Chapter 8 Study Guide Answer Key

1. While culturally unique, features among each of the new “third-wave civilizations” point to what distinct patterns of development? They featured states, cities, specialized economic roles, sharp class and gender inequalities, and other elements of civilized life. However they all employed cultural borrowing from other established centers, and they existed where none had before, and they arose after 500 C.E.—the postclassical era. (Original: p. 210-211; With Sources: pp. 326-327)

2. Why is Islam seen as the most influential of the new “third-wave civilizations?” In Arabia, it was an expansive new civilization defined by its religion. The world of Islam came to encompass many other centers of civilization, including Egypt, Mesopotamia, India, the interior of West Africa and the coast of East Africa, Spain, southeastern Europe, and more. It was a civilization that came closer than any had ever come to uniting all mankind under its ideals. (Original: p. 210; With Sources: p. 326)

3. Why were political systems important for trade?
   - A new state or empire’s size and stability provided the security that encouraged travelers and traders to journey long distances form their homelands.
   - The wealth available from controlling and taxing trade motivated the creation of states in various parts of the world and sustained those states once they had been constructed. (Original: p. 212, 218; With Sources: pp. 328, 334)

4. What did large-scale empires and long-distance trade facilitate?
   - The spread of ideas, technologies, food crops, and germs far beyond their points of origin. (Original: p. 218; With Sources: pp. 334-335)

5. What specifically did the following regions or peoples diffuse through trade?
   - China: the technology of manufacturing raw silk
   - India: crystallized sugar, a system of numerals and the concept of zero, techniques for making cotton textiles, and many food crops
   - Arabs: Islam
   - The Americas/Mesoamerica: corn
   - Eurasia and North Africa: disease—the plague (Original: p. 213; With Sources: p. 329)

6. The Silk Roads were land-based trade routes linking pastoral and agricultural peoples as well as large civilizations. How were goods transported along the Silk Roads to sustain the networks of exchange among its diverse people? Goods were often carried in large camel caravans that traversed the harsh and dangerous steppes, deserts, and oases of Central Asia. (Original: p. 220; With Sources: p. 336)

7. Why did Han China extend its authority westward? It sought to control the nomadic Xiongnu and to gain access to the powerful “heavenly horses” that were so important to Chinese military forces. (Original: p. 220; With Sources: p. 336)

8. What made silk such a highly desired commodity across Eurasia? Silk symbolized luxury. China held a monopoly on silk-producing technology, and the demand for silk as well cotton textiles from India was great in the Roman Empire. (Original: p. 221; With Sources: p. 337)

9. How did the impact of the long-distance trade of silk economically and socially affect the Chinese peasants? Peasants in the Yangzi River delta of southern China sometimes gave up the cultivation of food crops, choosing to focus instead on producing silk, paper, porcelain, lacquer-ware, or iron tools, much of which was destined for the markets of the Silk Roads. In this way the impact of long-distance trade trickled down to affect the lives of ordinary farmers. (Original: p. 222; With Sources: p. 338)
10. Why did Buddhism appeal to the merchants along the Silk Roads?
Buddhism was a cultural product of Indian civilization. Its universal message was preferred to that of a Brahmin-dominated Hinduism that privileged the higher castes. (Original: p. 222; With Sources: p. 338)

11. In what way did Buddhism pick up elements of other cultures along the Silk Roads?
- Buddhist monasteries became involved in secular affairs in the rich oasis towns of the Silk Roads. The begging bowls of the monks became a symbol rather than a daily activity, especially since some of the monks became quite wealthy, receiving gifts from well-to-do merchants. Sculptures and murals in the monasteries depicted musicians and acrobats, women applying makeup, and even drinking parties.
- Buddhist doctrine changed into a more devotional Mahayana form of Buddhism—featuring the Buddha as a deity.
- Statues of the Buddha in the area northwest of India, had been influenced by the invasions of Alexander the Great and reveal distinctly Greek influences. Also, the gods of many peoples along the Silk Roads were incorporated into Buddhist practices. (Original: pp. 223-224; With Sources: pp. 339-340)

12. After the spread of the Black Death to Europe, what were two economic consequences of the disease?
Tenant farmers and urban workers, now in short supply, could demand higher wages or better terms. Some landowning nobles, on the other hand, were badly hurt as the price of their grains dropped and the demands of the dependents grew. (Original: p. 224; With Sources: pp. 340-341)

13. Why did the exchange of diseases give Europeans a certain advantage?
Exposure over time had provided them with some degree of immunity to Eurasian diseases. (Original: p. 225; With Sources: p. 341)

14. How did the transportation operation of the Indian Ocean trading network differ from that of the Silk Roads?
- Transportation costs were lower on the Sea Roads than the Silk Roads, because ships could accommodate larger and heavier cargoes than camels. This meant that the Sea Roads could eventually carry more bulk goods and products destined for a mass market—textiles, pepper, timber, rice, sugar, wheat—whereas the Silk Roads were limited largely to luxury goods for the few.
- The Sea Roads relied on alternating wind currents known as monsoons.
- India was the center of the Sea Roads but not of the Silk Roads. (Original: pp. 225-226; With Sources: pp. 341-342)

15. Why did the tempo of Indian Ocean commerce pick up in the era of classical civilizations?
- The tempo of Indian Ocean commerce picked up because the mariners learned how to ride the monsoons. Merchants from the Roman Empire—mostly Greeks, Syrians, and Jews—established settlements in southern India and along the East African coast. (Original: p. 227; With Sources: p. 343)

16. What region became the center (fulcrum) of the Indian Ocean commercial network?
India. Its ports bulged with goods from both west and east. Its merchants were in touch with Southeast Asia by the first century C.E. and settled communities of Indian traders appeared throughout the Indian Ocean basin and as far away as Alexandria in Egypt (Original: p. 227; With Sources: pp. 343-344)

17. In what ways did China contribute to the growth of trade in the Indian Ocean between 500 and 1500 C.E.?
- China reestablished an effective and unified state, which actively encouraged maritime trade.
- The impressive growth of the Chinese economy sent Chinese products pouring into the circuits of Indian Ocean commerce, while providing a vast and attractive market for Indian and Southeast Asian goods.
- Chinese technological innovations, such as larger ships and the magnetic compass, likewise added to the momentum of commercial growth. (Original: p. 228; With Sources: p. 344)
18. What other changes occurred during the flourishing of Indian Ocean commerce after the rise of Islam in the 7th century?

- **Arab Empire**—The creation of an Arab Empire brought together in a single political system an immense range of economies and cultural traditions and provided a vast arena for the energies of Muslim traders.
- **Middle East**—Middle Eastern gold and silver flowed into southern India to purchase pepper, pearls, textiles, and gemstones.
- **Muslim merchants**—Muslim merchants and sailors, as well as Jews and Christians living within the Islamic world, established communities of traders from East Africa to the southern China coast.
- **Mesopotamia/East Africa**—Efforts to reclaim wasteland in Mesopotamia to produce sugar and dates for export stimulated a slave trade from East Africa, which landed thousands of Africans in southern Iraq to work on plantations and in salt mines under horrendous conditions. (Original: p. 228; With Sources: p. 344)

19. What was the importance of Srivijaya?

When Malay sailors opened an all-sea route between India and China through the Straits of Malacca around 350 C.E., the many small ports along the Malay Peninsula and the coast of Sumatra began to compete intensely to attract the growing number of traders and travelers making their way through the straits. From this competition emerged the Malay kingdom of Srivijaya, which dominated this critical choke point of Indian Ocean trade from 670-1025. A number of factors—Srivijaya’s plentiful supply of gold; its access to the source of highly sought after spices, such as cloves, nutmeg, and mace; and the taxes levied on passing ships—provided resources to attract supporters, to fund an emergent bureaucracy, and to create the military and naval forces that brought some security to the area. (Original: p. 229; With Sources: p. 345)

20. In the case of Southeast Asia, why didn’t imperial control accompany Indian cultural influence?

It was a matter of voluntary borrowing by independent societies that found Hindu or Buddhist ideas useful and were free to adapt those ideas to their own needs and cultures. (Original: p. 230; With Sources: p. 346)

21. What were the economic and cultural roles of the Swahili civilization in the world of Indian Ocean trade?

a. **Economically, Swahili cities**…were commercial centers that accumulated goods from the interior of Africa and exchanged them for the products of distant civilizations, such as Chinese porcelain and silk, Persian rugs, and Indian cottons. While the transoceanic journeys occurred largely in Arab vessels, Swahili craft navigated the coastal waterways, concentrating goods for shipment abroad. Swahili cities were class-stratified societies with sharp distinctions between a mercantile elite and commoners.

b. **Culturally, many ruling families**…of Swahili cities claimed Arab or Persian origins as a way of bolstering their prestige, even while they dined off Chinese porcelain and dressed in Indian cottons. (Original: p. 231; With Sources: p. 347)

22. Trans-African trade was rooted in environmental variation. For instance,

a. The great Sahara held—deposits of copper and especially salt, while its oases produced sweet and nutritious dates.

b. The savanna grasslands immediately south of the Sahara produced—grain crops such as millet and sorghum.

c. The forest areas farther south had—root and tree crops such as yams and kola nuts. (Original: p. 233; With Sources: pp. 348-349)

23. What changes did trans-Saharan trade bring to West Africa?

a. **Long-distance trade across the Sahara provided** …both incentive and resources for the construction of new and larger political structures. It was the people of the western and central Sudan, living between the forests and the desert, who were in the best position to take advantage of these new opportunities.

b. **Muslims traded (what?)** along the Sahara…Slaves were traded. Most came from non-Islamic and stateless societies farther south, which were raided during the dry season by cavalry-based forces of West African states, though some white slave women from the eastrn Mediterranean also made an appearance in Mali.
c. Sudanic states developed...substantial urban and commercial centers where traders congregated and goods were exchanged. Some of these cities (Jenne, Timbuktu, Gao, for example) also became centers of manufacturing, creating finely wrought beads, iron tools, or cotton textiles. (Original: pp. 234-235; With Sources: pp. 350-351)

24. Compare some factors that inhibited the development of long-distance exchange networks in the Americas, as opposed to Eurasia.

- Interactions between civilizations were limited because of the absence of horses, donkeys, camels.
- Wheeled vehicles, and large ocean-going vessels, all of which facilitated long-distance trade and travel in Afro-Eurasia.
- Geographic or environmental differences added further obstacles. The narrow bottleneck of Panama, largely covered by dense rain forests, surely inhibited contact between North and South America. Furthermore, the north/south orientation of the Americas—which required agricultural practices to move through and adapt to, quite distinct climatic and vegetation zones—slowed the spread of agricultural products. By contrast, the east/west axis of Eurasia meant that agricultural innovations could diffuse more rapidly because they were entering roughly similar environments. (Original: p. 236; With Sources: pp. 351-352)

25. With whom did the Maya cities in the Yucatan area of Mexico and Guatemala maintain a commercial relationship during 200-900 C.E.?

They maintained a commercial relationship with each other. (Original: p. 237; With Sources: p. 353)

26. What were Inca roads used for?

They were used for transporting goods by pack animal or sending messages by foot, the Inca road network included some 2,000 inns where travelers might find food and shelter. Messengers, operating in relay, could cover as many as 150 miles a day. (Original: p. 237; With Sources: p. 353)

27. Why did the Andean Inca Empire largely control trade, not allowing a professional merchant class to emerge?

Trade in the Andean Inca Empire was a state-run operation and no merchant group similar to the Aztec professional merchants emerged there. (Original: p. 238; With Sources: p. 354)

**Explain the significance of the following:**

*Borobudur*—The largest Buddhist monument ever built, Borobudur is a mountainous ten-level monument with an elaborate carving program, probably built in the ninth century C.E. by the Sailendras rulers of central Java; it is an outstanding example of cultural exchange and syncreticism.

*Great Zimbabwe*—A powerful state in the African interior that apparently emerged from the growing trade in gold to the East African coast; flourished between 1250 to 1350 C.E.

*Ghana, Mali, Songhay*—A series of important states that developed in western and central Sudan in the period 500-1600 C.E. in response to the economic opportunities of trans-Saharan trade (especially control of gold production).

*Cahokia*—A major North American kingdom, near present-day St. Louis, that flourished from about 900 to 1250. It lay at the center of a widespread trading network that brought it shells from the Atlantic coast, copper from the Lake Superior region, buffalo hides from the Great Plains, obsidian from the Rocky Mountains, and mica from the southern Appalachian mountains.

the *pochteca*—The professional merchant class of the Aztecs of the fifteenth century. Pochteca undertook large-scale trading expeditions both within and well beyond the borders of their empire, sometimes as agents for the state or for members of the nobility, but more often acting on their own as private businessmen.

*Quipu*—A knotted cord used to record numerical data. Used by the Inca.
1. What are some of the causes that allowed Buddhism and Daoism to creep into China? With the collapse of the Han Empire came political fragmentation and signaled the rise of powerful and locally entrenched aristocratic families. It also meant the incursion of northern nomads, many of whom learned Chinese, dressed like Chinese, married into Chinese families, and governed northern regions of the country in Chinese fashion. Such conditions of disunity, unnatural in the eyes of many thoughtful Chinese, discredited Confucianism and opened the door to a greater acceptance of Buddhism and Daoism among the elite. (Original: p. 242; With Sources: p. 380)

2. In what way did the Sui Dynasty unify China from 589-618? Sui emperors solidified the unity by a vast extension of the country’s canal system, stretching some 1,200 miles in length. Those canals linked northern and southern China economically and contributed much to the prosperity that followed. (Original: p. 242; With Sources: p. 380)

3. Discuss the ways in which the Tang and Song Dynasties were regarded as the “Golden Age of Chinese Achievement.” Culturally—During this period, China reached a cultural peak, setting standards of excellence in poetry, landscape painting, and ceramics. Particularly during the Song Dynasty, there was an explosion of scholarship that gave rise to Neo-Confucianism. Population grew rapidly, from 50 million-60 million people during the Tang dynasty to 120 million by 1200, spurred in part by a remarkable growth in agricultural production. During this period, China possessed many cities of over 100,000 people and a capital at Hangzhou with a population of over a million people. Politically—the Tang and Song dynasties built a state structure that endured for a thousand years. Economically—These two dynasties experienced an economic revolution that made it the richest empire on earth. Industrial production soared and technological innovation flourished, including the invention of printing and gunpowder, along with innovations in navigation and shipbuilding that led the world. The economy of China became the most highly commercialized in the world, producing for the market rather than for local consumption. (Original: p. 244; With Sources: p. 382)

4. In what ways did women’s lives change during the Tang (618-907) and Song (960-1279) dynasties? Chinese women of the Tang dynasty had greater freedom in their social lives. This was because of the influence of steppe nomads, whose women led less restricted lives. However, the revival of Confucianism and rapid economic growth of the Song resulted in the tightening of patriarchal restrictions on women, such as foot-binding. In the textile industry, urban workshops and state factories increasingly took over the skilled tasks of weaving textiles that had previously been the work of rural women. Growing wealth and urban environments offered women opportunities as restaurant operators, sellers of vegetables and fish, maids, cooks, or dressmakers. The growing prosperity of elite families funneled increasing numbers of women into roles as concubines, entertainers, courtesans, and prostitutes. This trend reduced the ability of wives to negotiate as equals with their husbands, and it set women against one another. Some positive trends occurred during the Song Dynasty. Women saw their property rights expanded, and in some quarters, the education of women was advocated as a way to better prepare their sons for civil service exams. (Original: pp. 246-247; With Sources: pp. 384-385)

5. Why did the Chinese interact with their nomadic neighbors to the north? Many nomadic pastoral or semi-agricultural peoples of the steppes lived in areas unable to sustain Chinese-style farming. They focused their economies around the raising of livestock and the mastery of horse riding. These kin-based groups periodically created much larger and powerful states that could draw on military skills when necessary. Such specialized pastoral societies needed grain and other agricultural products from China, and their leaders developed a taste for Chinese manufactured and luxury goods—wine and silk for example—with which they could attract and reward followers. Yet, the Chinese needed the nomads for their horses, so essential for the Chinese military, as well as skins, furs, amber and other products. (Original: p. 248-249; With Sources: pp. 386-387)

6. Even though China saw itself as “the center of the world,” why did it allow itself to deal with the “barbarians?”
Educated Chinese saw their won society as self-sufficient, requiring little from the outside world, while barbarians, quite understandably, sought access to China’s wealth and wisdom. Furthermore, China was willing to permit that access under controlled conditions, for its sense of superiority did not preclude the possibility that barbarians could become civilized. (Original: p. 249; With Sources: p. 387)

7. Why did the Chinese government often give other states gifts that were in fact worth more than the tribute those states paid to China?
Foreigners seeking access to China had to send a delegation to the Chinese court, where they would perform the kowtow, a series of ritual bowings and prostrations, and present their tribute—produce of value from their countries—to the Chinese emperor. In return for these expressions of submission, he would grant permission for foreigners to trade in China’s rich markets and would provide them with gifts or “bestowals,” often worth far more than the tribute they had offered. This was the mechanism by which successive Chinese dynasties attempted to regulate their relationships with their neighboring peoples. (Original: pp. 249-250; With Sources: pp. 387-388)

8. Who were the Xiongnu, the Uighurs, the Khitan, and the Jurchen in relation to the Chinese?
Xiongnu—The Xiongnu were a powerful nomadic confederacy that was able to deal with China on at least equal terms. They were established about the same time as the Han Dynasty and eventually reached from Manchuria to Central Asia. Devastating Xiongnu raids into northern China persuaded the Chinese emperor to negotiate an arrangement that recognized the nomadic state as an equal, promised its leader a princess in marriage, and, most important, agreed to supply him annually with large quantities of grain, wine, and silk. It was a reverse tribute system so the Xiongnu would refrain from military incursions into China.
Uighurs—The Uighurs—a Turkic empire—actually rescued the Tang Dynasty from a serious internal revolt in the 750s. In return, the Uighur leader gained one of the Chinese emperor’s daughters as a wife and arranged a highly favorable exchange of poor-quality horses for high-quality silk that brought half a million rolls of the precious fabric annually into the Uighur lands.
Khitan and Jurchen—On occasion, a Chinese state broke down or collapsed and various nomadic groups moved in to pick up the pieces, conquering and governing parts of China. Such a process took place following the fall of the Han dynasty with the Xiongnu, and the Tang dynasty, when the Khitan (907-1125) and then the Jurchen (1115-1234) peoples established states that encompassed parts of northern China as well as major areas of the steppes to the north. Both of them required the Chinese Song dynasty, located farther south, to deliver annually huge quantities of silk, silver, and tea, some of which found its way into the Silk Road trading network. (Original: p. 250; With Sources: pp. 388-389)

9. Did the Chinese convert large numbers of the northern nomads to Chinese cultural ways? Why or Why not?
Some nomads adopted Chinese ways as they ruled parts of China. They employed Chinese advisors, governed according to Chinese practice, and at least for the elite, immersed themselves in Chinese culture and learning. The Jurchens learned to speak Chinese, wore Chinese clothing, married Chinese husbands and wives, and practiced Buddhism or Daoism. On the whole however, Chinese culture had only a modest impact on the nomadic people of the northern steppes. Unlike the native peoples of southern China, who were gradually absorbed into Chinese culture, the pastoral societies north of the Great Wall generally retained their own cultural patterns. Few of them were incorporated, and not for long, since most lived in areas where Chinese-style agriculture was simply impossible. (Original: p. 251; With Sources: p. 389)

10. In what (political, economic, and social) ways did Korea, Vietnam, and Japan experience and respond to Chinese influence?
Both Korea and Vietnam achieved political independence while participating fully in the tribute system as vassal states. Japan was never conquered by the Chinese but did participate for some of its history in the tribute system as a vassal state. The cultural elite of Korea, Vietnam, and Japan borrowed heavily form China—Confucianism, Daoism, Buddhism, administrative techniques, the examination system, artistic and literary styles—even as their own cultures remained distinct. Both Korea and Vietnam experienced some colonization by ethnic Chinese settlers. Physically separated from China, Japan voluntarily adopted elements of Chinese civilization. It adopted a Chinese-style emperor, Confucianism, Buddhism, Chinese court and government, and the Chinese calendar. Nevertheless, Japan was selective in its borrowing and by the tenth century stopped tribute missions, and in the long run evolved...
in its own distinctive way. Unlike Korea or Japan, the cultural heartland of Vietnam was fully incorporated into the Chinese state for over a thousand years, far longer than corresponding parts of Korea. This political dominance led to cultural changes in Vietnam, such as the adoption of Chinese-style irrigated agriculture, the education of the Vietnamese elite in Confucian-based schools and their inclusion in the local bureaucracy, Chinese replacing the local language in official business, and the adoption of Chinese clothing and hairstyles. (Original: pp. 252-259; With Sources: pp. 390-397)

11. What’s the significance of the Trung Sisters in Vietnam? In 39 C.E., an uprising was launched by two sisters, daughters of a local leader deposed by the Chinese. One of them, Trung Trac, whose husband had been executed, dressed in full military regalia and addressed some 30,000 soldiers. When the rebellion was crushed several years later, the Trung sisters committed suicide rather than surrender to the Chinese. In literature, monuments, and public memory, they long remained powerful symbols of Vietnamese resistance to Chinese aggression. (Original: p. 255; With Sources: p. 393)

12. In what different ways did Japanese and Korean women experience the pressures of Confucian orthodoxy (practices, beliefs)? Elite Japanese women, unlike those in Korea, largely escaped the more oppressive features of Confucian culture, such as the prohibition of remarriage for widows, seclusion in the home, and foot binding. Moreover, elite Japanese women continued to inherit property, Japanese married couples often lived apart or with the wife’s family, and marriages in Japan were made and broken easily. (Original: p. 258-259; With Sources: pp. 396-397)

13. Why didn’t the Japanese succeed in creating an effective centralized and bureaucratic state to match that of China? Over many centuries, the Japanese combined what they had assimilated from China with elements of their own tradition into a distinctive Japanese civilization, which differed from Chinese culture in many ways. Although the court and the emperor retained an important ceremonial and cultural role, their real political authority over the country gradually diminished in favor of competing aristocratic families, both at court and in the provinces. As political power became increasingly decentralized, local authorities developed their own military forces. (Original: p. 257; With Sources: p. 395)

14. What techniques or technologies did China export to other regions of Eurasia? Chinese techniques for producing salt by solar evaporation spread to the Islamic world and later to Christian Europe. Papermaking, known in China since the Han dynasty, spread to Korea and Vietnam by the 4th century, to Japan and India by the 7th, to the Islamic world by the 8th, to Muslim Spain by 1150, to France and Germany in the 1300s, and to England in the 1490s. Printing, likewise a Chinese invention, rapidly reached Korea, where movable type became a highly developed technique, and Japan as well. (Original: p. 259; With Sources:)
Explain the significance of the following:

**Neo-Confucianism**—a philosophy that emerged in Song dynasty China; it revived Confucian thinking while adding Buddhist and Daoist elements (Original: p. 244; With Sources: p. 382)

**Hangzhou**—China’s capital during the Song dynasty, with a population of more than a million people (Original: p. 244; With Sources: p. 382)

**Footbinding**—Chinese practice of tightly wrapping girls’ feet to keep them small, begun in the Tang dynasty; an emphasis on small size and delicacy was central to views of female beauty (Original: p. 246-247; With Sources: p. 384)

**Chang’an**—The new capital Korean city of Kumsong was modeled directly on the Chinese capital of Chang’an. The Silla dynasty of Korea had sought to turn their small state into a miniature version of Tang China (Original: p. 253; With Sources: p. 391)

**Hangul**—In the 1400s, Korea moved toward greater cultural independence by developing a phonetic alphabet, known as hangul, for writing the Korean language. (Original: p. 254; With Sources: p. 392)

**Shotoku Taisha**—A prominent aristocrat (572-622) from one of the major Japanese clans who hoped to transform Japan into a centralized bureaucratic state. He launched a series of large-scale missions to China, which took hundreds of Japanese monks, scholars. Artists, and students to the mainland, and when they returned, they put into practice what they had learned. (Original: p. 256; With Sources: p. 394)

**17th Article Constitution**—Shotoku Taisha issued the Seventeen Article Constitution, proclaiming the Japanese ruler as a Chinese-style emperor and encouraging both Buddhism and Confucianism. In good Confucian fashion, the document emphasized the moral quality of rulers as a foundation for social harmony. (Original: p. 256; With Sources: p. 394)

**Bushido**—The “way of the warrior” referring to the military virtues of the Japanese samurai, including bravery, loyalty, and an emphasis on death over surrender. (Original: p. 257; With Sources: p. 395)

**Samarai**—Members of Japan’s warrior class, which developed as political power became increasingly decentralized. (Original: p. 257; With Sources: p. 395)

**Kami**—Sacred spirits associated with ancestors and various natural phenomena. Much later referred to as Shinto, this tradition provided legitimacy to the imperial family based on claims of descent from the sun goddess. Because veneration of the kami lacked an elaborate philosophy or ritual, it conflicted very little with Buddhism. In fact, numerous kami were assimilated into Japanese Buddhism as local expressions of Buddhist deities or principles. (Original: p. 257-258; With Sources: p. 395)

**Heian period of Japanese history**—The Heian period of Japanese history (794-1192) was a highly refined esthetic culture that found expression at the imperial court, even as the court’s real political authority melted away. Court aristocrats and their ladies lived in splendor, composed poems, arranged flowers, and conducted their love affairs. One scholar wrote, “What counted was the proper costume, the right ceremonial act, the successful turn of phrase in a poem, and the proper expression of refined taste.” (Original: p. 258; With Sources: p. 396)

**The Tale of Genji**—The first written novel by a woman, Murasaki Shikibu, that provided an intimate picture of the intrigues and romances of Heian court life. (Original: p. 258; With Sources: p. 396)

**Johannes Gutenberg**—Moveable type was re-invented by this man in the 15th century and he printed the largest Bible in the vernacular of the Germanic people, at that time. (Original: p. 259; With Sources: p. 397)
Pure Land Buddhism—One of the most popular forms of Buddhism in China, in which faithfully repeating the name of an earlier Buddha, the Amitabha, was sufficient to ensure rebirth in a beautifully described heavenly realm, the Pure Land. In its emphasis on salvation by faith, without arduous study or meditation, Pure Land Buddhism became a highly popular and authentically Chinese version of the Indian faith. (Original: p. 264; With Sources: p. 402)

Emperor Wendi—Sui dynasty emperor (581-604) that unified China. He used Buddhism to justify his military campaigns. He had monasteries constructed at the base of China’s five sacred mountains, further identifying the imported religion with traditional Chinese culture. (Original: p. 264; With Sources: p. 402)

An Lushan rebellion—After centuries of considerable foreign influence in China, a growing resentment against foreign culture, particularly among the literate classes, increasingly took hold. The turning point was probably the An Lushan rebellion (755-763), in which a general of foreign origin led a major revolt against the Tang dynasty. (Original: p. 265; With Sources: p. 403)
**Chapter 10 Study Guide Answer Key**

1. In what respects did Byzantium continue the patterns of the classical Roman Empire? In what ways did it diverge from those patterns?

<table>
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<tr>
<th>Continued Patterns (Original: p. 271 and p. 276; With Sources: p. 427 and p. 432)</th>
<th>Divergences (Original: pp. 272-273; With Sources: pp. 428-429)</th>
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<tr>
<td>• Continuance can be seen in Byzantium’s roads, military structures, centralized administration, imperial court, laws, and Christian organization</td>
<td>• Byzantium diverged through the development of a reformed administrative system that gave appointed generals civil authority in the empire’s provinces and allowed them to raise armies from the landowning peasants of the region.</td>
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<tr>
<td>• It can also be seen in Byzantium’s pursuit of the long-term struggle with the Persian Empire.</td>
<td>• It also diverged through the new ideas encompassed in caesaropapism that defined the relationship between the state and the Church.</td>
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2. What happened to the Byzantine Empire after 1085?
After 1085, Byzantine territory shrank, owing to incursions by aggressive Christian European powers, by Catholic Crusaders, and later by Turkic Muslim invaders. (Original: p. 273; With Sources: p. 429)

3. How did Eastern Orthodox Christianity differ from Roman Catholicism?
- Unlike Western Europe, where the Catholic Church maintained some degree of independence from political authorities, in Byzantium the emperor assumed something of the role of both “Caesar,” as head of state, and the pope, as head of the Church. Thus the Byzantine emperor appointed the patriarch of the Orthodox Church, sometimes made decisions about doctrine, called church councils into session, and generally treated the Church as a government department.
- In the Eastern Orthodox Church, Greek became the language of religious practice instead of the Latin used in the Roman Catholic Church.
More so than in the West, Byzantine thinkers sought to formulate Christian doctrine in terms of Greek philosophical concepts.

The Eastern Orthodox and Roman Catholic churches disagreed on a number of doctrinal issues, including the nature of the Trinity, the relative importance of faith and reason, and the veneration of icons.

Priests in Byzantium allowed their beards to grow long and permitted to marry, while priests in the West shaved and, after 1050 or so, were supposed to remain celibate.

Orthodox ritual called for using bread leavened with yeast in the mass, but Catholics used unleavened bread.

Eastern Orthodox leaders sharply rejected the growing claims of Roman popes to be the sole final authority for all Christians everywhere. (Original: pp. 273-275; With Sources: pp. 429-431)

4. In what political, economic, and cultural ways was the Byzantine Empire linked to a wider world?
   Political—On a political and military level, Byzantium continued the long-term struggle with the Persian Empire.
   Economic—Economically, the Byzantine Empire was a central player in the long-distance trade of Eurasia, with commercial links to Western Europe, Russia, Central Asia, the Islamic world, and China.
   Cultural—Culturally, Byzantium preserved much of ancient Greek learning and transmitted this classical heritage to both the Islamic world and the Christian West. Byzantine religious culture spread widely among Slavic-speaking peoples in the Balkans and Russia. (Original: p. 276; With Sources: p. 432)

5. Who were Cyril and Methodius and what did they do?
   Already in the ninth century, two Byzantine missionaries, Cyril and Methodius, had developed an alphabet based on Greek letters with which Slavic languages could be written. This Cyrillic script made it possible to translate the Bible and other religious literature into these languages and greatly aided the process of conversion. (Original: pp. 276-277; With Sources: pp. 432-433)

6. Why did Prince Vladimir reject Islam and adopt Eastern Orthodox Christianity?
   He actively considered Judaism, Islam, Roman Catholicism, and Greek Orthodoxy before finally deciding on the religion of Byzantium. He rejected Islam because it prohibited alcoholic drink and “drinking is the joy of the Ruses.” (Original: p. 277; With Sources: p. 433)

7. What did Kievan Rus extensively borrow from Byzantium?
   a. Byzantine architectural styles
   b. the Cyrillic alphabet
   c. the extensive use of icons
   d. a monastic tradition stressing prayer and service
   e. political ideas of imperial control of the Church (Original: p. 277; With Sources: p. 433)

8. Why did Russian leaders proclaim the doctrine of a “third Rome?”
   Russian leaders believed the original Rome had betrayed the faith, and the second Rome, Constantinople, had succumbed to Muslim infidels. Moscow was now the third Rome, the final protector and defender of true Orthodox Christianity. This notion reflected the “Russification” of Eastern Orthodoxy and its growing role as an element of Russian national identity. (Original: p. 278; With Sources: p. 434)

9. What happened to trade in Western Europe after the collapse of the Roman Empire in 476 C.E.?
   Outside Italy, long-distance trade dried up as Roman roads deteriorated, and money exchange gave way to barter in many places. (Original: p. 279; With Sources: p. 435)

10. What replaced the Roman order in Western Europe?
    Politically, the Roman imperial order collapsed, to be replaced by a series of regional kingdoms ruled by Germanic warlords. However, these states maintained some Roman features, including written Roman law and the use of fines and penalties to provide order and justice. Some of the larger Germanic kingdoms, including the Carolingian Empire and the empire of Otto I of Saxony, also had aspirations to recreate something of the unity of the Roman Empire, although these kingdoms were short-lived and unsuccessful in reviving anything like Roman authority. In
the West, a social system developed that was based on reciprocal ties between greater and lesser lords among the warrior elites, which replaced the Roman social structure. Roman slavery gave way to serfdom. The Roman Catholic Church increased its influence over society. (Original: pp. 279-281; With Sources: pp. 435-438)

11. What were some similarities between the Roman Catholic Church and the Buddhist establishment in China?
Like the Buddhist establishment in China, the Church later became extremely wealthy, with reformers accusing it of forgetting its central spiritual mission. With the wealth and protection of the powerful, ordinary people followed their rulers into the fold of the Church. This process was similar to Buddhism’s appeal for the nomadic rulers of northern and western China following the collapse of the Han Dynasty. Christianity, like Buddhism, also bore the promise of superior supernatural powers, and its spread was frequently associated with reported miracles of healing, rainfall, fertility, and victory in battle. (Original: p. 281; With Sources: p. 437)

12. How did the Roman Catholic Church deal with the considerable range of earlier cultural practices, with regard to the conversion of Western Europe to Christianity?
The Church proved willing to accommodate a considerable range of earlier cultural practices, absorbing them into an emerging Christian tradition. Amulets and charms to ward off evil became medals with the image of Jesus or the Virgin Mary; traditionally sacred wells and springs became the sites of churches; festivals honoring ancient gods became Christian holy days. December 25 was selected as the birthday of Jesus, for it was associated with the winter solstice. The spreading Christian faith, like the new political framework of European civilization, was a hybrid. (Original: p. 282; With Sources: pp. 437-438)

13. In what ways did European civilization change after 1000, during the High Middle Ages?
Population grew; new lands had to be opened for cultivation to accommodate the population growth; growth in long-distance trade; population of towns grew on the sites of older Roman towns; these towns gave rise to and attracted new groups of people, particularly merchants, bankers, artisans, and university-trained professionals such as lawyers, doctors, and scholars. (Original: p. 282-284; With Sources: pp. 438-440)

14. In what ways were women offered new opportunities between the 11th and 13th centuries?
Economic growth and urbanization offered European women substantial new opportunities. Women were active in weaving, brewing, milling grain, midwifery, small-scale retailing, laundering, spinning, and of course, prostitution. (Original: p. 284; With Sources: p. 440)

15. What was a reason offered for the change in women’s opportunities by the 15th century?
Opportunities for women were declining because most women’s guilds were gone, and women were restricted or banned from any others. Even brothels were run by men. Technological progress may have been one reason for this change. Water and animal-powered grain mills replaced the hand-grinding previously done by women, and larger looms making heavier cloth replaced the lighter looms that women had worked. Men increasingly took over these positions and trained their sons as apprentices, so they took these jobs away from women. (Original: p. 285; With Sources: pp. 440-441)

16. What was the impact of the Crusades on European economies?
As European civilization expanded, Western economies grew. Merchants, travelers, diplomats, and missionaries brought European society into more intensive contact with more distant peoples and with Eurasian commercial networks. By the 13th and 14th centuries, Europeans had direct, though limited, contact with India, China, and Mongolia. Europe clearly was outward bound. (Original: p. 286; With Sources: p. 442)

17. What were the most famous Crusades aimed at doing?
They were aimed at taking back Jerusalem and the holy places associated with the life of Jesus from Islamic control and returning them to Christendom. (Original: p. 287; With Sources: p. 443)

18. In the long term, the crusading movement by Western Europeans did not bring the Eastern Orthodox and Roman Catholic Christian churches closer together, but the crusading notion was used by the Europeans later to do what?
European empire building, especially in the Americas, continued the crusading notion that “God wills it.” (Original: p. 289; With Sources: p. 445)

19. By 1500, Europe had caught up with and, in some areas, surpassed China and the Islamic world. What were some technological breakthroughs in agriculture and the arts of war/sea?

**Agriculture**—The Europeans developed a heavy-wheeled plow, iron horseshoes, horse collar, a three-field system of crop rotation, which allowed considerably more land to be planted at any one time.

**Arts of War/Sea**—From China came gunpowder but the Europeans were probably the first to use it in cannons. Advances in shipbuilding and navigational techniques—including the magnetic compass and stern-post rudder from China, and adaptations of the Arab lateen sail, which enabled vessels to sail against the wind—provided the foundation for European mastery of the seas. (Original: pp. 290-292; With Sources: pp. 446-448)

20. Why was Europe unable to achieve the kind of political unity that China experienced? What impact did this have on the subsequent history of the European multi-centered political system?

Geographic barriers, ethnic and linguistic diversity, and the shifting balances of power among Europe’s many states prevented the emergence of a single empire like that of China. As a result, European nations engaged in many conflicts and Europe was unable to achieve domestic peace for many centuries. (Original: p. 292; With Sources: p. 448)

21. How did the struggle among the elites elevate the European urban-based merchant class? How does this compare with China?

The three-way struggle for power among kings, warrior aristocrats, and church leaders enabled urban-based merchants in Europe to achieve an unusual independence from political authority. Wealthy merchants exercised local power in many cities, and won the right to make and enforce their own laws and appoint their own officials. The relative weakness of Europe’s rulers allowed urban merchants more leeway, and paved the way to a more thorough development of capitalism in later centuries. By contrast, Chinese cities, which were far larger than those of Europe, were simply part of the empire and enjoyed few special privileges. While commerce was far more extensive in China than in a developing Europe, the powerful Chinese state favored the landowner over merchants, monopolized the salt and iron industries, and actively controlled and limited merchant activity far more than the new and weaker royal authorities of Europe were able to do. (Original: p. 293; With Sources: p. 449)

22. Who was the 13th century theologian that thoroughly integrated Aristotle's ideas into a logical and systematic presentation of Christian doctrine?

Thomas Aquinas (Original: p. 295; With Sources: p. 451)

**Explain the significance of the following:**

*Justinian*—Byzantine emperor (ruled 527-565 C.E.), noted for his short-lived reconquest of much of the former western Roman Empire and for his codification of Roman law. (Original: p. 272, 275; With Sources: p. 428, 431)

*Caesaropapism*—A political-religious system in which the secular ruler is also head of the religious establishment, as in the Byzantine Empire. (Original: p. 273; With Sources: p. 429)

*Iconoclasm*—The destruction of holy images; a term used most often to describe the Byzantine state policy of image destruction form 726-843. (Original: p. 275; With Sources: p. 431)

*Greek fire*—Form of liquid fire that could be sprayed at the enemy; invented by the Byzantines and very important in their efforts to halt the Arab advance into Byzantine territory. (Original: p. 276; With Sources: p. 432)

*Charlemagne*—Ruler of the Carolingian Empire (ruled 768-814), who staged an imperial revival in Western Europe. (Original: p. 280; With Sources: p. 436)

*Beguines*—Beguines were groups of laywomen, often from poorer families in Northern Europe, who lived together, practiced celibacy, and devoted themselves to weaving and to working with the sick, the old, and the poor. (Original: p. 285; With Sources: p. 441)

*Anchoress*—A religious woman who withdrew to a locked cell, usually attached to a church, where she devoted herself wholly to prayer and fasting. (Original: p. 285; With Sources: p. 441)