

**"THE CHINESE MANDATE OF HEAVEN"
FROM THE ANNUALS OF SPRING AND AUTUMN,
ATTRIBUTED TO CONFUCIUS, LATE ZHOU DYNASTY**

"In the twelfth month of the first year . . . Yi Yin sacrificed to the former king, and presented the heir-king reverently before the shrine of his grandfather. All the princes from the domain of the nobles and the royal domain were present; all the officers also, each continuing to discharge his particular duties, were there to receive the orders of the chief minister. Yi Yin then clearly described the complete virtue of the Meritorious Ancestor [Cheng Tang, founder of the Shang Dynasty] for the instruction of the young king.

He said, "Oh! of old the former kings of Xia cultivated earnestly their virtue, and then there were no calamities from Heaven. The spirits of the hills and rivers likewise were all in tranquility; and the birds and beasts, the fishes and tortoises, all enjoyed their existence according to their nature. But their descendant did not follow their example, and great Heaven sent down calamities, employing the agency of our ruler' who was in possession of its favoring appointment. The attack on Xia may be traced to the orgies in Ming Tiao [the last of the Xia rulers]. . . . Our king of his sagely prowess; Shang brilliantly displayed for oppression he substituted his generous gentleness; and the millions of the people gave him their hearts. Now your Majesty is entering on the inheritance of his virtue; - all depends on how you commence your reign. To set up love, it is for you to love your relations; to set up respect, it is for you to respect your elders. The commencement is in the family and the state. . . .

"Oh! the former king began with careful attention to the bonds that hold men together. He listened to expostulation, and did not seek to resist it; he conformed to the wisdom of the ancients; occupying the highest position, he displayed intelligence; occupying an inferior position, he displayed his loyalty; he allowed the good qualities of the men whom he employed and did not seek that they should have every talent . . .

He extensively sought out wise men, who should be helpful to you, his descendant and heir. He laid down the punishments for officers, and warned those who were in authority, saying, 'If you dare to have constant dancing in your palaces, and drunken singing in your chambers, - that is called the fashion of sorcerers; if you dare to set your hearts on wealth and women, and abandon yourselves to wandering about or to the chase, - that is called the fashion of extravagance; if you dare to despise sage words, to resist the loyal and upright, to put far from you the aged and virtuous, and to seek the company of . . . youths, - that is called the fashion of disorder. Now if a high noble or officer be addicted to one of these three fashions with their ten evil ways, his family will surely come to ruin; if the prince of a country be so addicted, his state will surely come to ruin. The minister who does not try to correct such vices in the sovereign shall be punished with branding.'

"Oh! do you, who now succeed to the throne, revere these warnings in your person. Think of them! - sacred counsels of vast importance, admirable words forcibly set forth! The ways of Heaven are not invariable: - on the good-doer it sends down all blessings, and on the evildoer it sends down all miseries. Do you but be virtuous, be it in small things or in large, and the myriad regions will have cause for rejoicing. If you not be virtuous, be it in large things or in small, it will bring the ruin of your ancestral temple."

NAME: _____ PERIOD: _____ DATE: _____

1. According to the Mandate of Heaven,
 - A. a ruler can do whatever he wants because he is the Son of Heaven.
 - B. the last Xia king ruled wisely and should be used as an example by other rulers.
 - C. a king who fails to follow proper conduct will likely lose his throne.
 - D. the gods are uninterested in who rules China or his actions.

2. The story informs a king that in his relationships he should
 - A. “not do to another what he would not have done to himself.”
 - B. listen to the advice of his ancestors and women of the household.
 - C. seek wealth and fame.
 - D. make constant war on barbarians and his people.

3. The intended audience of this chronicle is
 - A. Past rulers, who have lost their thrones or have be overthrown.
 - B. The common people.
 - C. Teachers and wise sages, who can read.
 - D. The new king as he assumes his throne.

4. Evidently one sign of a strong ruler is
 - A. Extravagant and exotic ruling.
 - B. Corrupt officials.
 - C. The people are prosperous and content.
 - D. Dissatisfied ancestral spirits.

5. Based on the reading a Chinese ruler could use any of the these philosophies to rule his people EXCEPT:
 - A. Legalism or harsh rule and punishment with regard only for the state.
 - B. Taoism or ruling through the imitation of and in harmony with nature.
 - C. Confucianism, which emphasizes correct conduct and cooperation between subject and ruler.
 - D. Filial piety or respect for one’s elders.

WOMAN (EARLY 3RD CENTURY AD)
WRITTEN BY FU HSUAN

How sad it is to be a woman!
Nothing on earth is held so cheap.
Boys stand leaning at the door
Like Gods fallen out of Heaven.
Their hearts brave the Four Oceans,
The wind and dust of a thousand miles.
No one is glad when a girl is born:
By her the family sets no store.
Then she grows up, she hides in her room
Afraid to look a man in the face.
No one cries when she leaves her home--
Sudden as clouds when the rain stops.
She bows her head and composes her face,
Her teeth are pressed on her red lips:
She bows and kneels countless times.
She must humble herself even to the servants.
His love is distant as the stars in Heaven,
Yet the sunflower bends toward the sun.
Their hearts more sundered than water and fire--
A hundred evils are heaped upon her.
Her face will follow the years' changes:
Her lord will find new pleasures.
They that were once like substance and shadow
Are now as far as Hu from Ch'in.
Yet Hu and Ch'in shall sooner meet
Than they whose parting is like Ts'an and Ch'en.

NAME: _____ PERIOD: _____ DATE: _____

1. Given the poem's perspective and tone, you may infer that
 - A. Chinese husbands are permitted only one wife.
 - B. Females can become heads of Chinese households.
 - C. Women can become rulers.
 - D. Women have rights.
 - E. The writer is probably a woman.

2. Based on the poem, ALL of these statements about the historical context of the writing are probably facts EXCEPT
 - A. It was written during the late Han Dynasty.
 - B. Women had few rights.
 - C. Women can choose the men that they wish to marry.
 - D. The society is patriarchal.
 - E. Women had a low social position.

3. "Yet the sunflower bends towards the sun" implies that the traditional classical Chinese social point of view or perspective was
 - A. Husbands loved their wives.
 - B. Women had little influence or interest in raising their children.
 - C. Women were uninterested in marriage and husbands.
 - D. The family structure was matrilineal or matrilocal.
 - E. Women loved their husbands even if it is not returned.

4. If a Chinese family sets no store by girls, they might do all of these actions EXCEPT:
 - A. Confer with women about family matters and political matters.
 - B. Sell the girls into slavery.
 - C. Kill female babies during times of troubles such as famine.
 - D. Legally and socially restrict the opportunities for women within society.
 - E. Prohibit women influence in the arts and intellectual affairs.

5. If a Chinese deity was female, it is likely she is
 - A. The goddess of commerce.
 - B. The goddess of wisdom.
 - C. The deity responsible for the care of the family.
 - D. The deity of fertility and birth.
 - E. The goddess responsible for government.

A GUPTAN FABLE: RIGHT AND MIGHT

WHILE a deer was eating wild fruit, he heard an owl call "Haak, haak" (a spear), and a cricket cry "Wat, wat" (surrounded), and frightened, the deer fled. In his flight he ran through the trees up into the mountains and into streams. In one of the streams the deer stepped upon a small fish and crushed it almost to death. Then the fish complained to the court, and the deer, owl, cricket, and fish had a lawsuit. In the trial this evidence came out:

As the deer fled, he ran into some dry grass, and the seed fell into the eye of a wild chicken, and the pain of the seed in the eye of the chicken caused it to fly up against a nest of red ants. Alarmed, the red ants flew out to do battle, and in their haste, bit a mongoose. The mongoose ran up a vine into a wild fruit tree and shook several pieces of it on the head of a hermit who sat thinking under a tree. "Why did you, O fruit, fall on my head?" cried the hermit. The fruit answered: "We did not wish to fall; a mongoose ran against our vine and threw us down." And the hermit asked, "O mongoose, why did you throw the fruit?" The mongoose answered: "I did not wish to throw down the fruit, but the red ants bit me, and I ran against the vine." The hermit asked, "O ants, why did you bite the mongoose?" The red ants replied: "The hen flew against our nest and angered us." The hermit asked: "O hen, why did you fly against the red ants' nest?" And the hen replied: "The seed fell into my eyes and hurt me." And the hermit asked, "O seed, why did you fall into the hen's eyes?" And the seed replied: "The deer shook me down." The hermit said unto the deer, "O deer, why did you shake down the seed?" The deer answered: "I did not wish to do it, but the owl called, frightening me, and I ran." "O owl," asked the hermit, "why did you frighten the deer?" The owl replied: "I called, but as I am accustomed to call---the cricket, too, called."

Having heard the evidence, the judge said, "The cricket must replace the crushed parts of the fish and make it well," as he, the cricket, had called and frightened the deer. The cricket was smaller and weaker than the owl or the deer, therefore had to bear the penalty.

NAME: _____ PERIOD: _____ DATE: _____

1. The likely purpose of this story is to:
 - A. Entertain Indian children.
 - B. Teach reading skills to the laborers' caste.
 - C. Teach law to Hindu lawyers.
 - D. Instruct Hindus about the hierarchy of castes.

2. Based on the caste system of Hinduism, you may deduce that the hermit is a(n)
 - A. Brahmin or priest.
 - B. Vaisaya or merchant.
 - C. Shudra or laborer.
 - D. Pariah or outcaste.

3. If the story is typical of historical Indian society, the reader may conclude that the Guptas do NOT
 - A. Believe in the Hindu caste system.
 - B. Have regularly established courts.
 - C. Believe in a hierarchy.
 - D. Punish the "high and mighty."

4. Based on Hindu cultural and religious beliefs, the cricket was most probably convicted because
 - A. it was the least socially important of creatures and bore the others' burdens.
 - B. it was abnormal in the animal kingdom for a cricket to give a warning.
 - C. the judge did not believe the cricket.
 - D. the law courts were dominated by the high and mighty.

5. The intended audience of this tale would most likely have been
 - A. The priestly class.
 - B. The warrior class.
 - C. The outcastes.
 - D. Any Indian who would attempt to disrupt the caste system.