Big Era Four
Expanding Networks of Exchange and Encounter
1200 BCE – 500 CE

Landscape Teaching Unit 4.4
An Age of Greek and Persian Power
600 – 200 BCE

Table of Contents

World History for Us All
A project of San Diego State University
In collaboration with the
National Center for History in the Schools (UCLA)
http://worldhistoryforusall.sdsu.edu/

Why this unit?

The 400 years from 600 to 200 BCE is the period that included the flowering of Greek civilization and the Golden Age of Athens. Those developments took place, however, on a much larger stage than just the area that is today Greece. We will explore Greek civilization here but also several other important developments that occurred about the same time. In much the same way that we can conceive of a history of North America that includes the interlocking experiences of three countries (Canada, the United States, and Mexico), we can also see ancient history as unfolding not just country by country or kingdom by kingdom but within a large, intercommunicating region.

In this unit we will introduce the concept of "Indo-Mediterranea" as a single zone of human interaction that ran from the Bay of Bengal to the Strait of Gibraltar. That is, Indo-Mediterranea is a belt of land and sea stretching from the northern Indian subcontinent (thus "Indo") westward across the Mediterranean Sea basin (thus "Mediterranea"). Although before 600 BCE, the societies within this region had many commercial and cultural links, the number and complexity of those links expanded enormously by 200 BCE. In other words, the history of Greek civilization makes most sense within the frame of Indo-Mediterranea that includes other places and developments as well.

A succession of empires contributed greatly to Indo-Mediterranea's integration. At its height in the sixth and fifth centuries BCE, the Persian, or Achaemenid empire stretched from the eastern Mediterranean to northwestern India. In the fourth century came the huge, though short-lived empire of the Greek-speaking Macedonian general Alexander the Great. His conquests contributed to the introduction of Greek ideas and customs far east of the Aegean Sea. Greeks had been colonizing and trading along the coasts of the Mediterranean Sea and the Black Sea for several hundred years before the fourth century. Many more Greeks traveled in the entourage of Alexander. They came as mercenaries, scientists, philosophers, doctors, artisans, adventurers, and courtiers. Alexander built Greek-style cities as far east as the Indus Valley.

After Alexander's death in 323 BCE, three successor empires emerged. Their rulers were all Greek-speakers, and they eagerly promoted Greek culture and settlement in their realms. The expansion of Greek language and culture proved to be a tie that facilitated interaction among disparate societies and increased ties between the Mediterranean region and the lands that are today Afghanistan, Pakistan, India, and several of the post-Soviet republics of Inner Eurasia. In northern India, the Maurya empire emerged. It developed strong commercial and diplomatic ties with the Greek kingdoms.

Trade was a major force in this integration. As the number of cities grew, demand for goods expanded. The well-to-do in all parts of the region cried out for exotic products—silk, lapis lazuli, wool rugs, fine pottery, linen, and ivory. Governments needed gold and silver, papyrus and parchment, horses, and timber. In response to these demands, land and sea trade routes expanded.

Because of the integration of the region, ideas flowed rapidly and freely. As cities and their populations grew, more and more people and their ideas rubbed shoulders. Collective learning expanded exponentially. The 600-200 BCE period witnessed an explosion of scientific, political, and religious ideas. This was the era of Plato, Socrates, Aristotle, Herodotus, Euclid, and Pericles. The Parthenon was built in Athens in this period, and Siddhartha Gautama taught the principles of Buddhism. Jews built their second temple in Jerusalem, and innumerable sects such as the cult of Mithras arose and spread. It was a time of unprecedented intellectual ferment.

By the end of the period, the Indo-Mediterranean region was not only interconnected by an expanding network of trade routes but had tentacles that reached to the northwest to Britain, to the south into sub-Saharan Africa, to the east as far as China, and to the southeast across India to southeast Asia. Goods and ideas were circulating on an ever-expanding scale. Life in the region was more interconnected and complex in every way.

Unit objectives

Upon completing this unit, students will be able to:

1. Locate geographical features on a map:
    a. Land features: the Anatolian Peninsula, the Iberian Peninsula.
    b. Regions: Indo-Mediterranea, the Levant, Macedonia, Syria, Bactria.
    c. Cities: Athens, Alexandria, Sardis, Susa, Babylon, Jerusalem, Antioch, Pataliputra.
    d. Rivers: the Ganges, the Tigris, the Euphrates, the Nile, the Indus, the Amu Darya.
    e. Bodies of water: the Mediterranean Sea, the Aegean Sea, the Black Sea, the Red Sea, the Persian Gulf.
    f. Mountains: the Hindu Kush, the Khyber Pass.
2. Describe and explain the factors that helped integrate the Indo-Mediterranean region.
3. Define and explain the concept of "empire". Locate the major empires of the period and analyze their relative importance. Analyze major differences and similarities between these empires.
4. Describe the basic teachings of Zoroastrianism and Buddhism.
5. Analyze the importance of trade expansion in this period.

Time and materials

Materials: This unit could take up to four 45-minute class periods for students reading on grade level. The unit includes, however, a Fast Track version of Lesson One that can be done in one 30-45 minute class period. To this can be added the Student Handouts in Lesson Two, which might take another 20 minutes. The amount of time needed will depend on the reading level of the students and the time it takes to set up groups.

- **Lesson One**: The short version requires only a way to display or distribute relevant maps, blackboard, paper, and pencil. The longer version requires everything that the fast version does, plus the Student Handouts.
- **Lesson Two** requires only the Student Handout, paper, and pencil.

- **Lesson Three** requires blank maps of the world or, preferably, the Eastern Hemisphere with latitude and longitude markings; an overhead projector with a transparency of a blank map like those given to the students; at least one student atlas for each group of students; and pencils.

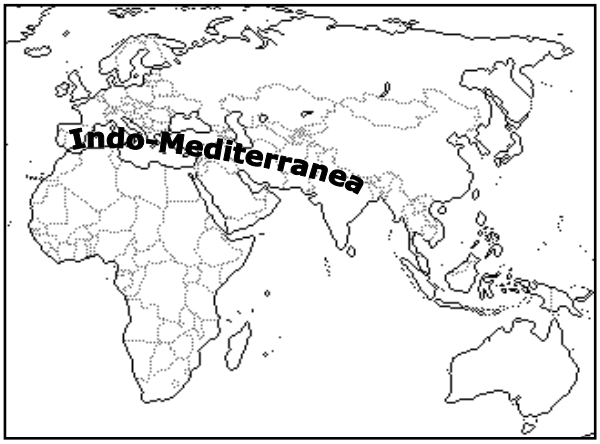
Author

Felicia Eppley taught history at Lamar High School in Houston, Texas. She received a Fulbright-Hays Fellowship for summer study in India, and she has traveled widely in Europe, Africa, and Asia. She contributed to *Teaching World History: A Resource Book* edited by Heidi Roupp (M.E. Sharpe, 1997).

The historical context

The concept of Indo-Mediterranea

The region that we call in this unit Indo-Mediterranea is defined by several unifying geographical and environmental characteristics. It refers to a belt of land and sea stretching from the northern Indian subcontinent (thus "Indo") westward across the Mediterranean Sea basin (thus "Mediterranea"). The region cuts across (and its whole central part lies within) the Great Arid Zone, the expanse of arid or semi-arid land that runs from southwest to northeast across Afroeurasia. Indo-Mediterranea encompasses a fairly narrow range of latitude. The lands within it all share about the same lengths of day, night, and seasons throughout the solar year. This means that they also share, generally speaking, similar temperature ranges, plants, animals, and disease organisms. Though there are wide local variations, rainfall in Indo-Mediterranea as a whole has in recent ages averaged less than twenty inches per year. No lofty mountain ranges or other natural obstacles impede communication and travel across the region. Four large bodies of water may be conceived as lying "inside" Indo-Mediterranea. These are the Mediterranean Sea, Black Sea, Red Sea, and Persian Gulf.

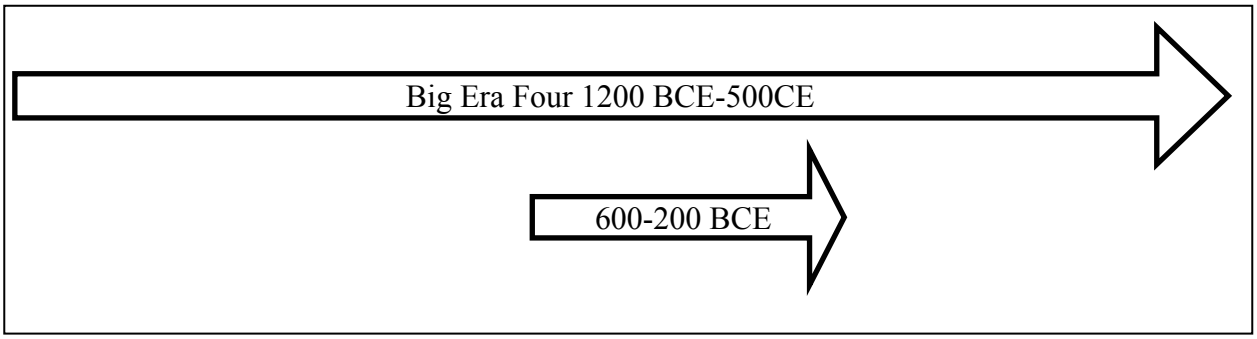


Indo-Mediterranea as an intercommunicating zone

Before 600 BCE, the lands from the eastern Mediterranean to Persia were a major center of civilization in Afroeurasia. Empires rose and fell in the region, several of them extending longer reaches than their predecessors. At its height about 650 BCE, the Assyrian Empire was the

largest and most powerful that had ever existed anywhere in Afroeurasia. By 612, it collapsed and fragmented, but a series of ever larger, more powerful empires came into existence. Under these states—the Achaemenid Persian empire, the empire of Alexander the Great, the Maurya empire in India, and the three great Greek kingdoms (Seleucid, Ptolemaic, and Antigonid), a much more intensive commercial and cultural exchange took place across the eastern two thirds of Indo-Mediterranea. By 200 BCE, Greek influence was waning in the eastern parts of the region, but by the third century, the Romans added large areas of the Mediterranean basin and Europe to this expanding network of exchange.

This unit in the Big Era time line



Lesson 1
Empire—Rule of Awe

Teacher background

An empire is a multi-ethnic or multi-linguistic state usually created and held together by force**.** An empire may be contrasted with a federation, a multi-ethnic or multi-linguistic state based on rule by mutual consent. Although we are working with the above definition, the term "empire" (from the Latin, *imperium*), has exceedingly fuzzy edges. No two empires are exactly alike. For example, while most empires in this lesson were ruled by emperors, the Athenian empire was run by a democratically elected Athenian ruler. Furthermore, the Athenian empire was populated by Greek-speaking people, that is by folks just like Athenians. It was mono-ethnic and mono-linguistic.

There are also issues about the modern use of the term. Almost all modern nations have had some element of imperialism in their pasts. The United States forcibly took North America from its native population. In the nineteenth century, the United States used military pressure to help Hawaiians decide that they wanted to become part of the United States. Then there was Alaska. In that case Americans bought the land, but from Russia, not from the native people who lived there.

In the twenty-first century, the term "imperial" is a pejorative, that is, negative one. No nation wants to be seen as an empire-builder. Yet, countries like Spain and Russia are confronting their imperialistic pasts. In Chechnya, an ethnic region that has been an unwilling part of Russia since it was conquered at the end of the nineteenth century, is waging war for independence from the modern nation of Russia. In Spain, it is the Basques, a people who have lived in their mountains since long before the Romans arrived and who are fighting for an independent state. Do efforts to suppress these ethnic minority movements for independence in either or both of these cases equal imperialism? The American Civil War was fought to prevent southern states from seceding from the Union. Was that an imperialistic war?

In a recent book, The *Sorrows of Empire: Militarism, Secrecy, and the End of the Republic,* Chalmers Johnson contends that the U. S. is building a new kind of empire. Rather than a colonial empire, he sees an empire of military bases. By Johnson's count, the U.S. currently has 725 official military bases outside of the country and 969 within the 50 states. He says that this doesn't include "secret" bases.

Clearly, a word that is so fraught with contradictions and elasticity is difficult to deal with. This lesson approaches the idea of "empire" from a relatively narrow definition. It will attempt to help students develop a framework for discussing empires in this and later teaching units. By the end of the lesson, they should be in a better position to discuss the meaning of empire in all of its many guises.

The Student Handouts in this lesson have been designed to present parallel information about each empire discussed. This will enable students to make comparisons. Six categories of information are provided about each empire: background, founding, organization, religion, trade and the decline/fall of the empire. The amount of information in any one category will vary from empire to empire.

Procedure

1) Ask students to write down their definition of "empire." Have students share their definitions. Try to come to a consensus on the blackboard. Ask them to write the agreed upon definition on a piece of paper.

2) Write the dictionary definition (the one given above or your own) on the board. Ask students to compare the two. Then, have them add the dictionary definition to their paper. They can reconsider the definition after they have completed the lesson.

3) Explain the difference between "denotation" and "connotation." Ask students what "empire" connotes to them? Is the connotation positive? Is it negative? Have students make a note of their answer on their paper.

4) Divide students into six groups. Assign an empire to each group. Distribute the relevant Student Handout to each group (a copy for each student). Assign a student to each section of the reading or have everyone in the group read the entire reading. See the maps on pages 24-28.

5) Have a scribe go to the board and list each of the six categories: Background, Founding, Organization, Religion, Trade, and Decline/Fall. Now have the scribe make six columns alongside, one for each empire. Have students do the same on a piece of notebook paper. (They will keep the chart that they are going to produce.)

6) Ask each group to read about its empire and make notes in the appropriate columns on its papers, leaving room for notes on the other five empires. This will require that students digest the information in the Student Handouts and make notes in each of the columns under their empire.

7) Ask students from each group come forward to help fill in the blanks for their empire on the chart. You can do this by empire, one category at a time, or by category, one empire at a time. Have all the students reproduce the chart on the board on their paper. (This chart can be used as the basis for essays, syllogisms, and comparisons with later empires. It can also be used as an assessment.)

8) When the chart is complete, have students discuss the similarities and differences in each category between the empires. Is there any common thread in the founding of these empires? How did the rule of empires vary? What part, if any, did religion play in the rule of empires?

9) Ask students to revisit their definitions of empire. Have they changed their minds about the accuracy of either their definition or the dictionary definition? Have them make a final choice as to a reasonably accurate definition. (This activity will help students understand that sometime the definition of a word is not always precise.)

Extension: Have students discuss the following questions:

a. What are the advantages/disadvantages of living in an empire?

b. Sources for this period: Some of the information we have about this period of history comes from writers like Plutarch, who wrote about the life of Alexander the Great. Alexander died in 323 BCE. Plutarch's biography was written in 74 CE, that is, 250 years later. What is a primary source? Why is Plutarch considered a primary source? How should a historian assess Plutarch's information?

c. Is the U.S. becoming an empire? Is it already an empire? Has it been an empire in the past?

Assessment

Ask students to:

1. Turn in their completed chart of empires.
2. Write a recipe for a successful empire. (See Big Era Four, Landscape Teaching Unit 4.1 for guidance.)
3. Make a Venn diagram using the information about any two of the empires.
4. Write an essay comparing any three aspects of two of the empires.
5. Write syllogisms based on any two of the empires.
6. Create a time line showing the dates of the six empires relative to one another.

Lesson 1

Student Handout 1.1—The Persian (Achaemenid) Empire, 550-330 BCE (Map 1)

Background

The Persians, a group of Indo-European speaking tribes from Inner Eurasia, arrived on the Iranian plateau sometime between 1500 and 1000 BCE. About 550 BCE, Cyrus II, the leader of the Achaemenids, which was one of these Persian clans, successfully revolted against the Medes, the Persians' overlords, who controlled upper Mesopotamia.

Formation

It took Cyrus less than a decade to conquer the Medes. He then moved on to seize control of the Anatolian Peninsula and the Greek city-states nestled along the peninsula's western edge. Syria was next and in 539 Babylon fell as well.

When conquering Babylon, Cyrus had promised to treat it fairly and not to destroy either its institutions or its culture. At the same time, he returned to various groups the goods which the Babylonians had taken from them as a sign of conquest. Cyrus also freed the Hebrews, who had been enslaved in Babylon. He allowed them to return home. Later he helped them rebuild their temple in Jerusalem. This policy of local cultural independence won for him a reputation as a fair ruler.

Meanwhile, other Persian forces moved northeast into the rich lands of Bactria-Sogdiana where they captured most of the trade centers on the Silk Routes that led to Inner Eurasia. After Cyrus' death, his son, Cambyses, added Egypt to the empire's holdings. In 322 BCE, Cambyses died. Darius (522-486 BCE), a strong military leader, seized control. He soon pushed the Persian borders to the Indus River valley in the east. The Persians now controlled the largest empire the world had ever seen.

Administration

The vast Persian Empire was the most culturally diverse empire that had ever existed. It linked the east with the west and ruled cities where people of every class and culture rubbed shoulders and ideas. It was a huge crucible of cultural and social cross-fertilization. To rule it, the Persians had to invent new administrative tools.

It was Darius I who, building on the administrative systems inherited from the Assyrians and Babylonians, reorganized the empire. He established twenty provinces (called satrapies), each with its governor, military commander, and treasurer, who reported separately to the king. In addition, there was a separate system of inspectors known as the King's Eyes or the Kings Ears. These inspectors had their own armies and could move against even a military commander if necessary. The system was so effective in preventing rebellion, corruption, and harsh rule that it was copied again and again, even in modern times.

Darius also introduced the Babylonian calendar, known for its accuracy, and set up granaries to assure a constant supply of food for his troops. He built elaborate underground irrigation systems as well. In the far reaches of what is now Iran, these irrigation systems turned deserts into gardens.

Religion

The Persian ruling class followed the religion of Zoroastrianism. This religion taught that there were two deities, Ahura Mazda, the god of light and truth and Ahriman, the god of darkness and evil. These two gods were in constant struggle, a struggle that Ahura Mazda would eventually win. Zoroastrians believed that after the final battle, there would be a Judgment Day and everyone who had ever lived would be judged and sent either to heaven or hell. These ideas are believed to have influenced Judaism, Christianity, and Islam. Today, there are Zoroastrians communities in Iran and India, where they are called *Parsis* or *Parsees*. Communities also exist in other parts of the world including the United States. The Achaemeinds did not force Zoroastrianism on their subjects. As rulers of an empire that embraced more cultural communities than had any other before them, they wisely allowed their subjects much cultural freedom.

Persian kings saw themselves as ruling by the will of the god Ahura Mazda who cared for the well-being of all. In an inscription on a rock in Behistun, written in 519 BCE, Darius proclaims that "by the favor of Ahura Mazda I am King; Ahura Mazda bestowed the kingdom upon me."

Trade

Darius encouraged trade and economic development in a number of ways. He standardized weights and measures and established a coinage system based on gold and silver. He also built banking houses. (The word "check" is derived from a Persian word.)

When Darius came to power, a network of roads connecting the urban centers in Southwest Asia already existed. Darius added a royal road from Susa in the Persian homeland to Sardis in the western part of Anatolia, a distance of some 1500 miles. A system of relay stations made it possible for a rider carrying mail to ride the distance in six to nine days rather than the usual three months. Officials and merchants traveling on the imperial roads to do the emperor's business carried passports entitling them to free food and lodging along the way. Perhaps Darius' most ambitious undertaking was the building of a canal, 140 km long and 50 meters wide, from the Nile to the Red Sea. Completed in 500 BCE, it connected Memphis, then the capital of Egypt, to Babylon by sea.

Decline/Fall

During Darius' reign, the Greek city-states at the western edge of the Anatolian Peninsula rebelled. They were encouraged by Athens. Darius successfully squashed the rebellion, and two years later he sent an expedition to discipline Athens and the other unruly Greek city states. The Persian army was defeated at the battle of Marathon in 490 BCE. Darius died before he could launch another attack; but his son Xerxes advanced on Greece with a huge expeditionary force. Xerxes managed to burn Athens. He was defeated, however, when the Athenian general

Themistocles lured the Persian fleet into a trap at the Battle of Salamis in 480 BCE. After this humiliation, the Persians chose to deal with the Greeks through diplomacy, siding with one, then another of Athens' enemies.

The next 150 years of Persian history saw slow decline under a series of ineffectual rulers. Rebellions multiplied. By 359 BCE, Phillip II of Macedonia had seen the empire's weakness and planned an invasion. He was murdered before he could launch the plan, but his son Alexander carried it forward. In 330, Alexander earned his title "the Great" with the defeat of Darius III the last emperor of the Achaemenid dynasty.

Lesson 1

Student Handout 1.2—The Athenian Empire, 454—404 BCE (Map 2)

Background

Greece was a collection of city-states sprinkled across the tip of the Balkan Peninsula, on islands of the Aegean Sea, along the western edge of the Anatolian Peninsula (Ionia), and on the rim of the Black Sea. In the sixth century BCE, the Ionian city-states belonged to Persia, which conquered them along with the rest of the Anatolian Peninsula. In 494 BCE, however, these city-states revolted, spurred on by Athens. Darius, the Persian emperor quickly squashed the uprising, and two years later, sent an army to get even with Athens. In spite of having a force several times larger as the Athenian army, the Persians suffered defeat on the plains of Marathon in 490 BCE.

Darius died before he could have another go at the Athenians. But in 480 BCE his son Xerxes launched a second attack. The Athenian navy, however, outfoxed and outmaneuvered the Persian fleet at the Battle of Salamis. Xerxes watched the defeat of his navy from his throne high up on the coastal plain overlooking the battle site. He quickly marched home in humiliation. The following year, the Greeks defeated the remnants of the Persian army at Platea.

Founding

Although the Persians had been defeated, they remained a threat to the Greeks. In 478, 104 Greek city-states created an alliance, the Delian League, under Athenian leadership, agreeing to contribute ships or cash to Athens in exchange for building and maintaining a navy. Although the League was run by a council of representatives from member states, the Athenians, as the leading city-state, determined how much each state would be taxed—how many ships it would contribute or how much money it would pay. Members could not leave the League without unanimous consent of the members, which meant that Athens could prevent any city-state from dropping out.

Xerxes died in 456 BCE and with him the threat from Persia. Nevertheless, Pericles (495-429), the powerful, charismatic leader of Athens, refused to allow any state to leave the League. In fact, he forced more city-states to join. States that did not cooperate were subject to occupation by Athenian troops. In 454 BCE, the League's treasury was moved to Athens. The Delian League had become the Athenian empire. At its imperial height in the 440s BCE, Athens controlled 172 tribute-paying city-states.

Administration

Athens, the champion of individualism and the independent city-state, had become the oppressor. While probably no Athenian would have admitted to owning subject states, Athens certainly treated the states as though they were private property. Uncooperative states had their land seized and handed out to Athenian colonists. Governments in uncooperative states were overthrown and replaced. Taxes were collected regularly and often raised. With no external enemy threatening the empire, the funds piled up in the Athenian treasury.

Therefore, it was not long before these taxes from member states, whose citizens were mostly farmers, traders, and herders, were being used support projects in Athens. This money financed the art, architecture, and literature of what historians call the Golden Age of Athens. In 447 BCE, funds from the League's treasury paid for the construction of the Parthenon. Completed in 432, it was built on the Acropolis, where the Persians had destroyed temples in 480 BCE. Phidias (490-430), one of Greece's greatest sculptors, created the Parthenon's monumental statue of Athena. It was about thirty-nine feet high and made of gold and ivory. The figure of Athena held a spear in her left hand and a six-foot high statue of Nike, the goddess of Victory, in her right hand.

Ruins of the
Parthenon in Athens
R. Dunn

The arts, including drama, also flourished under the Athenian empire. Aeschylus, Aristophanes, Euripides, and Sophocles, four of Greece's most important playwrights, wrote during this period. So did the historians Herodotus (c. 490-c.425 BCE) and Thucydides (c. 460/455-c. 300 BCE).

Needless to say, subject city-states were not happy about underwriting the glory of Athens. They did, however, benefit to some extent from the arrangement, enjoying a period of relative peace and prosperity.

Religion

All of the city-states of the Athenian empire shared generally the same culture, so religion was never an issue. By 500 BCE, however, the old polytheistic religion of Zeus, Hera, and Athena, had ceased to be used for much more than public ceremony. Into this spiritual void came mystery religions such as the Egyptian cult of the goddess Isis. These cults had elaborate rites and restricted memberships. At the same time, thinkers like Socrates, Plato, and Aristotle used reason to develop systems of rational thought, philosophies that spread widely in later centuries.

Trade

The Athenian navy cleared the Aegean of pirates. This was a benefit to all of the merchants of the empire because it allowed for an increase in trade. The downside was that Athens closely controlled trade so as to benefit itself.

Decline/Fall

In the wars against Persia, Athens and Sparta had been allies. Now they turned against one another. The increase in Athenian wealth and power, both political and commercial, alarmed the Spartans and their allies. In 460 BCE, the First Peloponnesian War broke out. In 445 BCE a 30-year peace treaty was signed, but the peace didn't last. In 431, the fighting resumed. In 404, The Spartans won and imposed humiliating terms on Athens. All but a few of its ships had to be surrendered. Athenian democracy was replaced by a Council of Thirty, an oligarchy, loyal to Sparta. In addition, Athenian property was plundered and many citizens were exiled. The Athenian Empire had come to an end.

Lesson 1

Student Handout 1.3—Alexander's Empire, 330-323 BCE (Map 3)

Background

Macedonia was a small woodland kingdom north of Greece. It was peopled by Greek-speaking warrior-aristocrats who ruled over farmers and herders. Athens and the other culturally sophisticated city-states to the south tended to regard Macedonians as uncivilized and their land as a source of timber, gold, and horses. In 358 BCE, Philip II became the Macedonian king. He had become familiar with Greek life, culture, and military tactics during the three years he spent as a hostage in Thebes. While he had no use for democracy, he admired Hellenic (Greek) ceremony and cultural refinement.

When he returned to Macedonia, Philip created a new kind of army, one with soldiers who served year-round. He trained his forces in Greek military tactics and armed them with thirteen foot spear-tipped pikes. Then he advanced on the Greek city-states, including Athens. He destroyed Thebes and Sparta, spared Athens, and declared himself supreme leader of a unified Greco-Macedonian (that is Greek and Macedonian) federation of states.

Founding

Philip intended to attack Persian-ruled Anatolia next, but he was assassinated before he could take action. He was succeeded by his son, Alexander, barely twenty years old. Alexander had been educated by the Greek philosopher Aristotle and trained in politics and war by his father. He was tireless in battle, a stickler for details, and conscious of his image. He was adored by his soldiers and almost everyone else who met him.

In 334 BCE, Alexander attacked Persia at the head of an army of 35,000 Macedonians and Greek allies. In the course of the next eleven years, he moved through Anatolia, Syria, Egypt, and Babylonia, conquering as he went. He faced the Persians in three major battles and won each against huge odds. He forced Emperor Darius III (336-300 BCE) to flee for his life. He then occupied the great Persian capitals, and moved into the empire's northeastern provinces, taking possession of stretches of the trans-Eurasian silk routes. In 326 BCE, he turned southeast and pushed his exhausted troops across the Hindu Kush Mountains into the Indus valley. There, he subdued one local ruler after another. When he asked his troops to go on beyond the Indus, they refused. He saw that they could be pushed no further and agreed to head home. In 330 BCE, Alexander was in possession of a gigantic Indo-Mediterranean empire.

Administration

Alexander was undoubtedly a conqueror and destroyer. For example, he demolished the Greek city of Thebes, and he allowed his solders to reduce the Persian capital of Persepolis to ruins, killing the men, enslaving the women, and carrying off the city's treasure. Alexander, however, was also a builder. He was enamored of Greek culture and an admirer of the Persian's skill at administering an empire. At the practical level, he kept Persian bureaucratic organization, sometimes substituting Macedonians in key positions. He extended the Persian system of satraps (provinces) to the lands he conquered in non-Persian areas south of the Hindu Kush.

Everywhere, he established new cities in the Greek style and filled them with ex-soldiers mostly Greek and Macedonian, who settled down and formed an elite class. Most of these Greeks married local women and reared half-Greek, half-Persian children who grew up speaking Greek. Alexander himself wed Roxana, the daughter of a prince of Sogdiana, an ancient territory that generally corresponds to the modern nation of Uzbekistan. Alexander also held a gigantic marriage ceremony, wedding thousands of his soldiers to Persian women.

Trade

Alexander traveled with a court that included scientists, doctors, architects, artisans, merchants, and surveyors. In the region between the Hindu Kush and the Indus, his surveyors laid out a road that facilitated trade in the area long after Alexander had left. Later, the Mauryan Emperors of India extended the route to the Ganges and beyond. The route is still used today.

Religion

Alexander's mother once told him that his real father was not Phillip but Apollo. At the time, the pronouncement did not appear to give Alexander divine ambitions. When he got to Egypt, in 331, however, he went to consult the oracle of Amon, the Creator God, in the Lybian Desert. There the priest told the king that he was the son of Amon-Zeus, a name combining the chief Egyptian and Greek gods. Shortly after, Alexander had himself recognized as the Pharaoh, whom Egyptians considered to be divine.

As his victories mounted and his legend grew, Alexander seemed to become more convinced of his divine roots. At one point, he required that his subjects prostrate themselves (lie face down) before him. His Greek court and soldiers refused to do this, so he dropped the issue. He did, however, promote his relationship to the gods by putting his own likeness on the front of coins and the image of Zeus wielding a thunderbolt on the back. During his lifetime, several religious cults devoted to his worship appear to have arisen, though they disappeared shortly after he died.

Decline/Fall

After Alexander took the Indus valley in 325 BCE, he looked southeastward toward the Ganges River. By this time, his army had been away from home for almost ten years. Even his toughest Macedonian warriors were exhausted. They refused to go further, and Alexander decided to turn for home. He got as far as Babylon, where in June 323 BCE he died. He appears to have died of a fever complicated by a number of factors: wounds he had suffered in the course of battles, overwork, a hunting trip in mosquito-ridden swamps, and a heavy night of drinking. He lingered for four days, and when his generals desperately urged him to name an heir, he is said to have replied that it would go to the strongest. In fact, after his death, his generals almost immediately set to warring against one another, resulting in the division of the empire into three major military states. Alexander asked to be buried in Egypt, and reportedly his body was taken there in a golden sarcophagus (coffin). But no one knows where the conqueror's remains were laid.

Lesson 1

Student Handout 1.4—The Ptolemaic Empire, 323-30 BCE (Map 4)

Background

After conquering as far east as the Indus River valley, Alexander the Great returned to Babylon in today's Iraq, where he did in June 323 BCE. As he lay on his deathbed, his generals desperately urged him to name an heir. He is said to have replied that it would go to the strongest. In fact, after his death, his generals almost immediately set to warring against one another, resulting in the division of the empire into three major military states, the Seleucid empire centered on Iran and Iraq, the Antigonid monarchy centered on Macedonia and Greece, and the Ptolemaic kingdom centered on Egypt.

Founding

After almost fifty years of civil wars, three of Alexander's former generals emerged victorious. One of the big winners was Ptolemy, who got Egypt, perhaps the richest prize. In addition he and his successors were able to grab the island of Cyprus and coastal lands of Anatolia and the Levant (today Syria, Lebanon, and Israel). During the 300 years of their reign, none of Ptolemies spoke Egyptian except for Cleopatra VII, the last one, who died in 30 BCE.

Administration

The Ptolemies ran Egypt as though it were a private estate. Non-Egyptian soldiers (Greek, Macedonian, and Anatolian) were hired to fight the Ptolemaic wars and keep the Egyptian subjects line. Greeks had been in Egypt as traders for several centuries. Now they became part of the exclusively Greek ruling class, which excluded even upper-class Egyptians.

The Ptolemy's divided their kingdom into provinces, each of which was subdivided into areas and villages. Because the Ptolemies' chief concern was the extraction of wealth from their kingdom, the financial minister became the most powerful administrator. Virtually everything taxable was taxed—houses, goods people bought, goods they sold, farmlands, vineyards, orchards, and gardens. Furthermore, licenses were required for fishing and trading as well as for keeping bees and pigs. (Part of a tax collector's job was to keep up the morale of his victims so that they would not simply abandon their land or jobs.) In addition, the government controlled trade, mines, quarries, salt production, and any commodity which produced oil—linseed, safflower, and caster. They also enforced strict controls on the production of linen, papyrus, and beer. At the same time, they expanded cultivatable land with irrigation and introduced new crops such as cotton and improved varieties of wine grapes.

Alexandria, on the Mediterranean, was the major Egyptian city and port. Founded by Alexander, it was the heart of the Ptolemaic administration. Its population was a cosmopolitan mix of Greeks, Macedonians, Jews, and native Egyptians. It was one of the intellectual centers of the Hellenistic, that is, Greek-like cultural world. It was here that Ptolemy I, who collected scrolls obsessively, founded the great museum and library. Eventually, the library had some 500,000 scrolls. The Ptolemies recruited the best minds of the day, creating the first "think tank". It was

here where Aristarchus of Samothrace theorized that the sun was the center of the universe and where Eratosthenes of Cyrene used simple geometry to calculate, with amazing accuracy, the earth's circumference. It was at Alexandria that Ptolemy I began construction of the gigantic Pharos lighthouse, which became one of the seven wonders of the ancient world.

Trade

Trade expanded under the Ptolemies. Their foreign holdings along the edges of the Mediterranean enriched the empire with timber, metals, pitch, wine, and precious metals. In addition, they built roads from the Nile to new ports on the Red Sea. The new ports were designed to facilitate the importation of elephants, major military weapon in that era. These ports also handled spices from the Arabian Peninsula and India, spices that were crucial to religious sacrifice and mummification. Taking advantage of the seasonal winds (monsoons) which blew across the Arabian Sea, mariners and merchants built up trade lines between India and the Mediterranean world.

The Nile River
at Cairo, Egypt
R. Dunn

Religion

Although the Greeks brought their gods with them to Egypt, the Ptolemies carefully respected the traditional Egyptian gods. Ptolemy I became the Pharaoh, the god-king. He called himself Ptolemy I, Sotor, or Savior. After his death, his son Ptolemy II established a joint religious cult for his father and mother as savior gods. Cults were established for subsequent Ptolemaic rulers as well, sometimes even while they were alive. At death, the bodies of these Hellenistic pharaohs were mummified and buried in sarcophagi (coffins) covered with Egyptian hieroglyphs.

At the same time, those following other religions were not harassed. While the Ptolemies controlled Palestine, the Jews, for example, enjoyed a period of peace. Jews living in Alexandria were allowed to build a synagogue in that city, and, under Ptolemy II, they translated Jewish Scripture into Greek. (Many of the Jews in Alexandria spoke Greek rather than Hebrew.) Only under the vicious Ptolemy IV (221-203) were they persecuted.

Decline/Fall

By 200 BCE, the glory days of the Ptolemaic Dynasty were waning. When facing a struggle in 217 with the Seleucid king, Antiochus III, the Ptolemies found themselves in a financial bind. Without funds to hire mercenaries, they were forced to arm some 200,000 Egyptian troops. The cost of the war led to increasing money problems and peasant unrest. Between 207 and 186 BCE, Upper Egypt broke away and was governed by separate Pharaohs of Nubian origin. The Ptolemies' lack of concern for the population, widespread corruption, civil unrest, a disastrous foreign policy, and near economic collapse contributed to the decline of the empire. It had no resources to ward off the growing power of Rome to the west. It is not surprising that the Roman Emperor, Octavian, seized Egypt from Cleopatra, the last of the Ptolemies, in 30 BCE.

Lesson 1

Student Handout 1.4—The Seleucid Empire, 312 BCE-64 CE (Map 4)

Background

After conquering as far east as the Indus River valley, Alexander the Great returned to Babylon in today's Iraq, where he did in June 323 BCE. As he lay on his deathbed, his generals desperately urged him to name an heir. He is said to have replied that it would go to the strongest. In fact, after his death, his generals almost immediately set to warring against one another, resulting in the division of the empire into three major military states, the Seleucid empire centered on Iran and Iraq, the Antigonid monarchy centered on Macedonia and Greece, and the Ptolemaic kingdom centered on Egypt.

Founding

Seleucus I Nicator (Victor) eventually gained control of most of Alexander's empire except for Egypt, the region that is now part of Pakistan, and the Aegean Sea basin, including Greece and Macedonia. The Seleucid empire generally embraced modern Afghanistan, Iran, Iraq, and Syria, as well as parts of modern Turkey, Armenia, Turkmenistan, Uzbekistan, and Tajikistan.

Seleucus considered that the part of the Indus region that Alexander had conquered should be his as well. As he moved his army into the area in 305 BCE, however, he found himself confronting Chandragupta, the ruler of the rising Maurya empire, and his 9,000 war elephants. Seleucus wisely called it quits, signed a treaty, gave Chandragupta his daughter in marriage, and went home with a consolation prize of 500 elephants.

Administration

The Seleucid empire had two capitals, one at Antioch in Syria and a second at Suleucia on the Tigris River. It contained a staggering variety of peoples and languages. Unity had to be imposed with bureaucracy and the army. Unlike Alexander, Seleucus was not interested in combining Greek and Persian ways. Rather, he based his governance on the Greek culture that he knew. The old Persian political divisions (satrapies), were reduced in size and administered by a Greek elite. To maximize Greek influence, he established a string of new cities and encouraged Greek immigrants to settle in them.

The establishment of these cities was perhaps the most striking achievement of the Seleucids. The new cities were usually laid out on a grid pattern, and they were overseen by magistrates responsible for seeing to the condition of the water supply, public lavatories, and streets. These cities were not distributed evenly throughout the empire. Most of them were in the Anatolian Peninsula and northern Syria. There were also several in Bactria, an ancient region that today corresponds to parts of Iran and Afghanistan.

Free land in the Seleucid realm attracted settlers from crowded, land-poor Greek city-states. The new settlers became the local elites, usually married local women, and raised Greek-speaking off-spring. Even after the collapse of the Seleucid Empire in the middle of the third century,

Greeks, their language, and their culture remained considerable influences in the region. A result was the Hellenization, that is, the process of making more Greek-like, the region between the Mediterranean and the Indus.

Trade

Seleucus' treaty with Chandragupta led to expanded trade across the Seleucid empire, connecting India with the Mediterranean. Merchants, as well as ambassadors, monks, artisans, and adventurers traveled from northern India to Seleucid territory. Part of the Hellenization of Indo-Mediterranea was that Greek became the *lingua franca* (a common language used by speakers of different languages). It greased the wheels of commerce from the western Mediterranean to the Ganges.

Religion

Seleucus, like Alexander and many other conquerors, fashioned a divine origin for himself. While Alexander traced his roots to Zeus, Seleucus presented himself as Apollo's son. Reputedly, he had a birthmark in the shape of an anchor, Apollo's symbol. He established a religious cult with himself as its god. The Seleucids did not try to impose any particular religion on their subjects, most of whom belonged to polytheistic religions that simply added the emperor to its pantheon of gods. Only after 198 BCE, when the Seleucid ruler Antiochus III grabbed Palestine from the Ptolemies, did the monotheistic Jews find living with the polytheistic Seleucids a problem.

Decline/Fall

During its existence, the Seleucid Empire had thirty rulers, though the territories they ruled varied widely. The empire was at its height in 312 BCE when it conquered Babylon. Its decline began about 190 BCE when Antiochus III crossed the Bosporus Strait and invaded Thrace (northeastern Greece). The Romans, who by this time were expanding into Greece, did not appreciate this provocation, and they quickly defeated Antiochus III, pushing him back into the Anatolian Peninsula. In the eastern part of the Seleucid domain, the Parthians, originally a nomadic group, revolted and pushed the Seleucid borders westward. Little by little, other bits of the empire broke off or were gobbled up by neighbors until by 129 BCE the Seleucids were reduced to only a small area in northern Syria. In 64 BCE, The Romans conquered that region and made it a province of their own empire.

Lesson 1

Student Handout 1.5—The Mauryan Empire, 322-188 BCE (Map 5)

Background

By 500 BCE, the Persian Empire controlled the area between the Hindu Kush mountains and the Indus River. When Alexander the Great invaded Persia, he pushed beyond the Indus, setting up governors and provinces as he went. After his death, however, his generals fought to control the pieces of the great empire. Seleucus, one of his generals, gained control of the eastern part of what had been the Persian empire and considered the Indus region to be part of that empire.

Founding

However, father southeast, along the Ganges River, the Mauryan empire began to take shape under Chandragupta Maurya, the ruler of the kingdom of Magadha. While Alexander's generals were squabbling among themselves over the remnants of his empire, Chandragupta moved north and consolidated his control over the territories between the Indus and Hindu Kush. In 305, Seleucus decided to reclaim Alexander's Indian lands. By the time he moved his army into the region, however, he faced the huge Mauryan army with its 700,000 soldiers, 10,000 chariots, and 9,000 war elephants. Seleucus wisely called it quits, signed a treaty with Chandragupta, gave him a daughter in marriage, and went home with a consolation prize of 500 war elephants. Chandragupta's son then pushed the Maurya state southward into India, and his grandson, Ashoka (Asoka, 272-232 BCE) completed the conquests by taking control of much of the South Asian subcontinent.

Administration

The Mauryans appear to have consciously imitated and indeed improved upon bureaucratic methods developed earlier by the Persians. They divided the state into provinces, districts, and villages. Royal officials, including superintendents, judges, clerks, and inspectors, fanned out across the cities and countryside, keeping order and collecting taxes from villages. Well-maintained roads and swift postal riders enabled the emperor to administer this vast area. An elaborate system of spies kept him informed. The government regulated everything from copper, lead, tin, bronze, and iron works to gum, dye, perfume, drug, and pottery industries.

Pataliputra, the capital, was at the center of bustling commerce and trade. Megathenes, the third-century Greek historian and ambassador to the Mauryan empire, describes city walls that were nine miles long and half a mile wide with 570 turrets. Inside the walls were palaces, temples, a library, parks, and gardens. Under Ashoka, Pataliputra became perhaps the world's largest city, with between 200,000 and 300,000 people.

Religion

The Mauryan Empire reached its peak under Ashoka (271-232 BCE), Chandragupta's grandson. Apparently, Ashoka began his rule as a ruthless autocrat . Legend says that he killed 99 of his brothers in order to secure the throne for himself. Eventually, he seems to have had a change of heart. According to a stone pillar erected and inscribed by Ashoka himself, he renounced

bloodshed after witnessing an especially bloody battle. He then turned to Buddhism, a religion that had been developing in northern India since the time of its founder, Siddhartha Gautama (Buddha, the Enlightened One, c. 563 - c.483).

Buddha agreed with Hinduism that people's destiny depended on how they lived their lives. He did not, however, see a need for Hindu gods, priests, temples, or the sacrificing of animals. Buddha stressed a code of ethics based on unselfishness and on rules of behavior that he called the Eightfold Path. A person simply had to live a moral, unselfish life in order to attain *nirvana*, the perfect peace which frees the soul from reincarnation (repeated rebirth of the soul until it attains perfection).

Ashoka considered himself responsible for the well-being of his subjects, and he tried to create a system of government based on *dharma,* Buddhist moral and ethical principles. He defined these principles as non-violence, obedience to parents, tolerance of and respect for all opinions and sects, humane treatment of servants, kindness to all living beings, and generosity to all. He considered these principles so broad that no one, no matter his or her religious beliefs, could reasonably object to them. He broadcast these principles by carving them on rocks and stone pillars throughout his empire.

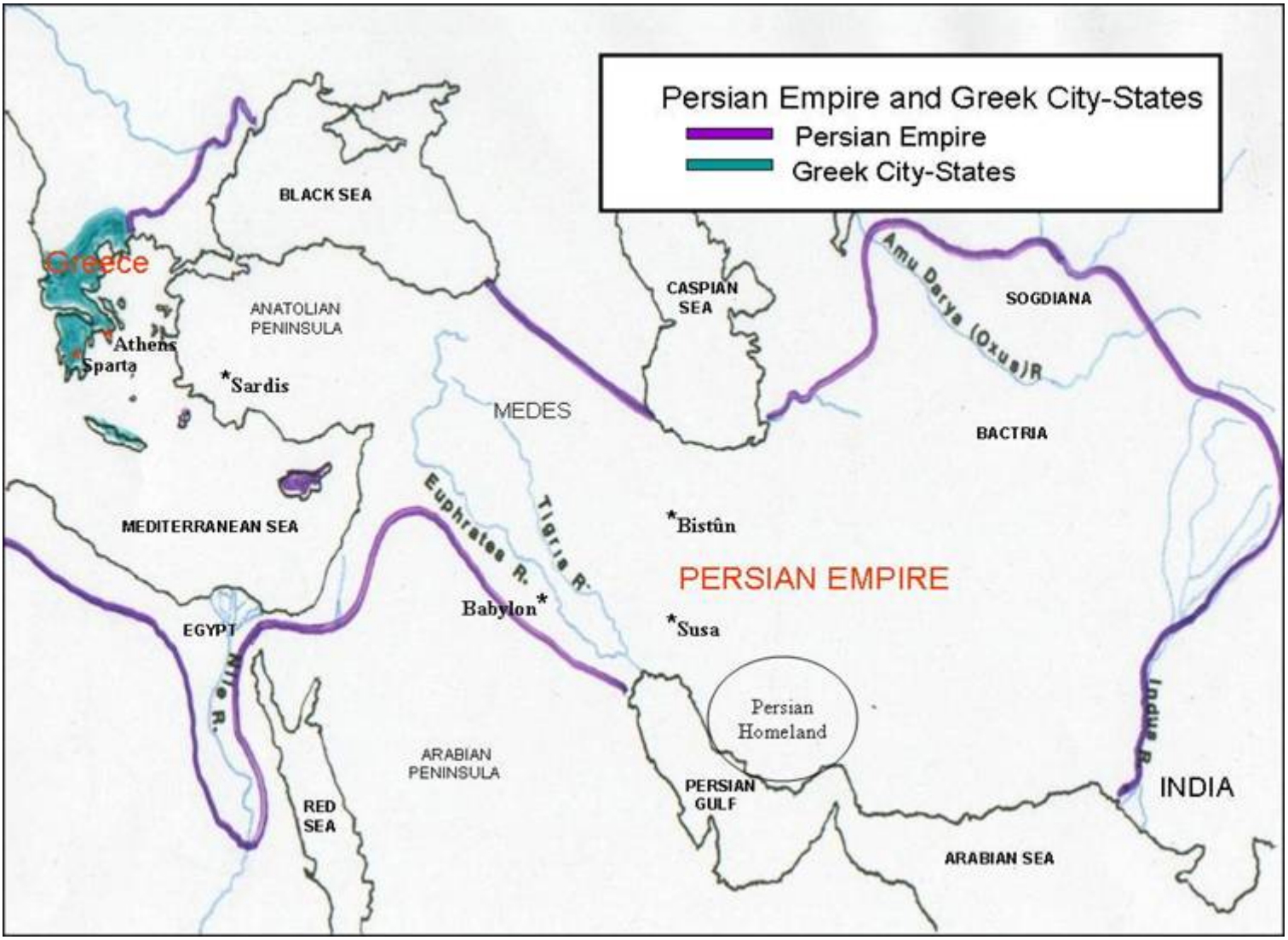
Trade

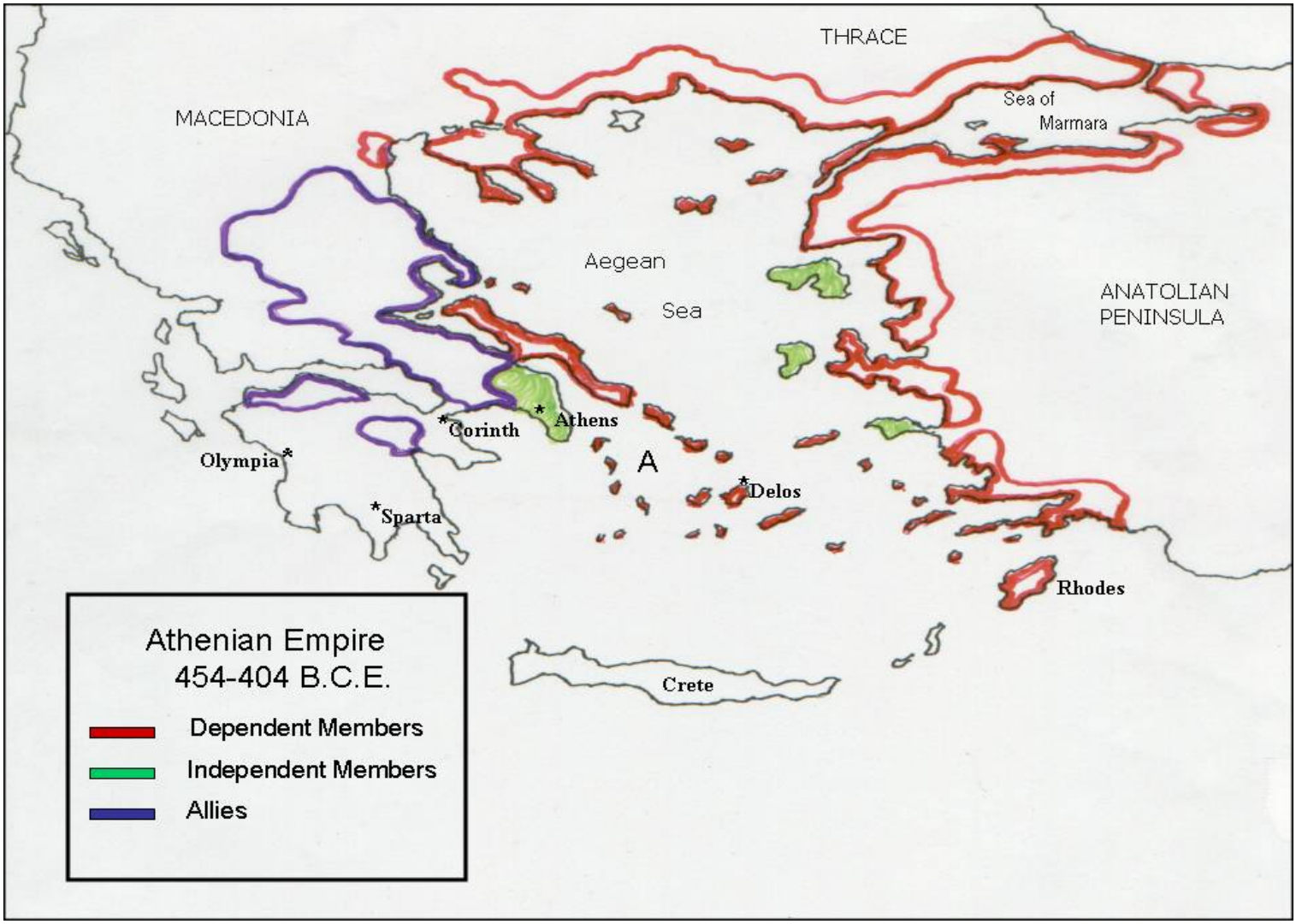
The Mauryan Empire was an important link in the chain of interconnected kingdoms that stretched more than 4,000 miles across Indo-Mediterranea. Trade flourished along trade routes that ran from Pataliputra, across the Hindu Kush , Persia, and Mesopotamia to the Mediterranean Aegean. Ashoka improved the stretch between the city of Taxila in the upper Indus valley and Pataliputra on the Ganges. He added shade trees, wells, and rest houses to accommodate travelers. It was along this route, among others, that Buddhism spread from India after about 300 BCE.

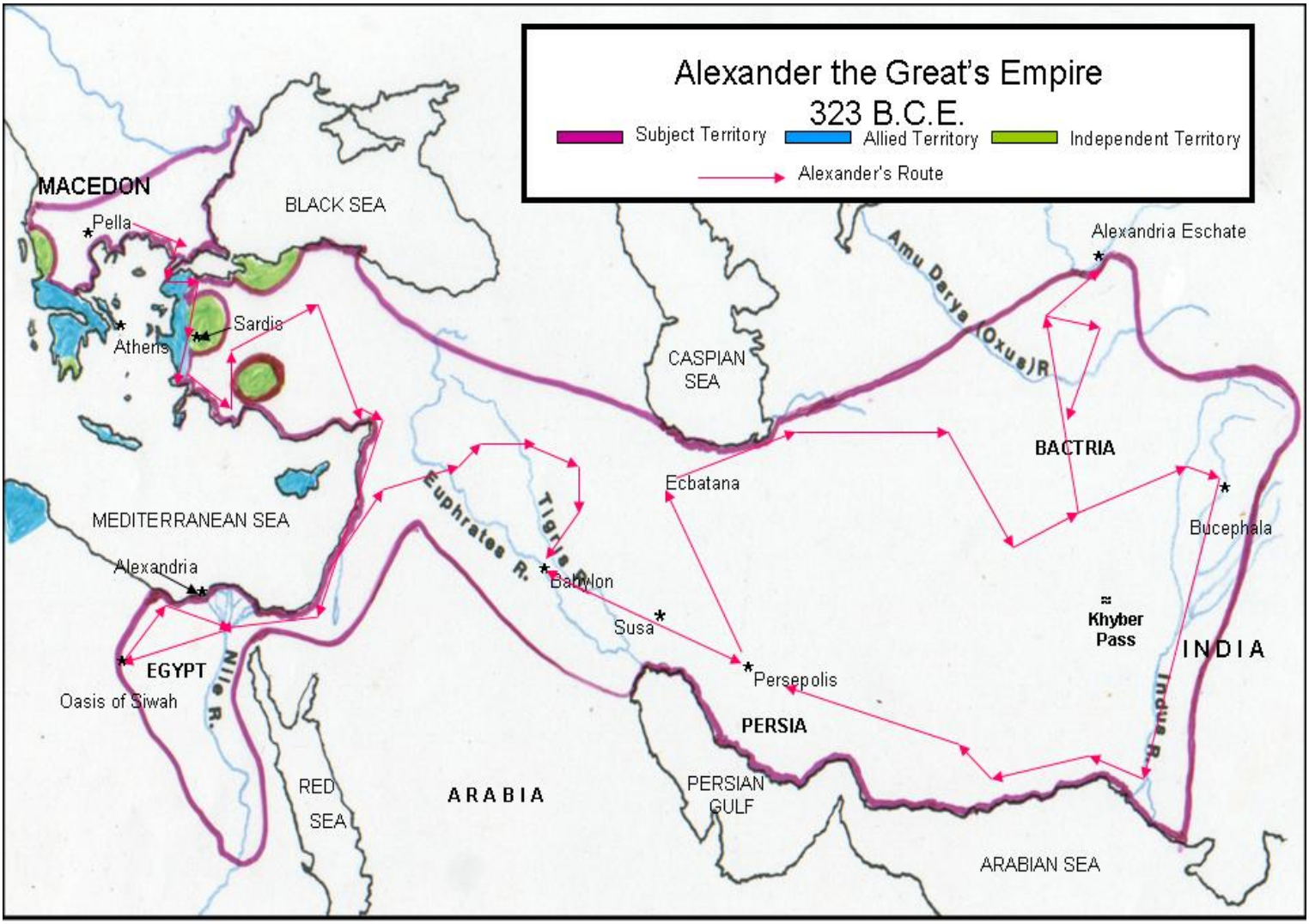
In Pataliputra, the government carefully monitored travelers. A special commissioner assigned them lodgings, kept track of their comings and goings, and even took care of them when they were sick. When foreign residents died in Pataliputra, the commissioner saw to it that they were buried and their belongings properly forwarded to their families.

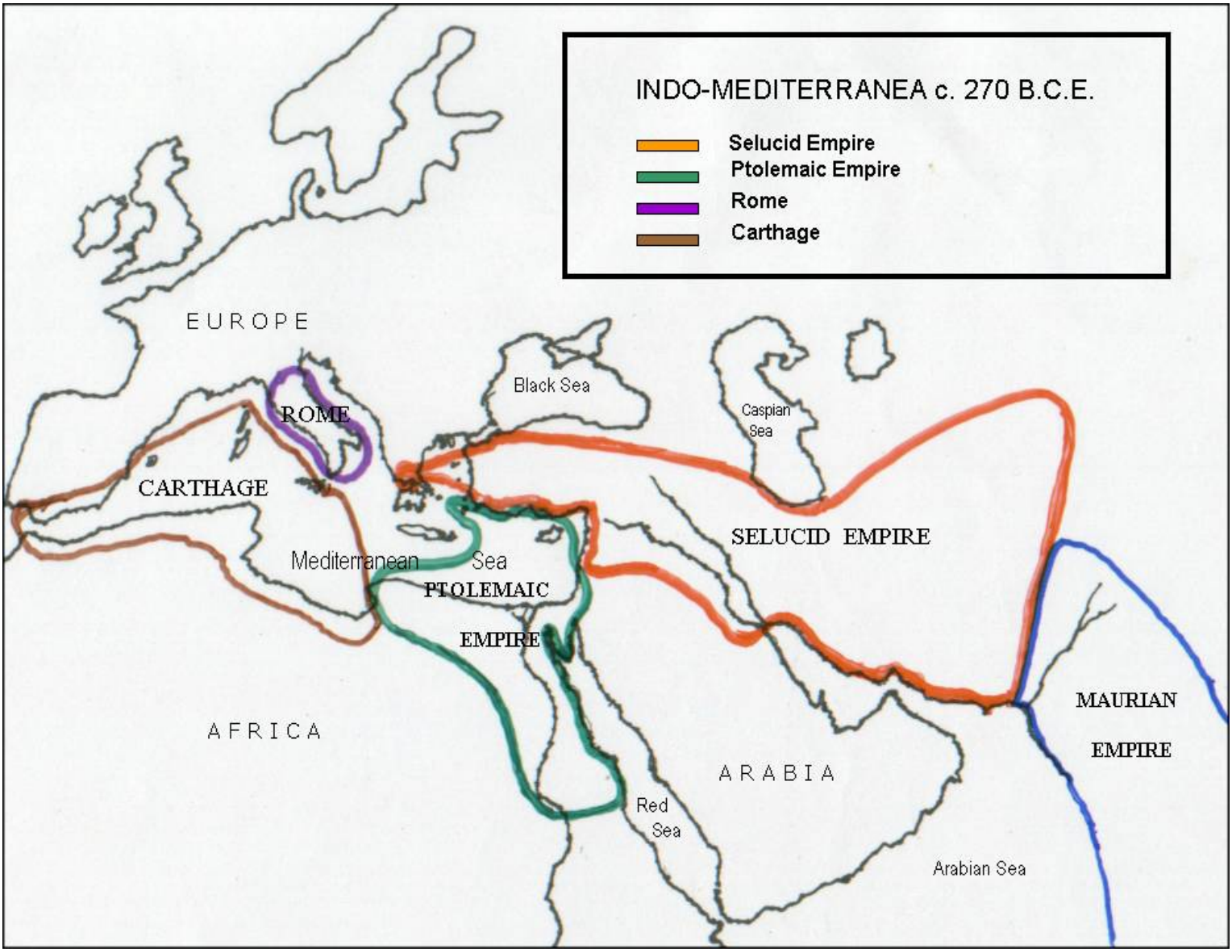
Decline/Fall

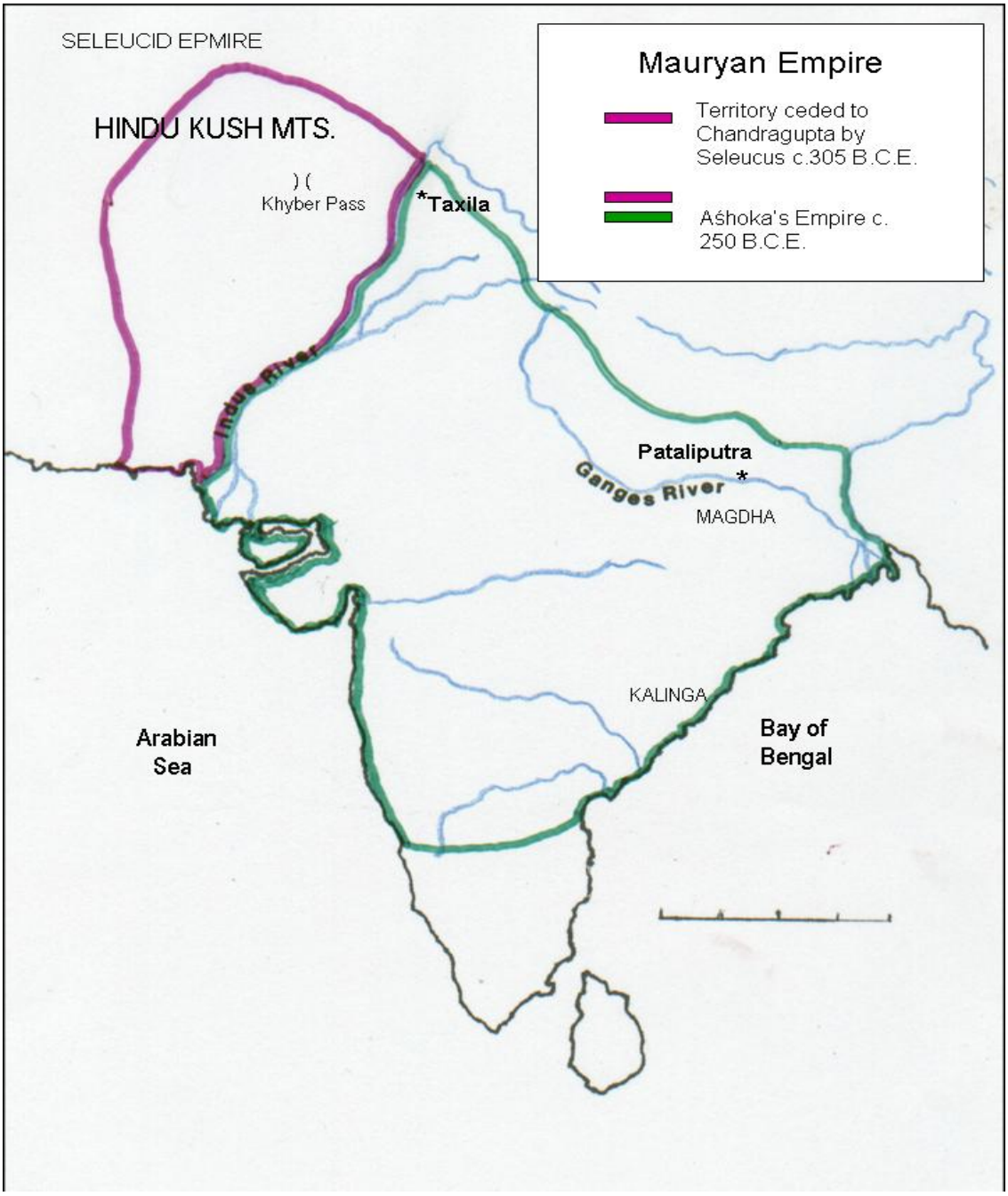
After Ashoka's death in 232 BCE, the Mauryan Empire slowly disintegrated under a series of weak monarchs. It came to an end around 184 BCE with the assassination of the last emperor.


Persian Empire and Greek City-States
Persian Empire
Greek City-States
BLACK SEA
Greece
ANATOLIAN PENINSULA
Athens
Sparta
*Sardis
CASPIAN SEA
Amu Darya (Oxus)R
SOGDIANA
MEDES
BACTRIA
MEDITERRANEAN SEA
Euphrates R.
Tigris R.
*Bistûn
PERSIAN EMPIRE
Babylon*
*Susa
EGYPT
Nile R.
Persian Homeland
Indus R.
ARABIAN PENINSULA
PERSIAN GULF
INDIA
RED SEA
ARABIAN SEA


THRACE
MACEDONIA
Sea of
Marmara
Aegean
Sea
ANATOLIAN
PENINSULA
*Corinth
* Athens
Olympia*
A
*Delos
*Sparta
Rhodes
Crete
Athenian Empire
454-404 B.C.E.
Dependent Members
Independent Members
Allies


Alexander the Great's Empire
323 B.C.E.
Subject Territory
Allied Territory
Independent Territory
Alexander's Route
MACEDON
Pella
BLACK SEA
Athens
Sardis
CASPIAN SEA
Amu Darya (Oxus) R.
Alexandria Eschate
BACTRIA
Ecbatana
Bucephala
MEDITERRANEAN SEA
Euphrates R.
Tigris R.
Babylon
Susa
Alexandria
Khyber Pass
INDIA
EGYPT
Oasis of Siwah
Nile R.
Persepolis
PERSIA
Indus R.
RED SEA
ARABIA
PERSIAN GULF
ARABIAN SEA


INDO-MEDITERRANEA c. 270 B.C.E.
Selucid Empire
Ptolemaic Empire
Rome
Carthage
EUROPE
Black Sea
Caspian Sea
ROME
CARTHAGE
SELUCID EMPIRE
Mediterranean Sea
PTOLEMAIC
EMPIRE
MAURIAN
EMPIRE
AFRICA
ARABIA
Red Sea
Arabian Sea


SELEUCID EPMIRE
Mauryan Empire
Territory ceded to Chandragupta by Seleucus c.305 B.C.E.
Aśhoka's Empire c. 250 B.C.E.
HINDU KUSH MTS.
) (
Khyber Pass
*Taxila
Indus River
Pataliputra
*
Ganges River
MAGDHA
KALINGA
Arabian Sea
Bay of Bengal

Lesson 2

Emperors Speak for Themselves

Teacher Background

Between 600 and 200 BCE, two emperors, Cyrus the Great of Persia (550-530 BCE) and Ashoka of the Mauryan Empire (272-232 BCE), stand out as reasonably enlightened rulers. Both ruled over far-flung empires that contained multi-ethnic populations. Neither Cyrus nor Ashoka foisted his religion on his subjects and neither presented himself as divine. Nevertheless, both mention their favorable relationship to the gods in their decrees, emphasizing their legitimacy.

Cyrus was the founder of the Persian (Achaemenid) Empire. He was the leader of a minor Persian clan who led a rebellion against the Medes, the Persians' overlords. In 539 BCE, Cyrus, who then controlled northern Mesopotamia, the Anatolian Peninsula, and Syria, attacked and conquered Babylon. On a large, oval baked clay cuneiform cylinder, now in the British Museum, Cyrus's description of that success is recorded. It is written in Ancient Persian.

In it Cyrus exhibits concern for the Babylonians, forbidding his soldiers to loot the city and proposing to help rebuild it. He also returns religious statues taken from conquered peoples, and he released people who had been enslaved by the Babylonians. For example, he frees some 40,000 Jews and later enables them to rebuild their temple in Jerusalem. In this document Cyrus clearly guarantees freedom of religion. He also promises to protect private property and to outlaw forced labor. The document is often called the first charter of human rights.

The Mauryan Empire reached its peak under Ashoka (271-232 BCE), Chandragupta's grandson. Apparently, Ashoka began his rule as a ruthless autocrat. Legend says that he killed ninety-nine of his brothers in order to secure the throne for himself. Eventually, he seems to have had a change of heart. According to a stone pillar that he erected and inscribed, he renounced bloodshed after witnessing an especially horrifying battle. He then turned to Buddhism, a religion which had been developing in northern India since the birth of its founder, Siddhartha Gautama (Buddha, the Enlightened One) about 553 BCE.

Early Buddhism stressed a code of ethics based on unselfishness, and it set forth rules for behavior (the Eightfold Path). A person simply had to live a moral, unselfish life in order to attain *nirvana*, the perfect peace which frees the soul from reincarnation.

Ashoka considered himself responsible for the well-being of his subjects and tried to create a system of government based on *dharma,* that is, Buddhist moral and ethical principles. He defined these as non-violence, obedience to parents, tolerance of and respect for all opinions and sects, humane treatment of servants, kindness to all living beings, and generosity to all. He considered these principles so broad that no one, no matter his or her religious beliefs, could reasonably object to them. He broadcast these principles by carving them on rocks and stone pillars throughout his empire.

Procedure

This activity may be done individually, in pairs, or in groups.

1. Distribute Student Handouts 2.1 and 2.2. Ask students to read them aloud or to themselves.
2. Discuss the terms that students do not understand. (It is not necessary that they know everything about every god mentioned).
3. Ask students to discuss how these two emperors may have been similar or different. The following questions can be used to guide the discussion. A chart can be made on the board to categorize the information.
    a. How does each emperor prove his right to rule?
    b. Who do these emperors see as their subjects?
    c. Does either of these documents indicate that its author feels any responsibilities to the people he rules? Explain.
    d. What was the purpose of these decrees? Why did these rulers write them?

Assessment

1. Have students make a chart comparing the two emperors.
2. Ask students to create a statement as written by one of the other rulers presented in Lesson 1 of this teaching unit. Ask each student to explain (orally or in writing) how the statement reflects the views of the emperor allegedly making it.
3. Ask students to write a short research paper or make a short presentation on one of the rulers or religions in this unit.

Lesson 2

Student Handout 2.1—Cyrus the Great: The Decree of 539 BCE

I am Cyrus, King of the world, great king, mighty king, king of Babylon, king of the land of Sumer and Akkad, king of the four quarters of the earth, son of Cambyses, great king, king of Anshân, grandson of Cyrus, great king, king of Anshân, descendant of Teispes, great king, king of Anshân, progeny of an unending royal line, whose rule Bel and Nabu cherish, whose kingship they desire for their hearts, pleasure…

My numerous troops moved about undisturbed in the midst of Babylon. I did not allow anyone to terrorize the land of Sumer and Akkad. I kept in view the needs of Babylon and all its sanctuaries to promote their well being. The citizens of Babylon … I lifted their unbecoming yoke. Their dilapidated dwellings I restored. I put an end to their misfortunes…

I gathered together all the enslaved peoples [from territories the Babylonians had conquered] and restored them to their dwellings.[1] At the bidding of Marduk, the great lord, I have returned statues of gods, taken by the Babylonians, to their rightful owners, Sumer and Akkad.

I announce that I will respect the traditions, customs and religions of the nations of my empire and never let any of my governors and subordinates look down on or insult them while I am alive. From now on, … I will impose my monarchy on no nation. Each is free to accept it, and, if any one of them rejects it, I will never resort in order to rule. While I am the king of Persia, Babylon, and the nations of the four directions, I never let anyone oppress any others, and if it occurs, I will take his or her right back and penalize the oppressor…

While I am the monarch, I will never let anyone take possession of movable and landed properties of the others by force or without compensation. While I am alive, I prevent unpaid, forced labor. Today, I announce that everyone is free to choose a religion. People are free to live in all regions and take up a job provided that they never violate other's rights.[2]

[1] These included some 40,000 Jews who had been enslaved and were now returned to their homes.

[2] http://www.cais-soas.com/CAIS/Cyrus-the-Great/cyrus_cylinder.htm This is the site of the School of Oriental and African Studies (S0AS) at the University of London. The teaching unit author has simplified the text in places.

Lesson 2

Student Handout 2.2—Ashoka: Excerpts from His Rock Edict Inscriptions, c. 258 BCE

King Priyadarsi (Ashoka), Beloved of the Gods, honors men of all religious communities with gifts and with honors of various kinds, irrespective of whether they are ascetics or householders….This indeed is the desire of the Beloved of the Gods, that persons of all sects become well informed about the doctrines of different religions and acquire pure knowledge. But the Beloved of the Gods does not value either the offering of gifts or the honoring of people so highly as…that there should be a growth of the essentials of Dharma[3] among men of all sects.

And the growth of the essentials of Dharma is possible in many ways. But its root lies in restraint in regard to speech, which means that there should be no extolment of one's own sect or disparagement of other sects on inappropriate occasions and that it should be moderate in every case even on appropriate occasions. On the contrary, other sects should be duly honored in every way on all occasions; if a person acts in this way, he not only promotes his own sect but also benefits other sects.[4]

All men are my children. Just as, in regard to my own children, I desire that they shall be provided with all kinds of welfare and happiness in this world and the next, the same as I also desire in regard to all men.[5]

Everywhere King Priyadarsi Beloved of the Gods, has arranged for two kinds of medical treatment, viz., medical treatment for men and medical treatment for animals. And where there were no roots and fruits, they have been caused to be imported and planted. On the roads, wells have been caused to be dug and trees have been caused to be planted for the enjoyment of animals and men?[6]

[3] Dharma refers to Buddhist moral and ethical principles. Ashoka defined these as non-violence, obedience to parents, tolerance of and respect for all opinions and sects, humane treatment of servants, kindness to all living beings, generosity to all.
[4] Rock Inscription XII, Anuradha Seneviratna, ed. *King Asoka and Buddhism* (Kandy, Sri Lanka: Buddhist Publication Society. 1994), 45-46.
[5] Rock Inscription XVI, ibid, 43.
[6] Rock Edict II, ibid, 52-53.

Lesson 3
Global Trade Roots

Teacher Background

This lesson is flexible. It can be used in its entirety, including both the student essay (Student Handout 3.1) and the latitude-longitude activities (Student Handouts 3.2-3.7). Or, either element can be used alone. The latitude-longitude activity can be done quickly with students coming to an overhead and marking the proper coordinates. Or it can be extended with students following their routes on topographical maps. The amount of time available should determine your approach.

The routes used are only land routes. Be sure to emphasize that there were sea routes as well. Unfortunately, these are not as well documented for this period as the land routes. More information on water routes exists for the Roman and later periods.

Procedure

1. Have students read and discuss Student Handout 3.1: *Global Trade Routes.*

2. Organize students into groups. Give each group one of the six trade route Student Handouts with its list of place names and coordinates. The trades are: the Amber Road, the King's Highway, the Pepper Route, the Royal Road, the Silk Road, and the Way of the Sea. Have students locate each place and mark it, according to its coordinates on a blank map. Ask a student from each group to go to an overhead and add her or his group's route to a map on a transparency. Use a different color marker for each route.

Extension

1. Using atlases, have students in each group identify the modern country in which each city on its route lies.

2. Using an atlas, have each group compare its trade route with a topographical map and consider why the route was chosen (for example, to use mountain passes, go down rivers, and skirt deserts).

3. Ask students to assess the difficulties a merchant might encounter on his route (high mountain passes, snow, ice, lack of water, heat, thieves, tolls, and so on). What type of clothing might be needed if the merchant were to travel the entire route? Would he have to set out at a certain time of year to avoid spring thaws, floods, winter storms, excessive heat, or other weather factors?
4. Ask students to note major cities along each route. What is it about the location of such cities that encouraged their growth?

5. Discussions: Have students discuss, in groups or as a class, one or more of the following topics:
    a. Modern trade routes (sea lanes, super highways, air corridors, the Internet, and so on)
    b. Challenges to merchants (opening of a megastore, tariffs, price of fuel, competition, and so on)
    c. The movement of knowledge and ideas. How does it travel today (Internet, radio, TV, CDs, and so on)?

Assessment

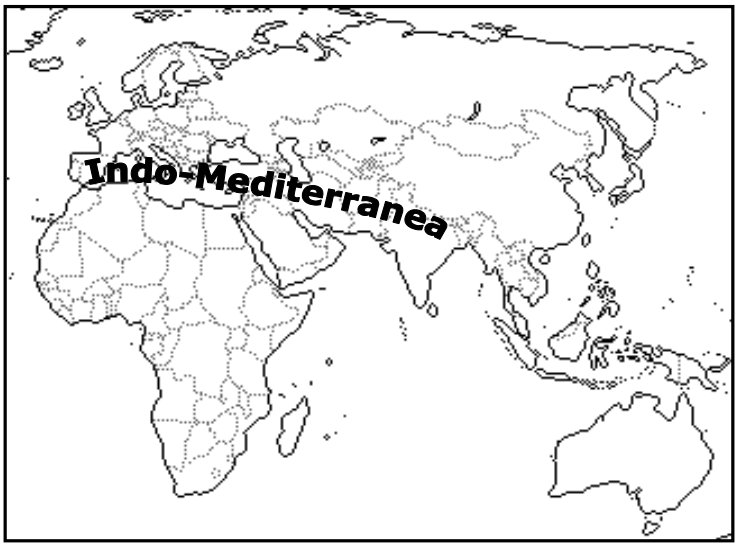
1. Have students turn in their maps of trade routes.

2. Ask each student to write an essay describing her or his journey. Using an atlas, the student should include some of the geographic features that have to be dealt with en route.

Lesson 3

Student Handout 3.1—Global Trade Routes

Global trade is nothing new. Even before 600 BCE, trade networks linked the lands of Afroeurasia. The Mediterranean Sea was an important focus of intersecting trade routes. The trade web reached from the Mediterranean basin to Europe, Persia, and India. Between 600 and 200 BCE, these networks of exchange expanded enormously both on land and sea, creating a region of interaction that in this teaching unit we call Indo-Mediterranea.



In 550 BCE, the Persian Empire was the heart of Indo-Mediterranea. Into Persia from the northeast across the Silk Road came gold, silver, silk, jade, spices, and furs. From India, across the Hindu Kush mountains came gold, teakwood, cinnamon, cardamom, and gems. From Arabia came frankincense, myrrh, medicines. From Egypt came linen, Nubian gold, and exotic African animals, most notably war elephants. From northern Europe came furs, amber, tin, and slaves. From the Mediterranean coasts came wines, fine pottery, dried apricots, and nuts

Of course the goods did not travel in containerized ships or climate-controlled 18-wheelers. On land, they moved by horse, donkey, and camel. By water they were shipped in boats powered by sail or oar or on river barges pulled by donkeys. Merchants who followed land routes risked robbery, as well as sand storms, blizzards, droughts, and other natural hazards. In addition, merchants often had to pay government or tribal tolls, as well as bribes to local warlords. Also included were inflated costs for fodder and lodging. Those carrying spices and silks were subject to the steepest taxes. Sea routes were equally perilous. Pirates and storms made passage dangerous and every port, no matter how small, levied taxes and charged “top dollar” for food, repairs, and docking space.

While some merchants traveled very long distances, many traveled only part of a major route. For example, from Babylon, in the heart of Mesopotamia, a trader might go only as far as the bustling city of Herat in Afghanistan, a major crossroads at the western end of the Silk Route. (The Silk Road was not a single road but rather several routes connecting the Mediterranean region with China.) In Heart the merchant would be assured of getting a good price for his spices and linen. Our trader might then use his profits to buy bolts of silk, which other merchants had brought to Herat from a city farther east. Back in Babylon, he might sell those bolts to yet another trader who had come from a city to the west, say from Tyre on the Mediterranean. In this way, a bolt of silk made in China might change hands many times before it actually ended up gracing the back of a rich Phoenician merchant in the western Mediterranean. With each transaction, the price of the silk rose. Consequently, the final shopper, say the Phoenician merchant, paid a price that reflected the costs of the bolt of silk at every stage—transportation, taxes, food, shelter, bribes, replacement of transport animals, damaged merchandise, and profit.

As demand and competition increased, new routes opened. In 500 BCE, Darius, the ruler of the Persian Empire, which included Egypt, completed a canal that linked the Nile River and the Red Sea. This canal created a shortcut for goods traveling between Africa and Babylon on the Euphrates. In 325 BCE, Alexander the Great surveyed a route across the Hindu Kush mountains to the Indus River valley, vastly improving the land connection between India and the Mediterranean Sea. A few years later, Megasthenes, a Greek ambassador from the Seleucid empire (which took over most of the old Persian empire), trekked along this route which had been extended to Pataliputra on the Ganges, the capital of the Mauryan empire. At about this same time, a Greek mariner named Pytheas sailed a cargo ship from the Mediterranean port of Massalia (Marseilles, France) through the Strait of Gibraltar into the Atlantic, then northward to the British Isles, perhaps even to Iceland.

Along with trade goods went plants. Sometimes they traveled accidentally, when seeds stuck to the fur of pack animals or to the clothes of travelers. At other times, they were relocated intentionally. Darius introduced sesame to Persia, and Ptolemy introduced cotton to Egypt.

Ideas traveled the trade routes as well. They were by far the easiest of things to transport. They were carried by merchants, philosophers, mercenaries, ambassadors, monks, and musicians. Usually people exchanged ideas casually, in taverns and bazaars along the many routes. Sometimes, however, ideas were consciously spread. For example, Alexander the Great, as well as the Greeks who ruled Southwest Asia and Egypt after him, made a point of settling Greeks in their new lands in order to establish a Greek-like way of life. About the same time, Buddhism spread northward from India to Inner Eurasia, carried by monks and under the patronage of Ashoka, the Mauryan emperor.

During this era, population density was increasing in Indo-Mediterranea. A significant portion of this population—traders, monks, doctors, mercenaries, artisans, sailors—was on the move. As people rubbed shoulders, especially in cities, so did ideas. These ideas bounced back and forth along trade routes and reverberated in the market stalls of towns and cities from the Strait of Gibraltar to the Ganges. The result was an explosion of intellectual activity across Indo-Mediterranea.

In Miletus, a port on the Ionian, or western coast of the Anatolian Peninsula, Greek philosophers broke new ground in science and math. For example, Thales (c. 624 - c.546 BCE) was a statesman, engineer, astronomer, mathematician, and philosopher who traveled widely and brought back ideas about astronomy and mathematics from Babylon and Egypt. These ideas helped lay the foundations of mathematics and astronomy in Greece. He is credited with theorems describing the relation of the circle to its diameter and the equal nature of the angles of an isosceles triangle. Anaximander (610-546 BCE) made a first attempt to offer a detailed explanation of all aspects of nature. He also thought that humans developed from earlier life forms, foreshadowing evolutionary theory. Anaximenes (528-502 BCE) was the first person to distinguish between the planets and the stars. Heraclitus of Ephesus, believed that change was real and stability illusory. For him all was in "*flux*." He is famous for saying, "No man can cross the same river twice, because neither the man nor the river is the same."

In Athens, the playwrights Aeschylus (525-456 BCE), Sophocles (496-406 BCE), and Aristophanes (448-380 BCE) wrote dramas and comedies that are still produced today. Thucydides (c. 460/455 - c. 399 BCE) recorded the first eye-witness history, free of myths and hearsay. Socrates (469-399 BCE), Plato (427-347 BCE), and Aristotle (384-322 BCE) laid a foundation for a philosophy of rational thought.

In Alexandria, Egypt, a museum (Sanctuary of the Muses) and library housed 500,000 papyrus scrolls and attracted the most prominent thinkers of the day. It was here that Eratosthenes estimated with amazing accuracy the circumference of the earth. Euclid first solved for x, y, and z here, and Aristarchus theorized that the sun must be the center of the universe.

By 200 BCE, the Indo-Mediterranean region was a distinct entity interconnected by trade routes, much like the modern world is interconnected by the Internet. By this time, coins stamped with their values had also appeared, replacing chunks of silver (talents), cloth, and other cumbersome means of exchange.

After 200 BCE, the center of Indo-Mediterranean power shifted westward to Rome. But the entire region remained vitally interconnected. In fact, it became increasingly interconnected partly because Roman rule encompassed more territory and peoples than any empire the world had ever seen. More people, more cities, more demand—global trade was alive and well.

Lesson 3

Student Handout 3.2—The Amber Road

Amber is the fossilized resin of ancient trees. Found along the shores of the North Sea and the Baltic, amber was valued for its beauty and its alleged medicinal and spiritual qualities. The Greek word for amber was "electron." It just so happens that amber, when rubbed with a cloth, produces what we today call static electricity. The word "amber" also denotes a color of reddish brown, the color of some amber. Other types of amber are yellow or gold.

Not much is known about the specific stops along the most northerly part of the Amber Route. This is because northern Europe was at that time in the hands of Celtic-speaking peoples, who did not keep written records. Like the Silk Road, the Amber Road was a network of routes that led from the Baltic to the Mediterranean and ultimately to Southwest Asia. The route below is only one of these many trails.

You are a merchant starting south from the Baltic with a cargo of amber and furs. You will camp or stay in caravansaries (way stations for travelers) en route. Your destination is the coast of the Mediterranean Sea where you will sell your wares to a trader, who, in turn, will take them to Southwest Asia or Egypt.

Locate these points on your route:

1	Szczecin	53°24'N, 14°37'E
2	Guben	51°9'N, 14°07'E
3	Zittau	50°9'N, 14°83'E
4	Uherské Hradiště	49°2'N, 17°27'E
5	Carnuntum (Archeological Site)	48°2' N 16°8' E
6	Savaria (Szombathely)	47°16' N, 16°38'E
7	Poetovia (Ptuj)	46°25' N, 15°59'E
8	Emona (Ljubljana)	46°06' N, 14°51'E
9	Nauportus (Vrhnika)	45°58' N, 14°18'E
10	Aquileia (Archaeological Site)	45°75' N, 13 °4'E
11	The Mediterranean Sea	

Lesson 3

Student Handout 3.3—The King's Highway

The year is 530 BCE. You are a merchant traveling from Egypt with a cargo of luxury items—wine, linen, Nubian gold, jewelry, and gem stones. You have joined a camel caravan heading east from Memphis to Petra. Petra is the destination for caravans coming from the tip of the Arabian Peninsula with fragrant resins (frankincense and myrrh) and spices. In Petra you will trade some of your goods for resins and spices. Then the caravans head northeast to the Euphrates. You will stay at caravansaries (way stations for travelers) en route. At Resafa on the Euphrates you will sell your cargo to traders going in various directions by pack animal or by boat. Some of your goods will go down the Euphrates to Babylon. You will load up on goods coming from the east—silk, wool rugs, and ivory which you will take back to Egypt for sale.

Locate the following points on your route:

1	Memphis (Cairo)	31°1'N 31°4'E
2	Clysma (Suez)	30°14'N 32°5'E
3	Elath (Aqaba)	29°26'N 34°58'E
4	Petra (Archeological Zone)	30°2'N 35°26'E
5	Kerak (Al Karak)	31°2'N 35°5'E
6	Philadelphia (Amman)	31°9'N 35°9'E
7	Damascus	33°7'N 36°2'E
8	Tadmor (Palmyra)	34°5'N 38°1' E
9	Resafa (Makhfar)	35°9'N 38°E

Follow the Euphrates River to

10	Babylon (Archaeological Site)	32°5'N 44°5'E

Lesson 3

Student Handout 3.4—The Pepper Route

The year is 250 BCE. You are a Greek merchant living in India. You have loaded your goods, primarily ivory and spices, on mules, and you will take them as far as Babylon. There, you will sell them and use the proceeds to buy dried apricots from the Levant for a special client, as well as fragrant resins (frankincense and myrrh.) and spices from Arabia, fine Greek pottery, and Egyptian linen. On the way home, you will sell some of these goods in Kabul and buy silk, lapis lazuli, and wool rugs to sell in Pataliputra.

In your grandfather's day, the route between Babylon and the Khyber Pass was under Persian control and was considerably safer than in your time. On the other hand, the part of the route southeast of the Khyber Pass is now controlled by the Mauryan Empire. Not only is it safe, but Emperor Ashoka has also made traveling on the route quite comfortable by planting shade trees, digging wells, and building way stations. To be sure of your safety west of the Khyber Pass, you will travel as part of a caravan of spice dealers

Locate these points on your route:

1	Pataliputra (Patna)	[25°.37' N 85°13' E]
2	Indrapat/Indraprastha (Delhi)	[28°.38' N 77°12' E]
3	Jalalabad	[34°26'N 74°15'E]
4	Taxila (Archaeological Site)	[34°N 73°E]
5	Peshawar	[34°1'N 71°35' E]
6	Kabul	[34° 35' N 69°12 E]
7	Bactra (Wazirabad)	[37°N 67°E]
8	Ecbatana (Hamadan)	[34°46'N 48°35']
9	Persepolis (archaeological site)	[29°8'N 53°E]
10	Babylon (archaeological site)	[32°5'N 44°5'E]

Lesson 3

Student Handout 3.5—The Royal Road

The year is 504 BCE. You are a Greek merchant who has joined a caravan of traders leading mules and horses laden with goods. The caravan is leaving Sardis on the Anatolian Peninsula at the western edge of the Persian empire. It is bound for Susa in empire's heart. You are carrying wine, fine Greek pottery, pieces of high quality amber, and finely worked gold jewelry. You have heard that a fellow merchant is carrying some bars of tin (illegal merchandise for non-Persian merchants, as it is considered war material). You plan to keep well away from him. You will stop with the caravan at caravansaries (way stations for travelers) en route. In Sardis, you will sell your goods and buy products from lands to the east—silk, ivory, lapis lazuli, and spices. Back home in Susa, merchants from Greece and northern Europe will pay premium prices for eastern goods.

Locate these points on your route:

1	Sardis (Manisa Salihli)	38°29' N, 28°02' E
2	Akroinos (Afryon)	36°8' N, 29°8'E
3	Gordium (archeological site)	39°6'N, 32°53'E
4	Ankara	39°9'N, 32° 8'E
5	Hattusa (Yazlikaya)	40° N, 34°36' 5'E
6	Tokat	40°18'N, 36°34' E
7	Melitene (Malatya)	38°15'N, 38°21' E
8	Ergani	38°18' N, 39°48' E
9	Amida (Diyarbakir)	37° 55'N, 40°14' E
10	Nineveh (Mosul)	36°19'N, 43°09' E
11	The Tigris to Susa	
12	Susa (Archaeological Site)	32°N, 48°3'E

Lesson 3

Student Handout 3.6—The Silk Road

The name Silk Road is misleading. It refers not to a single road but to a network of routes that connected Southwest Asia with China by way of Inner Eurasia. Routes varied depending on the weather or availability of water and fodder for animals.

The year is 219 BCE. You are Greek merchant from Seleucia joining a caravan that is heading east on the Silk Road. While this particular caravan is only going as far as Herat, you plan to join another caravan traveling from Herat eastward. You will stay at caravansaries (way stations for travelers) en route. You are carrying wool rugs, frankincense, nuts, lapis lazuli, and amber, some of which you will sell on the way. With your profits, you will buy horses and, in Khotan, jade. Both of these items are much sought after in the Chinese city of Xian, your destination. Two years ago, in 221 BCE, northern China was conquered by Shi Huangdi of Xian, now the first emperor of China and the Qin Dynasty. His rule has brought calm to the region, so business there is better than ever. In Xian you will buy silk cloth and brocaded silk to resell at a good profit in Baghdad.

Locate these points on your route:

1	Seleucia (Baghdad)	33 °4’ N 44 °4’ E
2	Ecbatana (Hamadan)	34°46’ N 48°35’ E
3	Chalus	36°40’N 51°25’ E
4	Meshad	36.5° N 59.4° E
5	Herat	34°13’ N 62°13’ E
6	Kabul	34°35’ N 69°12’ E
7	Zebak	36°3’ N 71°15’ E
8	Kashgar (Kiashih)	39°24’ N 76°6’ E
9	Khotan	40°30’N 78°30’ E
10	Dunhyuang (Tunhuang)	40.1° N 94.5° E
11	Lanzhou (Lanchow)	36° N 103.7° E
12	Chang’an (Xian)	34°29’ N 108°93’ E

Lesson 3

Student Handout 3.7—The Way of the Sea

The year is 540 BCE. You are a merchant preparing to take goods to Damascus. You have bought your cargo in Memphis and are sending it by barge to Pelusium, where it will be loaded on camels for the trek. You will be carrying papyrus, Nubian gold, and fine linen. You will stop with the caravan at caravansaries (way stations for travelers) along the way. On the way back, you will carry lapis lazuli, colored glass, wool carpets, silk, and dried apricots (a special order for a rich merchant).

Locate these points on your route:

1	Memphis (Cairo)	31°1'N 31°4'E
2	Pelusium (Tell el Farama Baluza)	31°N32°5'E
3	El Arish (Rhinocolura Tharu)	31°'N 34°5'
4	Gaza	31°3'N 34°25'E
5	Joppa (Jaffa Tel Aviv-Yafo)	32°1'N34°6'E
6	Armageddon (Megiddo)	32°4'N 35°15'E
7	Tiberias	32°5'N 35°4'E
8	Magdala (Migdal)	32°6'N 35°3E
9	Capernam (Capharnaum)	32°7N 35°5'E
10	Damascus	33°7'N 36°2'E

This unit and the Three Essential Questions

	Which geographical features helped and which hindered the integration of Indo-Mediterranea? How were hindering features overcome? What aspects of empire put strains on the environment? How might the introduction of crops (for example, cotton or sesame) into new regions affect the environment?
	What means did emperors use to organize and control human populations within their empires? How did cultural diversity or lack of cultural diversity help or hinder their rule?
	How did religious ideas affect the ways in which emperors ruled in this period? What part might cities and trade routes have played during this period in the spread of knowledge, skills, new ideas, religions, and philosophies?

This unit and the Seven Key Themes

This unit emphasizes:

Key Theme 2. Economic Networks and Exchange

Key Theme 4. Uses and Abuses of Power

This unit and the Standards in Historical Thinking

Historical Thinking Standard 1: Chronological Thinking

The student is able to (F) reconstruct patterns of historical succession and duration in which historical developments have unfolded, and apply them to explain historical continuity and change.

Historical Thinking Standard 2: Historical Comprehension

The student is able to (G) draw upon data in historical maps in order to obtain or clarify information on the geographic setting in which the historical event occurred, its relative and absolute location, the distances and directions involved, the natural and man-made features of the place, and critical relationships in the spatial distributions of those features and historical event occurring there.

Historical Thinking Standard 3: Historical Analysis and Interpretation

The student is able to (D) draw comparisons across eras and regions in order to define enduring issues as well as large-scale or long-term developments that transcend regional and temporal boundaries.

Historical Thinking Standard 4: Historical Research Capabilities

The student is able to (A) formulate historical questions from encounters with historical documents, eyewitness accounts, letters, diaries, artifacts, photos, historical sites, art, architecture, and other records from the past.

Resources

Instructional resources for teachers

Ashoka. The Edicts. Trans. Ven. S. Dhammka. Kandy, Sri Lanka: Buddhist Publication Society, 1994. Http://www.cs.colostate.edu/%7Emalaiya/ashoka.html.

Ashoka. Inscription at Behistun. Avesta—Zoroastrian Archives, Old Persian Texts. http://www.avesta.org/op/op.htm#db1.

Epstein, Ron. Resources for the Study of Buddhism. Http://online.sfsu.edu/~rone/Buddhism/Buddhism.htm. This site has links to information on Buddhism.

Hayes, Carlton J. H. and James H. Hanscom. *Ancient Civilizations: Prehistory to the Fall of Rome*. New York: Macmillan, 1983. This has a level of detail to help teachers augment a standard high school text.

Horne, Charles F. ed. *The Sacred Books and Early Literature of the East.* Vol. I: *Babylonia and Assyria* (New York: Parke, Austin, & Lipscomb, 1917), 460-462. Text scanned by J. S. Arkenberg, Dept. of History, California State University, Fullerton. Arkenberg has modernized the text. Http://www.fordham.edu/halsall/ancient/539cyrus1.html.

Herodotus. The Histories. III 89 http://www.fordham.edu/halsall/ancient/herodotus-persdemo.html.

Johnson, Chalmers A. *The Sorrows of Empire: Militarism, Secrecy, and the End of the Republic.* New York: Metropolitan Books, 2004. A thoughtful source for thinking about the meaning of empire today and in ancient times.

Plutarch. *The Life of Alexander* . Trans. John Dryden. The Internet Classics Archive. http://classics.mit.edu/Plutarch/alexandr.html

Seneviratna, Anuradha, ed. *King Ashoka and Buddhism: Historical and Literary Studies.* Kandy, Sri Lanka: Buddhist Publication Society, 1994.

Wallbank, F. W. *The Hellenistic World.* Cambridge: Harvard UP, 1982. Excellent source on Alexander, the Ptolemies, and the Seleucids, as well as on the beginnings of the Mauryan Empire.

Woodcock, George. *The Greeks in India.* London: Faber and Faber, 1966. Useful information on Alexander and Seleucus' relations with India. There is also excellent information on the Mauryan Empire.

Hayes, Carlton J.H. and James H. Hanscom. *Ancient Civilizations: Prehistory to the Fall of Rome*. N.Y.: Macmillan Publishing Co., Inc. 1983. The first volume in a 3-volume text.

Internet Ancient History Sourcebook. Fordham University. Http://www.fordham.edu/halsall/ancient/asbook.html. Here you will find links to original documents relating to this period.

Metropolitan Museum of Art. Time Line of Art History http://www.metmuseum.org/home.asp.

This site has photos of works of art along with descriptions and excellent maps. An excellent resource.

Zoroastrianism. Overview of World Religions. Division of Religion and Philosophy, St. Martin's College. http://philtar.ucsm.ac.uk/encyclopedia/zorast/. This site gives information on the history and nature of Zoroastrianism and other religions.

Instructional resources for students

"Alexander the Great and the Spread of Greek Culture." *Calliope: Exploring World History* 9 (Dec. 1998).

"Ashoka: India's Philosopher King." *Calliope: Exploring World History* 10 (Jan. 2000).

History for Kids. Http://www.historyforkids.org/learn/greeks/religion/mysteries.htm. This site has information on many topics related to this unit. For example, there are interesting articles about the Persian Empire, Alexander the Great, the Mauryan Empire, Buddhism, the various Greek mystery cults, and Zoroastrianism.

History of the Parthenon. David Silverman. Reed College. http://academic.reed.edu/humanities/110Tech/Parthenon.html.

Good information and excellent photos.

Johnson, Jean Elliott and Donald James Johnson. *Emperor Ashoka of India: What Makes a Ruler Legitimate?* Los Angeles: National Center for History in the Schools, and New York: The Asia Society, 1998. This document-based, illustrated teaching unit has five lessons.

Odyssey of Alexander the Great. Ed Stephan. Western Washington University. http://www.ac.wwu.edu/~stephan/Animation/alexander.html. Animated map of Alexander the Great's route.

"The Silk Road." *Calliope: Exploring World History* 12 (Feb. 2002).

Correlations to National and State Standards and to Textbooks

National Standards for World History

Era Four: Expanding Zones of Exchange and Encounter, 2A: The student understands the achievements and limitations of the democratic institutions that developed in Athens and other Aegean city-states; 2C: The student understands the development of the Persian (Ahaemenid) empire and the consequences of its conflicts with the Greeks; 2D: The student understands Alexander of Macedon's conquests and the interregional character of Hellenistic society and culture. Standard 3D: The student understands religious and cultural developments in India in the era of the Gangetic states and the Mauryan Empire.

California: History-Social Science Content Standards

Grade Six, 6.4: Students analyze the geographic, political, economic, religious, and social structures of the early civilizations of Ancient Greece; 6.5 Students analyze the geographic, political, economic, religious, and social structures of the early civilizations of India.

New York: Social Studies Resource Guide with Core Curriculum

Unit One: Ancient World – Civilizations and Religions (4000 BC – 500 AD), C. Classical civilizations, 2. Greek civilization, 7. The growth of global trade routes in classical civilizations; E. The emergence and spread of belief systems, 2. Expansion of Christianity, Islam, Confucianism, and Buddhism.

Virginia Standards of Learning

World History and Geography to 1500 AD. Era II: Classical Civilizations and Rise of Religious Traditions, 1000 B.C to 500 A.D. WHI.4: The student will demonstrate knowledge of the civilizations of Persia, India, and China in terms of chronology, geography, social structures, government, economy, religion, and contributions to later civilizations; WHI.5: The student will demonstrate knowledge of ancient Greece in terms of its impact on Western civilization by

Textbooks

A Message of Ancient Days (Houghton Mifflin). Chapter 8: Ancient India. Lesson 3: Beginning of Buddhism. Chapter 11: The Ancient Greeks. Lesson 4: A Tale of Two Cities, Chapter 12: Classical Greece. Lesson 1: The Golden Age of Athens, Lesson 3: Alexander the Great and His Influence.

World History: Patterns of Interaction (McDougal Littell). Chapter 4: First Age of Empires, Section 3: Persia Unites Many Lands, Chapter 5: Classical Greece, Section 3: Democracy and Greece's Golden Age, Section 4: Alexander—Empire Builder, Section 5: The Spread of Hellenistic Culture. Chapter 7: India and China Establish Empires, Section 1: First Empires of India.

Conceptual links to other teaching units

This teaching unit has focused on developments in the region we have called Indo-Mediterranea, the stretch of territory extending from the Mediterranean Sea to northern India. Between 600 and 200 BCE, this region saw the rise of several large empires and the expansion of commercial and cultural exchange across the entire region. The spread of Hellenistic, or Greek-like cultural styles was an important feature of the period.

In the next unit, titled "Giant Empires of Afroeurasia, 300 BCE – 200 CE" (Landscape Teaching Unit 4.5), we zoom out to a full hemispheric perspective again. In this age, a number of large states arose, extending in a chain, not just across Indo-Mediterranea, but all the way across Afroeurasia. In Indo-Mediterranea, the rise of the Roman empire represented an extension of Hellenistic cultural styles westward to encompass the Mediterranean basin. Also, the Qin and Han empires united China, stimulating much more intensive trade and cultural interaction along both the silk roads and the maritime routes of the southern seas.