

Chapter 15

GEOGRAPHY AND HERITAGE OF CHINA



Rearing Dragon This mythical creature has always had special meaning for the Chinese. They regarded it as a helpful animal that brought moisture to the earth. Like water itself, which, sometimes came as floods and at other times came as much-needed rain, a dragon could signify both good and bad. **Fine Art** How does the artist suggest the dragon's great power over the Chinese people's lives?

CHAPTER OUTLINE

- 1 Geographic Setting
- 2 Enduring Traditions
- 3 Patterns of Life
- 4 Powerful Empires
- 5 Roots of Revolution

The attendants of the emperor were eager to get their first glimpse of a *qilin*. According to Chinese legend, the beast could walk without crushing the grass and had a single horn to strike evildoers. More important, its appearance was a sign that a ruler was just and virtuous.

To mark the occasion, a court poet, Shen Du, composed an ode:

“A qilin has in truth been produced, some fifteen feet in height,
Its body that of a deer and with the tail of an ox,
with a fleshy horn without bone,
And luminous spots like a red cloud, a purple mist.”

The qilin described by Shen Du was a real creature. During the early 1400s, Chinese fleets had sailed around Southeast Asia to India and Africa. They returned with a gift for the emperor's zoo—a giraffe.

To the Chinese, the giraffe was more than an exotic animal from a distant land. It was a symbol that suited perfectly their beliefs about the emperor and his rule.

CHAPTER PERSPECTIVE

For much of its history, China had little to do with the rest of the world. Located far from other civilizations, the Chinese viewed their land as the center of the world and their civilization as superior.

As you read, look for these chapter themes:

- ▶ China's civilization influenced East Asia for thousands of years.
- ▶ Traditions based on family and Confucian teachings helped to shape ancient China.
- ▶ Chinese advances in science and technology later spread to other parts of the world.
- ▶ European imperialism and crises in China led to a long process of revolutionary change.

Literature Connections

In this chapter, you will encounter passages from the following works.

"How glorious is the Sacred Emperor,"
Shen Du

Analects, Confucius

The Way of Virtue, Lao Zi

"Work, work—from the rising sun,"
Chinese folk verse

The Travels of Marco Polo, Marco Polo

"Fighting South of the Ramparts,"
Li Bo

For other literature suggestions, see Connections With Literature, pages 804–808.

1

GEOGRAPHIC SETTING

FIND OUT

How did location shape China's view of the world?

Why is China's population unevenly distributed?

How have rivers influenced the lives of the Chinese?

Vocabulary loess

A Chinese historian guides a visitor to the highest terrace of the Temple of Heaven in Beijing* (bay jihng), China's capital. The tourist gazes at a stone. The guide explains that the ancient Chinese believed the stone was the center of the Earth. The guide notes,

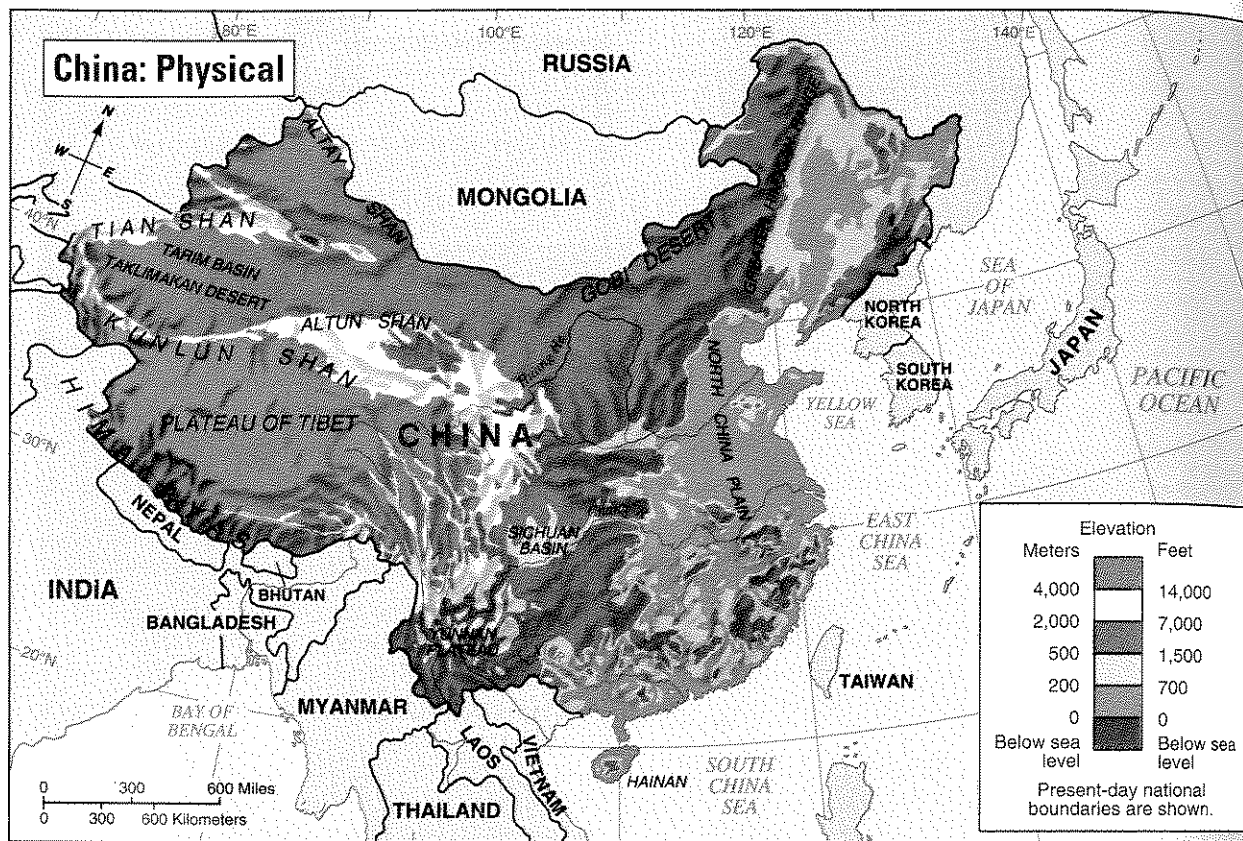
“We Chinese call our country Zhong-guo [Middle Kingdom]. . . . The Chinese for centuries knew no other world than China, for thousands of years no other highly developed culture than their own. . . . The realm of the Han [Chinese] was the center of civilization, the center of the Earth.”

Location

China's location helps to explain why the Chinese thought they lived at the center of the Earth. As the map on page 324 shows, China covers a huge area. Long ago, distance and physical barriers limited contact between China and other centers of civilization.

The physical barriers of China are varied. They include the vast Gobi Desert, the rugged Mongolian and Tibetan plateaus, and the towering Himalaya Mountains. Mountains

* Most Chinese names in this book are spelled according to the Pinyin system established in China in 1979.



MAP STUDY

China's vast landmass extends from the Pacific Ocean into the heart of Central Asia. China is the third largest nation in the world. Eighty percent of its land is mountains and plateaus.

- 1. Location** Identify and give the location of China's three main rivers.
- 2. Region** (a) Describe the relative location of the North China Plain. (b) What is the elevation of most of its land?
- 3. Understanding Causes and Effects** Why does most of China's population live in the eastern part of the nation?

and rain forests also separate China from Southeast Asia. To the east lies the Pacific Ocean.

Despite physical barriers, China did have some contact with other peoples. Trading caravans trekked great distances, carrying goods between China, India, and the Middle East. Buddhist missionaries carried their religion into China. Invaders, too, swept into China, helping to spread ideas and technologies.

Today, China is one of the largest nations in the world. Modern forms of transportation and communication link China to other parts of the world.

Landforms

China is home to more than 1.2 billion people, or more than one fifth of the world's population. It covers a huge area—3.7 million square miles (9.6 million sq km). Yet most Chinese are crowded into the eastern third of the country. Why do most Chinese live in an area that is about half the size of the United States?

The answer lies in part with China's topography and in part with its economy. Today, as in the past, most Chinese are farmers. They live wherever they can find land that will support them.

Mountains and plateaus cover about 80 percent of China, including much of western China. Because of the rugged terrain and cold, dry climate, the highlands are not suited to farming. As a result, western China has a scattered population, and many people are nomadic herders.

About 20 percent of China is level land, including the coastal plain and the river valleys. Yet only about half of the level land is good for farming. Because there is so little arable land elsewhere, people crowd into eastern China.

To create more farmland, people have constructed terraces, or small, flat fields built into the sides of hills and mountains. The terraces hold the soil in place so that farmers can plant crops.

Regions

China has six main regions. Two regions, which lie in densely populated eastern China, are known as the Chinese heartland. As you will read, the heartland was home to China's first civilization.

The heartland. The two regions of the heartland are North and South China. Together, they stretch from Beijing in the north to China's border with Vietnam in the south.

Because North China and South China have different climates, they produce different crops.

North China has warm or hot summers and cold winters. Rainfall varies greatly, and farmers never know how much to expect. Years of floods may alternate with years of severe drought. The chief food crops of North China are wheat and millet.

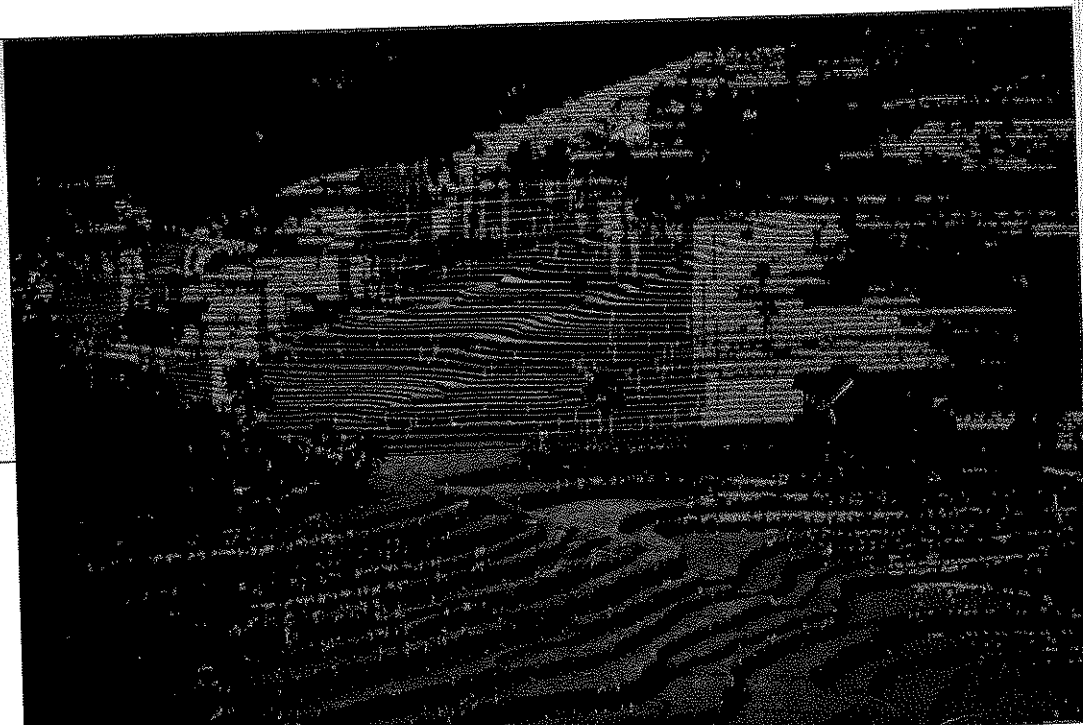
The cities of Beijing and Tianjin (tyehn jihn) are manufacturing centers in North China. As China's capital, Beijing has had a major impact on cultural and political affairs.

South China is a much richer farming and industrial region than North China. The mild, humid climate allows farmers to grow rice, cotton, tea, vegetables, and many other crops. Because much of South China is hilly, people are packed onto farmland in the river valleys and around lakes.

Outlying regions. Four regions lie beyond the heartland: the Northeast, Mongolia,* Xinjiang (sheen jee ahng), and Xizang (shee dzahng). They are home to diverse ethnic groups. Some areas are rich in natural resources.

* One part of Mongolia is an independent country. The other part is under Chinese control.

Terrace Farming
Chinese farmers began terracing hills and mountains at least 700 years ago. Terraces are still needed today because only 7 percent of China's land is arable.
Technology Why must sloping land be terraced before crops can be grown on it?



The Northeast was once known as Manchuria. As you will read, the Manchu (man choo) people who lived there conquered China during the 1600s. Today, the Chinese government is working to develop the region's many resources, including oil, iron, aluminum ore, coal, lead, and zinc. Because of its cold climate, the Northeast is sparsely populated. The government offers special rewards to attract people to the region.

Lying in the parched Gobi Desert, Mongolia, too, has a harsh climate. Summers are extremely hot, and winters are bitterly cold. The government has tried to improve irrigation and thereby promote farming.

The desert basin of Xinjiang is an important oil-producing region. If the government's plans for irrigation succeed, the region may also produce wheat and cotton. Xinjiang is home to many non-Chinese peoples, including Muslim Uighurs, Kazakhs, and Kyrgyz. Although it has been isolated for a long time, Xinjiang is now linked to the heartland by railroads.

Xizang, also known as Tibet, sits among several mountain ranges, including the world's highest mountains—the Himalayas. Much of the region is barren and treeless, but farming is possible in some valleys. Since taking over Tibet in 1950, China has tried to

develop its rivers for hydroelectric power. The region may also have mineral wealth that could help China in the future.

Rivers

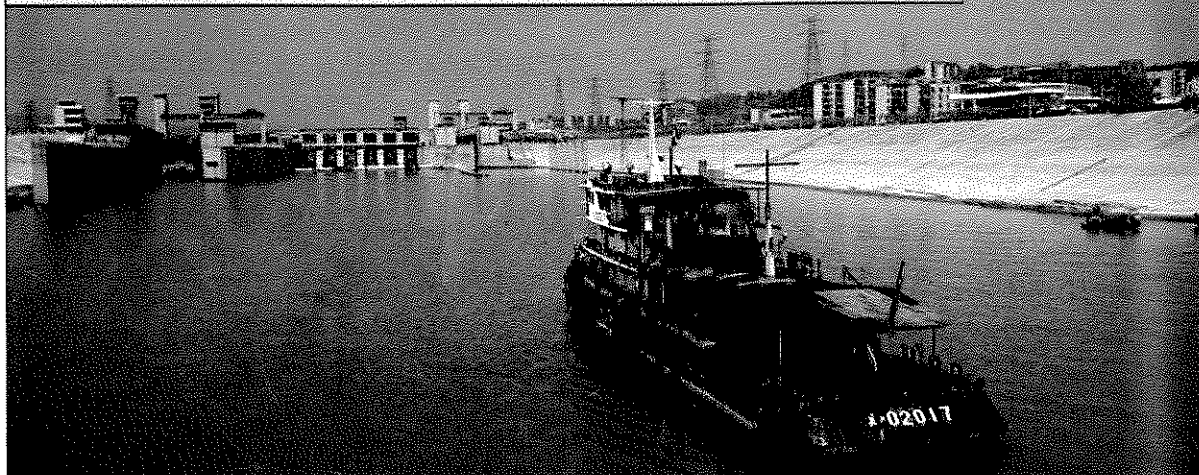
Since ancient times, three rivers have held an important place in Chinese life: the Huang He (hwahng huh), Chang (jahng), and Xi (shee). Today, as in the past, these rivers serve as both transportation routes and sources of irrigation water.

Despite the ever-present danger of flooding, hundreds of millions of Chinese work the fertile land in the river valleys. Earlier, the Chinese had developed the technology to build dikes and canals to help control floods.

Huang He. The Huang He (Yellow River) wanders for thousands of miles across North China before emptying into the Yellow Sea. Its name comes from the yellow-brown soil, called loess (loh ehs), that winds carry across the North China Plain and into the river. This windblown soil is quite fertile and enriches the land.

In China, the Huang He has earned the name "River of Sorrow" because it floods frequently, causing terrible destruction. In 1931, for example, a flood destroyed China's crops and almost 4 million people died of starvation.

Boat on the Chang Asia's longest river, the Chang, is also China's busiest shipping lane. It carries three fourths of the country's waterborne traffic. Dams like the one shown here help control the flow of the Chang and also provide hydroelectric power.
Geography Which river in China is known as the "River of Sorrow"? How did it get that name?



SECTION 1 REVIEW

Flooding occurs because loess clogs the riverbed. After heavy rains, the river overflows its banks. In Chinese writing, the character for "misfortune" is 灾. The symbol is a river with a barrier that causes flooding. Yet the flooding provides one important benefit to the Chinese. The flood waters leave behind a fertile layer of silt after they dry up.

Chang River. The Chang, also known as the Yangzi (yang zih), carries much of China's trade. For centuries, large ships have sailed hundreds of miles upriver. At the mouth of the Chang lies the busy port city of Shanghai, from which China ships many of its goods to countries overseas.

In recent years, the government has built dams to develop hydroelectric power along the Chang. However, the Three Gorges Dam has sparked furious debate. Government planners say the dam will produce such abundant electric power that the environmental damage it may cause will be acceptable. Critics point out that it will flood farmland and force more than 1 million people to leave their homes.

Xi River. China's third major waterway is the Xi Jiang, or West River, which flows through South China. Oceangoing vessels can navigate this river to reach Guangzhou (Canton). From this major port, China ships the riches of its southlands to the world.

Tens of millions of Chinese are crowded into the Xi delta. There, ample water, a favorable climate, and good soil enable farmers to produce two or even three crops a year.

People

About 95 percent of the people who make up China's huge population are Han, or ethnic Chinese. Ethnic minorities such as the Mongols, Tibetans, and Tajiks live in the remote regions of the interior.

Even though most people who live in China are Chinese, they speak different dialects, or regional forms, of Chinese. Dialects differ so much that Chinese from one area cannot understand people from other areas. To promote unity, the government has made Mandarin, which is spoken in North China, the country's official language.

- 1. Locate:** (a) Himalayas, (b) Gobi Desert, (c) Huang He, (d) Chang River, (e) Xi River.
- 2. Define:** loess.
- (a) Why did the Chinese call their land Zhongguo? (b) How did China's location contribute to Chinese ethnocentrism?
- (a) Describe the six regions of China. (b) Why do most people live in the Chinese heartland?
- (a) What are the three main rivers of China? (b) How have they influenced Chinese life?
- 6. Understanding Causes and Effects** How have topography and climate influenced population patterns in China?
- 7. Writing Across Cultures** Write a dialogue in which an American and a Chinese discuss how geography has affected contact between their nation and other civilizations.

2

ENDURING TRADITIONS

FIND OUT

What were the achievements of the Shang civilization?

How did the Mandate of Heaven explain changes in dynasties?

What three schools of thought emerged in China?

How did the Chinese adapt Buddhism to their own society?

Vocabulary ideograph, dynastic cycle, filial piety

In a great flood, begins a Chinese legend, the waters of the Huang He swirled across the North China Plain. The flood lasted for seven years. Finally, a young man named Yu set out to master the waters.

For 13 years, Yu dug canals and planted trees along the river. Not once did he stop working, even to visit his family. In the end, Yu calmed the Huang He, which did not flood again for 1,600 years. As a reward for his labors, Yu became the founder of the Xia (shee ah) dynasty, or ruling family.

The story of Yu may be a legend, but it shows the standard by which the Chinese judged their rulers. A ruler who worked hard to provide good government, including relief from floods, deserved the support of the people.

China's Earliest Civilization

Archaeologists have not yet found any proof that the emperor Yu or the Xia dynasty actually existed. They have, however, uncovered a great deal of evidence about early civilization in China.

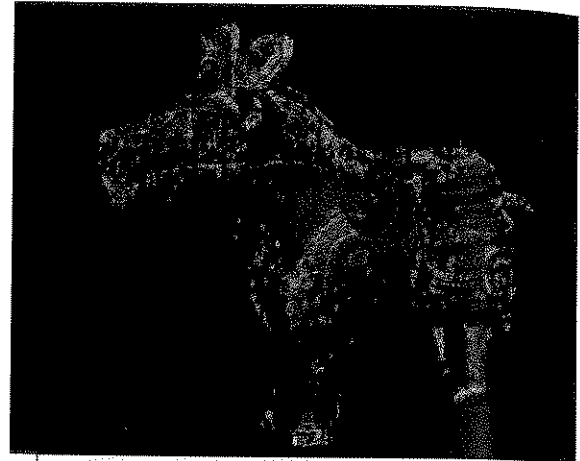
In China, as elsewhere, the agricultural revolution led to the rise of civilization. (See Chapter 2.) Using hoes and digging sticks, early farmers planted crops in the rich loess of the Huang He Valley. By about 1650 B.C., strong rulers had extended their power over a number of farming villages by defeating their rivals. They set up the Shang dynasty.

Under the Shang dynasty, Chinese civilization took shape. Ideas evolved that would influence later Chinese history. The idea of dynastic rule, for example, lasted until 1911—more than 3,500 years.

Government. At Anyang, the Shang dynasty capital, archaeologists have found palaces, temples, and royal burial sites. With a well-organized army of nobles, peasants, and slaves, the Shang battled nomadic invaders. Nobles fought from wheeled chariots, an invention that may have come to China from the Middle East.

Shang rulers supervised irrigation and flood control projects. Because these projects benefited the people, they helped to strengthen the ruler's power.

Religion. An important duty of the king was performing rituals to please the gods. The Chinese believed that heaven was the home of many gods and spirits. Shang Di was



Shang Bronze Figure This vessel, cast from a mold, was probably used to make ritual offerings of wine. The animal's feathered hind legs, which face backward, are those of an owl. A dragon coils along the animal's back, raising its head above the ears.

Fine Art Why do you think the artist created an animal that does not exist in real life?

the chief god. If the gods were pleased, they sent good harvests and victory in war. If they were not, they could cause floods and famine.

Through his ancestors, the king—the Son of Heaven—served as the link between heaven and Earth. To find out the gods' will, the king consulted the spirits of his ancestors. After offering the correct sacrifices, he asked them questions about problems he faced.

Priests used "oracle bones" to consult the ancestors. (An oracle is a person or agency that communicates with the gods.) Priests wrote the ruler's questions on the bones of sheep or goats. A typical question might be, "Will the royal baby be a boy?" or "Will the king succeed in battle today?" After heating the bones, the priests interpreted the cracks that appeared as answers from the gods.

Achievements. By the time of the Shang dynasty, the Chinese had developed their own form of writing. As with other early people, Chinese writing was based on pictographs, or pictures of objects such as trees, animals, and weapons. The Chinese also used ideographs, or symbols, to express ideas such as beauty, joy, and justice. Through conquest, trade, and

other contacts, the Chinese system of writing spread to Korea, Japan, and Vietnam.

The Shang used about 3,000 characters in their system of writing. As their civilization advanced, the Chinese added more characters. In later times, students had to memorize at least 10,000 characters to be literate. Because the writing system was so complex, only the children of wealthy families had the time to learn to read and write.

Under the Shang, the Chinese made advances in many other areas. By carefully recording their observations of the heavens, priests developed an accurate calendar. This knowledge was essential to farming people, who needed to know when to plant and harvest their crops.

Chinese craftworkers improved the art of bronze making. Out of bronze, they created weapons, vessels for religious rituals, and everyday objects such as cooking pots. Craftworkers also developed methods of making silk and pottery. Much later, Chinese potters perfected their methods and produced the fine chinaware that is so valued by foreigners.

Ideas About Government and Society

In 1027 B.C., the Zhou (joh) people invaded from the northwest and overthrew the Shang dynasty. The Zhou dynasty ruled China for almost 800 years. During this long period, ideas emerged that would shape many of China's basic traditions.

The Mandate of Heaven. One key idea was the Mandate of Heaven. The Chinese believed that heaven granted a ruler the mandate, or right, to rule. The people, in turn, owed the ruler complete loyalty and obedience.

The Mandate of Heaven linked power and responsibility. In exchange for their loyalty, the people had the right to expect good government. If a ruler failed to maintain harmony and order, the people had the right to rebel. War, floods, and famine were signs that the ruler had lost the Mandate of Heaven.

The Zhou used the Mandate of Heaven to justify their rise to power. The last Shang

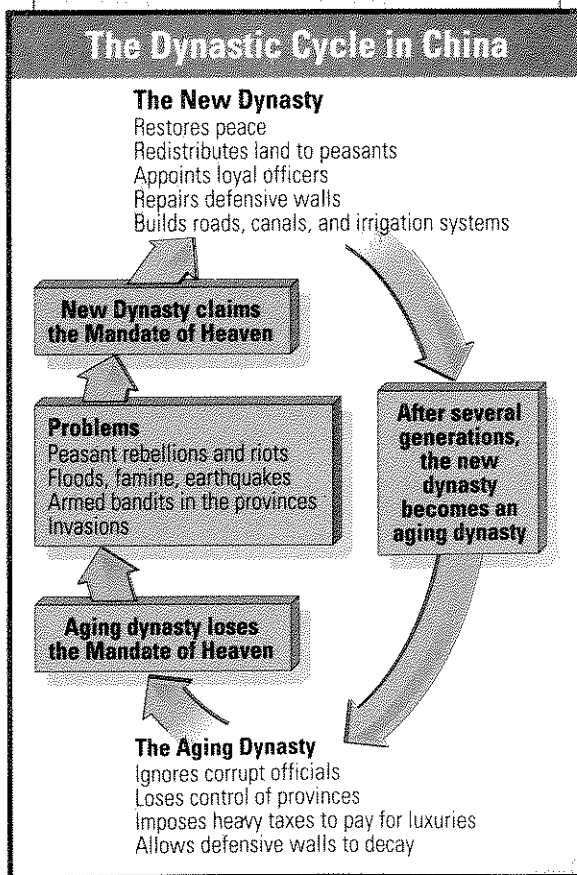
ruler, they said, was wicked and corrupt. "Our kings of Zhou . . . treated the people well and were able to sustain the burden of virtuous government." Heaven, therefore, had "made choice of them to rule over many regions."

During its long history, China had many ruling dynasties. The Mandate of Heaven helped to explain the dynastic cycle, or the rise and fall of ruling families. (See the diagram below.)

Three schools of thought. After about 700 B.C., the Zhou had little control over powerful

Graph Skills: The Chinese believed that their emperor had received the Mandate of Heaven to rule his people. However, they also believed that the emperor must govern wisely and preserve order in China.

► According to this flow chart, what events or developments showed that a dynasty had lost the Mandate of Heaven?



lords who set up their own independent states. Rival states constantly battled for power.

Some of China's greatest thinkers lived during those centuries of chaos and uncertainty. They developed three philosophies, or schools of thought: Confucianism, Daoism, and Legalism.

Each philosophy differed from the others, but all of them had a similar concern: What principles should guide human conduct and ensure order in society? The answers to this question have guided Chinese life to the present.

Teachings of Confucius

Confucius (kuhn FYOO shuhs),* China's best-known philosopher, was born in about 551 B.C. The disorder and suffering caused by constant warfare disturbed Confucius. He developed ideas about how to restore peace and ensure harmony.

* When Europeans reached China, they heard about the thinker Kong Zi (kuhng dzuh), or Master Kong. They pronounced the name Confucius.

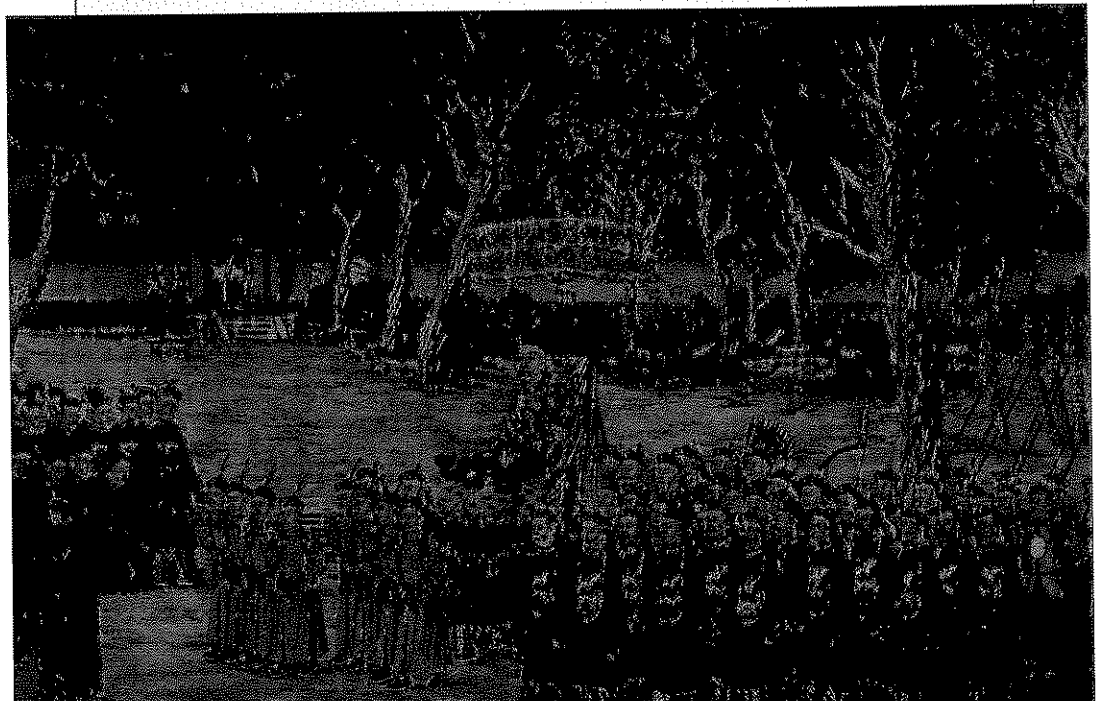
Confucius visited the courts of various princes, hoping to convince them to put his ideas into practice. Disappointed, he returned home, where he taught a small but loyal group of followers. After his death, his followers collected his teachings in the *Analects*.

Five relationships. To restore order, Confucius taught that five relationships must govern human society. They are the relationships between ruler and ruled, father and son, older brother and younger brother, husband and wife, and friend and friend. In all but the last relationship, one person has authority over another. In each, said Confucius, the superior person should set an example for the inferior one.

“If a ruler himself is upright, all will go well without orders. But if he himself is not upright, even though he gives orders, they will not be obeyed.”

According to Confucius, the superior person is also responsible for the well-being

A Chinese Emperor The emperor was the supreme ruler of Chinese society. Although he had great power, this power was based on Confucian principles. In practice, this meant that Confucian advisers helped the emperor rule and also served as a check on his actions. **Political System** What were the obligations of the ruler and the people in Chinese society?



of the inferior person. A supporter of the Mandate of Heaven, he said that the ruler must provide good government for his subjects. The ruler's subjects, in turn, owed the ruler loyalty and obedience.

To Confucius, relationships involving the family are the key to an orderly society. One of those relationships—the relationship between father and son—is very much like that between the ruler and the ruled.

Like a ruler, the father must set an example for his son and look after his family. The father takes the credit—or blame—for his children's actions. The son, in turn, is expected to honor and obey his father. Confucius stressed this idea of filial piety, the duty and respect that children owe their parents.

Influence. Confucius created a guide to proper behavior based on ethical, or moral, principles. In his teachings, he placed the family and the good of society above the interests of the individual. He also stressed loyalty, courtesy, hard work, and service.

Confucius placed great emphasis on education. "By nature, men are pretty much alike," he said. "It is learning and practice that set them apart." The importance of education as well as other Confucian ideas would shape Chinese government, as you will read.

In time, Confucian ideas came to dominate Chinese society. As China expanded across Asia, Confucianism influenced the cultures of Korea, Japan, and Vietnam as well.

Daoism

Like Confucius, the philosopher Lao Zi (low dzuh) studied human society. He, too, searched for ways to establish an orderly society. The founder of Daoism, however, emphasized the link between people and nature rather than the importance of proper behavior. Lao Zi's thoughts are contained in *The Way of Virtue*.

The natural way. Daoists believed that the best way to live was the natural way. In Chinese, the word *dao* means "the way." Daoists did not define "the way," however. It is said, "Those who know the Dao do not



Lao Zi on a Water Buffalo Scholars know little about Lao Zi, the founder of Daoism. For centuries, Chinese artists have depicted him as a kindly sage who embodies the ideal at the heart of Daoism. "Reveal thy simple self, embrace thy original nature, check thy selfishness, curtail thy desires," he advised. **Diversity** How does Daoism differ from Confucianism?

speak of it; those who speak of it do not know it."

To Daoists, Confucian rules for society were useless. A society with rules was an artificial creation that disturbed the natural order. People should do nothing that was contrary to nature.

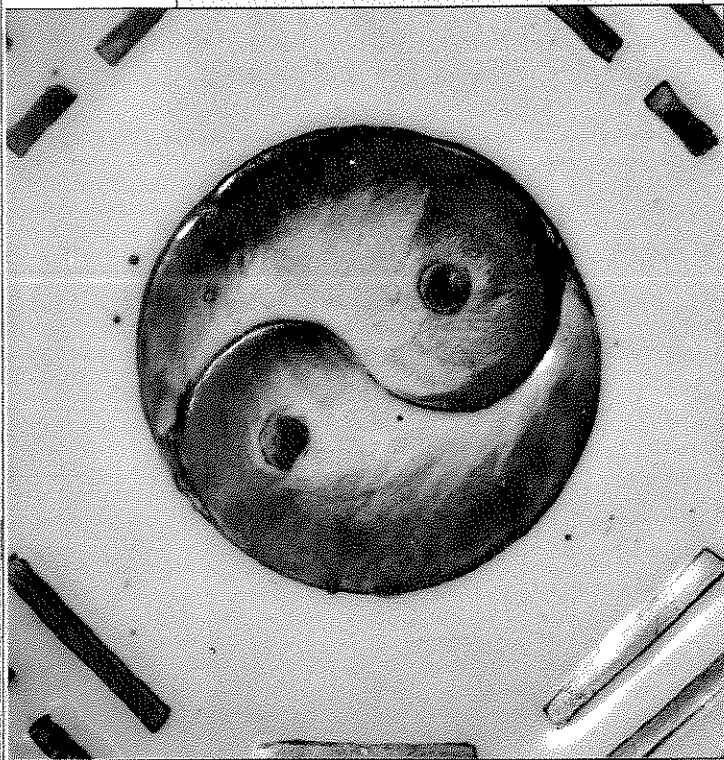
“ The duck's legs are short, but if we try to lengthen them, the duck will feel pain. The crane's legs are long, but if we try to shorten them, the crane will feel grief. Therefore we are not to cut off what is by nature long, nor to lengthen what is by nature short. ”

Daoists believed that the best government was the one that had the fewest rules and laws. They valued simplicity. "The wise man," said Lao Zi, "keeps to the deed that consists in taking no action and practices the teaching that uses no words."

Influence. From their study of nature, Daoists made advances in science and technology. By recording the movement of the planets, they increased their knowledge of astronomy. They may have developed the magnetic compass to determine favorable places for graves. Their observations of natural forces led to discoveries in chemistry and biology. Some scholars think Daoists invented gunpowder, which they used to frighten ghosts.

Yin and Yang Symbol The concept of yin and yang has shaped Chinese thinking for more than 2,000 years. Yin and yang are the forces in nature that are thought to balance each other. Yin (here in blue) is regarded as female, passive, and earthly. Yang (in red) is considered to be male, active, and heavenly.

Culture Why might both Confucianists and Daoists accept the yin-yang principle?



Daoism developed links with folk religion. Peasants believed that gods and spirits controlled the unseen but powerful forces in nature. To find out what would please the spirits, they turned to Daoist priests for help. Priests used all kinds of magic to determine lucky days for weddings and the best placement of graves.

Daoist ideas influenced the arts of China, as you will read. In Chinese painting and poetry, for example, nature dominates. The individual has only a small role.

Legalism

A third school of thought, Legalism, shaped China's early history. The most famous Legalist writer was Han Feizi (hahn fay dzuh). In his book, *Han Feizi*, he rejected Confucian ideas about proper behavior. He believed that people acted out of self-interest. They would respond to rewards and punishments, not to good examples.

To Legalists, only harsh laws imposed by a strong ruler would ensure order in society. "The ruler alone possesses power," noted Han Feizi, "wielding it like lightning or like thunder." In 221 B.C., the Qin (chihn) emperor Shi Huangdi (sher hwang dee) used Legalist ideas to unite China.

Buddhism

During the first century A.D., Buddhism reached China from India. Buddhism was one of the few foreign influences that had a deep impact on Chinese life. It spread along caravan trade routes that linked India to China. Later, Buddhism—and the culture of China—was taken to Korea, Japan, and Vietnam.

Appeal. The Chinese found a great deal of comfort in Buddhism. The three Chinese schools of thought—Confucianism, Daoism, and Legalism—dealt with life on Earth. Buddhism was a religion that offered an escape from the suffering of earthly life. It promised salvation for the good—those who lived moral lives—and punishment for the wicked. It stressed mercy and compassion. Buddhist monks and nuns built hospitals and helped the poor.

When Buddhism first reached China, many Chinese saw it as a foreign religion. They could not understand the vague concept of nirvana. Also, they criticized people who abandoned their families to become monks and nuns.

In time, Buddhism blended with Chinese beliefs and values. Nirvana became the Western Heaven, reflecting Chinese ideas about the afterlife. Chinese Buddhists emphasized Confucian ideas of proper behavior and respect for family and ancestors. They also absorbed Daoist views of nature. (See Connections With Literature, page 805, "Poems by Wang Wei.")

Diverse beliefs. The Chinese could accept diverse ideas. As a result, many Chinese followed Buddhist, Daoist, and Confucian beliefs at the same time. Confucianism and Daoism were concerned with ethics and living in harmony with nature, including the gods and spirits that were believed to be everywhere. Although temples and ceremonies developed around both schools of thought, neither of them was a true religion as Buddhism was.

SECTION 2 REVIEW

- 1. Identify:** (a) Mandate of Heaven, (b) Lao Zi, (c) Han Feizi.
- 2. Define:** (a) ideograph, (b) dynastic cycle, (c) filial piety.
- 3.** What were three achievements of the Shang civilization?
- 4.** How did the Mandate of Heaven explain the rise of the Zhou?
- 5.** (a) What were the three main schools of thought that developed in China? (b) What values did each school emphasize?
- 6.** Why did Buddhism appeal to the Chinese?
- 7. Synthesizing Information** How is the spread of Buddhism to China an example of cultural diffusion?
- 8. Writing Across Cultures** Write a dialogue in which the speakers debate whether Confucian ideas would support American democracy.

3

PATTERNS OF LIFE

FIND OUT

- What factors affected a person's status in Chinese society?
- How did the lives of gentry and peasants differ?
- What values did Chinese families teach?
- What attitudes did the Chinese have toward women?

“**W**ork, work—from the rising sun
Till sunset comes and the day is done
I plow the sod
And break up the clod,
And meat and drink both come to me
So what care I for the powers that
be? ”

This folk verse suggests the gulf that separated China's rulers from the peasants. For peasants, survival was a constant struggle. They worked very hard to make a living from the land. Wars, famine, earthquakes, and taxes added to their hardships. When those hardships became unbearable, the peasants rose in revolt.

In general, Chinese peasants were self-sufficient and self-reliant. They had little contact with distant rulers. “Heaven is high and the emperor is far away,” was a common saying. Peasants relied on their families rather than their rulers to solve the problems of survival.

Social Classes

In traditional Chinese society, all people were not equal. According to Confucian ideas, a person's age, sex, education, and occupation all affected his or her place in society.

Young people had to respect their elders. Women were inferior to men. Scholars held the highest positions in society. Peasants who worked the land were more valuable than people who simply traded goods or fought China's battles.

These beliefs shaped the social system of traditional China. At the top of China's society were the gentry, followed by the peasants. Below them were the artisans and merchants. Soldiers had very low status in this society.

Gentry. The gentry were wealthy landowners who had been educated in the Confucian classics. They were the leisure class, and they looked down on those who did physical labor. To show that they did not have to work with their hands, the gentry allowed their fingernails to grow very long.

The gentry produced most of the scholars, who became government officials. They collected taxes, kept the peace, and advised the emperor. In theory, if not always in practice, the scholar officials admired the Confu-

cian virtues of respect, obedience, and service to the state.

The gentry had the time and wealth to support the arts. They often painted or composed poems. In lavish ceremonies, they carried out the traditional rituals required to honor their ancestors.

Peasants. The vast majority of people were peasants. Some owned and worked small plots of land, and a few were comparatively rich. Others were tenant farmers who had to pay part of each harvest to the landowners. Still others were landless laborers. Besides working the land, many peasants made and sold simple tools, furniture, and cloth.

Peasants lived in villages surrounded by farmland. Most of the time, the emperor's officials did not interfere with their affairs. The village headman, together with heads of families, kept order and resolved disputes. Most peasants paid their taxes but otherwise avoided contact with the imperial government. They feared its harsh system of justice and punishment.



Tea Farmers In this vase painting, women and men are tending tea plants. Tea cultivation probably began in China and then spread to Japan and Southeast Asia. The first description of tea appears in a Chinese dictionary of the 300s B.C. Buddhist priests encouraged people to drink tea instead of alcoholic drinks.

Interdependence How might the use of tea have been spread from China to other lands?

Despite the hardships of their lives, peasants did have some leisure. They celebrated festivals such as the New Year and enjoyed tales told by wandering storytellers. Events such as marriages, funerals, and religious festivals also enlivened country life.

Social mobility. Although they had low status in Confucian society, artisans and merchants played an important role in China. They produced the goods demanded by both the wealthy and foreign traders. Sometimes, they gained great wealth.

Artisans, merchants, and even peasant families could move up in society. To do so, they used their wealth to educate their sons. If these young men passed the examinations, they might become government officials. Sometimes a village supported an intelligent young boy so that he could get an education. In this way, lower-class families could rise in society.

Family Life

In the *Analects*, Confucius stressed the importance of family, respect for elders, duty, and harmony. These values reflected China's needs as a farming society. Only by working together could a Chinese family produce what it needed to survive. To help the family, younger members had to respect their elders, and women had to obey men. Although women had an inferior position, they deserved the loyalty and respect of their children. (See Connections With Literature, page 806, "The Analects.")

Joint family. The joint family was the ideal in China. It included many generations. The oldest male had the most authority. Few families achieved the ideal, however. Poor families lost many people to death and disease, and many children died young. Only the strongest family members survived to old age.

Among the gentry, families might include several generations. When the head of the family died, his sons and their wives often moved away to set up their own households.

Filial piety. From birth, children learned to put the family's interests before their own wishes. Parents expected complete obedience

and respect. "The bamboo stick makes a good child," advised an old saying.

Folktales supported the ideal of filial piety. One story records the actions of a dutiful son, Koh Ku. During a famine, Koh Ku is willing to let his child starve in order to feed his mother. "We may yet have another child," he said, "but never another mother." The story has a happy ending, however. Pleased with Koh Ku's filial piety, the gods reward him with a pot of gold.

Respect for ancestors. Filial piety included reverence for the family's ancestors. In memorial services, the Chinese paid respect to their ancestors. Westerners who did not understand the practice called it ancestor worship.

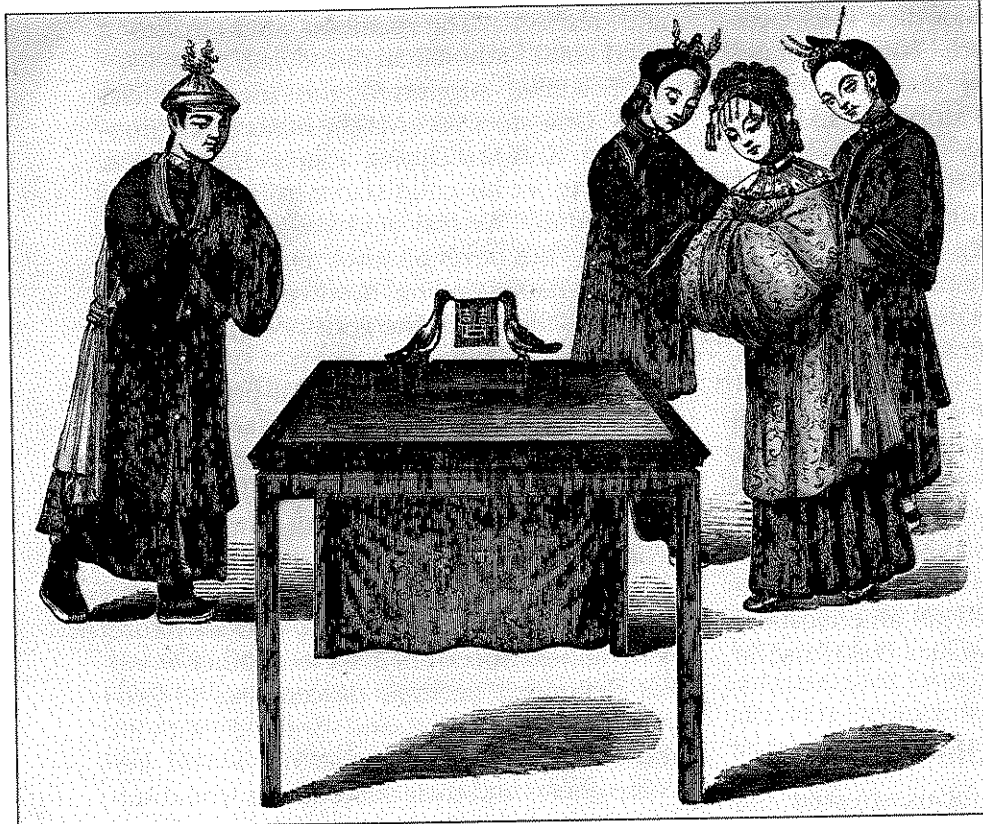
People believed that the extended family included the living, the dead, and all future generations. Ancestors lived in another world but depended on their descendants to provide them with food and clothing. Without these necessities, the ancestors would become ghosts and their descendants would suffer. Throughout the year, the family offered food and clothing to their ancestors. A family must have sons to carry on such rituals.

Marriage. In traditional China, as elsewhere around the world, parents arranged marriages for their children. Through marriage, the gentry strengthened their position in society. A boy's family would examine the resources of a possible bride's family. Among peasants, a man looked for a woman who could work hard and bear him many children.

Before a marriage took place, the families consulted their ancestors for approval of their choice. A go-between worked out the details of the marriage, such as the dowry that the bridegroom would pay the bride's family. Priests studied the birth dates of the girl and boy to determine a marriage day that would bring good fortune.

Role of Women

The Chinese believed that women were inferior to men. They valued girls for their work and for the children they would bear. They did not celebrate the birth of a daughter,



A Chinese Wedding
A bride and groom often met for the first time at their wedding. Usually, their parents had made all the arrangements. A Chinese proverb, using buildings to symbolize families, sums up this tradition in these words: "When doorways match and houses pair, a marriage may be settled there." **Culture** How did arranged marriages suit the ideals of Chinese family life?

however. When she married, she left the family and became a part of her husband's family.

A young bride had to obey her husband's mother. Under the guidance of her mother-in-law, she learned the ways of her new home. If she gave birth to a son, she gained respect. Some mothers-in-law were harsh and cruel to their sons' wives. Because of filial piety, neither a son nor his wife could criticize his mother's behavior. In time, however, a woman became the head of her own household.

Sometime in about A.D. 950, the Chinese adopted the practice of binding women's feet to keep them small. The custom probably began at court, but it spread to many parts of China. Peasants also accepted the custom, even though it limited their freedom of movement.

Only women with bound feet were thought to be beautiful. Parents knew that foot-binding caused pain. However, they feared that they would not be able to find a husband for a daughter who had large feet.

SECTION B REVIEW

1. What were the main social classes in traditional China?
2. Describe three ways in which the life of the gentry differed from that of the peasants.
3. (a) List three values of the traditional Chinese family. (b) How did these values reflect the needs of a farming society?
4. How did the Chinese show respect for their ancestors?
5. What role did a young bride play in her husband's family?
6. **Analyzing Information** "In education there are no class distinctions." How does this statement by Confucius reflect Chinese attitudes about social class and education?
7. **Writing Across Cultures** The folktale about Koh Ku supported the Chinese ideal of filial piety. Write a story that supports an American ideal of family life.

4

POWERFUL EMPIRES

FIND OUT

How did the First Emperor unite China?

What were some achievements of Chinese civilization?

What contacts did China have with other cultures?

“Let me tell you next of stones that burn like logs,” wrote Marco Polo, a European who spent 17 years in China during the late 1200s. The stone, he said, was dug “out of the mountains, where it runs in veins. When lighted, it burns . . . and retains the fire much better than wood.” The stones were coal, a fuel that was unknown to Europeans at the time.

In *The Travels of Marco Polo*, Marco Polo described the wondrous sights of China. He told of the emperor’s huge palaces and great wealth. His reports that the Chinese used paper money and bathed frequently were especially shocking to Europeans. Both of these practices were unheard of in Europe at that time.

Most Europeans refused to believe any of Polo’s stories. Yet in 1276, China probably had the richest and most advanced civilization in the world. By then, the Chinese civilization was already 3,000 years old.

The First Empire

China owed its success in part to energetic and ruthless leaders who made it a strong, unified empire. Under the Zhou dynasty, you will recall, China broke up into warring states. By 221 B.C., the ruler of the state of Qin had conquered his neighbors and overthrown the Zhou dynasty. He then

took the name Shi Huangdi (sher hwang dee), or “First Emperor.”

Shi Huangdi believed in Legalist principles. He used harsh means to centralize power in his own hands. In doing so, he laid foundations for Chinese rule that would last until 1911.

Uniting China. To unite the empire, Shi Huangdi imposed several measures. Among them were a single law code, uniform standards for weights and measures, and currency regulations. To improve transportation, he forced peasants to build roads across the empire. Good roads allowed him to move troops quickly to any trouble spot.

The First Emperor also took steps to control knowledge and ideas. He banned all books except Legalist works, and he persecuted Confucian scholars. Qin officials collected and burned books of Confucian teachings. Only books on medicine, agriculture, and technology were spared.

The Great Wall. Shi Huangdi extended Chinese power to the south and west. Using forced labor, he built the Great Wall. In the past, local lords had built walls to defend their lands against nomadic invaders. Shi Huangdi joined and extended these walls across northern China.

Hundreds of thousands of peasants labored under brutal conditions to build the Great Wall. “Every stone cost a human life,” wrote a later Chinese historian.

The Great Wall extended 1,500 miles (2,414 km) from east to west. It seldom kept invaders from attacking. It did, however, become a symbol to the Chinese. South of the wall lived the “civilized” farming people of China. North of it lived the nomadic “barbarians.”

Expansion Under the Han

Shi Huangdi wanted his dynasty to rule forever, but his harsh policies sparked deep anger. When he died, revolts broke out. Within eight years, Liu Bang (lyoh bong), a peasant leader, had overthrown the Qin and set up a new dynasty, the Han.

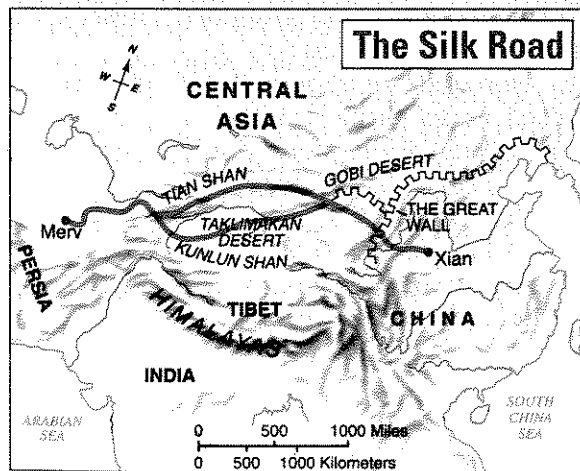
Under the Han dynasty, which ruled from 206 B.C. to A.D. 220, China expanded across

The Silk Road

Along the ancient highway flowed riches of the great empires of the East and West. They included Roman glass, Persian coins, and Chinese silk. The demand for Chinese silk in the West was so great that the route was called "the Silk Road."

The great Silk Road stretched halfway across Asia and linked East Asia and the Mediterranean world. For thousands of years, camel caravans plodded for months on end across shifting desert sands and over icy, barren mountains. A Chinese historian described travel on the desert:

“You see nothing in any direction but the sky and the sands, without the slightest trace of a road, and travelers find nothing to guide them but the bones of men and beasts and the droppings of camels. . . . You hear sounds, sometimes of singing, and it



Asia. Powerful emperors used their armies to keep the peace and protect trade. During this period, caravans plodded the length of the Silk Road. They carried Chinese jade, bronzes, and silk westward in exchange for



has often happened that travelers going aside to see what these sounds might be have strayed from their course and been entirely lost. ”

In addition to the menace of natural forces, bands of raiders lurked along the route, ready to descend on careless travelers.

Despite the dangers, traders and travelers moved along the Silk Road. They brought new products to China, such as oranges, peaches, and pears. The wheel, writing, weaving, gunpowder, religions, paper, and printing were among the inventions and ideas that spread along the Silk Road.

Throughout its history, China sought to keep peace along the eastern half of the Silk Road, which extended about 4,000 miles (6,400 km) from Xian (SHEE ahn) to Persia. However, local rulers often asserted their independence. Still, the good profits from trade lured people to risk the journey.

1. Why was the Silk Road more than a highway for trade?
2. **Forecasting** How do you think the European discovery of sea routes to Asia affected the Silk Road?

the goods of India and the Mediterranean world. (See the feature above.)

Chinese travelers returned home with new seeds such as grape and alfalfa. Trade within China expanded, and tea growing

spread from the south to other parts of China. Travelers and merchants also introduced new ideas, such as Buddhism, into China.

Civil service system. Han rulers continued the First Emperor's policy of central control, but they restored Confucian learning. Under the Han, the Chinese developed the idea of a government run by the most talented and learned men.

The Chinese set up an examination system to choose civil servants, or government officials. To pass the exam, candidates for office had to know Confucian teachings as well as Chinese law, history, and traditions. The government set up a university to train scholars for the highest offices. By A.D. 100, about 3,000 students were studying at the university.

The civil service system strengthened China. Under the system, officials gained jobs through merit, not by birth or wealth. Also, the Confucian-educated officials shared the same values and traditions. The common bond helped to unite the vast empire and hold it together as dynasties changed. This system of choosing officials lasted until the early 1900s.

Up Close

Exam Time

The doors are sealed. Soldiers stand guard from watchtowers. Trembling men, young and old, sit in their cells and read the themes the examiners have selected:

“He who is sincere will be intelligent, and the intelligent man will be faithful.

In carrying out benevolence, there are no rules.”

The fate of the men depends on the answers they compose for such essay topics.

For more than 2,000 years, scholars endured the agony of the civil service exams. People from any class could take the exams,

but only the cleverest and best-educated succeeded.

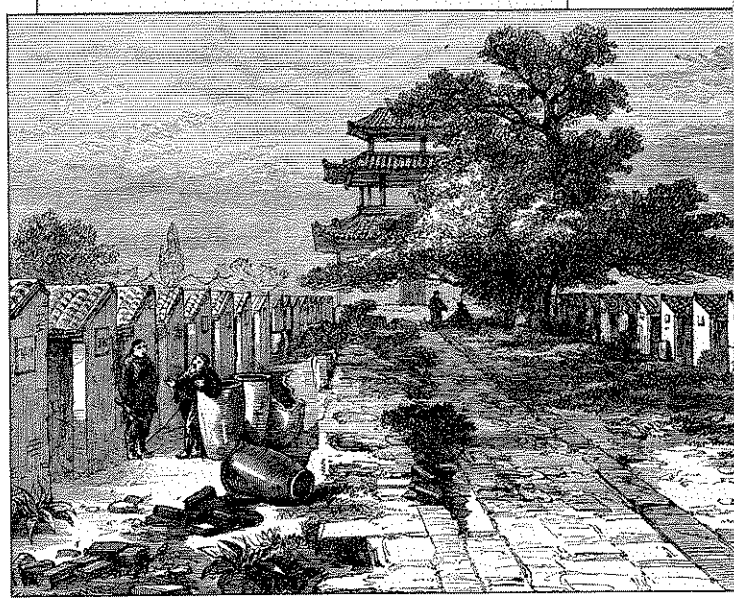
Candidates had to pass grueling exams at the local and the provincial levels before they could take the imperial civil service test. To pass, they had to know the more than 400,000 characters in the Confucian texts by heart. They also had to be able to compose elegant poetic essays on the exam themes.

At exam time, candidates gathered in the “examination hall,” which was actually rows and rows of mud-brick cells. Each cell was barely the height of an average-size man. Candidates brought their own bedding as well as enough food and fuel for the three-day ordeal.

Before candidates entered their cells, guards searched them and their belongings. Day and night, soldiers remained on the lookout for cheating. A cheater brought dishonor not only on himself but also on his family and his tutor.

Was it worth it? One scholar, Ye Shih, wrote of his feelings:

Examination Cells: During the 1870s, students took their civil service exams in these huts. Historians believe that only about 1 percent of the students who studied so long and hard for these difficult tests passed them. Those who did pass the exams became respected lifetime civil servants known as mandarins. **Culture** How did the civil service system strengthen China?



“Beginning with childhood, all of a man’s study is centered on one aim alone: to emerge successfully from the three days’ examinations, and all he has in his mind is what success can bring to him in terms of power, influence, and prestige.”

Although Ye Shih was critical of the exams, most candidates accepted them. Those who failed returned again and again. One candidate finally succeeded at the age of 83. ■

Achievements of the Han

Under the Han, Chinese civilization advanced on many fronts. Han astronomers improved the calendar. Other scientists invented a seismograph, or a machine that records the direction of earthquakes.

Medical colleges flourished. Doctors made advances in medical treatment. For example, doctors began to time a patient’s pulse to diagnose illnesses. They developed acupuncture. In this medical treatment, the doctor uses needles inserted under the skin to relieve pain and cure various illnesses. Also, doctors wrote about typhoid fever and the use of anesthetics.

In farming, the Chinese used complex flood control systems, fertilized the soil to increase crop yields, and planted drought-resistant rice. They developed practical tools such as the wheelbarrow, mill wheel, water clock, and sundial.

In addition, the Chinese improved on ideas from other civilizations. For example, they developed the foot stirrup, an advance over stirrups brought from India. They also learned to make paper, an invention that would not reach Europe for another 1,000 years.

Golden Ages in China

Invaders helped to destroy the Han Empire. For the next 1,000 years, various dynasties reunited China. Under the Tang dynasty (618–907) and the Song dynasty (960–1279), China enjoyed long periods of peace. During

these golden ages, the economy prospered and the arts flourished.

Expanding horizons. Under the Tang and Song dynasties, China’s trade increased. Chinese goods and ideas traveled to India and the Persian Empire. Trade brought new goods to China, including cotton, pepper, and dates.

To protect its trade, the Song dynasty built a navy, making China a great sea power. Chinese ships used the sternpost rudder and the magnetic compass. These two inventions would later reach Europe by way of Arab traders.

Foreign merchants and missionaries settled in China’s busy cities. They included Muslims from Persia and Arabia, along with Jews and Christians.

During this time, the Chinese conquered Vietnam. The conquerors carried Chinese ideas about government and society as well as inventions such as printing. Chinese influence also spread to Korea and Japan.

Literature. The Chinese invented block printing and later movable type. The new technology led to greater literacy and an outpouring of books. Poetry was especially popular.

The Tang poet Li Bo (lee bwaw) is one of China’s best-known writers. Li Bo served as court poet for a time. He later spent many years wandering about China. During his travels, he absorbed Daoist teachings about the value of nonaction and detachment from life. In “Fighting South of the Ramparts,” he captures the sadness of war.

“Last year we were fighting at the source of the Sang-kan;
This year we are fighting on the Onion River road. . . .

Where the house of Qin built the Great Wall that was to keep away the Tartars [invaders],
There, in its turn, the House of Han lit beacons of war.
The beacons are always alight,
fighting and marching never stop.
Men die in the field, slashing sword to sword;

The horses of the conquered neigh
piteously to Heaven . . .

Know therefore that the sword is a
cursed thing
Which the wise man uses only if he
must. 99

Painting. Many paintings illustrated a line or thought from a poem. Artists also used nature as subjects and perfected the art of landscape painting. In works of great beauty, Song artists celebrated the grandeur of nature.

Steeped in Daoist traditions, an artist might study a scene in nature for hours or days. Then, with a few strokes of the brush, the artist would suggest the essence, or meaning, of the scene. Artists also painted just a single element of nature, such as a flower or the branch of a tree.

Mongol Conquest

The Song dynasty battled constantly to protect China's borders from invaders. During the early 1200s, Song rulers faced a powerful new threat when the Mongols burst onto the world scene.

Under their fierce leader Genghiz Khan (GEHNG gihz kahn), the Mongols conquered a vast empire. It extended from the Pacific Ocean to the Danube River in Europe. After the death of Genghiz Khan, the huge Mongol Empire was divided among his sons and grandsons.

China under foreign rule. By 1279, Kublai Khan (koo bli kahn), grandson of Genghiz Khan, had extended Mongol power over all of China. At first, the Mongols tried to reduce the role of Confucian scholars and preserve their own culture. For example, Kublai Khan appointed only Mongols and other foreigners to positions of power.

Kublai Khan could not resist powerful Chinese influences, however. In the end, he gave his dynasty a Chinese name, the Yuan (yoo ahn). Also, he left Confucian officials in lower-level jobs.

Mongol achievements. During the reign of Kublai Khan, Marco Polo visited China. For



The Poet Li Bo One poem by Li Bo, shown here, begins: "My friend is lodging in the Eastern Range,/Dearly loving the beauty of valleys and hills./A pine-tree wind dusts his sleeves and coat;/A pebbly stream cleans his heart and ears." This famous poet, a great traveler, wrote many verses about the beauties of nature. **Choice** Why might a writer be especially interested in travel?

many years, Polo worked as an official of the Mongol ruler. As you have read, Europeans found Polo's stories about Chinese wealth and practices hard to believe.

Polo described, for example, the efficient transportation system the Mongols had set up to unite their empire. From Beijing, they built roads to every province. A system of relay riders allowed messengers to carry news across China.

Along the roads flowed trade goods and technical information. Much useful knowledge moved west, including such Chinese

inventions as the magnetic compass, sternpost rudder, mechanical clock, gunpowder, and printing.

Chinese Revival

Marco Polo described Mongol rule at its height. As the Yuan dynasty declined, Chinese resentment against foreign rule led to revolts.

The Chinese finally found a leader in a poor peasant, Zhu Yuanzhang (joo yoo ahn jahng). He drove the Mongols from South China and in 1368 captured Beijing. The peasant general then claimed the Mandate of Heaven. He called himself Ming Hung Wu and set up the Ming dynasty.

The Ming dynasty ruled China from 1368 to 1644. Ming emperors wanted to restore China to the greatness it had achieved under the Tang and Song dynasties. The Ming revived Confucian learning and expanded the civil service. They built a new imperial palace called the Forbidden City in Beijing.

Voyages overseas. Between 1405 and 1433, the Ming dynasty sent several huge fleets to restore Chinese authority at sea and to renew trading ties. Ming ships explored Southeast Asia, India, and the coast of East Africa.

Suddenly, the Ming voyages ended. Historians are not sure why this happened. Perhaps some officials were jealous of the Ming

The Forbidden City. The Ming dynasty's complex of palaces and government buildings in Beijing was called the Forbidden City. Only members of the imperial household were allowed to enter it. At the center of this photograph is the Hall of Great Harmony, where the emperor received visitors. **Political System** How did Ming rulers isolate China from the world after the 1430s?



admirals. Perhaps the emperor needed the money to fight invaders. At the same time, the Chinese cut off contact with the outside world. They placed limits on foreigners and stopped Chinese citizens from traveling abroad.

Isolation. The Ming dynasty isolated China at a time when Europeans were beginning to develop new technologies and explore other lands. As the Chinese turned inward, Europeans slowly advanced and posed a threat to the Middle Kingdom.

Invaders From the Northeast

In 1644, China once again fell under foreign rule. This time, the invaders swept in from Manchuria. The Manchus set up the Qing (chihng) dynasty, which ruled China until 1911. The Qing claimed authority over many states, including Burma, Thailand, Laos, Nepal, Vietnam, and Korea.

Like the Mongols, the Manchus did not want to be absorbed into Chinese civilization. They passed laws forbidding Manchus to marry Chinese people or wear Chinese clothing. Unlike the Mongols, however, Manchu rulers kept Confucian ideas. The Manchus also accepted that the Chinese wished to limit contact with foreigners.

SECTION 4 REVIEW

- 1. Identify:** (a) Shi Huangdi, (b) Great Wall, (c) Li Bo, (d) Kubilai Khan.
- Describe three ways in which the First Emperor united China.
- How did Chinese civilization advance under the Han?
- Why are the Tang and Song dynasties considered to be China's golden ages?
- How did Mongol rule affect China?
- 6. Drawing Conclusions** What effect did political unity have on the Chinese civilization?
- 7. Writing Across Cultures** Write three history questions each for a civil service exam taken in China and in the United States.

5

ROOTS OF REVOLUTION

FIND OUT

How did China's relations with the West change in the 1800s?

Why were European nations able to gain influence in China?

What were the causes and effects of the "revolution" of 1911?

Vocabulary kowtow, extraterritoriality, sphere of influence

“As your Ambassador can see for himself, we possess all things. I set no value on objects strange and ingenious and have no use for your country's manufactures.” With these words, the emperor Qianlong firmly turned down Britain's request for more trading rights in China in the 1700s.

The Chinese felt satisfied that their civilization was superior to any other. After all, their neighbors had adopted Chinese culture. Foreigners were seeking to buy silk, tea, porcelain, and other Chinese goods. Secure in their own world, what did the Chinese need from the “barbarians”?

Qianlong's refusal to end trade restrictions came at a critical moment. By the late 1700s, powerful nations were emerging in Europe. They would soon challenge China's proud image of itself.

A Position of Strength

By the 1500s, the Portuguese had reached India and Southeast Asia. They then sailed on to China, hoping to expand their trading empire.

In China, the powerful Ming emperors placed strict limits on foreign traders. They allowed foreign ships to unload cargoes only at

the ports of Macao and Guangzhou. Traders could sell their goods only to certain Chinese merchants. The Ming and later the Qing were strong enough to enforce these laws.

By the late 1700s, two developments were underway that would have major effects on China's relations with the West. First, the Qing dynasty entered a long period of decline. Burdened with high taxes and limited land, the increasing peasant population had a hard time growing enough food to survive. When floods and droughts caused famine, peasant revolts broke out.

A second development was the Industrial Revolution in Western Europe. The Industrial Revolution increased the military power of European nations. With modern fleets, these strong nations could reach distant places. The

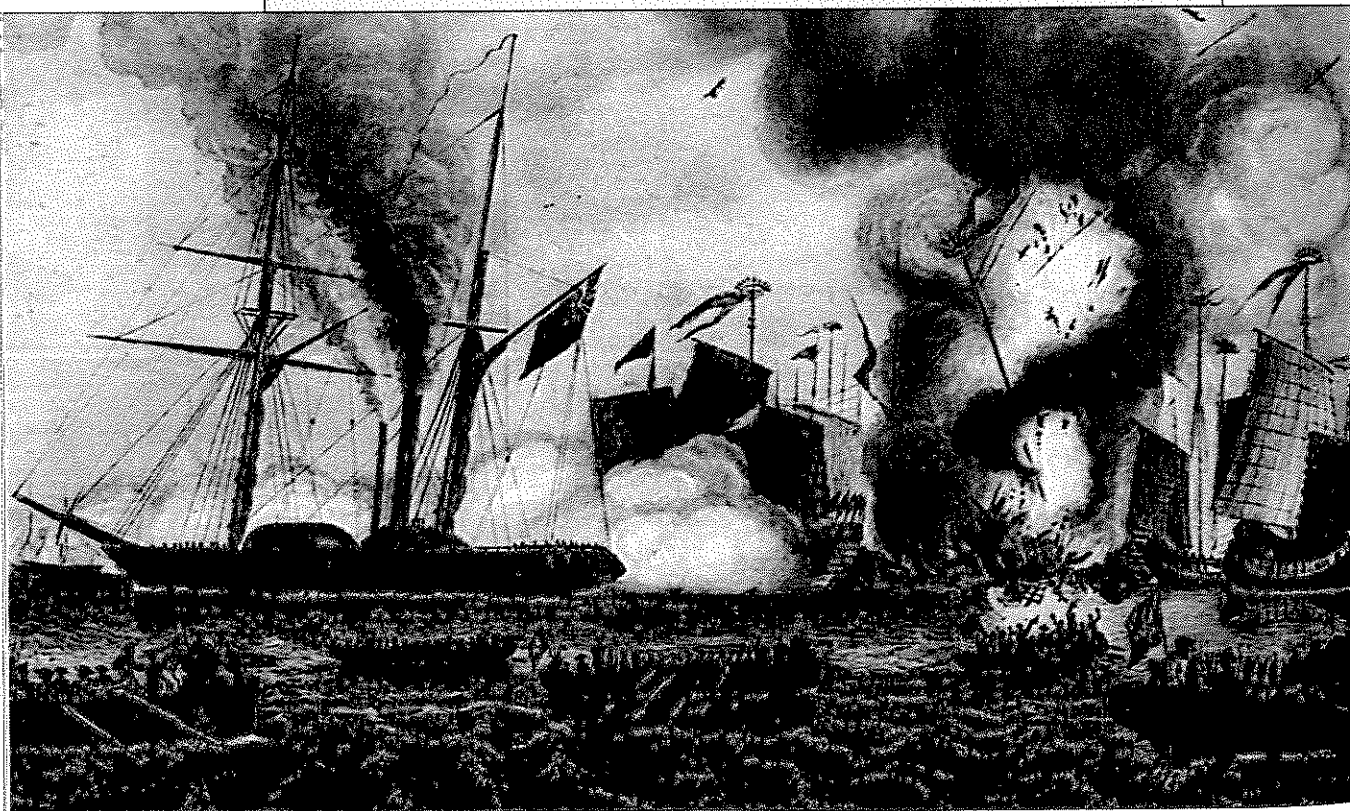
British used their military strength to back their demands for expanded trading rights with China.

European Imperialism

By the late 1700s, Europeans refused to kowtow, or bow low, to the Chinese emperor. The kowtow was a symbol which showed that foreigners accepted their inferior status. Also, Europeans resented being restricted to Macao and Guangzhou. They wanted to be accepted as equal partners in trade, and they demanded the right to trade at other Chinese ports.

Opium War. When diplomacy failed to bring change, the British resorted to other means. During the late 1700s, Britain began to sell opium that was grown in India to

A Sea Battle in the Opium War In this clash, a British warship (at left) destroys a fleet of junks, as Chinese sailing ships were called. China's only weapons in this unequal conflict were burning rafts, which the Chinese sent against the British fleet.
Power How did the war show that the Qings had lost the Mandate of Heaven?



China. Other western nations also entered the opium trade. By the early 1800s, many Chinese had become addicted to the drug. The opium trade also drained China's supply of silver, which was used to pay for the drug.

The Chinese government tried to stop the illegal drug trade by passing harsh laws. Users and smugglers who were caught faced the death penalty. In 1839, the Chinese destroyed a British shipment of opium, and war broke out.

In the Opium War, the Chinese were no match for the British. Even though the Chinese had invented gunpowder and cannons, their weapons were outdated. Also, they lacked modern warships. With their superior military technology, the British soon defeated the Chinese.

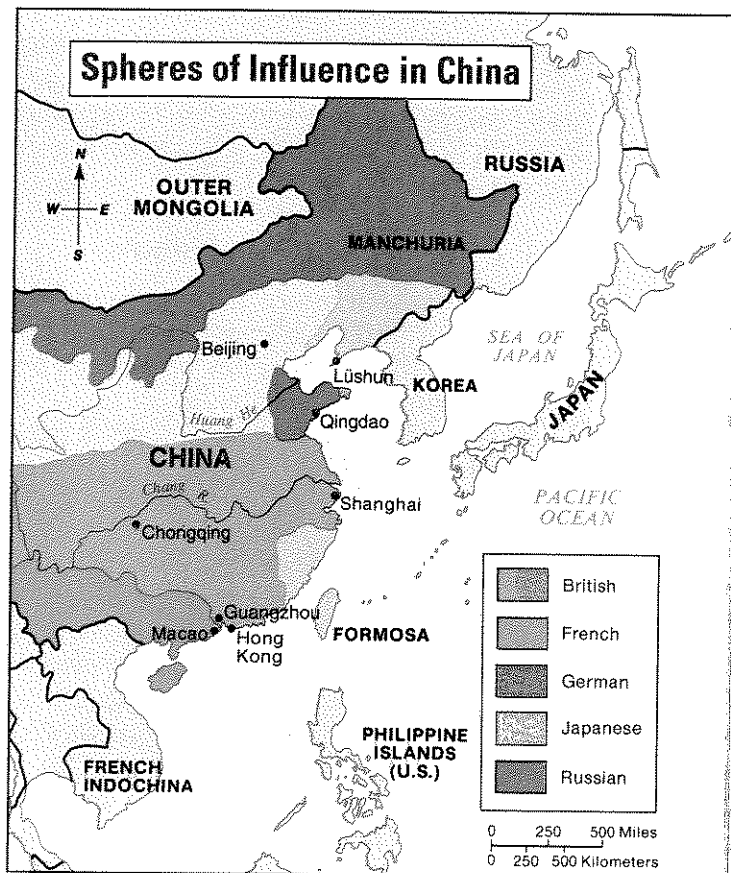
The unequal treaties. The Treaty of Nanjing, which ended the Opium War, was the first of many "unequal treaties." In it, the Chinese had to accept British terms for peace. The emperor agreed to pay for the opium that had been destroyed. He also agreed to give Britain the island of Hong Kong and to open other ports to British trade.

The Treaty of Nanjing showed that the Chinese could no longer set the terms of trade. Before long, France, Russia, Germany, and the United States concluded similar treaties with the Qing emperor.

Westerners also won the right to extraterritoriality. Under this authority, westerners accused of a crime in China could be tried in their own courts instead of in Chinese courts.

Increased foreign influence. By the late 1800s, the western powers had carved up China into spheres of influence. (See the map at right.) A sphere of influence is an area in which a foreign nation has special economic privileges, such as the right to build railroads and factories. Economic rights also gave westerners political influence.

Japan, too, expanded into China. During the late 1800s, Japan adopted western technology and modernized its industries. By 1895, a strong Japan was able to defeat China in the Sino-Japanese War. As a result, Japan



MAP STUDY

Foreign nations began to force China to open its ports to their trade in the mid-1800s. By the late 1800s, foreign powers had carved up large parts of China into spheres of influence.

- 1. Region** Which nation of East Asia established a sphere of influence in China?
- 2. Interaction** Identify major Chinese ports that were controlled by foreign nations. Explain why these cities became the centers of their spheres of influence.
- 3. Comparing** Compare the role of foreign nations in China and in Africa during the Age of Imperialism. (a) In what ways were their policies similar in both places? (b) In what ways were their policies different?

won Formosa (present-day Taiwan) and also extended its influence over Korea.

Open Door policy. The United States feared that European nations might set up colonies in China. To prevent this outcome, it called on European nations to support

an "Open Door" policy in China. Under this policy, all nations were supposed to have equal access to trade with China. Although this policy failed, the United States used it to protect its own trade with China.

Unrest and Revolution

The loss of territory to foreigners was one sign of China's weakness under the decaying Qing dynasty. A series of peasant revolts also erupted at this time.

The most serious peasant uprising was the Taiping Rebellion. It began in 1851 and lasted for 14 years. More than 20 million people were killed in this struggle. Even though the Qing crushed the rebels, the fighting further weakened the dynasty.

Efforts at reform. The Taiping Rebellion marked the beginning of a long, slow revolution in China. After the rebellion, some Chinese called for reforms in government and society.

Reformers wanted to introduce modern technology to China. "Learn the superior techniques of the barbarians to control the barbarians," they declared. Although the reformers saw the need for western technology, they also wanted to preserve Confucian culture.

Under pressure, the government began a series of reforms. It set up factories and dockyards to produce modern weapons and ships. It sent young men abroad to study. In 1898, the young emperor Guang Xi (gwahng shee) supported the Hundred Days of Reforms. He issued laws to update the civil service exam, organize western-style schools, and promote economic changes.

Led by Ci Xi (tsuh shee), the widow of a former emperor, conservatives opposed the reforms. They believed that the changes threatened the traditional Confucian order. In 1898, Ci Xi seized power as empress and ended the influence of the moderate reformers. More radical reformers, however, stepped up their demands for an end to the Qing dynasty.

Boxer Rebellion. While the reform effort was underway, a growing number of foreign missionaries and business people were set-

ting in China. The Chinese people's hostility to foreigners and to the Qing increased.

Anti-foreign Chinese soon took strong action. They formed the Fists of Righteous Harmony, called Boxers by westerners, to expel all foreigners. Empress Ci Xi secretly encouraged the Boxers. In 1900, the Boxers attacked and killed many Chinese Christians and foreigners. Boxer forces surrounded the foreign diplomatic quarter in Beijing.

The western powers then quickly organized an international army, which crushed the Boxers. As a result of the Boxer Rebellion, China was forced to allow foreign troops on Chinese soil and foreign warships in Chinese waters.

Revolution of 1911. Ci Xi remained in power after the uprising, but the Qing dynasty collapsed soon after her death. In 1911, China declared itself a republic, ending the ancient system of imperial rule.

In 1911, China had no well-organized government to replace the Qing dynasty. From 1911 to 1928, the country seemed ready to break into many pieces. Civil war raged, with many people claiming the right to rule China.

Struggles of the Republic

For a brief time in 1911, Dr. Sun Yatsen (soon yaht sehn) served as president of the new republic. Sun had helped to organize the Guomindang (gwoh mihn dang), or Nationalist party, and had struggled against the Qing dynasty. When the Qing dynasty collapsed, Sun was living in the United States. He returned to China at once.

Sun Yatsen set out his goals for China in "Three Principles of the People." First, he called for nationalism, which meant making China a unified nation and ending foreign domination. Second, he supported democracy, or representative government. Third, he spoke of "livelihood," or ensuring a decent living for all Chinese.

Sun had little chance to achieve his goals, however. A powerful general, Yuan Shikai, forced Sun out of office in 1912. Soon warlords, or regional leaders with their own armies, were battling for power in China.

The Boxer Rebellion To show their hatred of all things from foreign lands, the Boxers burned trains and railroad stations, destroyed telephone lines, and wrecked factories. This drawing of a captured foreigner kneeling before a group of Boxers suggests their deep resentment of westerners.

Change What were two important results of the Boxer Rebellion?



Nationalists and Communists

During the years of turmoil, Sun Yatsen rallied followers to his Three Principles. From his base in Guangzhou, he organized an army to restore unity.

Sun appointed Chiang Kai-shek, an energetic young officer, to command the Nationalist army. When Sun died in 1925, Chiang took over as the leader of the Nationalist party. By 1928, Chiang had brought China under his control.

Attack on the Communists. The Nationalists faced challenges to their authority. Most Chinese felt strong ties to their own families but had little loyalty to a national state. China had no experience with representative government, and the nation's economy was badly depressed.

Chiang was especially concerned about the Chinese Communist party (CCP), which a group of young Chinese had formed in 1921. The CCP joined forces with the Nationalists to expel foreigners and fight the warlords. They hoped to win control of the Nationalist party by working from within.

In 1927, Chiang moved against the Communists. He expelled them from the Guomindang and killed thousands of their supporters. The Communists who survived fled to the mountains of southeastern China.

Long March. During the late 1920s and the 1930s, Mao Zedong (mow dzoo doong) emerged as the leader of the Chinese Communists. Mao believed that the Communists would succeed in China only by winning the support of the peasants. (See Chapter 16.) He insisted, therefore, that Communist forces treat the peasants fairly and politely. Unlike other Chinese armies, the Communists paid peasants for the food their forces required. With the support of the peasants, Mao's army grew in numbers.

Chiang launched a fierce campaign against the Communists. Greatly outnumbered, the Communists fled from Chiang's armies in 1934. Led by Mao, they trekked more than 6,000 miles (9,656 km) from southeastern China to the remote northwestern province of Shaanxi. The chase lasted more than a year.



The Long March Mao Zedong, shown here on horseback, spent years in Shaanxi training his forces and developing theories about revolution. The peasants, Mao predicted, would “rise like a tornado or a tempest” and become a force so powerful that no one could suppress them. **Political System** How did Mao’s Communists win the peasants’ support for their cause?

About 90,000 Communists with their families set out on the dangerous “Long March.” Only about 7,000 survived. The Long March became a symbol of the bitter hardships the Communists would endure before they finally gained power in 1949.

Japanese invasion. While Chiang battled the Communists, the Japanese pushed into China. In 1931, the Japanese seized Manchuria. Many Chinese called on Chiang and Mao to set aside their differences and fight their common enemy.

In 1937, the Japanese launched an all-out war against China. Japanese planes bombed Chinese cities, and Japan’s armies overran the most heavily populated regions of China. During World War II, Nationalists and Communists joined together to battle the Japanese. At the same time, each side kept a close watch on the other.

With the defeat of Japan in 1945, Mao’s forces held much of northern China, while the Guomindang ruled in the south. Both sides then prepared to renew their struggle for power, as you will read in Chapter 16.

SECTION 5 REVIEW

- 1. Locate:** (a) Guangzhou, (b) Hong Kong, (c) Japan.
- 2. Identify:** (a) Taiping Rebellion, (b) Hundred Days of Reforms, (c) Ci Xi, (d) Boxer Rebellion, (e) Guomindang, (f) Three Principles of the People, (g) Chiang Kai-shek, (h) Mao Zedong, (i) Long March.
- 3. Define:** (a) kowtow, (b) extraterritoriality, (c) sphere of influence.
- 4.** What two developments of the late 1700s affected China’s relations with the West?
- 5.** (a) What was the outcome of the Opium War? (b) What did Britain gain in the Treaty of Nanjing?
- 6.** Why did civil war break out after the Revolution of 1911?
- 7. Understanding Causes and Effects** What steps toward reform did the Chinese take as a result of western imperialism?
- 8. Writing Across Cultures** Write a newspaper editorial to persuade American readers that an Open Door policy in China would benefit the United States.

CHAPTER 15 REVIEW

Understanding Vocabulary

Match each term at left with the correct definition at right.

- | | |
|------------------------|--|
| 1. loess | a. authority under which foreigners accused of a crime can be tried in their own nation's courts |
| 2. ideograph | b. rise and fall of ruling families |
| 3. dynastic cycle | c. yellow-brown fertile soil carried by winds |
| 4. sphere of influence | d. symbol used to express an idea |
| 5. extraterritoriality | e. area in which a foreign nation has special economic privileges |

Reviewing the Main Ideas

- (a) What are the physical barriers of China? (b) How did they affect China's contact with other ancient civilizations?
- (a) What five relationships did Confucius think should govern human society? (b) Describe the role of superior and inferior persons in these relationships.
- Describe the role of each of the following in family life: (a) joint family, (b) filial piety, (c) respect for ancestors.
- (a) What was the civil service system? (b) How did it strengthen China?
- (a) Why did unrest grow in China during the 1800s? (b) What reforms did the government undertake?
- (a) What were Nationalist goals for China? (b) What challenges did Nationalists face?

Reviewing Chapter Themes

- Chinese civilization influenced East Asia for thousands of years. (a) What ideas, inventions, and achievements contributed to China's strength? (b) How did China influence Korea, Japan, and Vietnam?
- Traditions based on family and Confucian teachings helped to shape ancient China. Explain two ways in which these traditions and teachings affected the role of women.
- Chinese advances in science and technology later spread to other parts of the world.

Choose two of these achievements and describe their importance.

- About 200 years ago, China began a long process of revolutionary change. Describe the role of the following in that process: (a) Taiping Rebellion, (b) Qing dynasty, (c) Chiang Kai-shek, (d) Mao Zedong.

Thinking Critically

- Making Global Connections** Compare the latitudes and climates of North China and South China with those of the northeastern and southeastern United States.
- Analyzing Ideas** An ancient Chinese scholar wrote: "I am happy because I am . . . a Chinese, and not a barbarian." How does this statement reflect the view the Chinese had of their civilization?
- Synthesizing Information** Why were European powers able to carve up China?

Applying Your Skills

- Analyzing a Quotation** "The goodness of the superior man is like the wind and the goodness of the people is like the grass. The grass bends in the same direction as the wind blows." Which Chinese philosophy does this statement reflect? Give reasons for your answer.
- Making a Review Chart** Make a chart listing the names, dates, and achievements of four Chinese dynasties.