, and we cultivate the mind without loss of manliness. . . . To avow poverty with us is no disgrace; the true disgrace is in doing nothing to avoid it. An Athenian citizen does not neglect the state because he takes care of his own household; and even those of us who are engaged in business have a very fair idea of politics. We alone regard a man who takes no interest in public affairs, not as a harmless, but as a useless character; and if few of us are originators, we are all sound judges of a policy. The great impediment to action is, in our opinion, not discussion, but the want of that knowledge which is gained by discussion preparatory to action. For we have a peculiar power of thinking before we act and of acting too, whereas other men are courageous from ignorance but hesitate upon reflection. And they are surely to be esteemed the bravest spirits who, having the clearest sense both of the pains and pleasures of life, do not on that account shrink from danger. . . .

To sum up: I say that Athens is the school of Hellas, and that the individual Athenian in his own person seems to have the power of adapting himself to the most varied forms of action with the utmost versatility and grace. . . .

For we have compelled every land and every sea to open a path for our valor, and have everywhere planted eternal memorials of our friendship and of our enmity. Such is the city for whose sake these men nobly fought and died; they could not bear the thought that she might be taken from them; and every one of us who survive should gladly toil on her behalf.

Source 3.3
Statue of Augustus

This statue of Augustus, the first of the Roman emperors (r. 27 B.C.E.–14 C.E.), was probably created shortly after his death, though based on a somewhat earlier bronze original. It symbolized a new era of peace and abundance in Roman history, following a century of turmoil and civil war. Here Augustus is "imperator" or military commander, wearing a breastplate and with his right arm extended as if addressing his troops. The statue was clearly intended to commemorate the victory of Augustus over the Parthian Empire, centered in Persia, in 20 B.C.E., a triumph that reversed several earlier Roman defeats. The central relief on the breastplate shows the Parthian ruler (on the right) returning to a Roman military figure the battle standard that the Parthians had seized thirty-three years before. "I compelled the Parthians to return the spoils and standards of three Roman armies," Augustus declared, "and humbly to beg the friendship of the Roman people." 1

The other figures from Roman mythology on the breastplate represent the ordered, peaceful, stable, and bountiful world that the defeat of the Parthians promised. Cupid or Eros, riding a dolphin next to Augustus's right leg in the statue, evokes his mother, Venus, often said to be an ancestor of Augustus. Notice that the military figure of Augustus is strangely barefoot, a portrayal usually associated with gods and heroes.

Source 3.3A
Augustus Statue
Source 3.3B

Augustus Statue: The Breastplate

This breastplate contains various figures from Roman mythology. At the top left is the sun god Sol driving a chariot, while the top right shows the moon goddess Luna as well as Aurora, the winged goddess of dawn, pouring dew from her jug. Between them Caeleus, the sky god, spreads out the heavens, and at the bottom of the breastplate the earth goddess cradles two babies and holds a cornucopia overflowing with fruit.
Source 3.

Governing a Chinese Empire

As the Roman Empire was taking shape in the Mediterranean basin, a powerful Chinese empire emerged in East Asia. More than in the Roman world, the political ideas and practices of imperial China drew on the past. The notion of China as a unified state ruled by a single sage/emperor who mediated between Heaven and the human realm had an ancient pedigree. After a long period of political fragmentation, known as the era of warring states, such a unified Chinese state took shape once again during the short-lived Qin dynasty (221–206 B.C.E.), led by its formidable ruler Shihuangdi. That state operated under a version of Legalism, a political philosophy that found expression in the writings of Han Fei (280–233 B.C.E.) and that in large measure guided the practices of Shihuangdi and the Qin dynasty. Han Fei’s Legalist thinking was discredited by the brutality and excesses of Shihuangdi’s reign, and the Han dynasty that followed was sharply critical of his ideas, favoring instead the “government by morality” approach of Confucianism. Nonetheless, Han Fei’s emphasis on the importance of laws and the need to enforce them influenced all succeeding Chinese dynasties.

The Writings of Master Han Fei

Third Century B.C.E.

No state is forever strong or forever weak. If those who would uphold the law are strong, the state will be strong; if they are weak, the state will be weak . . .

In the present age, he who can put an end to private scheming and make men uphold the public law will see his people secure and his state well ordered; he who can block selfish pursuits and enforce the public law will see his army growing stronger and his enemies weakening. Find men who have a clear understanding of what is beneficial to the nation and a feeling for the system of laws and regulations, and place them in charge of the lesser officials; then the ruler can never be deceived by lies and falsehoods . . .

A truly enlightened ruler uses the law to select men for him; he does not choose them himself. He uses the law to weigh their merits; he does not attempt to judge them for himself. Hence men of true worth will not be able to hide their talents, nor spoilers to gloss over their faults. Men cannot advance on the basis of praise alone, nor be driven from court by calumny [false charges] . . .

What the law has decreed the wise man cannot dispute nor the brave man venture to contest. When faults are to be punished, the highest minister cannot escape; when good is to be rewarded, the lowest peasant must not be passed over. Hence, for correcting the faults of superiors, chastising the misdeeds of subordinates, restoring order, exposing error, checking excesses, remediating evil, and unifying the standards of the people, nothing can compare to law. . . . If penalties are heavy, men dare not use high position to abuse the humble; if laws are clearly defined, superiors will be honored and their rights will not be invaded. . . . Were the ruler of men to discard law and follow his private whim, then all distinction between high and low would cease to exist.

The enlightened ruler controls his ministers by means of two handles alone. The two handles are punishment and favor. What do I mean by punishment and favor? To inflict mutilation and death on men is called punishment; to bestow honor and reward is called favor. Those who act as ministers fear the penalties and hope to profit by the rewards. Hence if the ruler wields his punishments and favors, the ministers will fear his sternness and flock to receive his benefits. But the evil ministers of the age are different. They cajole the ruler into letting them inflict punishments themselves on men they hate and bestow rewards on men they like. Now if the ruler of men does not insist on reserving to himself the right to dispense profit in the form of rewards and show his sternness in punishments, but instead hands them out on the advice of his ministers, then the people of the state will all fear the ministers and hold the ruler in contempt, will flock to the ministers and desert the ruler. This is the danger that arises when the ruler loses control of punishments and
Among the rulers of the classical era, Ashoka, of India’s Mauryan dynasty (r. 268–232 B.C.E.), surely stands out, both for the personal transformation he experienced and for the benevolent philosophy of government that he subsequently articulated. Ashoka’s career as emperor began in a familiar fashion — ruthless consolidation of his own power and vigorous expansion of the state’s frontiers. A particularly bloody battle against the state of Kalinga marked a turning point in his reign. Apparently repulsed by the destruction, Ashoka converted to Buddhism and turned his attention to more peaceful and tolerant ways of governing his huge empire. His edicts and advice, inscribed throughout his realm on rocks and pillars, outlined this distinctive approach to imperial governance.

The following source provides samples of instructions from Ashoka, who is referred to as King Piyadasi, or the Beloved of the Gods. The term dhamma, used frequently in edicts of Ashoka, refers to the “way” or the “truth” that is embodied in religious teachings.

Although Ashoka’s reputation as an enlightened ruler has persisted to this day, his policies ultimately were not very successful. Shortly after Ashoka’s death, the Mauryan Empire broke apart into a more common Indian pattern of competing regional states that rose and fell with some regularity. Of course, Qin Shihuangdi’s much harsher Legalist policies were also unsuccessful, at least in maintaining his dynasty, which lasted a mere fifteen years.

**Ashoka**

**The Rock Edicts**

ca. 268–232 B.C.E.

Beloved-of-the-Gods, King Piyadasi, conquered the Kalingas eight years after his coronation. One hundred and fifty thousand were deported, one hundred thousand were killed, and many more died [from other causes]. After the Kalingas had been conquered, Beloved-of-the-Gods came to feel a strong inclination towards the Dhamma, a love for the Dhamma and for instruction in Dhamma. Now Beloved-of-the-Gods feels deep remorse for having conquered the Kalingas.

Now Beloved-of-the-Gods thinks that even those who do wrong should be forgiven where forgiveness is possible.

Even the forest people, who live in Beloved-of-the-Gods’ domain, are entreated and reasoned with to act properly. They are told that despite his remorse Beloved-of-the-Gods has the power to punish them if necessary, so that they should be ashamed of their wrong and not be killed. Truly, Beloved-of-the-Gods desires non-injury, restraint, and impartiality to all beings, even where wrong has been done.

Now it is conquest by Dhamma that Beloved-of-the-Gods considers to be the best conquest....

I have had this Dhamma edict written so that my sons and great-grandsons may not consider making new conquests, or that if military conquests are made, that they be done with forbearance and light punishment, or better still, that they consider making conquest by Dhamma only, for that bears fruit in this world and the next. May all their intense devotion be given to this which has a result in this world and the next.

1. Here (in my domain) no living beings are to be slaughtered or offered in sacrifice....
Formerly, in the kitchen of Beloved-of-the-Gods, King Piyadasi, hundreds of thousands of animals were killed every day to make curry. But now with the writing of this Dhamma edict only three creatures, two peacocks and a deer are killed, and the deer not always. And in time, not even these three creatures will be killed.

5. In the past there were no [officers of the Dhamma] but such officers were appointed by me thirteen years after my coronation. Now they work among all religions for the establishment of Dhamma. . . . They work among soldiers, chiefs, Brahmins, householders, the poor, the aged and those devoted to Dhamma — for their welfare and happiness — so that they may be free from harassment. They . . . work for the proper treatment of prisoners, towards their unfettering . . . They are occupied everywhere. . . .

7. Beloved-of-the-Gods, King Piyadasi, desires that all religions should reside everywhere, for all of them desire self-control and purity of heart.

8. In the past kings used to go out on pleasure tours during which there was hunting and other entertainment. But ten years after Beloved-of-the-Gods had been coronated, he went on a tour to Sambodhi [the site of the Buddha’s enlightenment] and thus instituted Dhamma tours. During these tours, the following things took place: visits and gifts to Brahmins and ascetics, visits and gifts of gold to the aged, visits to people in the countryside, instructing them in Dhamma. . . .

12. Beloved-of-the-Gods, King Piyadasi, honors both ascetics and the householders of all religions, and he honors them with gifts and honors of various kinds. . . . Whoever praises his own religion, due to excessive devotion, and condemns others with the thought “Let me glorify my own religion,” only harms his own religion. Therefore contact [between religions] is good. One should listen to and respect the doctrines professed by others.