Key Events
As you read this chapter, look for the key events in the development of the Asian world.
• Innovations in agricultural production, the reemergence of trade routes, and a unified central government allowed China to prosper under the Sui, Tang, and Song dynasties.
• Japan’s geography isolated it from other countries and caused the island nation to develop its own unique culture.
• The Muslim expansion made both Islam and Hinduism powerful religions in the Indian subcontinent.
• Because of the geography of the region, Southeast Asian countries developed into a series of separate states with their own culture, religion, and language.

The Impact Today
The events that occurred during this time period still impact our lives today.
• Gunpowder and printing were invented during the Tang dynasty in China.
• The expansion of Islam into northwestern India is reflected in the current division of the Indian subcontinent into India, which is mostly Hindu, and the two Islamic states of Bangladesh and Pakistan.


Tang sculpture
618
Tang dynasty begins

500s
Grand Canal is completed

600
800
1000

802
Jayavarman is crowned god-king and unites the Khmer of Angkor

500
600
700
800
900

c. 905
Fire-lance invented

1000s
Moveable type invented in China

Tang silk painting
Heiji Scroll (detail) This scroll depicts one of the first samurai battles, the Heiji Insurrection of 1159.
Japan Faces Kublai Khan

In 1274, the Mongol emperor of China, Kublai Khan, demanded that the Japanese pay tribute to China or face invasion. When the Japanese refused, the khan sent a force of thirty thousand warriors to teach the Japanese a lesson. Bad weather forced the emperor’s forces to retreat, however.

Not until 1281 was the Great Khan prepared to try again. This time he sent a force of two fleets, consisting of 4,400 ships carrying almost 150,000 warriors. The Japanese appeared to be doomed. The emperor ordered prayers to be offered everywhere in Japan.

Then, on August 15, just as the khan’s forces were preparing to land, the sky darkened. For two days, massive typhoons struck, uprooting trees and raising waves that battered the Mongol fleet and killed tens of thousands. One Korean observer wrote, “The bodies of men and broken timbers of the vessels were heaped together in a solid mass so that a person could walk across from one point of land to another on the mass of wreckage.” Those warriors who made it to shore were cut down by the Japanese defenders.

To the Japanese, this victory over the Mongols was a sign of supernatural aid. They called the storm a “divine wind,” or kamikaze, and became convinced that they would always be protected from foreign invasion.

Why It Matters

This great confrontation between the ancient and well-established civilization of China and the newly-emerged Japanese state was a turning point in Asia during this period. Chinese civilization continued to build on the achievements of previous dynasties, making it one of the greatest civilizations in the world. Along the fringes of China, other societies were emerging on the islands of Japan, in Korea, and in Southeast Asia.

History and You Using the Internet and a computer, create a database that shows the amount of land added to the khanate during the rule of Kublai Khan. Include dates of conquests and identify the peoples who were conquered. Add illustrations to your database and create a multimedia presentation.
A seventh-century Chinese writer described how the emperor Sui Yangdi kept an eye on his empire:

"Moreover, the Emperor caused to be built dragon boats, war boats of the ‘Yellow dragon’ style, and multi-decked transports. The Emperor rode in the dragon boat, and civil and military officials rode in the multi-decked transports. . . . The districts through which they passed were ordered to prepare to offer provisions. Those who made bountiful arrangements were given an additional office or title; those who fell short were given punishments up to the death penalty."

—The Sui Dynasty, Arthur F. Wright, 1978

The Sui dynasty had reunified China after hundreds of years of turmoil. Chinese civilization began to flourish once more.

**The Sui Dynasty**

The Han dynasty came to an end in 220, and China fell into chaos. For the next three hundred years, the Chinese suffered through disorder and civil war. Then, in 581, a new Chinese empire was set up under a dynasty known as the Sui (SWAY). The Sui dynasty (581–618) did not last long, but it managed to unify China once again under the emperor’s authority.

**Sui Yangdi**, the second emperor of the dynasty, completed the Grand Canal, built to link the two great rivers of China, the Huang He (Yellow River) and the Chang Jiang (Yangtze River). Both rivers flowed from west to east. The new canal linked north and south, making it easier to ship rice from the south to the north.
Sui Yangdi was a cruel ruler. He used forced labor to build the Grand Canal. This practice, together with high taxes, his extravagant and luxurious lifestyle, and military failures, caused a rebellion. The emperor was murdered, and his dynasty came to an end.

**Reading Check** Explaining  What were the principal reasons for the murder of Sui Yangdi and the end of the Sui dynasty?

**The Tang Dynasty**

A new dynasty, the Tang (TONG), soon emerged. It would last for almost three hundred years, from 618 until 907. The early Tang rulers began their reigns by instituting reforms, as rulers often did in the early days of new dynasties. They restored the civil service examination from earlier times to serve as the chief method of recruiting officials for the civilian bureaucracy. They also tried to create a more stable economy by giving land to the peasants and breaking up the power of the owners of the large estates.

Tang rulers worked hard to restore the power of China in East Asia. They brought peace to northwestern China and expanded their control to the borders of Tibet, an area north of the Himalaya. China claimed to be the greatest power in East Asia. Neighboring states, including Korea, offered tribute.
CHAPTER 8 The Asian World

The Invention of Printing in Tang China

Woodblock printing on paper began in the seventh century A.D. The first printed text in China (and in the world) was a Buddhist prayer, done sometime between 704 and 751. The first complete book was a Buddhist work printed in 868.

Once woodblock printing was developed, it was used to make numerous copies of important works. In the tenth century, a printing of the Confucian classics used over twenty thousand woodblocks and comprised 130 volumes. Over four hundred thousand copies still exist of one Buddhist work printed in the tenth century.

In the eleventh century, the Chinese improved on the art of printing by inventing movable type. An eleventh-century Chinese author described the work of Pi Sheng, who lived from 990 to 1051:

“. . . he took sticky clay and cut in it characters as thin as the edge of a coin. Each character formed, as it were, a single type. He baked them in the fire to make them hard. He had previously prepared an iron plate and he had covered his plate with a mixture of pine resin, wax, and paper ashes. When he wished to print, he took an iron frame and set it on the iron plate. In this he placed the type, set close together. When the frame was full, the whole made one solid block of type. If one were to print only one or three copies, this method would be neither simple nor easy. But for printing hundreds of thousands of copies, it was marvelously quick.”

Drawing Inferences What did the invention of movable type mean to China and the rest of the world? FCAT SC.H.3.4.6

The Song Dynasty

In 960, a new dynasty known as the Song (SOONG) rose to power. The Song ruled during a
period of economic prosperity and cultural achievement, from 960 to 1279. From the start, however, the Song also experienced problems, especially from northern neighbors. These groups crossed into northern China and occupied large parts of Chinese territory. Because of this threat, Song rulers were forced to move the imperial court farther south to Hangzhou (HONG•JOH).

The Song dynasty could never overcome the challenge from the north. During the 1200s, the Mongols—a nomadic people from the Gobi—carried out wars of conquest and built a vast empire. Within 70 years, they controlled all of China. As we shall see, the Mongols overthrew the Song and created a new Mongol dynasty in China.

**Reading Check** Identifying What problems did the Song dynasty encounter?

**Government and the Economy**

The era from the beginning of the Sui dynasty to the end of the Song dynasty lasted nearly seven hundred years. During that period, a mature political system based on principles first put into practice during the Qin and Han dynasties gradually emerged in China. As in the Han Era, China was a monarchy that employed a relatively large bureaucracy. Beyond the capital, government was centered around provinces, districts, and villages. Confucian ideals were still the cement that held the system together.

During the long period between the Sui and Song dynasties, the Chinese economy grew in size and complexity. Agriculture flourished, and manufacturing and trade grew dramatically.

China was still primarily a farming society. In the long period of civil war, aristocratic families had taken control of most of the land, and the majority of
peasants had become serfs or slaves. The Song government, however, worked to weaken the power of the large landholders and help poor peasants obtain their own land. These reform efforts and improved farming techniques led to an abundance of food.

**Technology and Trade** In Chinese cities, technological developments added new products and stimulated trade. During the Tang dynasty, for example, the Chinese began to make steel by mixing cast iron and wrought iron in a blast furnace heated by the burning of coal. The steel was then used to make swords and sickles. The introduction of cotton made it possible to make new kinds of clothes.

Gunpowder was also invented during the Tang dynasty and was used to make explosives and a primitive flamethrower called a fire-lance. The fire-lance could spit out a mixture of flame and projectiles that could travel as far as 40 yards (almost 37 m).

Long-distance trade had declined between the fourth and sixth centuries as a result of the collapse of both the Han dynasty and the Roman Empire. Trade began to revive under the Tang dynasty and the unification of much of Southwest Asia under the Arabs. The Silk Road was renewed and thrived as caravans carried goods back and forth between China and the countries of Southwest and South Asia.

Trade with regions near China also increased during the Tang and Song dynasties. The Chinese exported tea, silk, and porcelain to the countries beyond the South China Sea. In return, they received exotic woods, precious stones, and various tropical goods. As a result of trade, the city of Changan, with a population estimated at two million, became the wealthiest city in the world during the Tang Era.

**Reading Check** Comparing In what ways did trade improve during the time between the Sui and Song dynasties?

**CHAPTER 8 The Asian World**

This silk watercolor shows students taking a civil service examination during the Song dynasty.
Chinese Society

Economic changes had an impact on Chinese society. For wealthier city dwellers, the Tang and Song Eras were an age of prosperity. There was probably no better example than the Song capital of Hangzhou. In the late thirteenth century the Italian merchant Marco Polo described the city to European readers as one of the largest and wealthiest cities on Earth. “So many pleasures may be found,” he said, “that one fancies himself to be in Paradise.”

For rich Chinese during this period, life offered many pleasures. There were new forms of entertainment, such as playing cards and chess (brought from India). The invention of block printing in the eighth century provided new ways to communicate.

The vast majority of the Chinese people still lived off the land in villages. Most peasants never left their villages except for an occasional visit to a nearby market town. Changes were taking place in the countryside, however. Before, there had been a great gulf between wealthy landowners and poor peasants. A more complex mixture of landowners, free peasants, sharecroppers, and landless laborers now emerged.

Most significant was the rise of the landed gentry. This group controlled much of the land and at the same time produced most of the candidates for the civil service. The scholar-gentry, as this class was known, replaced the old landed aristocracy as the political and economic elite of Chinese society.

Few Chinese women had any power. An exception was Wu Zhao (WOO JOW), known as Empress Wu.

As in other parts of the world, female children were considered less desirable than male children. In times of famine, female infants might be killed if there was not enough food to feed the whole family. When a female married, she became part of her husband’s family. In addition, a girl’s parents were expected to provide a dowry (money, goods, or property) to her husband when she married. Poor families often sold their daughters to wealthy villagers.

Reading Check
Identifying Which group in Chinese society replaced the landed aristocracy?

SECTION 1 ASSESSMENT

1. Define scholar-gentry, dowry.
2. Identify Sui Yangdi, Tang Xuanzang, Uighurs, Marco Polo, Wu Zhao.
3. Locate Tibet, Hangzhou.
4. Describe the reasons that civil service examinations were instituted by the Tang and Song rulers. Also describe the impact of the use of the exams on the Chinese government.
5. List the new social and economic classes that emerged in the countryside during the Tang and Song Eras.

Critical Thinking

6. Evaluate The Chinese form of government was adopted by many other countries. Describe the basis for the Chinese form of government and evaluate its effectiveness.

7. Compare and Contrast Using a Venn diagram, compare and contrast family life in early China with family life in the United States today.

Analyzing Visuals

8. Describe in detail the people and activities depicted in the painting shown on page 251. Identify and describe elements in a present-day situation that parallel the situation shown in the painting.

Writing About History

9. Expository Writing Imagine that you have just heard about one of the Tang dynasty innovations, perhaps the process of making steel, but you do not understand it. Write a letter of inquiry to the Tang emperor asking for further information.
Guide to Reading

Main Ideas
• The Mongols acquired the world’s largest land empire.
• With the invention of printing, a golden age of literature and art emerged in China.

Key Terms
khanate, neo-Confucianism, porcelain

People to Identify
Genghis Khan, Kublai Khan, Li Bo, Duo Fu

Places to Locate
Mongolia, Gobi, Beijing, Vietnam, Java, Sumatra

Preview Questions
1. What were the major achievements of the Mongol dynasty?
2. What changes resulted from the Mongol invasions?

The Mongol Empire

The Mongols were masters of military tactics. John of Plano Carpini, a Franciscan friar, wrote:

As soon as they discover the enemy they charge and each one unleashes three or four arrows. If they see that they can’t break him, they retreat in order to entice the enemy to pursue, thus luring him into an ambush prepared in advance. If they conclude that the enemy army is stronger, they retire for a day or two and ravage neighboring areas. Or they [set up] camp in a well chosen position, and when the enemy army begins to pass by, they appear unexpectedly.

—L’Empire des Steppes, Rene Grousset, 1939

Due in large part to their military prowess, the Mongols rose to power in Asia with stunning speed.

The Mongols were a pastoral people from the region of modern-day Mongolia who were organized loosely into clans. Temujin (teh-MOO-juhn), born during the 1160s, gradually unified the Mongols. In 1206, he was elected Genghis Khan (“strong ruler”) at a massive meeting somewhere in the Gobi. From that time on, he devoted himself to conquest.

The Mongols brought much of the Eurasian landmass under a single rule, creating the largest land empire in history. To rule the new Mongol Empire, Genghis Khan set up a capital city at Karakorum. Mongol armies traveled both to the west and to the east. Some went as far as central Europe (see Chapter 9).
After the death of Genghis Khan in 1227, the empire began to change. Following Mongol custom, upon the death of the ruling khan, his heirs divided the territory. The once-united empire of Genghis Khan was thus split into several separate territories called khanates, each under the rule of one of his sons. It may be that only the death of Genghis Khan kept the Mongols from attacking western Europe. In 1231, the Mongols attacked Persia and then defeated the Abbasids at Baghdad in 1258 (see Chapter 6). Mongol forces attacked the Song dynasty in China in the 1260s. In their attack on the Chinese, the Mongols encountered the use of gunpowder and the fire lance. By the end of the thirteenth century, the fire lance had evolved into the much more effective gun and cannon. By the early fourteenth century, foreigners employed by the Mongol rulers of China had introduced the use of gunpowder and firearms into Europe.

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**Reading Check** **Describing** How did the Mongol Empire change after the death of Genghis Khan?

The Mongol Dynasty in China

In 1279, one of Genghis Khan’s grandsons, named Kublai Khan (KOO•BLUH KAHN), completed the conquest of the Song and established a new Chinese dynasty, the Yuan (YOO•AHN). Kublai Khan, who ruled China until his death in 1294, established his capital at Khanbaliq (“the city of the Khan”) in northern China. Later the city would be known by the Chinese name Beijing.

Under the leadership of the talented Kublai Khan, the Yuan (or Mongol) dynasty continued to expand the empire. Mongol armies advanced into Vietnam, and Mongol fleets were launched against Java and Sumatra and twice against the islands of Japan. Only Vietnam was conquered, however—and then only for a while. The other campaigns failed. Mongol tactics, such as cavalry charges and siege warfare, were not very effective in tropical and hilly regions.

The Mongols had more success in ruling China. Mongol rulers adapted to the Chinese political system and made use of Chinese bureaucrats. Culturally, however, the Mongols were quite different from the Chinese and became a separate class with their own laws. The highest positions in the bureaucracy were usually staffed by Mongols.

Over time, the Mongol dynasty won the support of many Chinese people. Some came to respect the stability and economic prosperity that the Mongols at first brought to China. The capital at Khanbaliq reflected Mongol prosperity. It was a magnificent city, and foreign visitors were impressed by its splendor.

One such visitor was Marco Polo, who lived in Khanbaliq during the reign of Kublai Khan. According to Polo, “The streets are so straight and wide that you can see right along them from end to end and from one gate to the other. And up and down the city there are beautiful palaces, and many great and fine hostellries, and fine houses in great numbers.” Polo’s stories of the glories of China seemed unbelievable to the Europeans who heard them.

The Mongol dynasty eventually fell victim to the same problems that had plagued other dynasties: too much spending on foreign conquests, corruption at court, and growing internal instability. In 1368, Zhu Yuanzhang (JOO YOO•AHN•JAHNG), the son of a peasant, put together an army, ended...
After the collapse of the Han dynasty, both Buddhism and Daoism became more attractive to many people. Both philosophies gained support among the ruling classes. (See page 993 to read excerpts from The Buddha’s Sermon in the Primary Sources Library.)

The growing popularity of Buddhism continued into the early years of the Tang dynasty. Early Tang rulers lent their support to Buddhist monasteries that were set up throughout the country. Buddhists became advisers at the imperial court. Ultimately, though, Buddhism lost favor at court and was increasingly subject to attack.

**Religion and Government**

By the time the Mongols established their dynasty in China, religious preferences in the Chinese court had undergone a number of changes. Confucian principles became the basis for Chinese government during the Han dynasty (202 B.C.–A.D. 220). By the time of the Sui and Tang dynasties, Buddhism and Daoism rivaled the influence of Confucianism. During the Song dynasty, however, Confucian ideas reemerged in a new form. Once again, Confucianism became dominant at court, a position it retained until the early twentieth century.

**Buddhism and Daoism**

Buddhism was brought to China in the first century A.D. by merchants and missionaries from India. At first, only merchants and intellectuals were intrigued by the new ideas. However, as a result of the insecurity that prevailed after the collapse of the Han dynasty, both Buddhism and Daoism became more attractive to many people. Both philosophies gained support among the ruling classes.
Buddhism was criticized for being a foreign religion. Like Christian monasteries in Europe during the Middle Ages, Buddhist monasteries had acquired thousands of acres of land and serfs. With land came corruption.

The government reacted strongly. During the later Tang period, it destroyed countless Buddhist temples and monasteries and forced more than 260,000 monks and nuns to leave the monasteries and return to secular life. Buddhism no longer received support from the state.

Neo-Confucianism Official support went instead to a revived Confucianism. From the Song dynasty to the end of the dynastic system in the twentieth century, Confucianism was at the heart of the state government. However, it was different from the Confucianism established during the Han dynasty.

Neo-Confucianism, as the new doctrine was called, served as a Confucian response to Buddhism and Daoism. Neo-Confucianism teaches that the world is real, not an illusion, and that fulfillment comes not from withdrawal but from participation in the world.

Neo-Confucianists divide the world into a material world and a spiritual world. Humans form the link between the two worlds. Although humans live in the material world, each individual is also linked with the Supreme Ultimate. The goal of individuals is to move beyond the material world to reach union with the Supreme Ultimate. Humans do this through a careful examination of the moral principles that rule the universe.

Reading Check Explaining What caused Buddhism to lose favor with the Chinese government?

A Golden Age in Literature and Art

The period between the Tang and Ming dynasties was in many ways the great age of Chinese literature. The invention of printing during the Tang dynasty helped to make literature more readily available and more popular. Art, too, flourished during this period.

Poetry It was in poetry, above all, that the Chinese of this time best expressed their literary talents. The Tang dynasty is viewed as the great age of poetry in China. At least 48,000 poems were written by 2,200 authors. Chinese poems celebrated the beauty of nature, the changes of the seasons, and the joys of friendship. They expressed sadness at the shortness of life and the necessity of parting.

Li Bo (LEE BWAW) and Duo Fu (DWAW FOO) were two of the most popular poets during the Tang Era. Li Bo was a free spirit whose writing often centered on nature. The following is probably the best-known poem in China and has been memorized by schoolchildren for centuries. It is entitled “Quiet Night Thoughts”:

Beside my bed the bright moonbeams bound
Almost as if there were frost on the ground.
Raising up, I gaze at the Mountain moon;
Lying back, I think of my old home town.

The World’s Oldest Restaurant

China has a long history of advanced discoveries, including steel, printing, and gunpowder. It is also home to the world’s longest running restaurant. In 1153, Ma Yu Ching opened a restaurant that specialized in chicken dishes. Operating today as Ma Yu Ching’s Bucket Chicken, the restaurant offers takeout food.
Where Li Bo was carefree, Duo Fu was a serious Confucian. Many of his works reflect a concern with social injustice and the plight of the poor. In his poem entitled “Spring Prospect,” the poet has returned to his home in the capital after a rebellion against the dynasty has left the city in ruins:

The capital is taken. The hills and streams are left,
And with spring in the city the grass and trees grown dense.
Mourning the times, the flowers trickle their tears;
Saddened with parting, the birds make my heart flutter.
The army beacons have flamed for three months;
A letter from home would be worth ten thousand in gold.
My white hairs have I anxiously scratched ever shorter;
But such disarray! Even hairpins will do no good.

Painting and Ceramics During the Song and Mongol dynasties, landscape painting reached its high point. Influenced by Daoism, Chinese artists went into the mountains to paint and find the Dao, or Way, in nature. This practice explains in part the emphasis on nature in traditional Chinese painting. The word for landscape in Chinese means “mountain-water” and reflects the Daoist search for balance between the earth and water.

Chinese artists tried to reveal the hidden forms of the landscape. Rather than depicting the realistic shape of a specific mountain, for example, they tried to portray the idea of “mountain.” Empty spaces were left in the paintings because in the Daoist vision, one cannot know the whole truth.

Daoist influence was also evident in the portrayal of human beings as insignificant in the midst of nature. Chinese artists painted people as tiny figures fishing in small boats or wandering up a hillside trail, living in but not dominating nature.

Next to painting in creative accomplishment was the field of ceramics. In particular, Tang artisans perfected the making of porcelain—a ceramic made of fine clay baked at very high temperatures. As an Arab traveler in 851 described it, “There is in China a very fine clay from which are made vases having the transparency of glass bottles; water in these vases is visible through them, and yet they are made of clay.” The technique for making porcelain did not reach Europe until the eighteenth century.

Reading Check Summarizing
What invention helped to make literature both more available and more popular?

Checking for Understanding
1. Define khanate, neo-Confucianism, porcelain.
2. Identify Genghis Khan, Kublai Khan, Li Bo, Duo Fu.
3. Locate Mongolia, Gobi, Beijing, Vietnam, Java, Sumatra.
4. Explain how neo-Confucianism differs from Confucianism.
5. List the ways in which Daoism is represented in Chinese art of the Song and Mongol dynasties.

Critical Thinking
6. Explain What is the difference between the Buddhist and neo-Confucian philosophies? What impact might these two philosophies have had on the way the early Chinese viewed life?

7. Sequencing Information Create a time line like the one shown below that illustrates the Mongols’ rise to power.

Mongols’ rise to power

8. Describe what you see in the landscape painting shown on this page, then describe your emotional reaction to the painting. How do you think the painting reflects the times during which it was created? What artistic ideals did the artist express in the work?

Writing About History
9. Expository Writing Evaluate how the poems of Li Bo and Duo Fu reflect their different relationships to Chinese thought and culture.

Analyzing Visuals

Song ink and watercolor drawing on silk
Samarkand, Bukhara, Urgench, Balkh, Merv, Nishapur, Herat, Ghazni: The glorious cities of central Asia toppled like dominoes before fierce horsemen who burst from the Mongolian steppe in the thirteenth century. According to one survivor of a Mongol raid, “They came, they sapped, they burnt, they slew, they plundered, and they departed.” The leader of this ruthless horde was called Genghis Khan—“strong ruler.” But was Genghis Khan only a merciless killer and looter? The answer, say modern historians, is yes—and no.

There is no question that the Mongols blazed a trail of destruction. Some historians think that Genghis Khan stifled development in parts of Asia for centuries. Other scholars point out that Genghis was simply a major player in one of the most war-torn centuries in history. While Crusaders attacked in the Holy Land, and dynasties fought one another in China, central Asia suffered a number of wars even before Genghis invaded.

Whatever opinions historians may hold, present-day Mongolians regard Genghis Khan as a national hero. After more than six decades of Soviet domination—during which Mongolia’s own history was suppressed to destroy any trace of national pride—Mongolians have reclaimed Genghis Khan as the father of their country. In the capital, Ulaanbaatar, the former Lenin Avenue is now Genghis Khan Avenue, and Genghis’s face is stamped on the currency.

The boy who would grow up to be the great khan was born in the 1160s some 200 miles (321.8 km) northeast of Ulaanbaatar near the Onon River. It is said that the baby, named Temujin (“blacksmith”), was born with a clot of blood in his hand—a sign of good fortune.
Later his shaman (a spiritual leader) told Temujin that the supreme Mongol deity had ordained him to be master of the world.

At this time, the Mongolian population included some 30 nomadic groups that had long vied with one another for power. When Temujin was nine, Tatars poisoned his father, a minor chieftain. To help the family survive, Temujin and his brothers caught fish and snared small animals called marmots. Like other Mongol children, Temujin grew up on horseback, probably learning to ride at age four or five.

In his youth Temujin began to demonstrate the leadership that would make him famous. He made allies with other leaders, one of whom was Toghril, a leader of the Kereyits. When the Merkit group kidnapped Temujin’s young wife, Borte, in a raid, Toghril and other friends helped Temujin rescue her. Later, through conquest or bestowal of gifts, Temujin steadily built a confederation of groups. He did not include the Tatars, who had killed his father. When he defeated them he left only the smallest males alive and enslaved the women and children. This act of vengeance effectively erased the Tatars from the face of the earth. (One of the ironies of history is that Europeans for centuries used a variation of Tatars, “Tartars,” to refer to the Mongols.)

Eventually, some of Temujin’s former friends began to oppose his growing power, but he crushed them. When he was about 40, the Mongols named him Genghis Khan.

Some historians suggest Genghis did not consciously set out to conquer the world. He acted because he needed to feed his people and supply them with horses, although he may at times have been out for revenge. Whatever the Mongol leader’s

1 A Mongol cavalryman, lightly armored in leather, was much more agile than the knights of Europe in their heavy chain mail. He carried a small leather shield that he could raise to protect his face, and under a loose robe he wore a tightly woven silk tunic to blunt enemy arrows. Braced on disk-shaped stirrups he could maneuver easily during battle, firing arrows either forward or backward.

2 A lone horseman rides on the floodplain of the Onon River in northeastern Mongolia, where a boy named Temujin was born in the 1160s.

3 Bronze plaque of Genghis Khan.

4 Mongol youngsters, like these children racing at a summer festival, learn to ride by the time they are about five—just as their ancestors did eight centuries ago.
motivation, however, warfare was an old tradition among these nomads, and soon Genghis's army was on the move. According to modern researchers, his troops never numbered more than 110,000, but they were molded into a disciplined force. Genghis was a canny judge of men who had survived power struggles. To prevent other leaders from gaining too much influence, Genghis gave command only to those who had proven themselves in campaigns.

Genghis's army moved against two kingdoms in quick succession. His first campaign outside Mongolia was in 1209 against Xi Xia. Xi Xia was a kingdom in northern China that controlled oases along the Silk Road and exacted heavy taxes from Mongol caravans. To reach Ningxia, the capital (now the Chinese city of Yinchuan), Genghis's army had to cross the Gobi, a harsh desert that had discouraged invasions. Crossing was relatively easy for Mongol nomads, however, who could survive on mare’s milk and blood drawn from a cut in a horse’s hide. After a defeat by Genghis’s forces, the emperor of Xi Xia opted for peace in 1210, offering tribute and giving Genghis one of his daughters to marry.

This pattern was repeated with the vastly richer kingdom east of Xi Xia, ruled by the Jin dynasty, which had controlled northern China for more than a century. With much of the 600,000-man Jin army bogged down in a war in the south, Genghis’s 70,000 troops slaughtered the remnant force blocking their way into northern China. Chinese texts say disheartened Jin troops changed sides and swore allegiance to the invader.

When the Mongols surrounded the Jin capital of Zhongdu (present-day Beijing) in 1214, the emperor offered gold, silver, and other tribute—including one of his daughters—if Genghis would withdraw his troops.

Returning to Mongolia as he would after each campaign, Genghis began to build a capital at Karakorum. Not one to waste talented artisans, he marched some 30,000 of them back from Xi Xia to put them to work raising his citadel. Genghis also borrowed from other cultures to develop Mongol society. He used a scholar in China to advise him on building a government and recruited Uighurs, his advanced Turkic neighbors, as accountants and scribes. Soon a school was turning out Mongol tax collectors and record keepers.

In 1218, Genghis sent one of his trusted generals, Jebe, to preempt a possible attack by the prince of Kara-Khitai, at Mongolia’s western border. The mostly Muslim people rejoiced to be freed of their ruler, who had forbidden them to practice their religion and had crucified a religious leader. Genghis took Kara-Khitai into his protection.

With success in that quarter, Genghis’s territory now touched that of the wealthy Khwarizm Empire, ruled by Shah Muhammad in Samarkand. Genghis attempted to establish friendly trade relations with the shah, but the Khwarizm would not cooperate. A caravan of 450 Mongol merchants were murdered by the governor of one of Khwarizm’s outlying regions. When Genghis sent an ambassador to the shah to demand the governor be handed over, the shah had the ambassador killed and his head sent back to Genghis. Thus, Genghis aimed to punish his enemies, although the possibility of enormous plunder was surely an added incentive for his campaign. Although the shah’s army was much larger than that of the Mongols, he proved a weak adversary. When Genghis appeared outside Samarkand, the shah fled. City nobles opened the gates and begged for mercy, but some of the shah’s soldiers refused to surrender. About a thousand took refuge in the mosque hoping for Allah’s protection, but flaming Mongol arrows rained on the building. When archaeologists excavated the site centuries later, they found burned bones.

More destruction was to come. In Bukhara, Genghis rode his horse into the courtyard of the Friday Mosque, ordered the nobles to bring him their riches, then turned his troops loose to
Many Mongol cavalrymen wore elaborately designed helmets inlaid with silver.

One of the Mongols’ great advantages in warfare was the mobility of its armies. To help sustain the army, the Mongols traveled with their gers, or felt tent homes, their families, and thousands of animals. The large ger in the center is the khan’s, which functioned as his portable court.

Between 1206 and his death in 1227, Genghis Khan unified Mongolia and conquered kingdoms across central Asia.

1. How did Genghis Khan’s experiences in his youth prepare him for his later military and political success?

2. What made Mongol armies so much stronger than their enemies?

3. What region suffered the most at the hands of the Mongols? Why was this region so harshly ravaged?
At the Table of the Great Khan

The European visitor Marco Polo was clearly impressed by the court of Kublai Khan. Here he describes the Great Khan at a banquet.

"And when the great Khan sits at table on any great court occasion, it is in this fashion. His table is elevated a good deal above the others, and he sits at the north end of the hall, looking towards the south, with his chief wife beside him on the left. On his right sit his sons and his nephews, and other kinsmen of the blood imperial, but lower, so that their heads are on a level with the emperor's feet. And then the other barons sit at other tables lower still. So also with the women; for all the wives of the lord's sons, and of his nephews and below them again the ladies of the other barons and knights, each in the place assigned by the lord's order. The tables are so arranged that the emperor can see the whole of them from end to end, many as they are. . . .

And you should know that those who wait upon the great Khan with his dishes and his drink are some of the great barons. They have the mouth and nose muffled with fine napkins of silk and gold, so that no breath nor odor from their person should taint the dish or the goblet presented to the lord. And when the emperor is going to drink, all the barons and the rest of the company drop on their knees and make the deepest obeisance [bow] before him, and then the emperor does drink. But each time that he does so the whole ceremony is repeated."

—Marco Polo, The Travels of Marco Polo

Analyzing Primary Sources

1. What did the arrangement of the banquet tables symbolize about the Great Khan's reign?
2. Who was the center of attention at the banquet—the Great Khan or his guests? Why?
Early Japan and Korea

Main Ideas
• Japan developed differently from many other countries because of its geography.
• Japan’s history has been marked by power struggles between rulers and independent families.

Key Terms
samurai, Bushido, shogun, shogunate, daimyo, Shinto, Zen

People to Identify
Shotoku Taishi, Minamoto Yoritomo, Murasaki Shikibu, Yi Song-gye

Places to Locate
Japan, Hokkaido, Honshu, Kyushu, Shikoku, Osaka, Kyoto, Korea

Preview Questions
1. Why did Japan not develop a centralized government like China’s?
2. How was Korea influenced by China?

Reading Strategy
Categorizing Information Use a chart like the one below to identify elements of Chinese culture accepted by Korea and Japan.

Chinese Culture in . . .

<table>
<thead>
<tr>
<th>Japan</th>
<th>Korea</th>
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<tbody>
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Preview of Events

600
- 622 Shotoku Taishi dies
- 794 Capital moved to Heian
- 1192 Minamoto Yoritomo establishes Kamakura shogunate
- 1281 Mongols invade Japan
- 1333 Ashikagas overthrow Kamakura shogunate
- 1477 Civil war ends in Japan

Voices from the Past

In 604, a new constitution for an early Japanese state was drafted. It read:

“...When an imperial command is given, obey it with reverence. The sovereign is likened to heaven and his subjects are likened to earth. With heaven providing the cover and earth supporting it, the four seasons proceed in orderly fashion, giving sustenance to all that which is nature. If earth attempts to overtake the functions of heaven, it destroys everything. If there is no reverence shown to the imperial command, ruin will automatically result.”

—Sources of Japanese History, David Lu, ed., 1974

Reverence for the emperor became an important part of Japanese society.

The Geography of Japan

Chinese and Japanese societies have historically been very different. One of the reasons for these differences is geography. Whereas China is on a vast continent, Japan is a chain of many islands. The population is concentrated on four main islands: Hokkaido, the main island of Honshu, and the two smaller islands of Kyushu and Shikoku. Japan’s total land area is approximately 146,000 square miles (378,000 sq km)—about the size of the state of Montana.

Like China, much of Japan is mountainous. Only about 11 percent of the total land area can be farmed. The mountains are volcanic in origin. On the one hand, volcanic soils are very fertile, which has helped Japanese farming. On the other hand, the area is prone to earthquakes. In 1923, an earthquake almost destroyed the entire city of Tokyo.
population of rice farmers, artisans, and household servants. The local ruler of each clan protected the population in return for a share of the annual harvest.

Eventually, one ruler of the Yamato clan achieved supremacy over the others and became, in effect, ruler of Japan. Other powerful families would, however, continue to compete for power.

**Chinese Influences** In the early seventh century, Shotoku Taishi, a Yamato prince, tried to unify the various clans so that the Japanese could more effectively resist an invasion by the Chinese. To do this, Prince Shotoku sent representatives to the Tang capital of China to learn more about how the Chinese organized their government. He then began to create a new centralized system of government in Japan, based roughly on the Chinese model.

Prince Shotoku wanted a centralized government under a supreme ruler. His objective was to limit the powers of the aristocrats and enhance the Yamato ruler’s (his own) authority. As a result, the ruler was portrayed as a divine figure and the symbol of the Japanese nation.

Shotoku Taishi’s successors continued to make reforms based on the Chinese model. The territory of Japan was divided into administrative districts, and the senior official of each district was selected from among the local nobles. As in China, the rural village was the basic unit of government. A new tax system was set up. Now all farmland technically belonged to the state. Taxes were to be paid directly to the central government rather than to local aristocrats.

**The Nara Period** After Shotoku Taishi’s death in 622, political power fell into the hands of the Fujiwara clan. A Yamato ruler was still emperor. He was, however, strongly influenced by the Fujiwara family. In 710, a new capital was established at Nara. The emperor began to use the title “son of Heaven.”

Though the reforms begun by Prince Shotoku continued during this period, Japan’s central government could not overcome the power of the aristocrats. These powerful families were able to keep the taxes from the lands for themselves. Unable to gain tax revenues, the central government steadily lost power and influence.

**The Heian Period** In 794, the emperor moved the capital from Nara to nearby Heian, on the site of present-day Kyoto. At Heian, the emperor continued to rule in name, but actual power remained in the hands of the Fujiwara clan.
In fact, the government was returning to the decentralized system that had existed before the time of Shotoku Taishi. Powerful families whose wealth was based on the ownership of tax-exempt farmland dominated the rural areas. To avoid paying taxes, peasants often surrendered their lands to a local aristocrat, who then would allow the peasants to farm the land in return for the payment of rent.

With the decline of central power, local aristocrats tended to take justice into their own hands. They turned increasingly to military force as a means of protecting their interests. A new class of military servants emerged whose purpose was to protect the security and property of their employers.

Called the samurai (“those who serve”), these warriors resembled the knights of medieval Europe. Like knights, the samurai fought on horseback, clad in helmet and armor, although a samurai carried a sword and a bow and arrow rather than a lance and shield. Like knights, the samurai were supposed to live by a strict warrior code, known in Japan as Bushido (“the way of the warrior”). Above all, the samurai’s code was based on loyalty to his lord.

The Kamakura Shogunate By the end of the twelfth century, rivalries among Japanese aristocratic families had led to almost constant civil war. Finally, a powerful noble named Minamoto Yoritomo defeated several rivals and set up his power near the modern city of Tokyo.

To strengthen the state, he created a more centralized government under a powerful military leader known as the shogun (general). In this new system—called the shogunate—the emperor remained ruler in name only, and the shogun exercised the actual power. The Kamakura shogunate, founded by Yoritomo, lasted from 1192 to 1333.

At first the system worked well. The Japanese were fortunate that it did, because the government soon faced its most serious challenge yet from the Mongols. In 1281 Kublai Khan invaded Japan with an army nearly 150,000 strong. Fortunately for the Japanese, almost the entire fleet was destroyed by a massive typhoon (violent storm). Japan would not again face a foreign invader until American forces landed in the summer of 1945.

Fighting the Mongols put a heavy strain on the political system. In 1333, the Kamakura shogunate was overthrown by a group of powerful families led by the Ashikaga family.

Collapse of Central Rule The power of the local aristocrats grew during the fourteenth and fifteenth centuries. Heads of noble families, now called daimyo (DY•mee•OH), “great names,” controlled vast landed estates that owed no taxes to the government. As family rivalries continued, the daimyo relied on the samurai for protection, and political power came into the hands of a loose coalition of noble families.

By 1500, Japan was close to chaos. A disastrous civil war known as the Onin War, which lasted from 1467 to 1477, led to the virtual destruction of the capital city of Kyoto. Armies passed back and forth through the city, burning temples and palaces.

Central authority disappeared. Powerful aristocrats in rural areas seized control over large territories, which they ruled as independent lords. Their rivalries caused almost constant warfare.

Reading Check Summarizing What were the results of the Onin War?
Life in Early Japan

Early Japan was mostly a farming society. Its people took advantage of the limited amount of farmland and abundant rainfall to grow wet rice (rice grown in flooded fields). As we have seen, noble families were able to maintain control over most of the land.

Manufacturing began to develop during the Kamakura period. Markets appeared in the larger towns, and industries such as paper, iron casting, and porcelain emerged. Trade between regions also grew. Foreign trade, mainly with Korea and China, began during the eleventh century. Japan shipped raw materials, paintings, swords, and other manufactured items in return for silk, porcelain, books, and copper coins.

The Role of Women

In early Japan, women may have had a certain level of equality with men. An eighth-century law code, for example, guaranteed the inheritance rights of women. Wives who were abandoned could divorce and remarry. However, later practices make it clear that women were considered subordinate to men. A husband could divorce his wife if she did not produce a male child or if she committed adultery, talked too much, was jealous, or had a serious illness.

Although women did not possess the full legal and social rights of men, they played an active role at various levels of society. Aristocratic women were prominent at court. Some became known for their artistic or literary talents.

Women often appear in the paintings of the period along with men. The women are doing the spring planting, threshing and hulling rice, and acting as salespersons and entertainers.

Religion in Early Japan

Early Japanese people worshiped spirits, called kami, whom they believed resided in trees, rivers, streams, and mountains. The Japanese also believed that the spirits of their ancestors were present in the air around them. In Japan, these beliefs evolved into a kind of state religion called Shinto (“the Sacred Way” or “the Way of the Gods”), which is still practiced today.

In time, Shinto evolved into a state doctrine linked to a belief in the divinity of the emperor and the sacredness of the Japanese nation. A national shrine was established at Ise (EE•SAY). There, the emperor paid tribute to the sun goddess, Amaterasu, every year. According to legend, the first emperor was descended from the sun goddess.

Shinto, however, did not satisfy the spiritual needs of all the Japanese people. Some turned to Buddhism, which Buddhist monks from China brought to Japan during the sixth century A.D. Among the aristocrats in Japan, one sect, known as Zen, became the most popular. Zen beliefs became part of the samurai warrior’s code of behavior.

In Zen Buddhism, there are different ways to achieve enlightenment (a state of pure being). Some believe that enlightenment can be achieved suddenly. Others claim that it can only be achieved through strong self-discipline, especially a long process of meditation that clears the mind of all thoughts.

Culture in Early Japan

During much of the history of early Japan, aristocratic men believed that prose fiction was merely “vulgar gossip” and was thus beneath them. Consequently, from the ninth to the twelfth centuries, women were the most productive writers of prose fiction in Japanese. Females learned to read and write at home, and they wrote diaries, stories, and novels to pass the time.

From this tradition appeared one of the world’s great novels, The Tale of Genji. The novel was written by court author Murasaki Shikibu around the year 1000. Murasaki Shikibu wrote, “A story happens because the storyteller’s own experiences . . . have moved him to an emotion so passionate that he can no longer keep it shut up in his heart.” Her novel traces the life of the noble Genji as he tries to remain in favor with those in power. Various aspects of Genji’s personality are explored as he moves from youthful adventures to a life of sadness and compassion in his later years.

In Japanese art and architecture, landscape serves as an important means of expression. The landscape surrounding the fourteenth-century Golden Pavilion in Kyoto displays a harmony of garden, water, and architecture that makes it one of the treasures of the world.

Reading Check

Summarizing Give one example of each of these aspects of life in early Japan: economic, social, religious, and cultural.
The Emergence of Korea

The Korean Peninsula, only slightly larger than the state of Minnesota, is relatively mountainous. Its closeness to both China and Japan has greatly affected its history. Indeed, no society in East Asia was more strongly influenced by the Chinese model than Korea.

In 109 B.C., the northern part of the Korean Peninsula came under the control of the Chinese. The Koreans, however, drove them out in the third century A.D. Eventually, three separate kingdoms emerged: Koguryo in the north, Paekche (pah•EHK•chee) in the southwest, and Silla in the southeast. From the fourth to the seventh centuries, the three kingdoms were bitter rivals.

Gradually, the kingdom of Silla gained control of the peninsula. After the king of Silla was assassinated, however, Korea sank into civil war. Finally, in the early tenth century, a new dynasty called Koryo (the root of the modern word Korea) arose in the north. This kingdom adopted Chinese political institutions in order to unify its territory and remained in power for four hundred years.

In the thirteenth century, the Mongols seized the northern part of Korea. By accepting Mongol authority, the Koryo dynasty managed to remain in power. Mongol rule, however, led to much suffering for the Korean people, especially the thousands of peasants and artisans who were forced to build ships for Kublai Khan’s invasion of Japan.

After the collapse of the Mongol dynasty in China, the Koryo dynasty broke down. In 1392, Yi Song-gye, a military commander, seized power and founded the Yi dynasty. The Korean people were once again in charge of their own destiny.

Reading Check Identifying Which Asian country had the greatest influence on Korean political institutions?
India after the Guptas

Main Ideas
- Buddhism, Hinduism, and Islam influenced the development of India.
- Its location made India a center for trade, but conflicts among its states plagued its growth and prosperity.

Key Terms
Theravada, Mahayana

People to Identify
Mahmud of Ghazni, Rajputs, Timur Lenk, Moguls, Dandin

Reading Strategy
Contrasting Information Use the graphic organizer to diagram the main differences between Theravada and Mahayana Buddhism.

Preview Questions
1. What major events marked the Islamic expansion into India?
2. What impact did Muslim rule have on Indian society and culture?

Voices from the Past

An Indian poet gave advice to those who wanted to follow a military career:

When you see a fight, rush to the front, divide your enemy's forces, stand before them, and get your body scarred by the deep cuts of their swords; thus your fame is pleasant to the ear, not your body to the eye. As for your enemies, when they see you, they turn their backs, and with bodies whole and unscarred, they are pleasant to the eye, not so their shame to the ear.

—Light in the East, C.A. Bayly et al., eds., 1988

In the centuries that followed the collapse of the Gupta Empire, internal fighting plagued the Indian states. Other changes were occurring at the same time.

The Decline of Buddhism

For hundreds of years, Buddhism had retained its popularity among the Indian people. The teachings of the Buddha came to be interpreted in different ways, however. People did not always agree on the meaning of the Buddha's teachings. As a result, a split developed among the followers of Buddhism in India.

One group believed that they were following the original teachings of the Buddha. They called themselves the school of Theravada, "the teachings of the elders." Followers of Theravada see Buddhism as a way of life, not a religion that is centered on individual salvation. They continue to insist that an understanding of one's self is the chief way to gain nirvana, or release from the "wheel of life."

Another view of Buddhist doctrine was emerging in northwest India. Here, Buddhists stressed that nirvana could be achieved through devotion to the Buddha. This school, known as Mahayana Buddhism, said that Theravada teachings were...
too strict for ordinary people. To Mahayana Buddhists, Buddhism is a religion, not a philosophy. The Buddha is not just a wise man, but also a divine figure. Nirvana is not just a release from the wheel of life, but a true heaven. Through devotion to the Buddha, people can achieve salvation in this heaven after death.

In the end, neither the Mahayana nor the Theravada sect of Buddhism remained popular in Indian society. By the seventh century, Theravada had declined rapidly. Mahayana was absorbed by a revived Hinduism and later by a new arrival, Islam.

Despite their decline in India, though, both schools of Buddhism found success abroad. Carried by monks to China, Korea, Southeast Asia, and Japan, the practice of Buddhism has remained active in all four areas to the present.

The Eastward Expansion of Islam

In the early eighth century, Islam became popular in the northwestern corner of the Indian subcontinent. The new religion had a major impact on Indian civilization. This impact is still evident today in the division of the subcontinent into mostly Hindu India and two Islamic states, Bangladesh and Pakistan.

One reason for Islam’s success in South Asia is that it arrived at a time when India was in a state of great political disunity. The Gupta Empire had collapsed, and no central authority had replaced it. India was divided into about seventy states, which fought each other constantly.

When the Arab armies reached India in the early eighth century, they did little more than move into the frontier regions. At the end of the tenth century, however, a new phase of Islamic expansion took place when rebellious Turkish slaves founded a new Islamic state known as Ghazni, located in present-day Afghanistan.

When the founder of the new state died in 997, his son, Mahmud of Ghazni, succeeded him. Mahmud, an ambitious man, began to attack neighboring Hindu kingdoms to the southeast. Before his death in 1030, he was able to extend his rule throughout the upper Indus Valley and as far south as the Indian Ocean.

Resistance against the advances of Mahmud and his successors into northern India was led by the Rajputs, who were Hindu warriors. They fought bravely, but their military tactics, based on infantry supported by elephants, were no match for the cavalry of the invaders, which struck with great speed. Mahmud’s successors continued their advances. By 1200, Muslim power had reached over the entire plain of northern India, creating a new Muslim state known as the Sultanate of Delhi. In the fourteenth century, this state extended its power into the Deccan Plateau.

The Impact of Timur Lenk

During the latter half of the fourteenth century, the Sultanate of Delhi began to decline. Near the end of the century, a new military force crossed the Indus River from the northwest, raided the capital of Delhi, and then withdrew. As many as 100,000 Hindu prisoners were massacred before the gates of the city. It was India’s first meeting with Timur Lenk (Tamerlane).
Timur Lenk was the ruler of a Mongol state based in Samarkand, to the north of the Pamir Mountains. Born sometime during the 1330s in Samarkand, Timur Lenk seized power in 1369 and immediately launched a program of conquest. During the 1380s, he placed the entire region east of the Caspian Sea under his authority and then occupied Mesopotamia. After his brief foray into northern India, he turned to the west. He died in 1405 in the midst of a military campaign.

The death of Timur Lenk removed a major menace from the various states of the Indian subcontinent, but the calm did not last long. By the early sixteenth century, two new challenges had appeared from beyond the horizon. One came from the north in the form of the Moguls, a newly emerging nomadic power. The other came from Europe, from Portuguese traders arriving by sea in search of gold and spices.

Like rulers elsewhere at this time, many Muslim rulers in India were intolerant of other faiths. They generally used peaceful means, however, to encourage people to convert to Islam. Still, some could be fierce when their religious zeal was aroused. Said one, “I forbade the infliction of any severe punishment on the Hindus in general, but I destroyed their idol temples and raised mosques in their place.”

Most Muslim rulers realized that there were simply too many Hindus to convert them all. They reluctantly accepted the need to tolerate religious differences. Nevertheless, Muslim rulers did impose many Islamic customs on Hindu society. Overall, the relationship between Muslim and Hindu was that of conqueror and conquered, a relationship marked by suspicion and dislike rather than friendship and understanding.

Evaluating: What was the relationship between the Muslims and Hindus in India?

Islam and Indian Society

The Muslim rulers in India viewed themselves as foreign conquerors. They tried to maintain a strict separation between the Muslim ruling class and the mass of the Hindu population.

Reading Check: Describing Who seized power in 1369 and launched a program of conquest?

Economy and Daily Life

Between 500 and 1500, most Indians lived on the land and farmed their own tiny plots. These peasants paid a share of their harvest each year to a landlord, who in turn sent part of the payment to the local ruler. In effect, the landlord worked as a tax collector for the king, who in theory owned all the land in his state.

Although the vast majority of Indians were peasants, reports by foreign visitors between 500 and 1500 indicate that many people lived in the cities. It was here that the landed elites and rich merchants lived, often in conditions of considerable wealth.

Rulers, of course, had the most wealth. One maharaja (great king) of a small state in southern India, for example, had more than a hundred thousand soldiers in his pay, along with nine hundred elephants and twenty thousand horses. Another ruler kept a thousand high-caste women to serve as sweepers of his palace. Each carried a broom and a brass basin holding a mixture of cow dung and water. “When the King goes from one house to another, or to a house of prayer, he goes on foot, and these women go before him with their brooms and basins in their hands, plastering the path where he is to tread.”

Agriculture was not the only source of wealth in India. Since ancient times, India’s location had made it a center for trade between Southwest Asia and East Asia. It had also been a source for other goods shipped throughout the world.
The Wonder of Indian Culture

Between 500 and 1500, Indian artists and writers built on the achievements of their predecessors while making innovations in all fields of creative endeavor. Here, we examine two such fields: architecture and prose literature.

Temple Architecture

Between 500 and 1500, religious architecture in India developed from caves to new, magnificent structures. From the eighth century on, Indian architects built monumental Hindu temples. Each temple consisted of a central shrine surrounded by smaller structures that housed additional shrines.

Internal trade within India probably declined during this period, primarily because of the fighting among the many states of India. The level of foreign trade, however, remained high, especially in the south and along the northwestern coast. Both areas were located along the traditional trade routes to Southwest Asia and the Mediterranean Sea.

Wealthy Hindu merchants with close ties to the royal courts carried on much of the foreign trade. Others, including Muslims, also participated in this trade.

Other Muslim conquerors after Mahmud promoted Islamic culture at the expense of India’s Hindu heritage. Stones from demolished Hindu temples were often used to build mosques. The actions of these early Muslim conquerors angered Hindus and helped create the bitter rivalries that have lasted in India to this day.

Using outside sources, investigate whether there have been any other major clashes between the Hindus and the Muslims in India since 1992. If so, were these clashes rooted in the same tensions? Can you identify any possible resolution to this conflict between the two groups?

The Clash between Hindus and Muslims

On December 7, 1992, a mob of Hindu militants in India sacked a Muslim mosque in the town of Ayodhya, in northern India. This mosque had been built in the seventeenth century on a Hindu holy site once occupied by a Hindu temple. For years, militant Hindus had demanded that the mosque, which was not used much, be destroyed.

When the government failed to meet the militants’ demands, the Hindu demonstrators pulled down the mosque and began to erect a Hindu temple at the site. These actions in turn led to clashes between Hindus and Muslims throughout the country. In neighboring Pakistan as well, Muslim rioters destroyed a number of Hindu shrines.

Since 1992, the tensions between Hindus and Muslims in India have continued to grow. In the 1990s, a militant Hindu political party led by Balasaheb Thackeray, who calls himself the “Hitler of Bombay,” has called for a new Indian state that would only meet the interests of the Hindu majority. This conflict between Hindus and Muslims has been a feature of life in India for over a thousand years.

The invasion of India by Muslim forces began in the eighth century. At the end of the tenth century, however, Muslim invasions became more numerous and more devastating. One Muslim conqueror of northern India, Mahmud of Ghazni, destroyed many Hindu temples. His army massacred thousands of Hindus and caused massive destruction.
by a tower, a hall for worshippers, an entryway, and a porch, all set in a rectangular courtyard. Temples became ever more ornate. The towers became higher and the temple complexes more intricate.

Probably the greatest examples of Hindu temple art of this period are found at Khajuraho. Of the 80 temples originally built there in the tenth century, 20 remain standing today. All of the towers on these temples are buttressed (supported by stone walls) at various levels on the sides. This gives the whole temple a sense of unity and creates an upward movement similar to that of Mount Kailasa in the Himalaya, a sacred place to Hindus.

Prose  The use of prose was well established in India by the sixth and seventh centuries. This is truly astonishing in light of the fact that the novel did not appear in Japan until the tenth century and in Europe until the seventeenth century.

One of the greatest masters of Sanskrit prose was Dandin, a seventh-century author. In The Ten Princes, he created a fantastic world, fusing history and fiction. His powers of observation, details of everyday life, and humor give his writing much vitality.

Reading Check Describing  How does Indian architecture reflect Hindu ideals?
Civilization in Southeast Asia

Main Ideas
- Geography and cultural influences affected the development of Southeast Asia.
- Southeast Asian countries had primarily farming or trading economies that influenced their social structures.

Key Terms
archipelago, agricultural society, trading society

Preview of Events

802
Jayavarman crowned god-king

1000
Kingdom of Pagan founded in Burma

1200
Islamic state forms in Melaka on Malay Peninsula

1400
Thai destroy Angkor capital

1500s
Dai Viet extend territory to Gulf of Thailand

Guide to Reading

People to Identify
Jayavarman, Thai

Places to Locate
Malay Peninsula, Vietnam, Angkor, Pagan, Thailand, Strait of Malacca, Melaka

Preview Questions
1. What influence did geography have on the development of Southeast Asia?
2. How does Southeast Asia reflect Chinese, Indian, and Muslim influences?

Although the Chinese invaded Vietnam, the Vietnamese were not easy to defeat, as one Chinese historian related:

"The Viet people fled into the depths of the mountains and forests, and it was not possible to fight them. The soldiers were kept in garrisons to watch over abandoned territories. This went on for a long time, and the soldiers grew weary. Then the Viet came out and attacked; the Chinese soldiers suffered a great defeat; the dead and wounded were many. After this, the emperor deported convicts to hold the garrisons against the Viet people."

—The Birth of Vietnam, Keith W. Taylor, 1983

The Chinese imposed their culture through conquest. The people of Southeast Asia, however, changed the ideas they adopted from neighboring countries, creating rich, diverse cultures.

The Land and People of Southeast Asia

Between China and India lies the region that today is called Southeast Asia. It has two major parts. One is the mainland region, extending southward from the Chinese border down to the tip of the Malay Peninsula. The other is an extensive archipelago, or chain of islands, most of which is part of present-day Indonesia and the Philippines.
Ancient mariners called the area the “golden region” or “golden islands.” Located between India and China—two highly advanced and densely populated regions of the world—Southeast Asia is a melting pot of peoples. It contains a vast mixture of races, cultures, and religions.

Mainland Southeast Asia consists of several north-south mountain ranges. Between these ranges are several fertile river valleys that run in a southerly or southeasterly direction. The mountains are densely forested and often infested with malaria-bearing mosquitoes. Thus, the people living in the river valleys were often cut off from one another and had only limited contacts with the people living in the mountains.

These geographical barriers may help explain why Southeast Asia is one of the few regions in Asia that was never unified under a single government. The geographical barriers encouraged the development of separate, distinctive cultures with diverse cultural practices, such as different religions and languages.

**Reading Check**

Examining Why was Southeast Asia never unified under a single government?

### The Formation of States

Between 500 and 1500, a number of organized states developed throughout Southeast Asia. When the peoples of the region began to form states, they used models from China and India. At the same time, they adapted these models to their own needs and created their own unique states.

#### Vietnam

The Vietnamese were one of the first peoples in Southeast Asia to develop their own state and their own culture. After the Chinese conquered Vietnam in 111 B.C., they tried for centuries to make Vietnam part of China. However, Chinese officials were often frustrated by the Vietnamese. As one official said, “The people are like birds and beasts; they wear their hair tied up and go barefoot, while for clothing they simply cut a hole in a piece of cloth for their head or they fasten their garments on the left side. It is useless to try to change them.” The Vietnamese clung to their own identity. In the tenth century, they finally overthrew Chinese rule.

Chinese influence remained, however. Vietnamese rulers realized the advantages of taking over the Chinese model of centralized government. The new Vietnamese state, which called itself Dai Viet (Great Viet), adopted state Confucianism. Following the Chinese model, the rulers called themselves emperors and adopted Chinese court rituals. They also introduced the civil service examination as a means of recruiting government officials on the basis of merit.

The state of Dai Viet became a dynamic force on the Southeast Asian mainland. As its population grew, it expanded southward. Several centuries of bitter warfare with its southern neighbor, Champa, ended in Vietnamese victory by 1500. Continuing their march to the south, the Vietnamese reached the Gulf of Thailand (formerly Gulf of Siam) by 1600.

#### Angkor

In the ninth century, the kingdom of Angkor arose in the region that is present-day Cambodia. The kingdom was formed when a powerful figure named Jayavarman united the Khmer...
(kuh•MEHR) people and established a capital at Angkor Thom. In 802, Jayavarman was crowned as god-king of his people. For several hundred years, Angkor—or the Khmer Empire—was the most powerful state in mainland Southeast Asia.

Angkor faced enemies on all sides. To the east were the Vietnamese and the kingdom of Champa. To the west was the Burman kingdom of Pagan (pah•GAHN). With the arrival in the fourteenth century of new peoples from the north—known today as the Thai—Angkor began to decline.

In 1432, the Thai from the north destroyed the Angkor capital. The Angkor ruling class fled to the southeast, where they set up a new capital near Phnom Penh (puh•NAHM PEN), the capital of present-day Cambodia.

**Thailand** The Thai first appeared in the sixth century as a frontier people in China. Beginning in the eleventh or twelfth century, Thai groups began moving southward. This process was encouraged by the Mongol invasion of China in the mid-thirteenth century. These migrating peoples eventually came into conflict with Angkor, destroying the Angkor capital in 1432.

The Thai set up their own capital at Ayutthaya (ah•YU•tuh•yuh) on the Chao Phraya (chau PRY•uh) River, where they remained as a major force in the region for the next four hundred years. Although they converted to Buddhism and borrowed Indian political practices as well, they created their own unique blend that evolved into the modern-day culture of Thailand.

**Burma** The Thai were also threatened from the west by the Burman peoples, who had formed their own society in the valleys of the Salween and Irrawaddy (IHR•uh•WAH•dee) Rivers. The Burmans had migrated from the highlands of Tibet beginning in the seventh century A.D., probably to escape advancing Chinese armies.

The Burmans were pastoral peoples, but they adopted farming soon after their arrival in Southeast Asia. In the eleventh century, they founded the first great Burmese state, the kingdom of Pagan. Like the Thai, they converted to Buddhism and adopted Indian political institutions and culture.

During the next two hundred years, Pagan became a major force in the western part of Southeast Asia. It played an active role in the sea trade throughout the region. Attacks from the Mongols in the late thirteenth century, however, weakened Pagan, causing it to decline.

**The Malay World** In the Malay Peninsula and the Indonesian Archipelago, a different pattern emerged. For centuries, this area had been tied to the trade that passed from East Asia into the Indian Ocean. The
area had never been united under a single state, however. The vast majority of the people of the region were of Malay background, but the peoples were divided into numerous separate communities.

Two organized states eventually emerged in the region. In the eighth century, the state of Srivijaya (SHREE•vih•JAY•uh) came to dominate the trade route passing through the Strait of Malacca. At the same time, the kingdom of Sailendra emerged in eastern Java. Both states were influenced by Indian culture. Whereas Srivijaya depended on trade, the wealth of Sailendra was based primarily on farming.

In the late thirteenth century, the new kingdom of Majapahit (mah•jah•PAH•heet) was founded. It became the greatest empire the region had yet seen. In the mid-fourteenth century, Majapahit incorporated most of the archipelago and perhaps even parts of the mainland under a single rule. Majapahit did not have long to enjoy its status, however. By the fifteenth century, a new state was beginning to emerge in the region.

After the Muslim conquest of northern India, Muslim merchants—either Arabs or Indian converts—had settled in port cities in the region and had begun to convert the local population. Around 1400, an Islamic state began to form in Melaka, a small town on the western coast of the Malay Peninsula.

Melaka soon became the major trading port in the region and a chief rival to Majapahit. From Melaka, Muslim traders and the Muslim faith moved into the interior. Eventually, almost the entire population of the region was converted to Islam and became part of the Sultanate of Melaka.

**Reading Check**  
Contrasting: How did the development of the Malay Peninsula and the Indonesian Archipelago differ from the development of Southeast Asia?
Economic Forces

The states of Southeast Asia can be divided into two groups: agricultural societies, whose economies were largely based on farming, and trading societies, which depended primarily on trade for income. Of course, the agricultural states had some trading activities, and the trading societies had some farming. Nevertheless, some states, such as Vietnam, Angkor, Pagan, and Sailendra, drew most of their wealth from the land. Others, such as Srivijaya and the Sultanate of Melaka, supported themselves chiefly through trade.

Trade through Southeast Asia expanded after the emergence of states in the area and reached even greater heights after the Muslim conquest of northern India. The rise in demand for spices also added to the growing volume of trade. As the wealth of Europe and Southeast Asia increased, demand grew for the products of East Asia. Merchant fleets from India and the Arabian Peninsula sailed to the Indonesian islands to buy the cloves, pepper, nutmeg, cinnamon, and precious woods like teak and sandalwood that the wealthy in China and Europe wanted.

Contrasting

What is the difference between an agricultural society and a trading society?

Social Structures

At the top of the social ladder in most Southeast Asian societies were the hereditary aristocrats. They held both political power and economic wealth. Most aristocrats lived in the major cities. Angkor Thom, for example, was a city with royal palaces and parks, a massive parade ground, reservoirs, and numerous temples.

Beyond the major cities lived the rest of the population, which consisted of farmers, fishers, artisans, and merchants. In most Southeast Asian societies, the majority of people were probably rice farmers who lived at a bare level of subsistence and paid heavy rents or taxes to a landlord or local ruler.

Most of the societies in Southeast Asia gave greater rights to women than did their counterparts in China and India. Women worked side by side with men in the fields and often played an active role in trading activities.

Summarizing

Describe the social organization of Southeast Asia.

Culture and Religion

Chinese culture made an impact on Vietnam. In many other areas of Southeast Asia, Indian cultural influence prevailed. The most visible example of this influence was in architecture. Of all the existing structures at Angkor Thom, the temple of Angkor Wat is the most famous and most beautiful. It combines Indian architectural techniques with native inspiration in a structure of impressive grace. Surrounded by walls measuring 1,700 by 1,500 feet (518
by 457 m), Angkor Wat rises like a 200-foot-high (61-m-high) mountain in a series of three great terraces. The construction of Angkor Wat, which took 40 years to complete, required an enormous quantity of stone—as much as it took to build Egypt’s Great Pyramid.

Hindu and Buddhist ideas began to move into Southeast Asia in the first millennium A.D. However, the new religions did not entirely replace existing beliefs. In all Southeast Asian societies, as in China and Japan, old beliefs were blended with those of the new faiths. In this process, the king played a central role. The ruler of Angkor, for example, was seen as a living link between the people and the gods, and he helped unite the new Hindu gods with local gods.

Buddhism also spread to Southeast Asia. It made little impact, however, until the introduction of Theravada Buddhism in the eleventh century. From Burma, Theravada spread rapidly to other areas of Southeast Asia.

Eventually, Theravada Buddhism became the religion of the masses in much of Southeast Asia. Why did it have such appeal? For one thing, it teaches that people can seek nirvana through their own efforts; they do not need priests or rulers. Moreover, it tolerated local gods and posed no threat to established faith.

You can prepare for the FCAT-assessed standards by completing the correlated item(s) below.
Identifying Central Issues

**Why Learn This Skill?**

If someone asked you what the movie *Star Wars* was about, how would you answer? At first you might want to describe everything that happens in the movie. Identifying central issues is finding the key themes, or major ideas, in a body of information. Central issues are the framework that holds a body of information together.

**Learning the Skill**

Follow the steps below to identify a central issue:

- Find out the setting and purpose of the selection.
- Skim the material to identify its general subject.
- Read the information to pinpoint the ideas that the details support.
- Identify the central issue. Ask: What part of the material conveys the main idea?

Read the following excerpt from *Code of the Samurai: A Modern Translation of the Bushido Shoshinshu of Taira Shigesuke* discussing the rules and expectations of Japan’s warrior class.

“… when young people or servants are unman-
erly in conversation and other interaction with their employers or parents, and yet this is overlooked as long as they are sincere in their regard for their employers and parents, this is the loyalty and familial duty of the lower three classes. In the way of warri-
ors, no matter how much you may treasure loyalty and familial duty in your heart, without the courteous manners to express respect for your employers and honor for your parents, you cannot be said to be in accord with the way.”

The Bushido code emphasizes courtesy and respect. The central issue in this excerpt is that warriors must express their respect through actions.

**Practicing the Skill**

Read the excerpt below from *The Travels of Marco Polo the Venetian* about Kublai Khan and answer the questions that follow.

“But since the wise men of the idolaters, and especially the baksis [learned astrologers], already men-
tioned, have represented to his majesty that providing for the poor is a good work and highly accept-
able to their deities, he has relieved their wants in the manner stated, and at his court none are denied food who come to ask it. Not a day passes in which there are not dis-
tributed, by the regular officers, twenty thousand vessels of rice, millet, and panicum. By reason of this admirable and astonishing liberality which the grand khan exercises towards the poor, the people all adore him as a divinity.

1. According to Marco Polo, how do people view Kublai Khan?
2. Summarize the central issue in one sentence.

**Applying the Skill**

Find and read a magazine article that contains a first-hand account of a recent national or international event. Identify two central issues that are covered in the article. Write a sentence that identifies each of the central issues. **FCAT LA.A.2.4.1**

Glencoe’s *Skillbuilder Interactive Workbook, Level 2*, provides instruction and practice in key social studies skills.
Using Key Terms

1. The ______ were a class of people in China who controlled much of the land in the countryside and produced most of the candidates for the civil service.

2. The sons of Genghis Khan divided his empire up into separate territories called ______.

3. Made of fine clay baked at very high temperatures in a kiln, ______ became popular during the Tang Era.

4. The purpose of the ______ in Japan was to protect the security and property of their patrons.

5. The “way of the warrior,” or ______, strictly governed the behavior of the Japanese military class.

6. In Japan, a powerful military leader who exercised actual power while ruling under the emperor’s name was called a ______.

7. The ______ were the heads of great noble families in Japan who controlled vast land estates and paid no taxes to the government.

8. In India, the teachings of the Buddha came to be interpreted in two different ways: the school of Theravada and the school of ______.

9. Resistance against the advances of Mahmud and his successors into northern India was led by the ______, who were Hindu warriors.

10. Southeast Asia has a mainland region and an extensive ______, or chain of islands.

Reviewing Key Facts

11. **History** Discuss the importance of the kamikaze, the “divine wind,” in early Japanese history.

12. **Geography** Name the two rivers in China that the Grand Canal connected. Explain why the canal was important.

13. **Science and Technology** Choose three products developed by the Tang and discuss the importance of each.

14. **Government** Explain the circumstances under which the Mongol dynasty ended. Name the dynasty that emerged as a result.

15. **Geography** Compare the geography of Japan and China. How did geography influence their development?

16. **Economy** Specify the reasons India was successful in world trade.

17. **Culture** State the role that Vietnamese culture played in the eventual overthrow of Chinese rule.

18. **Economy** List the Southeast Asian regions that were considered agricultural societies and the ones considered trading societies. Explain how they influenced each other.

Critical Thinking

19. **Analyzing** How did the civil service examinations aid in the development of a strong central government in China?

20. **Making Comparisons** In what ways were the roles of women of the early Chinese dynasties similar to the roles of women of Southeast Asia? How were they different?
Writing About History
21. **Descriptive Writing** Pretend that you are a native Chinese citizen traveling through Southeast Asia. Choose a country that you wish to visit, as well as a time period, and write a brief essay about your impressions of the area. Finally, compare the area to your home in China.  

Analyzing Sources
Read the following quote about the Japanese samurai.

> I spurred my horse on, careless of death in the face of the foe.

> I braved the dangers of wind and wave, not reckoning that my body might sink to the bottom of the sea, and be devoured by monsters of the deep.

22. How does this quote reflect the code of the samurai?
23. How would the ideals expressed in this quote relate to the codes of other warriors, such as the Mongols?

Applying Technology Skills
24. **Using the Internet** Search the Internet for information about Buddhism, Hinduism, Confucianism, and Shintoism, and complete the comparison table below.

<table>
<thead>
<tr>
<th>Founder (if any)</th>
<th>Buddhism</th>
<th>Hinduism</th>
<th>Confucianism</th>
<th>Shinto</th>
</tr>
</thead>
<tbody>
<tr>
<td>Main God/Gods/Spirits</td>
<td></td>
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<tr>
<td>Celebrations/Rituals</td>
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</tbody>
</table>

25. Imagine that a samurai warrior is able to time travel and meet a knight from medieval Europe. Create a dialogue between the two, showing how each would approach and solve the problem of an invading enemy.

Analyzing Maps and Charts
26. From the map determine in which geographic direction the population shifted.
27. Using your text, explain why the population decreased in certain areas of China during this period.

Standardized Test Practice
Directions: Use the flowchart and your knowledge of world history to choose the best answer to the following question.

- Shogunate established.
- Mongol invasion defeated.
- Daimyo become more powerful.
- ?

Which of the following sentences completes the flowchart?
F Central authority eroded.
G The Yuan dynasty expanded.
H Regional trade increased.
J More Shinto shrines were built.

Test-Taking Tip: Flowcharts show how events influenced other events. Study the progression carefully. Think about what cause-and-effect relationship the flowchart illustrates.