**Week 4: Chapter 2: Part 1: Terms**

**Zhou Dynasty** - 1045?-256 BC, also known as Chou, Chinese dynasty that paved the way for the first unification of China in 221 BC. Although the Zhou dynasty was founded in about 1027 BC, the Zhou conquest of the Shang dynasty in about 1045 BC established the Zhou as the supreme political power in China. Most historians date the beginning of the Zhou dynasty to this event, and Zhou historical records show that the Zhou themselves considered this victory to be the beginning of their dynastic reign.

The Zhou dynasty is subdivided into two periods: the Western and Eastern Zhou. The Western Zhou controlled China's Central Plain area, consisting mainly of the middle and lower reaches of the Huang He (Yellow River) drainage. The authority of the Western Zhou court ended in 771 BC, but the Eastern Zhou court nominally reigned until 256 BC. During this period, the area of China expanded to include the drainage of the Yangtze River in the south as well as the farmland along the future site of the Great Wall in the north.

During the Zhou dynasty, China evolved from a feudal state with power divided among vassals to one with a strong centralized government. Paralleling this change, a more homogeneous Chinese civilization developed as contact between regions increased and Confucianism spread throughout China.

**Qin Dynasty** - 221-206 BC, also known as Ch’in, the first true empire in Chinese history. Its title gave rise to the name “China.”

Founded in 221 BC by Qin Shihuangdi (Ch’in Shih-huang-ti), the Qin dynasty was a continuation of a Qin state that had existed in what is now the province of Shaanxi (Shensi) since the 8th century BC. Although it lasted only 15 years, the Qin was the first dynasty to truly unify China. Many of the institutions of later Chinese imperial governments first took shape in this period. These included a strong central government that controlled the provinces through an efficient bureaucracy and the separation of civil and military power.

In the 8th century BC, the Western Zhou (Chou) dynasty ended with the fall of its dynastic capital of Zongzhou (Tsung-chou). In the following years, the capital area was repeatedly invaded and settled by people from numerous small city-states that had sprung up after the Zhou's fall. At one time during the so-called Chunqiu (Spring and Autumn) period (722-481 BC), it is estimated that more than 150 of these small political entities existed in the land once ruled by the Western Zhou. The small state of Qin was one of these, and its population and culture combined elements both of the remaining Zhou, and of the numerous invaders who had swept through the region.

Duke Mu (659-621 BC) was the first Qin ruler to play a significant role in the regional politics of the Spring and Autumn period, and under his influence the Qin state gradually began to incorporate neighboring areas. Over the course of the next several generations, the Qin came to control the entire former Western Zhou domain.
Han Dynasty - (206 BC-AD 220), Chinese imperial dynasty that reunited China after the fall of the Qin (Ch’in) dynasty (221-206 BC). The Han dynasty is known as the golden age of Chinese philosophy.

During their 426 year history, the Han created many of the institutions that made China distinctive. They expanded the boundaries of the state by making them similar to those of China today. Confucianism was elevated to the official state philosophical-religious system. Buddhism arrived from India and became an important religion. Literature and the arts flourished. Agriculture expanded, and with it the size of the population. The basic system of a strong central government whose policies were implemented by a complex and efficient bureaucracy, which continued until the 20th century, had its beginnings under the Han. Many of the harsh laws of the Qin period were rescinded, taxes were reduced, and almost all the Han territory was placed under direct imperial rule. To this day the term Han is used to differentiate the ethnic Chinese from other racial and cultural groups within China. As the Qin dynasty collapsed under the weight of military revolts and peasant rebellions, a minor official, Liu Bang (Liu Pang) became the head of a small band of soldiers and gradually began acquiring territory. Over time his forces swelled to an army, and more victories followed. In 206 BC, Liu named himself the wang (king) of Han, one of the states within the Qin empire. By 202 BC the last rulers of Qin were dead, and Liu had eliminated all his rivals; he declared himself emperor and adopted the imperial title, Gaozu. His dynasty is dated from the time he became king of Han, the state that gave the dynasty its name.

Liu Bang had conquered a highly centralized empire. He relaxed the system somewhat, dividing the realm into principalities ruled by members of his family or military commanders who had provided him outstanding service. This laid the foundations for a return to feudalism, in which land was divided between minor lords and was worked by tenant farmers in exchange for rent. For a time, however, Gaozu and the rulers who followed him were able to keep feudalism in check by sending counselors, responsible to the emperor alone, to oversee each province. They thus preserved the authority of the central government during much of the dynasty.

Middle Kingdom – Developed by the Zhou Dynasty; The Zhou dynasty is subdivided into two periods: the Western and Eastern Zhou. The Western Zhou controlled China’s Central Plain area, consisting mainly of the middle and lower reaches of the Huang He (Yellow River) drainage. The authority of the Western Zhou court ended in 771 BC, but the Eastern Zhou court nominally reigned until 256 BC. During this period, the area of China expanded to include the drainage of the Yangtze River in the south as well as the farmland along the future site of the Great Wall in the north.

During the Zhou dynasty, China evolved from a feudal state with power divided among vassals to one with a strong centralized government. Paralleling this change, a more homogeneous Chinese civilization developed as contact between regions increased and Confucianism spread throughout China. The Zhou did, however, contribute in several ways to the development of Chinese politics and culture in their active early centuries.
First, they extended the territory of China by taking over the Yangtze River valley. This stretch of territory, from the Hwang He to the Yangtze, became China’s core – often called the middle kingdom. It provided rich agricultural lands plus the benefits of two different agricultures – wheat-growing in the north, rice-growing in the south – a diversity that encouraged population growth.

**Mandate from heaven** - is a traditional Chinese philosophical concept concerning the legitimacy of rulers. Heaven would bless the authority of a just ruler, but would be displeased with a despotic ruler and would withdraw its mandate. The Mandate of Heaven would then transfer to those who would rule best.

The concept of the Mandate of Heaven was often invoked in ancient China as a way to curtail the abuse of power by the political rulers. The Mandate of Heaven was a well-accepted idea among the common people of China, as it allows the removal of incompetent or despotic rulers, and provided an incentive for rulers to rule well and justly.

**Sons of Heaven** – The traditional belief that Chinese rulers are divinely appointed. (Encarta)

**Mandarin Chinese** - The present divisions of the Chinese language developed out of the different ways in which dialects of Old Chinese and Middle Chinese evolved.

Most Chinese living in northern and south-western China are native speakers of a dialect of Mandarin. The prevalence of this linguistic homogeneity in northern China is largely the result of geography: much of northern China is covered by plains and is flat. In contrast to this, the mountains and rivers of southern China have promoted linguistic diversity.

**Era of the Warring States period** - In the Warring States period, the main powers were Qi, Chu, Han, Zhao, Wei, Qin, and the northern state of Yen. Military strength was important to these states, which often fought prolonged battles involving hundreds of thousands of soldiers. Their strength was derived from the ability to mobilize both men and the material resources needed to supply them. Shrewd strategy was also crucial.

These states continued the political reform that had started with the hegemony system, gradually adopting a more centralized form of government, with power concentrated solely in the hands of the ruler. In addition, the method of choosing administrators evolved from a feudal system of advancement based solely on social position to the practice of hiring experts to fill administrative posts regardless of their backgrounds. Expertise became more important than birth for anyone wishing to enter government service.

**Shi Huangdi (first emperor)** - (259-210 BC), first emperor of China (221-210 BC) and founder of the Qin (Ch'in) dynasty (221-206 BC), which gave its name to China.
Although the dynasty fell apart four years after Qin Shihuangdi’s death, many aspects of its system of government endured in imperial China for more than 2,000 years.

The future emperor was born Qin Zheng in Qin, a state in northern China. At age 13, he succeeded his father, Qin Zichu, king of Zhuang Xiang, as ruler of the Qin state and took the title King Zheng (sometimes spelled Cheng). At the time he ascended the throne, Qin was the strongest of China’s seven so-called Warring States, which were remnants of the Zhou (Chou) dynasty, a feudal regime that ruled China from about 1045 BC until 256 BC. Over the centuries, nobles had become rulers of independent kingdoms and had taken up arms against one another. Beginning in the 4th century BC, the Qin rulers who preceded King Zheng implemented reforms designed to strengthen the government of the Qin state. Military and administrative appointments, which had previously been determined by noble birth, were now decided by merit. Farmers, no longer enslaved servants, were allowed to own their land, and production increased. The Qin government strictly enforced laws issued by the rulers, and for this reason it is often described as Legalist.

**Great Wall** - popular name for a semi-legendary wall built to protect China’s northern border in the 3rd century BC, and for impressive stone and earthen fortifications built along a different northern border in the 15th and 16th centuries AD, long after the ancient structure had mostly disappeared. Ruins of the later wall are found today along former border areas from Bo Hai (a gulf of the Yellow Sea) in the east to Gansu Province in the west. The Great Wall is visited often near Beijing, at a site called Ju-yong-guan, and at its eastern and western extremes.

The Great Wall is probably China's best-known monument and one of its most popular tourist destinations. In 1987 it was designated a World Heritage Site by the United Nations Educational, Scientific and Cultural Organization (UNESCO). The Great Wall is not a single, continuous structure. Rather, it consists of a network of walls and towers that leaves the frontier open in places. Estimates of the total length of the monument vary, depending on which sections are included and how they are measured. The Great Wall is about 2,400 km (about 1,500 mi) long, according to conservative estimates. Other estimates cite a length of 6,400 km (4,000 mi), or even longer. Some long-standing myths about the wall have been dispelled in recent decades. The existing wall is not several thousand years old, nor is it, as has been widely asserted, visible with the naked eye from outer space. (Astronauts have confirmed this. However, some of the wall is discernible in special radar images taken by satellites.)

**Wu Ti** - (156-87 BC), Chinese emperor (141-87 BC) of the Han dynasty, who by his aggressive foreign policy greatly expanded the empire. In 133 BC, recognizing that the best defense was offense, he initiated a campaign against the nomadic Xiongnu (Hsiung-nu), whose depredations had long threatened the Han Empire. Although the threat was not eliminated, the imperial troops pursued the enemy far west into Xinjiang (Sinkiang), thus winning control over the region. Wudi also extended Chinese authority into Annam (the Chinese name for Vietnam) and Korea. A despotic ruler, who wielded power directly
through a palace secretariat, he is also remembered for making Confucianism a state ideology, an act that had a profound and enduring influence on later Chinese history.

**Huns** - nomadic Asian people, probably of Turkish, Tataric, or Ugrian origins, who spread from the Caspian steppes (the areas north of the Caspian Sea) to make repeated incursions into the Roman Empire during the 4th and 5th centuries AD. These attacks culminated in a series of wars under Attila, the most renowned of its leaders, that brought both parts of the Roman Empire, East and West, to the verge of destruction. At the height of their power the Huns absorbed a number of different racial strains in their armies and assimilated the characteristics of the populations of their environment, so that in Europe they gradually lost their distinct Asian character; but even in their pre-European period they were highly variable in their physical characteristics, and of no easily determined ethnic or linguistic identity. All accounts, however, agree in describing them as an aggressive nomadic people of great vigor and comparatively low cultural achievement, who had developed considerable skill in the techniques of warfare, particularly in military horsemanship.

**Confucius (Confucianism)** - (551 or 552-479 BC), Chinese philosopher and educator, one of the most important individuals in Chinese history, and one of the most influential figures in world history. His name in Chinese is Kongzi (also spelled K’ung-tzu). Much about the life of Confucius is uncertain. He was born in the state of Lu, in what is now Shandong (Shantung) province, during the second half of the Zhou (Chou) dynasty (1045?-256 BC). China was then divided into a number of states. Although these states were under the authority of a single Zhou king, they functioned quite independently and often engaged in disastrous wars.

**Analects** - literary extracts: passages selected from one or more literary or philosophical works, especially when published as a collection. It was also during the Han that the Four Books of Confucian learning—the Lunyu (Confucian Analects), the Daxue (Great Learning), the Zhongyong (Doctrine of the Mean), and the Mengzi (Book of Mencius)—were edited into their final form. This was facilitated by the invention of paper making around AD 100. Paper was made from the bark of the mulberry tree, from hemp, and from rags. Brush pens came into use to write on the new material, and Chinese characters changed into something very near their modern form.

**Legalism/legalists** – is a Chinese school of thought that values strict laws and harsh punishments to keep citizens under control of a central authority. Legalists emphasized that the head of state was endowed with divine right. Therefore, the Emperor commanded absolute respect, authority and respect. The needs of the state always come before the needs of the individual.

**Daoism** - Chinese philosophy and religion, dating from about the 4th century BC. Among native Chinese schools of thought, the influence of Daoism on Chinese civilization has been second only to that of Confucianism. Daoism developed, along with Confucianism, during the Warring States period of Chinese history, from the 5th to the 3rd centuries BC. This was one of the times when China’s usually strong central
government was weak and civil wars were frequent among feudal lords of small Chinese states. Daoist philosophy was a reaction against the chaotic violence and the arbitrary laws and strict social hierarchy in the states. It encouraged people to seek harmony with nature and with other human beings through a simple life and through calm meditation on the unity underlying all things in the universe.

**Lao-zi (Lao-tsu)** - Although ascetics and hermits such as Shen Tao (who advocated that one 'abandon knowledge and discard self') first wrote of the 'Tao' it is with the sixth century B.C. philosopher Lao Tzu (or 'Old Sage' -- born Li Erh) that the philosophy of Taoism really began. Some scholars believe was a slightly older contemporary of Confucius (Kung-Fu Tzu, born Chiu Chung-Ni). Other scholars feel that the Tao Te Ching, is really a compilation of paradoxical poems written by several Taoists using the pen-name, Lao Tzu. There is also a close association between Lao Tzu and the legendary Yellow Emperor, Huang-ti.

According to legend Lao Tzu was keeper of the archives at the imperial court. When he was eighty years old he set out for the western border of China, toward what is now Tibet, saddened and disillusioned that men were unwilling to follow the path to natural goodness. At the border (Hank Pass), a guard, Yin Xi (Yin Hsi), asked Lao Tsu to record his teachings before he left. He then composed in 5,000 characters the Tao Te Ching (The Way and Its Power). (http://www.chebucto.ns.ca/Philosophy/Taichi/lao.html)

**Five Classics** - Dong Zhongshu lived during the Han dynasty (206 BC-AD 220), and he convinced the Han emperor of China to adopt Confucianism. Also during the Han dynasty texts known as the *Five Classics* were established as the basis for Confucian education. These texts are the Shi jing (Book of Songs), the Shu jing (Book of History), the Yijing (I Ching, Book of Changes), the Chun qiu (Ch'un-ch'iu, Spring and Autumn Annals), and the Li ji (Li-chi, Book of Rituals). The *Five Classics* contain the essential principles of Confucian belief.

**Mandarins** - (Portuguese mandarin,"counselor"), an educated public official belonging to one of nine ranks, during the centuries of the Chinese Empire. A man became a mandarin by passing an examination in Chinese classics. He then wore an official robe and a cap button of a particular color, depending on his rank, and was forbidden to marry or to own property within his assigned province, in which he served for not more than three years. Mandarins spoke a distinct dialect that is today the official national speech of China.

**Primogeniture** - is the common law right of the firstborn son to inherit the entire estate, to the exclusion of younger siblings. The type of marriage prevalent in each culture plays a crucial role in the adoption of differing primogenitures. In Christian Europe, the church had a monopoly on the power to sanction marriage. They discouraged polygamy, divorce and remarriage. Consequently, in Europe, it was extremely difficult to ensure succession solely by direct male line or even by direct offspring. In Islamic, India and Oriental cultures, religion either sanctioned the practice of polygamy or use of consorts, or had no power to sanction marriage. Consequently, monarchs could ensure sufficient numbers of
male offspring to confirm the succession. In such cultures, female heads of state were rare or nonexistent. In Japan, the Meiji emperor was the last to have a female consort. While the current system still mandates that the heir to the throne must be a male, there is currently only one male grandchild of the current emperor.

Bibliography
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Week 4: Chapter 2: Part 2: Questions

1. Describe the teachings and institutions of Confucianism, Daoism and Legalism. Make some comparisons and contrast between the three.

Confucianism was an ethic system; Daoism was a formal religion; and Legalism was an ethic system and political system different from Confucianism. Legalism was the most pragmatic of all three trusting in the power of strict rule and law. Confucianism stressed on personal morals and virtues. The dynasties combined these two systems of philosophy to rule wisely. Daoism believed in a way, “Dao,” which was believed to direct all life. Daoism also promoted humility and frugal living, which were purported to bring us closer to the “Dao.”

2. Describe the development of the Chinese state and its political institutions.

Chinese dynasties had one emperor at the center and had many government officials and bureaucrats that ruled regions. This bureaucracy was a necessary form of government because the dynasties were so huge that one central government couldn’t have controlled the whole empire effectively. Confucianism and Daoism most strongly impacted the way government officials lived and conducted.

3. How did the early dynasties of China create a unified Chinese culture and society?

Zhou dynasty created one unified language, Mandarin Chinese. It also restrained too much variety in religion by banning some cruel and inhuman ritual practices. Government officials also tried to repress confusion by promoting one philosophy, which was Confucianism. Shih Huangdi of Qin dynasty unified coinage, measure, weight, and also did national census to organize the kingdom.

4. How and why did warfare change under classical societies such as China.

After rebellions against the brutal regime of Qin Shih Huangdi, Classical Han society sought to reduce the repression of the period. Conquest was still pursued, but rather than a focus on war, leaders such as Wu Ti (Wudi) worked to establish peace. The government did continue to crack down on local warring landlords – which helped continue the internal peace. Military activity tended to fluctuate due to the new priorities.

5. What class came to dominate Chinese government and how was it created?
The establishment of a skilled bureaucracy was seen as a necessity in order to carry out the duties of an increasingly complex state. Civil service exams were instituted opening up opportunities for many, though typically bureaucrats came from the landed classes. By the end of the Han Dynasty, this scholar-gentry comprised 0.2% of the population or 130,000 (numbers listed on page 39 of text.)

6. Describe the class structure and gender relations in classical China.

There were 3 social classes – Landed Aristocracy (including the Scholar-Gentry), Laboring Masses (including urban artisans) and the “Mean” people (those without “meaningful” skills) There were large gaps between rich and poor which were evident in literacy and agricultural production. There was a culture of tight-knit families with societal norms based on the ideals of Confucius. Women were subordinate to men, but had clearly defined roles. Women often found ways to exert authority and influence, though typically through their sons and role as mother in laws.

7. What intellectual and technological advancements did imperial China make?

Civil Service Exams, single code of laws for the entire empire, uniform tax system, centralized government, Confucian philosophy, standardization of weights and measures, Legalism, Daoism, Calligraphy, advances in astronomy, advances in acoustics, harness for animals, water-powered mills, pulleys, paper

8. Describe the influence of merchants and the importance of trade/commerce to China.

Trade was vitally important and often focused on luxury goods. Main goods included silk, leather goods and furniture. Commercial visits to India were officially sponsored and the usage of copper coins helped propel the trade. Internally, food was also traded providing wheat to the rice producing area and vice-versa. The economy became increasingly stable, which allowed the government to continue to collect taxes that in turn led to stability in government. The merchant class was significant, but lost influence to the rise of the scholar-gentry. The merchant class had great wealth, but that along with their actual priority was often overlooked in the reality of their low-prestige due to the Confucian focus on learning and politics.