

First Empires in Africa and Asia



Essential Question

How effective were leaders in spreading their influence in the first large empires of Africa and Asia?



About the Photo: This lion frieze is on a brick wall that lined a street leading to a gate to the inner city of Babylon during in the late 500s BC.

In this module you will learn about the development of early empires in Africa and Asia.

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Lesson 4: The Unification of China 137

The Big Idea The social disorder of the warring states contributed to the development of three Chinese ethical systems.

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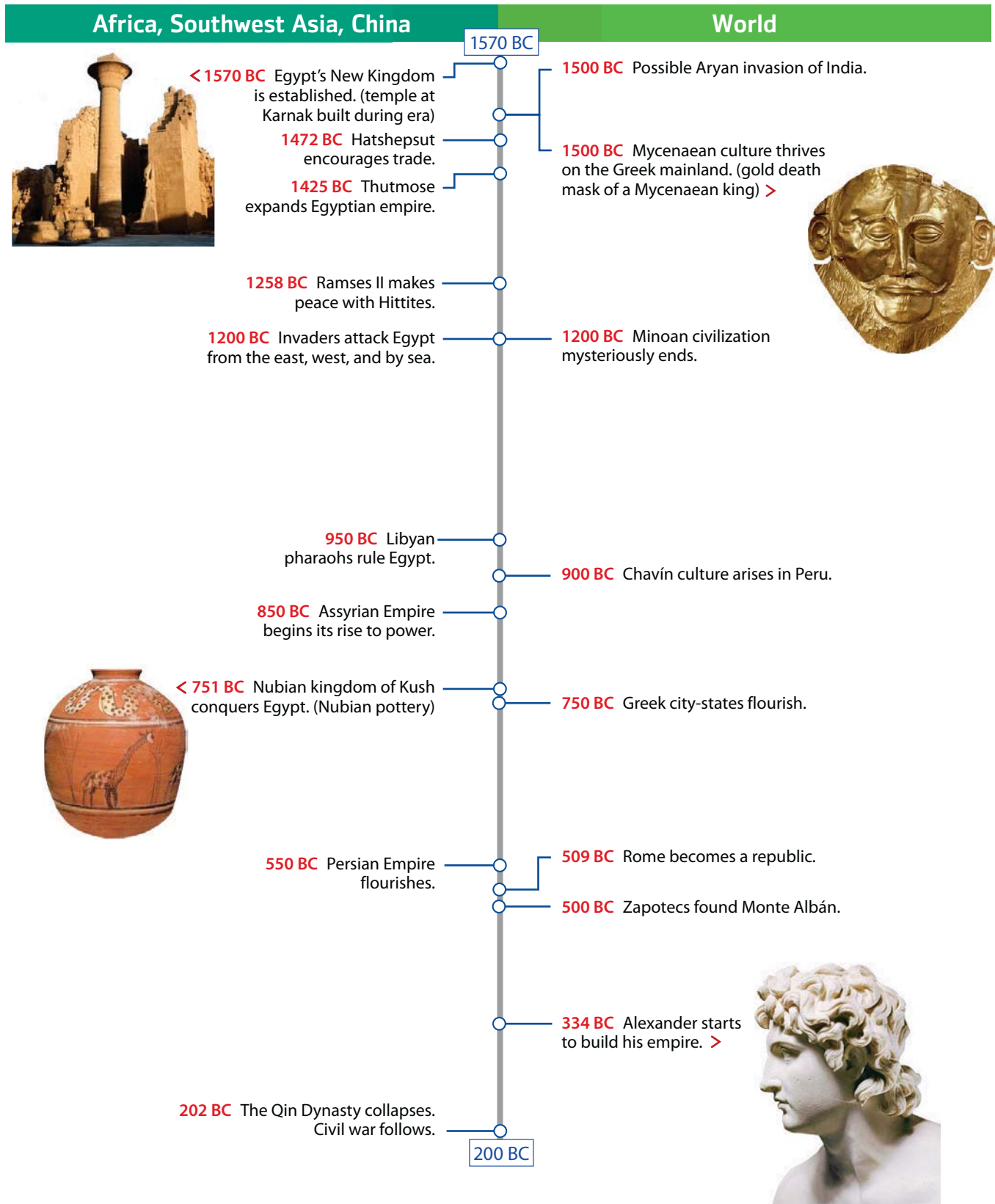
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- Seven Wonders of the World
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Timeline of Events 1570 BC–200 BC

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The Egyptian and Nubian Empires

The Big Idea

Two empires along the Nile, Egypt and Nubia, forged commercial, cultural, and political connections.

Why It Matters Now

Neighboring civilizations today participate in cultural exchange as well as conflict.

Key Terms and People

Hyksos

New Kingdom

Hatshepsut

Thutmose III

Nubia

Ramses II

Kush

Piankhi

Meroë

Setting the Stage

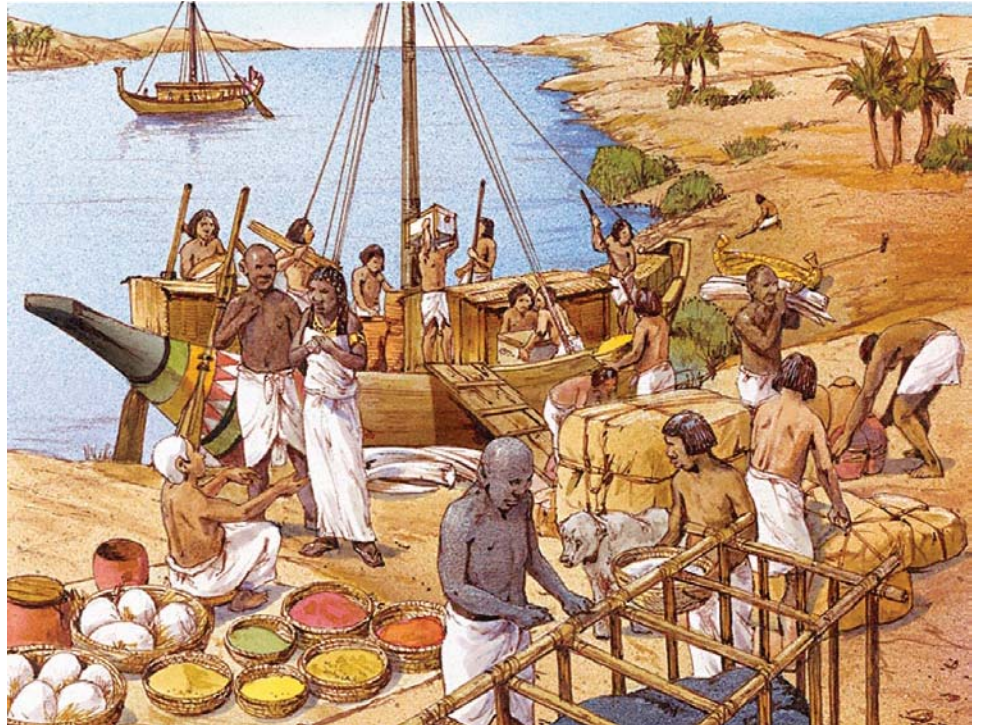
As you learned, Egyptian civilization developed along the Nile River and united into a kingdom around 3100 BC. During the Middle Kingdom (about 2080–1640 BC), trade with Mesopotamia and the Indus Valley enriched Egypt. Meanwhile, up the Nile River, less than 600 miles south of the Egyptian city of Thebes, a major kingdom had developed in the region of Nubia. For centuries, the Nubian kingdom of Kush traded with Egypt. The two kingdoms particularly influenced each other culturally.

Nomadic Invaders Rule Egypt

After the prosperity of the Middle Kingdom, Egypt descended into war and violence. This was caused by a succession of weak pharaohs and power struggles among rival nobles. The weakened country fell to invaders who swept across the Isthmus of Suez in chariots, a weapon of war unknown to the Egyptians. These Asiatic invaders, called **Hyksos** (HIHK•sohs), ruled Egypt from about 1640 to 1570 BC. The Hyksos invasion shook the Egyptians' confidence in the desert barriers that had protected their kingdom.

Israelites Migrate to Egypt Some historians believe that another Asiatic group, the Israelites, settled in Egypt during the rule of the Hyksos. According to the Hebrew Bible, Abraham and his family first crossed the Euphrates River and came to Canaan around 1800 BC. Then, around 1650 BC, the descendants of Abraham moved again—this time to Egypt. Some historians believe that the Hyksos encouraged the Israelites to settle there because the two groups were racially similar. The Egyptians resented the presence of the Hyksos in their land but were powerless to remove them.

Expulsion and Slavery Around 1600 BC, a series of war-like rulers began to restore Egypt's power. Among those who



Trade between Egypt and Nubia thrived for hundreds of years.

Reading Check

Summarize

What caused war and violence in Egypt during this period?

helped drive out the Hyksos was Queen Ahhotep (ah•HOH•tehp). She took over when her husband was killed in battle. The next pharaoh, Kamose (KAH•mohs), won a great victory over the Hyksos. His successors drove the Hyksos completely out of Egypt and pursued them across the Sinai Peninsula into Canaan. According to some Biblical scholars, the Israelites remained in Egypt and were enslaved and forced into hard labor. They would not leave Egypt until sometime between 1500 and 1200 BC, the time of the Exodus.

The New Kingdom of Egypt

After overthrowing the Hyksos, the pharaohs of the **New Kingdom** (about 1570–1075 BC) sought to strengthen Egypt by building an empire. As you may recall, an empire brings together several peoples or states under the control of one ruler. Egypt entered its third period of glory during the New Kingdom era. During this time, it was wealthier and more powerful than ever before.

Equipped with bronze weapons and two-wheeled chariots, the Egyptians became conquerors. The pharaohs of the 18th Dynasty (about 1570–1365 BC) set up an army including archers, charioteers, and infantry, or foot soldiers.

Hatshepsut's Prosperous Rule Among the rulers of the New Kingdom, **Hatshepsut** (hat•SHEHP•soot), who declared herself pharaoh around 1472 BC, was unique. She took over because her stepson, the male heir to the throne, was a young child at the time. Unlike other New Kingdom rulers, Hatshepsut spent her reign encouraging trade rather than just waging war.

Vocabulary

dynasty a series of rulers from a single family

Hatshepsut

(reigned 1472–1458 BC)

Hatshepsut was an excellent ruler of outstanding achievement who made Egypt more prosperous. As male pharaohs had done, Hatshepsut planned a tomb for herself in the Valley of the Kings. Carved reliefs on the walls of the temple reveal the glories of her reign.

The inscription from Hatshepsut's obelisk at Karnak trumpets her glory and her feelings about herself:

I swear as Re loves me, as my father Amon favors me, as my nostrils are filled with satisfying life, as I wear the white crown, as I appear in the red crown, . . . as I rule this land like the son of Isis.



The trading expedition Hatshepsut ordered to the Land of Punt (poont), near present-day Somalia, was particularly successful. Hatshepsut sent a fleet of five ships down the Red Sea to Punt in search of myrrh, frankincense, and fragrant ointments used for religious ceremonies and in cosmetics. In addition to these goods, Hatshepsut's fleet brought back gold, ivory, and unusual plants and animals.

Thutmose the Empire Builder Hatshepsut's stepson, **Thutmose III** (thoot•MOH•suh), proved to be a much more warlike ruler. In his eagerness to ascend to the throne, Thutmose III may even have murdered Hatshepsut. Between the time he took power and his death around 1425 BC, Thutmose III led a number of victorious invasions eastward into Canaan and Syria. His armies also pushed farther south into **Nubia**, a region of Africa that straddled the upper Nile River. Egypt had traded with Nubia and influenced the region since the time of the Middle Kingdom.

Egypt was now a mighty empire. It controlled lands around the Nile and far beyond. In addition, it drew boundless wealth from them. Contact with other cultures brought Egypt new ideas as well as material goods. Egypt had never before—nor has it since—commanded such power and wealth as during the reigns of the New Kingdom pharaohs.

The Egyptians and the Hittites The Egyptians' conquest of parts of Syria and Canaan around 1400 BC brought them into conflict with the Hittites. The Hittites had moved into Asia Minor around 1900 BC and later expanded southward into Canaan.

After several smaller battles, the Egyptians and Hittites clashed at Kadesh around 1285 BC. The pharaoh **Ramses II** (RAM•seez) and a Hittite king later made a treaty that promised “peace and brotherhood between us forever.” Their alliance lasted for the rest of the century.

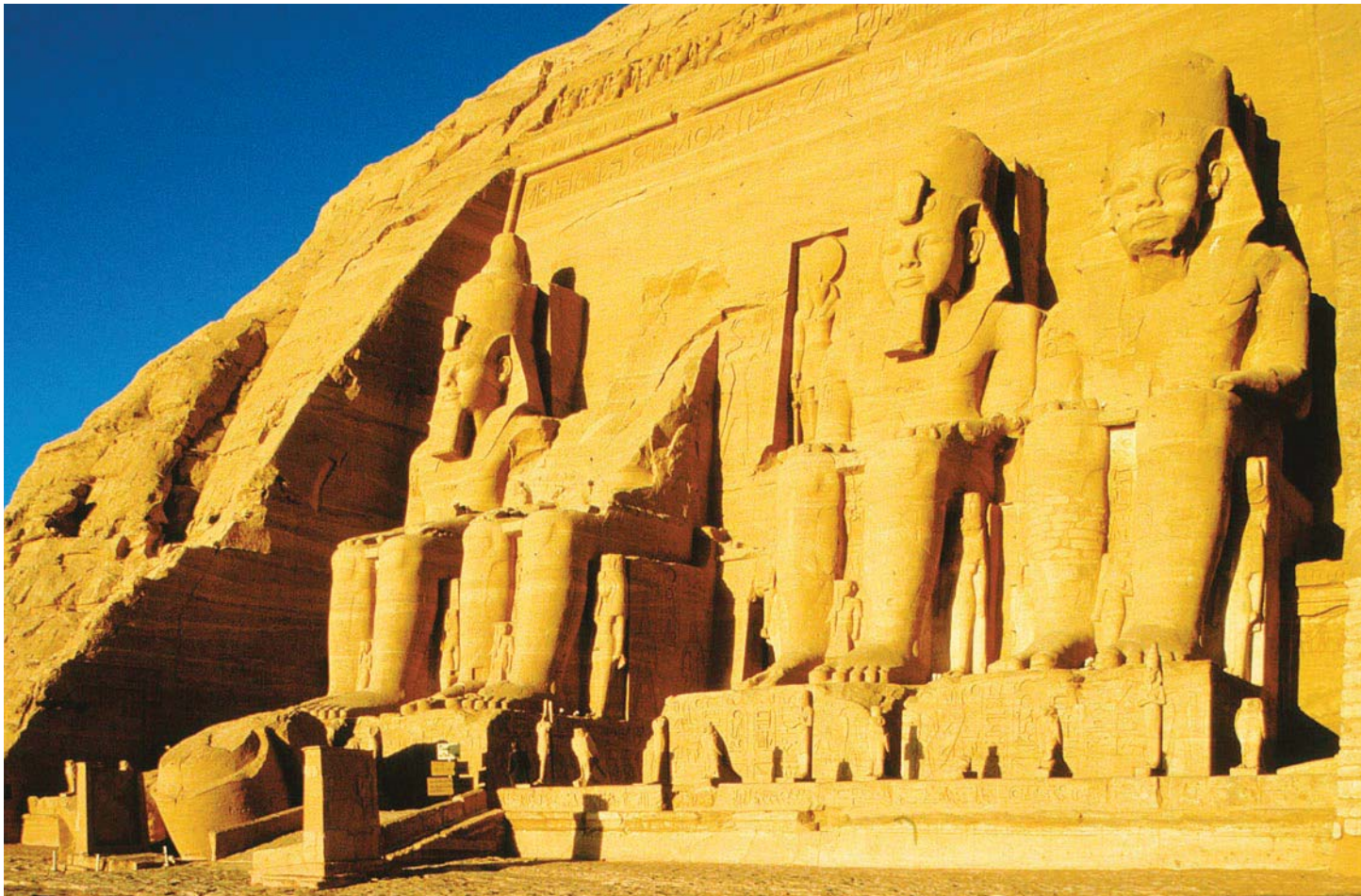
An Age of Builders Like the rulers of the Old Kingdom, who built the towering pyramids, rulers of the New Kingdom erected grand buildings. In search of security in the afterlife—and protection from grave robbers—they hid their splendid tombs beneath desert cliffs. The site they chose was the remote Valley of the Kings near Thebes. Besides royal tombs, the pharaohs of this period also built great palaces and magnificent temples. Indeed, the royal title *pharaoh* means “great house” and comes from this time period.

Ramses II, whose reign extended from approximately 1290 to 1224 BC, stood out among the great builders of the New Kingdom. At Karnak, he added to a monumental temple to Amon-Re (AH•muhn•RAY), Egypt’s chief god. Ramses also ordered a temple to be carved into the red sandstone cliffs above the Nile River at Abu Simbel (AH•boo SIHM•buhl). He had these temples decorated with enormous statues of himself. The ears of these statues alone measured more than three feet.

Reading Check

Recognize Effects

What were some of the political and economic effects of Egypt’s conquests?



Four statues of Ramses II guarded the entrance to the Great Temple at Abu Simbel. The head of one statue was damaged in an earthquake. Near the feet of the giant statues are smaller statues of Ramses’ wife, mother, and first eight children.

Ancient Empires, 700 BC–221 BC



Interpret Maps

- 1. Location** Where did the Assyrian, Kush, and Persian empires develop?
- 2. Location** How do you think the Qin Dynasty's distance from the other empires affected its development?

The Empire Declines

The empire that Thutmose III had built and Ramses II had ruled slowly came apart after 1200 BC as other strong civilizations rose to challenge Egypt's power. Shortly after Ramses died, the entire eastern Mediterranean suffered a wave of invasions.

Invasions by Land and Sea Both the Egyptian empire and the Hittite kingdom were attacked by invaders called the "Sea Peoples" in Egyptian texts. These invaders may have included the Philistines, who are often mentioned in the Hebrew Bible. Whoever they were, the Sea Peoples caused great destruction.

The Egyptians faced other attacks. In the east, the tribes of Canaan often rebelled against their Egyptian overlords. In the west, the vast desert no longer served as a barrier against Libyan raids on Egyptian villages.

Egypt's Empire Fades After these invasions, Egypt never recovered its previous power. The Egyptian empire broke apart into regional units, and numerous small kingdoms arose. Each was eager to protect its independence.

Reading Check

Analyze Causes
Why did Egypt's
empire decline?

Almost powerless, Egypt soon fell to its neighbors' invasions. Eventually, Libyans crossed the desert to the Nile Delta. There they established independent dynasties. From around 950 to 730 BC, Libyan pharaohs ruled Egypt and erected cities. But instead of imposing their own culture, the Libyans adopted Egypt's. When the Nubians came north to seize power, they too adopted Egyptian culture.

The Kushites Conquer the Nile Region

For centuries, Egypt dominated Nubia and the Nubian kingdom of **Kush**, which lasted for about a thousand years, between 2000 and 1000 BC. During this time, Egyptian armies raided and even occupied Kush for a brief period. But as Egypt fell into decline during the Hyksos period, Kush began to emerge as a regional power. Nubia now established its own Kushite dynasty on the throne of Egypt.

The People of Nubia Nubia lay south of Egypt between the first cataract of the Nile, an area of churning rapids, and the division of the river into the Blue Nile and the White Nile. Despite several cataracts around which boats had to be carried, the Nile provided the best north-south trade route. Several Nubian kingdoms, including Kush, served as a trade corridor. They linked Egypt and the Mediterranean world to the interior of Africa and to the Red Sea. Goods and ideas flowed back and forth along the river for centuries. The first Nubian kingdom, Kerma, arose shortly after 2000 BC.

The Interaction of Egypt and Nubia With Egypt's revival during the New Kingdom, pharaohs forced Egyptian rule on Kush. Egyptian governors, priests, soldiers, and artists strongly influenced the Nubians. Indeed, Kush's capital, Napata, became the center for the spread of Egyptian culture to Kush's other African trading partners.

Kushite princes went to Egypt. They learned the Egyptian language and worshiped Egyptian gods. They adopted the customs and clothing styles of the Egyptian upper class. When they returned home, the Kushite nobles brought back royal rituals and hieroglyphic writing.

With Egypt's decline, beginning about 1200 BC, Kush regained its independence. The Kushites viewed themselves as more suitable guardians of Egyptian values than the Libyans. They sought to guard these values by conquering Egypt and ousting its Libyan rulers.

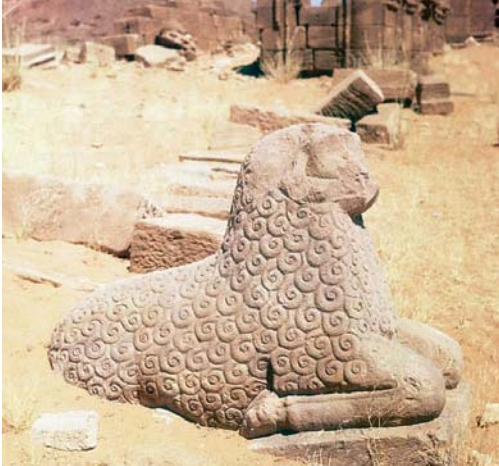
Piankhi Captures the Egyptian Throne In 751 BC, a Kushite king named **Piankhi** overthrew the Libyan dynasty that had ruled Egypt for more than 200 years. He united the entire Nile Valley from the delta in the north to Napata in the south. Piankhi and his descendants became Egypt's 25th Dynasty. After his victory, Piankhi erected a monument in his homeland of Kush. He had words inscribed on it that celebrated his victory and provided a catalog of Egyptian riches, such as silver, gold, and copper.

However, Piankhi's dynasty proved short-lived. In 671 BC, the Assyrians, a warlike people from Southwest Asia, conquered Egypt.

History in Depth

Egyptian Influence on Nubian Culture

Nubia was heavily influenced by Egypt. This influence is particularly apparent in Nubian religious practices and burial traditions. But even though the Nubians adopted Egyptian ways, they didn't abandon their cultural identity. In many of these religious and funeral practices, the Nubians blended Egyptian customs with their own traditions.



▲ Temples

This stone ram, representing the Egyptian god Amen, lay at the entrance to a Nubian temple dedicated to that god. Although the Nubians worshiped many Egyptian gods, Amen's temple was located near another dedicated to Apedemak, a Nubian god.



▲ Statues

These figurines represented Nubian slaves. They were buried with Nubian kings and meant to serve them in death. The figurines reflect traditional Egyptian style. The human faces, however, reveal Nubian features.

▼ Pyramids

Unlike the Egyptian pyramids, the pyramids of Nubia had steeply sloping sides and were probably designed with a flat top.



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Kush Empire, 700 BC



Critical Thinking

Form Opinions Why did the Nubians combine Egyptian culture with elements of their own culture?

Reading Check

Make Inferences

Why might the Kushites have viewed themselves as guardians of Egyptian values?

This ring, bearing the head of a Kushite guardian god, was found inside a Meroë queen's pyramid. It dates from the late first century BC.



The Kushites fought bravely, but they were forced to retreat south along the Nile. There the Kushites would experience a golden age, despite their loss of Egypt.

The Golden Age of Meroë

After their defeat by the Assyrians, the Kushite royal family eventually moved south to **Meroë** (MEHR•oh•ee). Meroë lay closer to the Red Sea than Napata did, and so became active in the flourishing trade among Africa, Arabia, and India. (See map, Kush Empire, 700 BC.)

The Wealth of Kush Kush used the natural resources around Meroë and thrived for several hundred years. Unlike Egyptian cities along the Nile, Meroë enjoyed significant rainfall. And, unlike Egypt, Meroë boasted abundant supplies of iron ore. As a result, Meroë became a major center for the manufacture of iron weapons and tools.

In Meroë, ambitious merchants loaded iron bars, tools, and spearheads onto their donkeys. They then transported the goods to the Red Sea, where they exchanged these goods for jewelry, fine cotton cloth, silver lamps, and glass bottles. As the mineral wealth of the central Nile Valley flowed out of Meroë, luxury goods from India and Arabia flowed in.

The Decline of Meroë After four centuries of prosperity, from about 250 BC to AD 150, Meroë began to decline. Aksum, another kingdom located 400 miles to the southeast, contributed to Meroë's fall. With a seaport on the Red Sea, Aksum came to dominate North African trade. Aksum defeated Meroë around AD 350.

Centuries earlier, around the time the Kushite pharaoh sat on the Egyptian throne, a new empire—Assyria—had risen in the north. Like Kush, Assyria came to dominate Egypt.

Reading Check

Compare

What natural resources did Meroë have that Egypt did not?

Lesson 1 Assessment

1. **Organize Information** Use a timeline. Which empire was invaded more often? Why?



2. **Key Terms and People** For each key term or person in the lesson, write a sentence explaining its significance.
3. **Evaluate** What cultural aspects of Egyptian civilization did the Kushites adopt?
4. **Analyze Effects** Why was Kush able to thrive after losing Egypt to the Assyrians?
5. **Draw Conclusions** What role did geography play in Egypt's rise and fall?
6. **Make Inferences** How did trade help both Egypt and Nubia maintain their dominance in the Nile region?
7. **Predict** What might have happened if the Kushites had imposed their own culture on Egypt?



The Assyrian Empire

The Big Idea

Assyria developed a military machine and established a well-organized administration.

Why It Matters Now

Some leaders still use military force to extend their rule, stamp out opposition, and gain wealth and power.

Key Terms and People

Assyria
Sennacherib
Nineveh
Ashurbanipal
Medes
Chaldeans
Nebuchadnezzar

Setting the Stage

For more than two centuries, the Assyrian army advanced across Southwest Asia. It overwhelmed foes with its military strength. After the Assyrians seized control of Egypt, the Assyrian King Esarhaddon proclaimed, “I tore up the root of Kush, and not one therein escaped to submit to me.” The last Kushite pharaoh retreated to Napata, Kush’s capital city.

A Mighty Military Machine

Beginning around 850 BC, **Assyria** (uh•SEER•ee•uh) acquired a large empire. It accomplished this by means of a highly advanced military organization and state-of-the-art weaponry. For a time, this campaign of conquest made Assyria the greatest power in Southwest Asia.

The Rise of a Warrior People The Assyrians came from the northern part of Mesopotamia. Their flat, exposed land made them easy for other people to attack. Invaders frequently swept down into Assyria from the nearby mountains. The Assyrians may have developed their warlike behavior in response to these invasions. Through constant warfare, Assyrian kings eventually built an empire that stretched from east and north of the Tigris River all the way to central Egypt. One of these Assyrian kings, **Sennacherib** (sih•NAK•uhr•ihb), bragged that he had destroyed 89 cities and 820 villages, burned Babylon, and ordered most of its inhabitants killed.

Military Organization and Conquest Assyria was a society that glorified military strength. Its soldiers were well equipped for conquering an empire. Making use of the ironworking technology of the time, the soldiers covered themselves in stiff leather and metal armor. They wore copper or iron helmets, padded loincloths, and leather skirts layered with metal scales. Their weapons were iron swords and iron-pointed spears.

Advance planning and technical skill allowed the Assyrians to lay siege to enemy cities. When deep water blocked their passage, engineers would span the rivers with pontoons, or floating structures used to support a bridge. Before attacking, the Assyrians dug beneath the city's walls to weaken them. Then, with disciplined organization, foot soldiers marched shoulder to shoulder. The foot soldiers approached the city walls and shot wave upon wave of arrows. Meanwhile, another group of troops hammered the city's gates with massive, iron-tipped battering rams. When the city gates finally splintered, the Assyrians showed no mercy. They killed or enslaved their victims. To prevent their enemies from rebelling again, the Assyrians forced captives to settle far away in the empire's distant provinces and dependent states.

Reading Check

Summarize What was the key to the success of the Assyrian Empire?

Historical Source

Assyrian Sculpture

This relief shows ferocious Assyrian warriors attacking a fortified city. A relief is a sculpture that has figures standing out from a flat background. The Assyrian war machine included a variety of weapons and methods of attack.

1 Ladders

Assyrian archers launched waves of arrows against opponents defending the city walls. Meanwhile, Assyrian troops threw their ladders up against the walls and began their climb into the enemy's stronghold.

2 Weapons

Troops were armed with the best weapons of the time, iron-tipped spears, as well as iron daggers and swords. They were also protected with armor and large shields.

3 Tactics

The Assyrians were savage in their treatment of defeated opponents. Those who were not slaughtered in the initial attack were often impaled or beheaded, while women and children were sometimes murdered or sold into slavery.

4 Tunnels

The Assyrian army used sappers—soldiers who dug tunnels to sap, or undermine, the foundations of the enemy's walls so that they would fall.



Analyze Historical Sources

- 1. Make Inferences** What emotions might the relief have inspired in the Assyrian people?
- 2. Form Generalizations** How might the Assyrians' enemies have reacted to the sculpture?

The Empire Expands

Between 850 and 650 BC, the kings of Assyria defeated Syria, Israel, Judah, and Babylonia. Eventually, the Assyrians ruled lands that extended far beyond the Fertile Crescent into Anatolia and Egypt.

Assyrian Rule At its peak around 650 BC, the Assyrian Empire included almost all of the old centers of civilization and power in Southwest Asia. Assyrian officials governed lands closest to Assyria as provinces and made them dependent territories. Assyrian kings controlled these dependent regions by choosing their rulers or by supporting kings who aligned themselves with Assyria. The Assyrian system of having local governors report to a central authority became the fundamental model of administration, or system of government management.

In addition, the military campaigns added new territory to the empire. These additional lands brought taxes and tribute to the Assyrian treasury. If a conquered people refused to pay, the Assyrians destroyed their cities and sent the people into exile. Such methods enabled the Assyrians to effectively govern an extended empire.

Assyrian Culture Some of Assyria's most fearsome warriors earned reputations as great builders. For example, the same King Sennacherib who had burned Babylon also established Assyria's capital at **Nineveh** (NIHN•uh•vuh) along the Tigris River. This great walled city, about three miles long and a mile wide, was the largest city of its day. In the ruins of Nineveh and other Assyrian cities, archaeologists found finely carved sculptures. Two artistic subjects particularly fascinated the Assyrians: brutal military campaigns and the lion hunt.

Nineveh also held one of the ancient world's largest libraries. In this unique library, King **Ashurbanipal** (ah•shur•BAH•nuh•pahl) collected more than 20,000 clay tablets from throughout the Fertile Crescent. The collection included the ancient Sumerian poem the *Epic of Gilgamesh* and provided historians with much information about the earliest civilizations in Southwest Asia. The library was the first to have many of the features of a modern library. For instance, the collection was organized into many rooms according to subject matter. The collection was also cataloged. Europeans would not use a library cataloging system for centuries.

Reading Check

Evaluate Why do you think modern historians value the library at Nineveh?



This relief shows King Ashurbanipal and his queen at a party with several servants.

The Empire Crumbles

Ashurbanipal proved to be one of the last of the mighty Assyrian kings. Assyrian power had spread itself too thin. Also, the cruelty displayed by the Assyrians had earned them many enemies. Shortly after Ashurbanipal's death, Nineveh fell.

Decline and Fall In 612 BC, a combined army of **Medes** (meedz), **Chaldeans** (kal•DEE•uhnz), and others burned and leveled Nineveh. However, because the clay writing tablets in Nineveh's library had been baked in a pottery oven, many survived the fire.

Most people in the region rejoiced at Nineveh's destruction. The Jewish prophet Nahum (NAY•huhm) gave voice to the feelings of many:

“All who see you will recoil from you and will say, ‘Nineveh has been ravaged!’ Who will console her? Where shall I look for anyone to comfort you? . . . Your shepherds are slumbering, O King of Assyria; your sheepleaders are lying inert; your people are scattered over the hills, and there is none to gather them.”

—Nahum 3:7, 18 (Hebrew Bible)

Rebirth of Babylon Under the Chaldeans After defeating the Assyrians, the Chaldeans made Babylon their capital. Around 600 BC, Babylon became the center of a new empire, more than 1,000 years after Hammurabi had ruled there. A Chaldean king named **Nebuchadnezzar** (nehb•uh•kuhd•NEHZ•uhr) restored the city. Perhaps the most impressive part of the restoration was the famous hanging gardens. Greek scholars later listed them as one of the seven wonders of the ancient world. According to legend, one of Nebuchadnezzar's wives missed the flowering shrubs of her mountain homeland. To please her, he had fragrant trees and shrubs planted on terraces that rose 75 feet above Babylon's flat, dry plain.



This is an artist's rendering of the legendary hanging gardens of Babylon. Slaves watered the plants by using hidden pumps that drew water from the Euphrates River.

Indeed, the entire city of Babylon was a wonder. Its walls were so thick that, according to one report, a four-horse chariot could wheel around on top of them. To ensure that the world knew who ruled the city, the king had the bricks inscribed with the words, “I am Nebuchadnezzar, King of Babylon.”

The highest building in Babylon was a great, seven-tiered ziggurat more than 300 feet high. It was visible for miles. At night, priests observed the stars from the top of this tower and others in the city. Chaldean astronomers kept detailed records of how the stars and planets seemed to change position in the night sky. They also concluded that the sun, moon, Earth, and five other planets belonged to the same solar system. The Chaldeans’ observations formed the basis for both astronomy and astrology.

Nebuchadnezzar’s empire fell shortly after his death. The Persians who next came to power adopted many Assyrian military, political, and artistic inventions. The Persians would use the organization the Assyrians had developed to stabilize the region.

Reading Check

Summarize Why did the tablets in Nineveh’s library survive the destruction of the city?

Lesson 2 Assessment

1. **Organize Information** Use a table. Why did the Assyrians develop into a great military power? Why did their power decline?

Assyrian Power

Causes for Rise	Causes for Decline
Need to defend against attacks	Hated by conquered people

2. **Key Terms and People** For each key term or person in the lesson, write a sentence explaining its significance.
3. **Synthesize** What contributions to government administration and culture did the Assyrians make?
4. **Develop Historical Perspective** Why did the people in the region rejoice when the Assyrian Empire was defeated?
5. **Form Opinions** Do you think the Assyrians’ almost exclusive reliance on military power was a good strategy for creating their empire? Why or why not?
6. **Make Inferences** Why might the Assyrian warrior kings have had such a great interest in writing and reading?
7. **Compare** In what ways were King Ashurbanipal and King Nebuchadnezzar similar?



The Persian Empire

The Big Idea

By governing with tolerance and wisdom, the Persians established a well-ordered empire that lasted for 200 years.

Why It Matters Now

Leaders today try to follow the Persian example of tolerance and wise government.

Key Terms and People

Cyrus
Cambyses
Darius
satrap
Royal Road
Zoroaster

Setting the Stage

The Medes, along with the Chaldeans and others, helped to overthrow the Assyrian Empire in 612 BC. The Medes marched to Nineveh from their homeland in the area of present-day northern Iran. Meanwhile, the Medes' close neighbor to the south, Persia, began to expand its horizons and territorial ambitions.

The Rise of Persia

The Assyrians employed military force to control a vast empire. In contrast, the Persians based their empire on tolerance and diplomacy. They relied on a strong military to back up their policies. Ancient Persia included what is today the country of Iran.

The Persian Homeland Indo-Europeans first migrated from Central Europe and southern Russia to the mountains and plateaus east of the Fertile Crescent around 1000 BC. This area extended from the Caspian Sea in the north to the Persian Gulf in the south. In addition to fertile farmland, ancient Iran boasted a wealth of minerals. These included copper, lead, gold, silver, and gleaming blue lapis lazuli. A thriving trade in these minerals put the settlers in contact with their neighbors to the east and the west.

At first, dozens of tiny kingdoms occupied the region. Eventually two major powers emerged: the Medes and the Persians. In time, a remarkable ruler would lead Persia to dominate the Medes and found a huge empire.

Cyrus the Great Finds an Empire The rest of the world paid little attention to the Persians until 550 BC. In that year, **Cyrus** (SY•ruhs), Persia's king, began to conquer several neighboring kingdoms. Cyrus was a military genius, leading his army from victory to victory between 550 and 539 BC. In time, Cyrus controlled an empire that spanned 2,000 miles, from the Indus River in the east to Anatolia in the west.

Even more than his military genius, though, Cyrus's most enduring legacy was his method of governing. His kindness toward conquered peoples revealed a wise and tolerant view of empire. For example, when Cyrus's army marched into a city, his generals prevented Persian soldiers from looting and burning. Unlike other conquerors, Cyrus believed in honoring local customs and religions. Instead of destroying the local temple, Cyrus would kneel there to pray. He also allowed the Jews, who had been driven from their homeland by the Babylonians, to return to Jerusalem in 538 BC. Under Persian rule, the Jews rebuilt their city and temple.

DOCUMENT-BASED INVESTIGATION Historical Source

Cyrus's View of Empire

The Jews were grateful to Cyrus for his wise and tolerant view of empire. They considered him one of God's anointed ones. The Jewish prophet Ezra recounted Cyrus's proclamation regarding the Jewish people who had been driven from their homeland.

Analyze Historical Sources

How does this quotation show that Cyrus respected the Jews?

"Thus said King Cyrus of Persia: The Lord God of Heaven has given me all the kingdoms of the earth and has charged me with building Him a house in Jerusalem, which is in Judah. Anyone of you of all His people—may his God be with him, and let him go up to Jerusalem that is in Judah and build the House of the Lord God of Israel, the God that is in Jerusalem."

—Ezra 1: 2-3 (Hebrew Bible)

Reading Check

Summarize

What are some examples of Cyrus's tolerant method of governing?

Cyrus was killed as he fought nomadic invaders on the eastern border of his empire. According to the Greek historian Arrian, his simple, house-shaped tomb bore these words: "O man, I am Cyrus the son of Cambyses. I established the Persian Empire and was king of Asia. Do not begrudge me my memorial."

Persian Rule

The task of unifying conquered territories was left to rulers who followed Cyrus. They succeeded by combining Persian control with local self-government.

Cambyses and Darius Cyrus died in 530 BC. His son **Cambyses** (kam•BY•seez), named after Cyrus's father, expanded the Persian Empire by conquering Egypt. However, the son neglected to follow his father's wise example. Cambyses scorned the Egyptian religion. He ordered the images of Egyptian gods to be burned. After ruling for only eight years, Cambyses died. Immediately, widespread rebellions broke out across the empire. Persian control had seemed strong a decade earlier. It now seemed surprisingly fragile.

Cambyses's successor, **Darius** (duh•RY•uhs), a noble of the ruling dynasty, had begun his career as a member of the king's bodyguard. An elite group of Persian soldiers, the Ten Thousand Immortals, helped Darius seize the throne around 522 BC. Darius spent the first three years of his reign putting down revolts. He spent the next few years establishing a well-organized and efficient administration.

Having brought peace and stability to the empire, Darius turned his attention to conquest. He led his armies eastward into the mountains of present-day Afghanistan and then down into the river valleys of India. The immense Persian Empire now extended more than 2,500 miles, embracing Egypt and Anatolia in the west, part of India in the east, and the Fertile Crescent in the center. Darius's only failure was his inability to conquer Greece.



Sculpted figures bring gifts to Darius. The relief sculpture, located in the ancient Persian capital of Persepolis, dates from around the sixth century BC.

Provinces and Satraps Although Darius was a great warrior, his real genius lay in administration. To govern his sprawling empire, Darius divided it into 20 provinces. These provinces were roughly similar to the homelands of the different groups of people who lived within the Persian Empire. Under Persian rule, the people of each province still practiced their own religion. They also spoke their own language and followed many of their own laws. This administrative policy of many groups—sometimes called “nationalities”—living by their own laws within one empire was repeatedly practiced in Southwest Asia.

Although tolerant of the many groups within his empire, Darius still ruled with absolute power. In each province, Darius installed a governor called a **satrap** (SAY•trap), who ruled locally. Darius also appointed a military leader and a tax collector for each province. To ensure the loyalty of these officials, Darius sent out inspectors known as the “King’s Eyes and Ears.”

Two other tools helped Darius hold together his empire. An excellent system of roads allowed Darius to communicate quickly with the most distant parts of the empire. The famous **Royal Road**, for example, ran from Susa in Persia to Sardis in Anatolia, a distance of 1,677 miles. Darius borrowed the second tool, manufacturing metal coins, from the Lydians of Asia Minor. For the first time, coins of a standard value circulated throughout an extended empire. People no longer had to weigh and measure odd pieces of gold or silver to pay for what they bought. The network of roads and the wide use of standardized coins promoted trade. Trade, in turn, helped to hold together the empire.

Reading Check

Evaluate

What tools helped Darius hold together his vast empire?

The Persian Legacy

By the time of Darius’s rule, about 2,500 years had passed since the first Sumerian city-states had been built. During those years, people of the Fertile Crescent had endured war, conquest, and famine. These events gave rise to a basic question: Why should so much suffering and chaos exist in the world? A Persian prophet named **Zoroaster** (ZAWR•oh•as•tuhr), who lived around 600 BC, offered an answer.

Zoroaster’s Teachings Zoroaster taught that the earth is a battleground where a great struggle is fought between the spirit of good and the spirit of evil. Each person, Zoroaster preached, is expected to take part in this struggle. The Zoroastrian religion teaches a belief in one god, Ahura Mazda (ah•HUR•uh MAZ•duh). At the end of time, Ahura Mazda will judge everyone according to how well he or she fought the battle for good. Similarities to Zoroastrianism—such as the concept of Satan and a belief in angels—can be found in Judaism, Christianity, and Islam.

After the Muslim conquest of Persia in the AD 600s, the Zoroastrian religion declined. Some groups carried the faith eastward to India. Zoroastrianism was also an important influence in the development of Manichaeism (man•ih•KEE•ihz•uhm), a religious system that competed with early Christianity for believers.

The Royal Road

One of the ways in which societies build and maintain empires is by establishing systems of communication and transportation. The Royal Road, built by the rulers of the Persian Empire, connected Susa in Persia to Sardis in Anatolia.

► This four-horse chariot dates from the sixth to fourth century BC. It is the type of vehicle that would have traveled the Royal Road in the time of Darius. The studs on the wheels prevented the chariot from slipping.



▶ Explore ONLINE!

A Ride Along the Royal Road



THE ROAD

The road was 1,677 miles long. There were 111 post or relay stations spaced about 15 miles apart along the road. Other roads branched off the main road to distant parts of the empire.

THE RIDE

Relay stations were equipped with fresh horses for the king's messengers. Royal messengers could cover the length of the Royal Road in seven days. Normal travel time along the road was longer. A caravan, for example, might take three months to travel the entire distance.

▲ Strong road networks like the Royal Road enabled empires to expand and maintain control over people and places. Like the Inca of South America created a road system thousands of miles long. These roads allowed the Inca to extend their rule over as many as 16 million people. Empires throughout history have shared characteristics such as efficient communication systems, effective leaders, and powerful armies.

Critical Thinking

1. Recognize Effects How would the Royal Road enable a ruler to maintain power in the empire?

2. Compare What systems of communication and transportation today might be compared to the Royal Road of the Persians?

The followers of Mithra, a Zoroastrian god, spread westward to become a popular religion among the military legions in the Roman Empire. Today, modern Zoroastrians continue to observe the religion's traditions in several countries including Iran and India, where its followers are called Parsis.

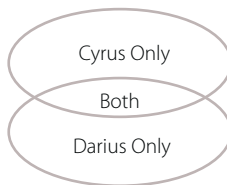
Political Order Through their tolerance and good government, the Persians brought political order to Southwest Asia. They preserved ideas from earlier civilizations and found new ways to live and rule. Their respect for other cultures helped to preserve those cultures for the future. The powerful dynasty Cyrus established in Persia lasted 200 years and grew into a huge empire. As you will learn in Lesson 4, great empires also arose in China and dominated that region.

Reading Check

Compare What ideas and worldview did Zoroastrianism share with other religions?

Lesson 3 Assessment

1. **Organize Information** Use a Venn diagram. Which of the differences between Cyrus and Darius do you consider most important? Why?



2. **Key Terms and People** For each key term and person in the lesson, write a sentence explaining its significance.

3. **Form Generalizations** How did Cyrus treat the peoples he conquered?
4. **Synthesize** What methods and tools did Darius use to hold together his empire?
5. **Make Inferences** What do the words that appeared on Cyrus's tomb suggest about his character?
6. **Draw Conclusions** How did the Royal Road help Darius maintain control over his people?
7. **Develop Historical Perspective** What events led to the development of Zoroastrianism?



The Unification of China

The Big Idea

The social disorder of the warring states contributed to the development of three Chinese ethical systems.

Why It Matters Now

The people, events, and ideas that shaped China's early history continue to influence China's role in today's world.

Key Terms and People

Confucius
filial piety
bureaucracy
Daoism
Legalism
I Ching
yin and yang
Qin Dynasty
Shi Huangdi
autocracy

Setting the Stage

The Zhou Dynasty lasted for at least eight centuries, from approximately 1027 to 256 BC. For the first 300 years of their long reign, the Zhou kings controlled a large empire, including both eastern and western lands. Local rulers reported to the king, who had the ultimate power. By the latter years of the Zhou Dynasty, the lords of dependent territories began to think of themselves as independent kings. Their almost constant conflict, which is known as “the warring states period,” led to the decline of the Zhou Dynasty.

Confucius and the Social Order

Toward the end of the Zhou Dynasty, China moved away from its ancient values of social order, harmony, and respect for authority. Chinese scholars and philosophers developed different solutions to restore these values.

Confucius Urges Harmony China's most influential scholar was **Confucius** (kuhn•FYOO•shuhs). Born in 551 BC, Confucius lived in a time when the Zhou Dynasty was in decline. He led a scholarly life, studying and teaching history, music, and moral character.

Confucius was born at a time of crisis and violence in China. He had a deep desire to restore the order and moral living of earlier times to his society. Confucius believed that social order, harmony, and good government could be restored in China if society were organized around five basic relationships. These were the relationships between: (1) ruler and subject, (2) father and son, (3) husband and wife, (4) older brother and younger brother, and (5) friend and friend. A code of proper conduct regulated each of these relationships. For example, rulers should practice kindness and virtuous living. In return, subjects should be loyal and law-abiding.



Statue of a Chinese warrior from the Qin Dynasty

Three of Confucius's five relationships were based upon the family. Confucius stressed that children should practice **filial piety**, or respect for their parents and ancestors. Filial piety, according to Confucius, meant devoting oneself to one's parents during their lifetimes. It also required honoring their memories after death through the performance of certain rituals.

In the following passage, Confucius—the “Master”—expresses his thoughts on the concept:

“Ziyou [a disciple of Confucius] asked about filial piety. The Master said: ‘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?’ ”

—Confucius, *Analects* 2.7

Confucius wanted to reform Chinese society by showing rulers how to govern wisely. Impressed by Confucius's wisdom, the duke of Lu appointed him minister of justice. According to legend, Confucius so overwhelmed people by his kindness and courtesy that almost overnight, crime vanished from Lu. When the duke's ways changed, however, Confucius became disillusioned and resigned.

Confucius spent the remainder of his life teaching. His students later collected his words in a book called the *Analects*. A disciple named Mencius (MEHN•shee•uhs) also spread Confucius's ideas.

Vocabulary

legend a story handed down from earlier times, especially one believed to be historical

BIOGRAPHY



Confucius (551–479 BC)

Confucius was born to a poor family. As an adult, he earned his living as a teacher. But he longed to put his principles into action by advising political leaders. Finally, at around age 50,

Confucius won a post as minister in his home state. According to legend, he set such a virtuous example that a purse lying in the middle of the street would be untouched for days.

After Confucius resigned his post as minister, he returned to teaching. He considered himself a failure because he had never held high office. Yet Confucius's ideas have molded Chinese thought for centuries.



Laozi (sixth century BC)

Although a person named Laozi is credited with being the first philosopher of Daoism, no one knows for sure whether he really existed. Legend has it that Laozi's mother carried

him in her womb for 62 years and that he was born with white hair and wrinkled skin. Laozi's followers claimed that he was a contemporary of Confucius.

Unlike Confucius, however, Laozi believed that government should do as little as possible and leave the people alone. Laozi thought that people could do little to influence the outcome of events. Daoism offered communion with nature as an alternative to political chaos.

Reading Check

Summarize
How did Confucius
feel about family?
Explain.

Confucian Ideas About Government Confucius said that education could transform a humbly born person into a gentleman. In saying this, he laid the groundwork for the creation of a **bureaucracy**, a trained civil service, or those who run the government. According to Confucius, a gentleman had four virtues: “In his private conduct he was courteous, in serving his master he was punctilious [precise], in providing for the needs of the people, he gave them even more than their due; in exacting service from the people, he was just.” Education became critically important to career advancement in the bureaucracy.

Scholars still debate whether or not Confucianism is a religion. It was, however, an ethical system, a system based on accepted principles of right and wrong. It became the foundation for Chinese government and social order. In addition, the ideas of Confucius spread beyond China and influenced civilizations throughout East Asia.

Other Ethical Systems

In addition to Confucius, other Chinese scholars and philosophers developed ethical systems with very different philosophies. Some stressed the importance of nature, others, the power of government.

Daoists Seek Harmony For a Chinese thinker named Laozi (low•dzuh), who may have lived during the sixth century BC, only the natural order was important. The natural order involves relations among all living things. His book *Dao De Jing (The Way of Virtue)* expressed Laozi’s belief. He said that a universal force called the Dao (dow), meaning “the Way,” guides all things.

The philosophy of Laozi came to be known as **Daoism**. Its search for knowledge and understanding of nature led Daoism’s followers to pursue scientific studies. Daoists made many important contributions to the sciences of alchemy, astronomy, and medicine.

DOCUMENT-BASED INVESTIGATION Historical Source

Daoist Thought

Of all the creatures of nature, according to Laozi, only humans fail to follow the Dao. They argue about questions of right and wrong, good manners or bad. According to Laozi, such arguments are pointless. In the following passage, he explains the wisdom of the Dao.

Analyze Historical Sources

What do you think is the Daoist attitude toward being a powerful person?

*“The Dao never does anything,
yet through it all things are done.
If powerful men and women
could center themselves in it,
the whole world would be transformed by
itself, in its natural rhythms.
People would be content
with their simple, everyday lives,
in harmony, and free of desire.
When there is no desire,
all things are at peace.”*

—Laozi, *Dao De Jing*, Passage 37

Legalists Urge Harsh Rule In sharp contrast to the followers of Confucius and Laozi was a group of practical political thinkers called the Legalists. They believed that a highly efficient and powerful government was the key to restoring order in society. They got their name from their belief that government should use the law to end civil disorder and restore harmony. Hanfeizi and Li Si were among the founders of **Legalism**.

The Legalists taught that a ruler should provide rich rewards for people who carried out their duties well. Likewise, the disobedient should be harshly punished. In practice, the Legalists stressed punishment more than rewards. For example, anyone caught outside his own village without a travel permit should have his ears or nose chopped off.

The Legalists believed in controlling ideas as well as actions. They suggested that a ruler burn all writings that might encourage people to criticize government. After all, it was for the prince to govern and the people to obey. Eventually, Legalist ideas gained favor with a prince of a new dynasty that replaced the Zhou. That powerful ruler soon brought order to China.

I Ching and Yin and Yang People with little interest in the philosophical debates of the Confucians, Daoists, and Legalists found answers to life's questions elsewhere. Some consulted a book of oracles called **I Ching** (also spelled *Yi Jing*) to solve ethical or practical problems. Readers used the book by throwing a set of coins, interpreting the results, and then reading the appropriate oracle, or prediction.



Traditional yin-and-yang symbol.

Chinese Ethical Systems

Daoism	Confucianism	Legalism
Started around 600–500 BC.	Developed between 551 and 479 BC.	Developed during the 400s BC.
The natural order is more important than the social order.	Social order, harmony, and good government should be based on family relationships.	A highly efficient and powerful government is the key to social order.
A universal force guides all things.	Respect for parents and elders is important to a well-ordered society.	Punishments are useful to maintain social order.
Human beings should live simply and in harmony with nature.	Education is important both to the welfare of the individual and to society.	Thinkers and their ideas should be strictly controlled by the government.

Interpret Charts

- Compare** Which of these three systems stresses the importance of government and a well-ordered society?
- Synthesize** Which of these systems seems to be most moderate and balanced? Explain.

Reading Check

Summarize

How did the Legalists think that a society could be made to run well?

The *I Ching* (*The Book of Changes*) helped people to lead a happy life by offering good advice and simple common sense.

Other people turned to the ideas of ancient thinkers, such as the concept of **yin and yang**—two powers that together represented the natural rhythms of life. Yin represents all that is cold, dark, soft, and mysterious. Yang is the opposite—warm, bright, hard, and clear. The symbol of yin and yang is a circle divided into halves, as shown in the emblem on the previous page. The circle represents the harmony of yin and yang. Both forces represent the rhythm of the universe and complement each other. Both the *I Ching* and yin and yang helped Chinese people understand how they fit into the world.

The Qin Dynasty Unifies China

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



Although a tyrant, Shi Huangdi is considered the founder of unified China. The word *Qin* is the origin of *China*.

A New Emperor Takes Control In 221 BC, after ruling for more than 20 years, the Qin ruler assumed the name **Shi Huangdi** (shihwahn•dee), which means “First Emperor.” The new emperor had begun his reign by halting the internal battles that had sapped China’s strength. Next he turned his attention to defeating invaders and crushing resistance within China to his rule. Shi Huangdi’s armies attacked the invaders north of the Huang He and south as far as what is now Vietnam. His victories doubled China’s size. Shi Huangdi was determined to unify China.

Shi Huangdi acted decisively to crush political opposition at home. To destroy the power of rival warlords, he introduced a policy called “strengthening the trunk and weakening the branches.” He commanded all the noble families to live in the capital city under his suspicious gaze. This policy, according to tradition, uprooted 120,000 noble families. Seizing their land, the emperor carved China into 36 administrative districts. He sent Qin officials to control them.

To prevent criticism, Shi Huangdi and his prime minister, the Legalist philosopher Li Si, murdered hundreds of Confucian scholars. They also ordered “useless” books burned. These books were the works of Confucian thinkers and poets who disagreed with the Legalists. Practical books about medicine and farming, however, were spared. Through measures such as these, Shi Huangdi established an **autocracy**—a government that has unlimited power and uses it in an arbitrary manner.

A Program of Centralization Shi Huangdi’s sweeping program of centralization included the building of a highway network of more than 4,000 miles. Also, he set the same standards throughout China for writing, law, currency, and weights and measures—even down to the length of cart axles. This last standard made sure that all vehicles could fit into the ruts of China’s main roads.

History in Depth

The Great Wall of China

From the Yellow Sea in the east to the Gobi Desert in the west, the Great Wall twisted like a dragon's tail for thousands of miles. Watch towers rose every 200 to 300 yards along the wall.

In the time of Shi Huangdi, hundreds of thousands of peasants collected, hauled, and dumped millions of tons of stone, dirt, and rubble to fill the core of the Great Wall.

Slabs of cut stone on the outside of the wall enclosed a heap of pebbles and rubble on the inside. Each section of the wall rose to a height of 20 to 25 feet.

Although Shi Huangdi built the earliest unified wall, much of the wall as it exists today dates from the later Ming Dynasty (AD 1368–1644).



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The Qin Dynasty, 221–202 BC



Interpret Sources

1. **Make Inferences** What were the benefits of the watch towers along the wall?
2. **Draw Conclusions** What modern structures serve the same purpose as the watch towers?

Under Shi Huangdi's rule, irrigation projects increased farm production. Trade blossomed, thanks to the new road system. Trade pushed a new class of merchants into prominence. Despite these social advances, harsh taxes and repressive government made the Qin regime unpopular. Shi Huangdi had unified China at the expense of human freedom.

Great Wall of China Scholars hated Shi Huangdi for his book burning. Poor people hated him because they were forced to work on the building of a huge defensive wall. Earlier, Zhou rulers had erected smaller walls to discourage attacks by northern nomads. Shi Huangdi determined to close the gaps and extend the wall almost the length of the empire's border. Enemies would have to gallop halfway to Tibet to get around it.

The Great Wall of China arose on the backs of hundreds of thousands of peasants. The wall builders worked neither for wages nor for love of empire. They faced a terrible choice: work on the wall or die. Many of the laborers worked on the wall and died anyway, victims of the crushing labor or the harsh winter weather. (The Great Wall, as it exists today, dates from the later Ming Dynasty, AD 1368–1644.) Besides walls, the architecture of the Qin Dynasty included a burial chamber for Shi Huangdi that was the size of a large town. It was guarded by an army of 8,000 life-sized clay soldiers, known as the terra-cotta warriors.

The Fall of the Qin The Qin Dynasty lasted only a short time. Though fully as cruel as his father, Shi Huangdi's son proved less able. Peasants rebelled just three years after the second Qin emperor took office. One of their leaders, a peasant from the land of Han, marched his troops into the capital city. By 202 BC, the harsh Qin Dynasty gave way to the Han Dynasty, one of the longest in Chinese history.

While the Chinese explored the best ways to govern, ancient Greece also was experimenting with different forms of government, as you will read about next.

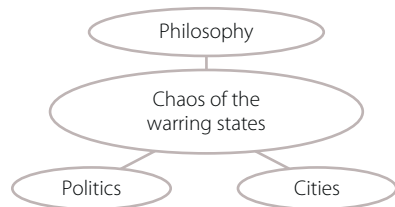
Reading Check

Recognize Effects

What were the positive and negative effects of Shi Huangdi's rule?

Lesson 4 Assessment

1. **Organize Information** Use a word web. Which aspect of Chinese life was most affected by the chaos of the warring states?



2. **Key Terms and People** For each key term and person in the lesson, write a sentence explaining its significance.

3. **Synthesize** How did Confucius believe that social order, harmony, and good government could be restored in China?
4. **Evaluate** What measures did Shi Huangdi take to crush political opposition at home?
5. **Predict** How would followers of the three philosophical traditions in China react to the idea that "all men are created equal"?
6. **Analyze Causes** Why did Shi Huangdi have his critics murdered?
7. **Make Inferences** Would a ruler who followed Confucian or Daoist ideas have built the Great Wall? Why or why not?

Module 4 Assessment

Key Terms and People

For each term or person below, briefly explain its connection to the history of the first age of empires between 1570 and 200 BC.

1. Ramses II
 2. Kush
 3. Assyria
 4. Ashurbanipal
 5. Cyrus
 6. Royal Road
 7. Zoroaster
 8. Confucius
 9. Daoism
 10. Shi Huangdi
-

Main Ideas

Use your notes and the information in the module to answer the following questions.

The Egyptian and Nubian Empires

1. How did the Kushites treat Egyptian culture after they conquered Egypt?
2. When did Kush experience a golden age?

The Assyrian Empire

3. How did Assyria acquire its empire?
4. What were the positive achievements of the Assyrian Empire?

The Persian Empire

5. What is Cyrus's enduring legacy?
6. How far did Darius extend the Persian Empire?

The Unification of China

7. Around what five basic relationships did Confucius believe society should be organized?
8. Why did Shi Huangdi have the Great Wall built?

Module 4 Assessment, continued

Critical Thinking

1. **Evaluate** Create a table, and list the successes and failures of the leaders discussed in this module.

Leader	Successes	Failures
Thutmose III		
Sennacherib		
Cyrus		

2. **Draw Conclusions** Religious and ethical systems in Persia and China arose in response to what similar conditions?
3. **Develop Historical Perspective** How have Cyrus's and Sennacherib's contrasting ruling styles probably affected their legacies?
4. **Recognize Effects** What positive results occur when cultures interact? What negative results might there be?
5. **Synthesize** What similar purpose was served by the Persians' Royal Road and by the Great Wall of China?

Engage with History

Now that you've read the module, think about the advantages and disadvantages of empire. Discuss the following questions with a small group:

- Do empires benefit conquered peoples?
- Do empires impose penalties on those they conquer?
- Which outweighs the other—the benefits or the penalties?

Focus on Writing

Study the information about the Great Wall of China. Imagine that you are one of the workers who built the Great Wall. Write three **journal entries** describing the following:

- the work you carry out on the Great Wall
- your experiences with other workers
- your impressions of daily life in China

Multimedia Activity

Create a Website

Create a website for a museum exhibit about the first empires. Choose one of these empires to research: Assyria, Kush, Persia, or Qin. Consider including the following:

- art, artifacts, and maps
- a description of the empire with dates, location, and rulers
- information on major events and conflicts
- the rise and fall of the empire
- a discussion of the empire's legacy
- a list of websites used in your research