

MULTIPLE CHOICE

1. Which two faiths in particular aspired to universality in the period between 300 and 600 CE?
 - a. Buddhism and Hinduism
 - b. Hinduism and Confucianism
 - c. Islam and Hinduism
 - d. Christianity and Buddhism

ANS: D DIF: Easy MSC: Bloom: Understanding

2. Which of the following offset the Christian church's increasingly male leadership?
 - a. The increased importance of the Virgin Mary
 - b. Financial support by Empress Theodosia
 - c. The remembered heroism of women martyrs
 - d. An increasing number of women disciples

ANS: C DIF: Moderate MSC: Bloom: Understanding

3. Which of the following was a reason that Constantine called all bishops to a council in Nicaea in 325 CE?
 - a. He hoped to convince the bishops to pay taxes to support his army.
 - b. He wanted the support of the bishops to start a crusade against nonbelievers.
 - c. He hoped to bring unity to the diversity of beliefs within Christian communities.
 - d. He wanted the endorsement of the bishops when he seized the throne.

ANS: C DIF: Moderate MSC: Bloom: Applying

4. Which of the following, in addition to the charisma of its leaders, was a reason for Christianity's growing success before Constantine's endorsement?
 - a. The fit between the church's doctrines and popular preexisting beliefs and practices made conversion smoother.
 - b. The church's militant appeal to Roman warrior ethos encouraged the conversion of soldiers.
 - c. The church's appeal primarily to the poor and downtrodden rapidly increased its numbers.
 - d. The church's egalitarian institutional structure appealed to people chafing under hierarchical imperial rule.

ANS: A DIF: Moderate MSC: Bloom: Applying

5. Which of the following statements concerning Christian churches built after the conversion of Constantine indicates the structure of the religion?
 - a. Only male Christian converts were permitted inside.
 - b. The bishop sat on a throne to preach his sermon.
 - c. The buildings were small and intimate.
 - d. The buildings were elaborately decorated.

ANS: B DIF: Moderate MSC: Bloom: Applying

6. In exchange for tax exemption, Constantine gave the Christian church:
 - a. responsibility for the urban poor.
 - b. judicial authority to resolve disputes between nations.
 - c. sweeping powers to appoint bureaucrats.
 - d. designation as the only religion permitted in the empire.

ANS: A DIF: Moderate MSC: Bloom: Applying

7. Which of the following facilitated Christianity's spread outside cities and into the hinterlands?
 - a. Establishing the Pope's primacy over all matters of doctrine and faith
 - b. Translating the Christian Bible into local languages
 - c. Replacing hieroglyphics with Coptic script

d. Ending the disputes between different sects of Christianity

ANS: C DIF: Moderate MSC: Bloom: Applying

8. The so-called barbarian invasions of the Roman Empire in the late fourth and fifth centuries CE were, in actuality:
- a. a consolidation of power among non-Roman tribes under kings who could coordinate widespread attacks against Roman troops.
 - b. an armed insurrection against Christian missionaries who tried to force the conversion of pagan peoples to Christianity.
 - c. a more violent continuation of military recruits from the provinces pouring into the empire.
 - d. a massive slave revolt in the provinces that destroyed the empire.

ANS: C DIF: Difficult MSC: Bloom: Understanding

9. Which of the following was a major cause of the Roman Empire's fall in the West?
- a. Byzantine invasions of the Italian peninsula
 - b. Mismanagement and corruption among the Roman elite
 - c. Overextension of the empire, leading to high taxes and constant demands for more manpower
 - d. Slave uprisings occurring after Christian missionaries taught slaves the ideal of brotherhood among all believers

ANS: C DIF: Moderate MSC: Bloom: Analyzing

10. How did Roman landowners in Gaul respond to the threat of peasant revolts and barbarian invasions?
- a. They imported slave labor from Spain.
 - b. They allied themselves with Christian Goths to provide stability.
 - c. They abandoned their lands and returned to the Italian peninsula.
 - d. They embraced a version of Christianity that called for them to abandon riches and enter monasteries.

ANS: B DIF: Moderate MSC: Bloom: Analyzing

11. What notion, perhaps derived from China, spurred Attila to attempt to conquer much of Eurasia?
- a. Daoist ideas about proper government
 - b. Successful Confucian-trained bureaucracy
 - c. Propitious omens and auguries
 - d. Divine right to rule all the tribes of the north

ANS: D DIF: Moderate MSC: Bloom: Analyzing

12. What replaced the political unity provided by imperial Rome after its collapse in Western Europe?
- a. The Christian church brought cultural unity centered on the authority of regional bishops under the bishop of Rome.
 - b. Gothic kingship united all of Western Europe under Germanic rule.
 - c. A common spoken language, Latin, provided communication between small Germanic chiefdoms.
 - d. Opposition to the Huns united disparate Germanic and Latin chiefdoms.

ANS: A DIF: Moderate MSC: Bloom: Applying

13. Why was the capital of the Byzantine Empire established at Constantinople?
- a. Roman culture was strongest in Anatolia.
 - b. Its strategic location on the strait of Gibraltar, which controlled western Mediterranean Sea lanes
 - c. Constantine's birthplace was there, providing religious significance.
 - d. Its strategic location on the Bosphorus, which controlled the trade in the eastern Mediterranean

ANS: D DIF: Moderate MSC: Bloom: Analyzing

14. Which of the following was Emperor Justinian's most enduring legacy?
- Selecting Byzantium as the new capital of the Eastern Roman Empire
 - Instituting a major reform and codification of Roman law
 - Conquering the Sasanian Empire
 - Establishing fiscal responsibility by frugally controlling his personal expenses

ANS: B DIF: Moderate MSC: Bloom: Evaluating

15. What was the symbolic importance of the mosaic over the southwest entryway to Hagia Sophia that depicted Constantine presenting models of Constantinople and Hagia Sophia itself to the Virgin Mary and Jesus?
- It showed the new imperial state's dominance over the church.
 - It showed the role of spectacle in Byzantine life.
 - It represented the growing together of Christian and imperial culture.
 - It represented the dominance of the church over the state.

ANS: C DIF: Difficult MSC: Bloom: Analyzing

16. For the Byzantine Empire, which of the following was a negative impact of trade connections to the east?
- Outbreak of bubonic plague during Justinian's reign
 - Higher prices for grain in Constantinople
 - Displacement of skilled silk workers from Constantinople
 - Numerous competing religions entered the empire.

ANS: A DIF: Moderate MSC: Bloom: Analyzing

17. Which of the following accurately describes Central Asia between 400 and 600 CE?
- The Huns prevented trade from following traditional routes.
 - It became the hub of a system that linked eastern and western Afro-Eurasia, as well as South Asia.
 - The Sasanian Empire brought it under its control.
 - Unusually warm weather destroyed pasturelands required by horse and camel caravans.

ANS: B DIF: Moderate MSC: Bloom: Applying

18. Which of the following was a source of strength for the Sasanian Empire under Khusro I Anoshirwan?
- The long era of peace that he established, allowing trade and agriculture to develop
 - Religious conformity with the Sasanian empire
 - Control of the Silk Roads and other land routes between East Asia and the Mediterranean region
 - Control of sea lanes in the Indian Ocean to dominate trade between East Asia and the Mediterranean

ANS: C DIF: Moderate MSC: Bloom: Analyzing

19. The status of Nestorians in the Sasanian Empire exemplified which of the following?
- The Sasanian Empire's persecution of non-Zoroastrians
 - Universalizing religious communities spreading across Asia along trade routes
 - The lack of political unity in the Sasanian Empire
 - Merging Christian and Zoroastrian beliefs

ANS: B DIF: Moderate MSC: Bloom: Applying

20. The Sogdians were responsible for which of the following achievements?
- Blending Christian and Jewish beliefs to create a new religion
 - Adopting the techniques of siege warfare from Alexander's heirs
 - Linking the two ends of the Silk Road through their oasis cities
 - Organizing the caravan trade across the Sahara Desert

ANS: C DIF: Moderate MSC: Bloom: Understanding

21. Which of the following changes in the Brahmanic tradition in South Asia began during the reign of Chandragupta?
- Brahmanic practices became increasingly centered in urban culture.
 - Brahmanic beliefs about ideal behavior became major literary topics.
 - Animal sacrifice became essential to Brahmanic practices.
 - Buddhist and Jainist practices were rejected.

ANS: B DIF: Moderate MSC: Bloom: Understanding

22. Which of the following slowed Hinduism from becoming a universalizing religion?
- Hinduism was intertwined with the *varna* system, which was specific to South Asia.
 - Hinduism was less accessible to a wide audience than Brahmanism.
 - Hinduism was supplanted in South Asia by Jainism.
 - Hinduism rejected written sacred texts in favor of oral tradition.

ANS: A DIF: Difficult MSC: Bloom: Analyzing

23. Which of the following was a major difference between Mahayana and Hinayana (Theravada) Buddhism?
- The Hinayana school became a major universalizing religion, while the Mahayana school remained centered in South Asia.
 - The Hinayana school was accepted by Hinduism, while the Mahayana school was not.
 - The Mahayana school encouraged *bhakti* devotion, but the Hinayana school rejected it.
 - The Mahayana school accepted the divinity of both the Buddha and the bodhisattvas, while the Hinayana barred colorful idols of the bodhisattvas.

ANS: D DIF: Moderate MSC: Bloom: Applying

24. Which of the following facilitated the spread of Brahmanism in south and Southeast Asia?
- Sanskrit emerged as a common language of the elites.
 - The Gupta Empire conquered Southeast Asia.
 - The Vedas were translated into the vernacular languages of Southeast Asia.
 - Brahmans abandoned the strict rules of caste in order to appeal to more people.

ANS: A DIF: Moderate MSC: Bloom: Analyzing

25. What was the impact of the Code of Manu on South Asia?
- It established government control and coercion over social behavior.
 - It only applied to individual actions, so Hindu religious expansion was unaffected.
 - It provided mechanisms for absorbing new groups into the system of *varnas* and *jatis*, propelling Hinduism into every aspect of life.
 - It represented social relations and could easily be transported to new societies.

ANS: C DIF: Moderate MSC: Bloom: Analyzing

26. Which of the following did the Tuoba, founders of the Northern Wei dynasty, pursue after taking control of part of the old Han territory?
- They maintained many Chinese traditions of statecraft.
 - They refashioned the Chinese military traditions to emphasize the military practices of the nomadic tribes.
 - They abolished the practice of forced labor for large public projects.
 - They worked to systematically destroy all evidence of previous dynasties, especially the Han.

ANS: A DIF: Moderate MSC: Bloom: Understanding

27. Why did the progressive land reform policies of the Northern Wei dynasty fail to bridge the cultural divide between the Han and the Tuoba?
- The Han were insulted that the Tuoba wanted to redistribute their land.

- b. The Han nobility had all fled south, and Han peasants refused to work for the Tuoba.
- c. The Han showed little interest in working with the Tuoba because they had little interest in farming.
- d. Empress Fang had overreached her powers as regent, raising strong opposition to the Northern Wei dynasty.

ANS: C DIF: Difficult MSC: Bloom: Analyzing

28. Which of the following statements concerning Buddhism in the third and fourth centuries CE is accurate?

- a. Buddhist travelers had become frequent visitors in the competing Chinese capitals of various Warring States.
- b. Buddhism had already been widely adopted and would now develop its Chinese forms without continued influence from South Asia.
- c. Buddhism had been outlawed as an example of negative foreign influence.
- d. Buddhist thought found little support due to the violence and chaos of constant war.

ANS: A DIF: Moderate MSC: Bloom: Understanding

29. The scholar Kumarajiva was responsible for which of the following?

- a. Translating Buddhist texts into Hindi
- b. Stressing the role of public ritual and ceremony
- c. Merging Buddhism and Confucianism into a single religion
- d. Using irony and paradox to show that reason was limited

ANS: D DIF: Moderate MSC: Bloom: Understanding

30. What was an important difference between Daoism and Buddhism in China during the Six Dynasties period?

- a. Daoism provided the Wei rulers with legitimacy, while Buddhism remained the official practice of the southern Han.
- b. Daoists sought eternal life, while Buddhists sought release from the cycle of life, death, and rebirth.
- c. Daoism taught a notion of karmic retribution, while Buddhists sought salvation through penance and ceremony.
- d. Daoists attempted focus on reason, while Buddhists focused on the occult and magical.

ANS: B DIF: Difficult MSC: Bloom: Applying

31. What was an effect of the spread of Buddhism in the northern Chinese “barbarian” courts?

- a. It provided a justification for the integration of “barbarian” elites with Han Chinese aristocrats.
- b. It allowed the Wei to espouse a philosophy just as legitimate as that of the Han.
- c. It allowed the “barbarians” to introduce nomadic practices and values into Chinese society.
- d. It undermined the position of female consorts and concubines over the rulers.

ANS: B DIF: Moderate MSC: Bloom: Analyzing

32. Which technological innovation allowed the Bantu to become successful agriculturalists in different ecological zones?

- a. Digging sticks
- b. Iron smelting
- c. Crop rotation
- d. Ox-drawn plow

ANS: B DIF: Moderate MSC: Bloom: Applying

33. Why did universalizing religions fail to arise in sub-Saharan Africa or Mesoamerica?

- a. People in these areas had not yet developed urban life.
- b. People in these areas were concerned with pragmatic issues of survival and had no opportunity to create religious systems.
- c. It was difficult for ideas, peoples, or institutions to circulate broadly because of

geographical barriers.

- d. Religious beliefs in these areas were too closely tied to local caste and kin structures to be able to diffuse outside of a limited region.

ANS: C DIF: Difficult MSC: Bloom: Analyzing

34. Why did the second-wave migration of Bantu people turn to subsistence farming as it traveled southward?
- a. The tsetse fly-infested environment did not permit raising livestock.
 - b. Local populations resisted their migration and pushed them into the desert.
 - c. The lack of iron tools prevented them from pursuing more intensive agriculture or livestock raising.
 - d. The rain forests of the Kalahari provided all that they needed, so intensive agriculture was not required.

ANS: A DIF: Moderate MSC: Bloom: Applying

35. What was the political and social structure of the eastern Bantu-speakers?
- a. They created priestly rule under the control of healers and spirit guides.
 - b. They established centralized political systems whose kings ruled by divine right.
 - c. They established independent city-states governed by rich merchants.
 - d. They organized themselves into small-scale societies that relied on family and clan connections.

ANS: B DIF: Moderate MSC: Bloom: Applying

36. What new crop introduced by the Bantus into the rain forests of Central Africa radically changed regional agriculture and slowed deforestation?
- a. The yam
 - b. Manioc
 - c. The banana
 - d. Date palms

ANS: C DIF: Difficult MSC: Bloom: Applying

37. Which of the following is an accurate comparison between the way Bantu “big men” and Eurasian elites achieved status and wealth?
- a. Eurasian elites achieved status through education, while “big men” relied on the support of their age groups.
 - b. Eurasian nobles were usually military leaders, while “big men” opposed territorial expansion.
 - c. “Big men” attracted followers based on valor and wisdom, while Eurasian nobility was based on inheritance.
 - d. Bantu ruling elders included women beyond childbearing age, while Eurasian elites rarely included women.

ANS: C DIF: Difficult MSC: Bloom: Applying

38. Which of the following is an accurate statement concerning the city-state of Teotihuacán?
- a. It influenced its neighbors beyond the Valley of Mexico mostly through cultural and economic diffusion.
 - b. It lacked monumental architecture and large urban areas.
 - c. It forced its political culture on neighboring peoples as it established sovereignty over them.
 - d. It became an empire as it expanded its influence throughout Mesoamerica.

ANS: A DIF: Moderate MSC: Bloom: Applying

39. Which of the following inhibited the Mayans from developing a centralized state similar to that in Han China?
- a. The Mayans settled in a region that was hot and infertile, lacked navigable river systems, and was vulnerable to hurricanes.
 - b. The Mayans were unable to develop long-distance trade because they lacked large

domesticated pack animals.

- c. The Mayans' religious beliefs were centered on worship of the natural world, so they did not need to build large cities or monumental architecture.
- d. The Mayans' low population growth rates over several centuries failed to produce the manpower needed to build a large urban center.

ANS: A DIF: Difficult MSC: Bloom: Analyzing

40. In what way did both Mayan kings and many rulers of Eurasian empires legitimate their authority?
- a. Both claimed divine approval for their rule and traced their lineage directly back to the gods.
 - b. Both obtained the financial support of powerful merchants.
 - c. Both centralized authority to undermine the authority of the priestly class.
 - d. Both isolated themselves from the public in order to create a sense of mystery about kingship.

ANS: A DIF: Difficult MSC: Bloom: Applying

41. Which of the following accurately describes Mayan culture?
- a. Mayan rulers did not construct monumental architecture because there was no universalizing religion.
 - b. Mayan priests were skilled mathematicians who integrated mathematics with astronomy and worked out an accurate calendar.
 - c. Mayan spiritual centers were abandoned after the Aztecs conquered them.
 - d. Mayan funerary tradition emphasized that the soul would return to nature following the body's decomposition while being exposed to the elements.

ANS: B DIF: Moderate MSC: Bloom: Applying

42. What was the main purpose of warfare in Mayan lands?
- a. To provide a way to release population pressure
 - b. To support the role of the Mayan king as he centralized authority in all of Mayan society
 - c. To provide victims for the bloodletting rituals of rival dynasties
 - d. To unite the Mayan communities against a common enemy, the Aztecs

ANS: C DIF: Moderate MSC: Bloom: Applying

TRUE/FALSE

1. Senators used the popular frenzy surrounding the chariot races to foment a rebellion against Constantine, leading to the Nika riots in 532 CE.

ANS: T DIF: Moderate MSC: Bloom: Applying

2. The Sasanian Empire established a practice of religious tolerance that allowed Christian and Jewish populations to flourish in their empire.

ANS: T DIF: Moderate MSC: Bloom: Understanding

3. In the first few centuries CE, South Asia remained deeply fragmented politically and did not have a unified or cohesive cultural system.

ANS: F DIF: Moderate MSC: Bloom: Understanding

4. During this period, Buddhism was highly adaptable, incorporating the deities and wisdom of every country it touched.

ANS: T DIF: Moderate MSC: Bloom: Applying

5. During this period, Mayan kingdoms consisted of major ritual centers and their agricultural hinterlands.

ANS: T DIF: Moderate MSC: Bloom: Understanding

ESSAY

1. Analyze the ways that Buddhism's diffusion beyond South Asia affected its further development.

ANS:

The Mahayana school of Buddhism in particular became a universalizing religion that spread along the Silk Road and eventually influenced peoples all over East Asia. One of Mahayana Buddhism's great advantages was rituals that allowed for the recognition of powerful local spirits. So, as it spread along the Silk Road, it incorporated aesthetics and rituals indigenous to the new areas into which it spread. Buddhism was a literate culture, and merchants and monks carried texts and artifacts along the Silk Road and into East Asia. Monks carved caves into the valleys at oases along the Silk Road and built statues such as those at Bamiyan (which showed the influence of Hellenistic art) and Yungang (where the drapery on the statue reflects flowing Chinese robes instead of classical Greek or South Asian dress). The caves also show Buddhist deities and bodhisattvas. During this period, influenced by surrounding religions in the Himalayas and along the trade routes, Buddhists had come to regard Buddha as a god instead of merely a human teacher. Mahayana Buddhism further extended worship to many bodhisattvas, who helped to bridge the gulf between the Buddha's perfection and the world's imperfect peoples, and incorporated local deities as it spread. As scholars translated key Buddhist texts into Chinese and clarified Buddhist terminology, they often employed terms familiar to Chinese people from Daoism.

By this time, Hinayana (Theravada) Buddhists also began to regard Buddha as a god, but they rejected the divinity of bodhisattvas. They focused on the early texts, which they believed were the words of the Buddha himself. Theravada Buddhism, more associated with monks and monasteries, became more popular in Sri Lanka and Southeast Asia. Theravada monasteries only contained images of Buddha.

DIF: Moderate MSC: Bloom: Analyzing

2. Identify the similarities and differences between the development of Christianity in the Roman Empire and the development of Buddhism in China. How did each relate to the political configurations of the two empires?

ANS:

Christianity began in the Roman Empire and spread among the imperial structures that had been built to support the Empire. After the conversion of Constantine, the faith was no longer illegal. Churches and public places of worship sprang up, often built with imperial funding. The faith had a universalistic appeal that was not based on a specific locale or identity. It appealed across class, race, ethnicity, and gender. The organization of the religion itself began to echo the structures of the Roman Empire. The pope, bishops, and clergy were organized much like the administration of municipalities. As the Roman Empire declined, the church stepped in to offer shelter to the poor, justice in the form of arbitration and judgment, and moments of splendor. In the Christian church, "Rome" lived on long after the empire itself had disappeared.

Buddhism also had a universalistic appeal, but it spread along the Silk Road rather than within a single imperial state. Thus, it came to China from outside (i.e., India) rather than from within, as happened with Christianity and the Roman Empire. The decline of both the Roman Empire and Han China was associated with the "barbarization" or opening up of these societies to cultures along their boundaries. This brought new influences. In China, the Silk Road, nomads in the military, and proselytizing Buddhist monks brought new influences from the so-called Western Regions. This meant that Buddhism took much the same role as Christianity in Rome, adapting to the Chinese empire and gaining popularity through imperial and elite patronage. For example, the Tuoba people, who were regarded as barbarians by the Han, established the Northern Wei dynasty after almost two centuries of civil war. Tuoba rulers adopted Buddhism as a legitimizing alternative philosophy to the Confucian ideals of the Han. So, like Christianity, Buddhism adapted to the changing world.

DIF: Difficult MSC: Bloom: Evaluating

3. Compare how Buddhism offered religious and political alternatives to Hinduism in India and to Confucianism in China. How did Buddhism challenge and adapt to Hinduism and Confucianism?

ANS:

Buddhism was more of a universalizing faith than Hinduism. It advocated an individual path to *nirvana* rather than the more rigid adherence to caste accepted by Hinduism. It had spread quickly to the cities and commercial centers of India and beyond. It had become a literate culture, and merchants and monks carried texts along the paths of the Silk Road. Brahmins therefore began to concentrate on the more rural areas in their effort to compete for followers. Hinduism therefore took on more agrarian elements and even adopted rituals and ideas from Buddhism. In fact, some Hindus came to regard Buddha as an avatar of one of their gods, Vishnu. Thus, Hinduism and Buddhism existed side by side in India, competing for followers and influencing each other. This would result in the emergence of an amalgamated Indic culture. So, India developed a distinctive culture based on the intertwining of Hinduism and Buddhism.

In contrast, Buddhism spread to China from the outside, along the Silk Road. It grew in popularity as scholars translated key Buddhist texts into Chinese and clarified Buddhist terminology, often using terms familiar from Daoism, and concepts for Chinese adherents. In the imperial disintegration that followed the end of the Han dynasty, Buddhism appealed to people because it represented the idea that persons were defined by faith rather than by the kinship or sociopolitical status promoted by Han-sponsored Confucian classical learning. Buddhism emphasized personal devotional acts and established a clergy set apart from worldly affairs. Ironically, however, Buddhism also provided a way of establishing new sociopolitical status. For example, the Tuoba people, who were regarded as barbarians by the Han, established the Northern Wei dynasty after almost two centuries of civil war. Their rulers adopted Buddhism as a legitimizing alternative philosophy to the Confucian ideals of the Han.

DIF: Moderate MSC: Bloom: Applying

4. Compare the roles of the Sasanian Empire and the Sogdians in the spread of universal religions and common cultures in the Afro-Eurasian world, including ways in which the geographic contexts of their empires affected their influence on other societies.

ANS:

The Sasanians controlled Central Asia and therefore the trade routes of the Silk Road that passed through their territory, which provided the empire with great economic power. They also adopted military methodologies from allies and conquered peoples, which gave them a great advantage in conflicts. The Sasanians themselves were Zoroastrians, but they were religiously tolerant, allowing Jews and Christians to practice their faith. They also embraced elements of faiths from India. So, as a crossroads of both faith and trade, this empire did much to allow the spread of universal religions. The Sogdians, like the Sasanians to the west, controlled key portions of the Silk Road. Their religions were a blend of Zoroastrian and Mesopotamian beliefs influenced by Brahmanic ideals. They had contact with outsiders, particularly the Chinese, which further spread trade and allowed the movement of religions.

DIF: Difficult MSC: Bloom: Analyzing

5. Explain and compare the ways that the Bantu and Mayan political, social, and cultural systems provided unity for their regions.

ANS:

In both sub-Saharan Africa and the Americas, it was not easy for ideas, institutions, peoples, and commodities to circulate broadly, because of ecological and geographical barriers. So, the religions that emerged here were more localized than universalizing. The Bantu were a group that migrated out of West Africa in two great waves. Their skill as agriculturalists and ability to smelt iron tools allowed them to settle in diverse environments and successfully adapt their methods to multiple ecological zones. This ecological diversity prevented the Bantu from establishing common political and social institutions. Instead, their political and social structures reflected the areas in which they settled. While the Eastern Bantu peoples lived in areas conducive to rule by kings, the Western Bantu established political and social order based on family and clan structures. Individuals, big men, would rise to the top based on their specific talents. What did provide unity for much of Sub-Saharan Africa was the Bantu language and cultural traditions such as the belief that nature was filled with spirits, including ancestral spirits, that needed to be placated by diviners.

The Americas also lacked the integrating artery of a giant river, but despite this the Mayans developed a common culture that dominated large stretches of Mesoamerica through a series of kingdoms built around ritual centers rather than cities. They aggressively engaged in warfare and trade, expanding their control through tributary relationships. The extraordinary feature of Mayan society was that its people were defined not by a great ruler or great capital city, but by their shared religious beliefs, worldview, and sense of purpose. Thus, as with the Bantu, religion instead of politics was the uniting feature of the Mayans. However, unlike the Bantu, the Mayans achieved a unity through many villages linked by tribute payments. They may have numbered as many as 10 million, achieving bigness in a cultural system without big cities.

DIF: Difficult MSC: Bloom: Analyzing

CHAPTER 2: New Empires and Common Cultures 600–1000 CE

MULTIPLE CHOICE

1. The Prophet Muhammad had many components to his teaching. Which of the following best represents the primary and most central part of his early teachings?
- That there is only one god
 - That care must be delivered to the less fortunate
 - That righteous living was important
 - That Islam must be carried to nonbelievers

ANS: A DIF: Moderate MSC: Bloom: Analyzing

2. Which of the following is an accurate description of Mecca before the introduction of Islam?
- Learned men gathered there to debate the doctrines of Zoroastrianism and Judaism.
 - The Roman and Ptolemaic empires had already influenced the city and its surrounding region.
 - Mecca was a major trade center, a kind of paradise, with flowing rivers, lush grasses, and bountiful fruit trees.
 - Mecca was a village of mud huts that contained a revered sanctuary where polytheistic Meccans worshipped.

ANS: D DIF: Moderate MSC: Bloom: Applying

3. Islam supplanted family, clan, and tribal communities and created a new community of believers that was called:
- the *umma*.
 - the *sharia*.
 - the *jiḥād*.
 - the *hijri*.

ANS: A DIF: Easy MSC: Bloom: Remembering

4. What was the impact of the Five Pillars of Islam on regional political structures?
- They included declaring allegiance to Islamic political rulers.
 - They created a doctrinal and legal structure for the empire.
 - They committed the believer to participating in *jiḥād* to spread the faith.
 - They alienated potential converts, thereby limiting the early spread of the religion.

ANS: B DIF: Moderate MSC: Bloom: Understanding

5. What spurred Islam's remarkably rapid territorial expansion under the "rightly guided" caliphs?
- Its unique dictate to convert nonbelievers combined with tolerance of diverse beliefs permitted it to adapt to many different societies.
 - Its geographical point of origin, which was at a nexus of trade routes, allowed rapid military movement.
 - Its creation and observance of the Five Pillars required the forced conversion of Christians and Jews.
 - Its warriors were driven by religious enthusiasm and a desire to acquire the wealth of conquered territories.

ANS: D DIF: Moderate MSC: Bloom: Applying

6. What precipitated the unrest that led to the replacement of the Umayyads?
- The Umayyads refused to spread Islam outside of the Arabian Peninsula.
 - The Umayyads destroyed Arab influence over Islam.
 - The Umayyads discriminated against non-Arab converts to Islam.
 - The Umayyads rejected many elements of Islam, such as the use of Arabic

ANS: C DIF: Moderate MSC: Bloom: Applying

7. According to Peter R. Brown, author of *The World of Late Antiquity, AD 150 to 750*, what was the impact of the Abbasids moving the capital to Baghdad?
- Moving the capital turned the Abbasids away from the Hellenistic Mediterranean, thus marking the end of the Late Classical period.
 - Moving the capital meant that the Abbasids could now concentrate on the unity of their tradition with Christianity and Judaism.
 - The new capital was closer to Constantinople, a source of trade and religious influence.
 - The new capital allowed the Arab conquerors to live a more isolated life, away from those they had conquered.

ANS: A DIF: Difficult MSC: Bloom: Analyzing

8. Which of the following accurately characterizes *sharia* law?
- Sharia* law covered exclusively spiritual life.
 - The Umayyad period saw the beginning of *sharia* law's codification.
 - Sharia* law placed the *ulama* at the heart of Islam as they, rather than rulers, became the lawmakers.
 - The role of the *ulama* in defining and interpreting Islamic law prevented division between the religious and secular leaders.

ANS: C DIF: Moderate MSC: Bloom: Analyzing

9. In what way were the Abbasid rulers similar to the Roman emperors?
- Both increasingly relied upon diverse populations far from the imperial center to fill their armies.
 - Both effectively balanced the center and the periphery in imperial administration.
 - Both empires ultimately relied upon a single ethnicity for support.
 - Both located the center of religious devotion inside their imperial capital city.

ANS: A DIF: Difficult MSC: Bloom: Analyzing

10. Which of the following best characterizes the role and position of women in early Islamic society?
- Women had a shifting status, as patriarchy was only starting to emerge in the Arabian communities.
 - Women lost all rights to inherit or own property.
 - Women from poor families were required to wear veils and be secluded, while women from wealthy families were allowed open access to male society.
 - Women enjoyed the right to divorce freely and to take multiple husbands.

ANS: A DIF: Difficult MSC: Bloom: Applying

11. Which of the following accurately describes Abbasid culture?
- The Abbasid rulers ordered the burning of all non-Muslim books and the execution of anyone found to possess these banned books.
 - The Abbasids encouraged mathematicians, who pioneered advances in arithmetic, geometry, algebra, and trigonometry.
 - The Abbasids believed correct knowledge of the world began with the birth of the Prophet Muhammad; therefore it was pointless to study the pre-Islamic past.
 - The Abbasids absorbed the European invention of paper, allowing for the mass production of the Quran.

ANS: B DIF: Moderate MSC: Bloom: Analyzing

12. Which of the following accurately describes the reign of Abd al-Rahman III in Spain?
- He unified his kingdom politically and religiously by forcing all non-Muslims to convert or die.
 - He instituted a simple and austere life in the royal court to prevent corruption.
 - He increased regional instability by waging constant war against nearby Christian states.
 - He used an evenhanded approach to governance that facilitated friendly relations among

Muslims, Christians, and Jews.

ANS: D DIF: Moderate MSC: Bloom: Applying

13. Which of the following accurately describes al-Khwarizmi's cultural legacy?
- He was an important Islamic scholar, famed as a collector of *hadith*.
 - He studied Greek and Christian teachings and promoted the Platonic idea of the philosopher king.
 - He created a mathematical system based on modifying Indian digits into Arabic numerals.
 - He furthered medical knowledge by following Egyptian teachings on anatomy and dissection.

ANS: C DIF: Moderate MSC: Bloom: Applying

14. Which of the following accurately describes Ibn Sina's scholarship?
- Ibn Sina was knowledgeable in the Frankish language, the language of academia at the time.
 - Ibn Sina shared Abbasid learning with non-Muslim students.
 - Ibn Sina studied Indian religious practices because they fascinated him.
 - Ibn Sina wrote the standard medical text used in both Southwest Asia and Europe for centuries.

ANS: D DIF: Difficult MSC: Bloom: Analyzing

15. Why might Ghana have been known in Baghdad as the land of gold?
- It was set in the golden sands of the Sahara, which provided much of the city's building material.
 - It was the terminus of major trans-Saharan gold-salt trade routes.
 - It was the site of the famous gold mines of King Solomon.
 - It was the site where the so-called "golden" scholarship originated.

ANS: B DIF: Moderate MSC: Bloom: Applying

16. The emergence of which of the following demonstrates the cultural influence of Muslim merchants in Africa?
- Swahili language, which became the language of trade in East Africa
 - Yoruba literature, which described the journeys of *sufi* missionaries in West Africa
 - Ghanaian mosques, which reflected the influence of Hagia Sophia
 - Shona epics, which praised military exploits

ANS: A DIF: Moderate MSC: Bloom: Applying

17. Which of the following was a significant impact of the dispersal of new crops originating in Southeast Asia throughout the Islamic world and China during the Green Revolution?
- New crops fed growing urban centers, but required fewer agricultural laborers.
 - Widescale famine ensued as traditional food crops were replaced with cotton.
 - Increased agricultural production created denser populations in the countryside.
 - New agricultural pests were transmitted along with the new crops, destroying many traditional food sources.

ANS: C DIF: Difficult MSC: Bloom: Applying

18. Which of the following is an accurate comparison between Sunnis and Shiites?
- Both Sunnis and Shiites believe in the divinity of the Prophet Muhammad.
 - Sunnis believe that caliphs are chosen by election from the *umma*, while Shiites trace political succession through the lineage of the Prophet Muhammad.
 - Both share a reverence for a single God, but only the Sunnis followed the *sharia* and *hadith*.
 - Shiites never spread their sect to Africa or Asia.

ANS: B DIF: Difficult MSC: Bloom: Applying

19. Which of the following accurately describes a key difference between Islam and Christianity around 1000 CE?
- Islam disrupted trade networks while Christianity facilitated trade.
 - Islam created an empire to spread their faith while Christianity grew in an existing empire where the leader adopted that faith.
 - Christianity was a universalizing religion, but Islam was limited to Arabs.
 - Islam limited agricultural and commercial experimentation in favor of *sharia*, which promoted stability and tradition.

ANS: B DIF: Difficult MSC: Bloom: Analyzing

20. Which of the following accurately describes the origins of the Fatimid regime?
- The Fatimids began when a Shiite religious and military leader overthrew the Sunni ruler in North Africa.
 - The Fatimids established themselves as a Sunni regime and refused to acknowledge the legitimacy of the Abbasid caliphs.
 - The Fatimids began as religious purifiers, who destroyed earlier centers of learning that had attracted Islamic scholars from all over Afro-Eurasia.
 - The Fatimids brought the Egyptian population into the Shiite faith and established Egypt as the primary base for Shiism.

ANS: A DIF: Moderate MSC: Bloom: Analyzing

21. In what way was the Tang military in China similar to that of Islamic forces?
- Both consisted of large groups of highly trained infantry.
 - Both reduced the size of the empire to more defensible borders.
 - Both relied upon pastoral nomadic soldiers from the Inner Afro-Eurasian steppes.
 - Both rejected the use of cavalry because their enemies relied on it.

ANS: A DIF: Moderate MSC: Bloom: Applying

22. Which of the following accurately demonstrates the cosmopolitan nature of Tang China?
- Buddhism was imported into China from Japan through Korea.
 - The Inner Asian state of Annam sent tribute in the form of women and blood horses to China.
 - Buddhism and new ideas in medicine and mathematics were imported from India.
 - Chinese methods of governance reflected Abbasid influence.

ANS: C DIF: Difficult MSC: Bloom: Analyzing

23. On what did day-to-day control of the Tang Empire rest?
- A common spoken language that united the Chinese people
 - A shared spiritual commitment to monastic Buddhism
 - An efficient, loyal civil service versed in Confucian political culture
 - A rejection of foreign cultural and religious influences

ANS: C DIF: Moderate MSC: Bloom: Applying

24. Which of the following is an accurate description of life in the Tang capital Chang'an?
- The population reached nearly one hundred thousand.
 - It was one of the most dangerous cities in the world.
 - Inhabitants were free to roam the city streets at all hours of the day and night.
 - It had a large foreign population, including Christians, Buddhists, and Zoroastrians.

ANS: D DIF: Moderate MSC: Bloom: Understanding

25. Which of the following stemmed from Empress Wu's attempts to secure her rule?
- She expanded the military and recruited her administrators from the civil examination candidates.
 - She ordered scholars to write epic poems comparing her to military heroes from the past.
 - She destroyed the Confucian schools because they taught that women should be

subordinate to men.

- d. She sought to ban Buddhism from China because Buddhist monks rejected her authority.

ANS: A DIF: Difficult MSC: Bloom: Applying

26. What was the role of the eunuch bureaucracy in the Tang dynasty?
- a. It was responsible for keeping the emperor's household fed and cleaned.
 - b. It mediated between the emperor and the provincial governments.
 - c. It was limited by military officers who refused to work with them.
 - d. It had very little respect because the eunuchs were not considered to be true men.

ANS: B DIF: Difficult MSC: Bloom: Analyzing

27. Which of the following crops imported to China during the Green Revolution led to hillside paddies with water-lifting devices?
- a. Millet
 - b. New varieties of rice
 - c. Sweet potatoes
 - d. Citrus fruits

ANS: B DIF: Easy MSC: Bloom: Applying

28. The economic achievements of the Tang Dynasty were enhanced by which of the following?
- a. Establishing large privately-owned plantations to grow cotton and silk
 - b. Limiting trade on the Silk Road to concentrate on the local handicraft market
 - c. Using the Grand Canal and Yangzi River to aid transportation and communication
 - d. Focusing on the iron and silver trade with Japan

ANS: C DIF: Moderate MSC: Bloom: Applying

29. What was the reaction of the Tang when the rise of Islam threatened the Silk Road?
- a. The Tang emperors expanded their military presence in Central Asia to protect trade and the lucrative taxes it produced.
 - b. The Tang dynasty found itself financially strapped and unable to support all of its military and political commitments.
 - c. Tang merchants instead focused on developing domestic markets between eastern and western China.
 - d. Tang merchants formed a "silk road by the sea" using southern Chinese ports.

ANS: D DIF: Moderate MSC: Bloom: Applying

30. What did the Tang gain by dismantling Buddhist landholdings and monasteries?
- a. The Tang ensured that no religion would rival its power.
 - b. The Tang created new prose styles to mark their rejection of the past.
 - c. The Tang gained the trust of the Muslim merchants on the Silk Road.
 - d. The Tang created religious homogeneity in China under Daoism.

ANS: A DIF: Difficult MSC: Bloom: Analyzing

31. Which of the following illustrates the relationship between the Silla state in Korea and the Tang Empire?
- a. The Tang engaged in constant warfare with the Silla.
 - b. The Tang borrowed a new form of Buddhism from the Silla.
 - c. The Silla modeled their capital city on the Tang capital at Chang'an.
 - d. The Silla refused to send tribute to the Tang.

ANS: C DIF: Moderate MSC: Bloom: Applying

32. In what way were the Yamato rulers of Japan bolstered by adopting Buddhism as the state religion?
- a. By limiting the political power of Shinto priests
 - b. By linking the Yamato to a universalizing religion that stretched from India to Korea
 - c. By allowing the Yamato an entrance into the Silk Road trade system
 - d. By forcing Korea to recognize the Yamato as equals

ANS: B DIF: Moderate MSC: Bloom: Applying

33. Which of the following accurately describes the impact of the arrival of a clan of warlike Koreans in southern Japan?
- a. Social equality became a distinctive characteristic of the “Tomb Culture” society.
 - b. Japanese clans prevented more Korean immigrants from coming to the islands.
 - c. Women had little or no power as Japan imported patriarchal culture from India.
 - d. The ruling Yamato clan incorporated both Korean migrants and native Japanese kinship groups.

ANS: D DIF: Moderate MSC: Bloom: Understanding

34. What was an important effect of the reforms instituted by Nakatomi no Kamatari?
- a. The power of the ruler was enhanced by exalting the emperor under the mandate of heaven.
 - b. The clan chief embraced Buddhist ideals on the proper role of the state.
 - c. Shintoism was instituted a single state religion, and other religious practices were outlawed.
 - d. Confucian models of government were rejected as too binding on imperial expressions of power.

ANS: A DIF: Moderate MSC: Bloom: Applying

35. European historians who recognize the political and cultural continuation between Rome and its successor states prefer which of the following terms for the period from 400 CE to 1000 CE in Western Europe?
- a. The Dark Ages
 - b. The Byzantine Age
 - c. Late Antiquity
 - d. Romanesque

ANS: C DIF: Moderate MSC: Bloom: Understanding

36. Which of the following characterized Charlemagne’s rule?
- a. His empire was smaller in both population and wealth compared to regimes of the Islamic world.
 - b. He ruled for fewer than twenty years but managed to halt the slave trade.
 - c. His empire incorporated much of the old Byzantine Empire.
 - d. He introduced to Europe an urban-based culture that valued educated citizens over warriors.

ANS: A DIF: Moderate MSC: Bloom: Applying

37. What was the primary export commodity traded by the Franks?
- a. Wool
 - b. Timber
 - c. Copper
 - d. Slaves

ANS: D DIF: Moderate MSC: Bloom: Remembering

38. Who was the Christian bishop who argued that the “City of God” was represented by the universal Catholic Church?
- a. Ambrose of Milan
 - b. Augustine of Hippo
 - c. Thomas Aquinas
 - d. Clement of Alexandria

ANS: B DIF: Easy MSC: Bloom: Remembering

39. Muslim and Jewish religious leaders emphasized what they had in common with those around them. Which of the following reflects the view of Christians?
- a. Many believed that those who were isolated from laypeople could best mediate between the believer and God.
 - b. An active life of ministering to the poor was preferred to copying sacred texts.
 - c. Frankish warrior society applauded the role of warrior monks such as the Knights Templar.

- d. The monastic lifestyle offered similarities between the lives of Christian clerics and those of Jewish and Muslim religious leaders.

ANS: A DIF: Difficult MSC: Bloom: Understanding

40. What technological advantage led to the Vikings' successful conquests and trade?
- Sophisticated ships that could travel up rivers and across open ocean waters
 - Superior metallurgy techniques that produced stronger and more durable weapons
 - The ingestion of medicinal herbs that eliminated pain during battle
 - The development of gunpowder technologies that they had learned from merchants along the Silk Road

ANS: A DIF: Moderate MSC: Bloom: Understanding

41. Which of the following accurately describes the Vikings?
- They raided land from ocean coasts but avoided following rivers inland for fear of losing their naval advantages in narrow, shallow rivers.
 - They created a commercial avenue that directly linked Scandinavia and the Baltic to Baghdad.
 - They lost their military strength when crushed by Charlemagne at L'Anse aux Meadows.
 - They quickly abandoned their warlike ethos and adopted settled agriculture once they arrived in Europe.

ANS: B DIF: Moderate MSC: Bloom: Understanding

42. Which of the following was a key theological difference between Greek Orthodoxy and Roman Catholicism?
- Greek Orthodoxy did not support the divine origins of Jesus.
 - Greek Orthodoxy did not pursue missions and proselytizing outside of Constantinople.
 - Greek Orthodoxy held that Jesus did not become mortal to atone for humanity's sins, but instead to facilitate the transformation of humans into divine beings.
 - Greek Orthodoxy avowed that Jerusalem, not Rome, was the center of Christianity.

ANS: C DIF: Difficult MSC: Bloom: Applying

TRUE/FALSE

1. Both Islam and Christianity are universalizing religions, but Islam united religious and secular authority while Christianity at first opposed the state's power.

ANS: T DIF: Difficult MSC: Bloom: Understanding

2. The Tang dynasty made knowledge of classical Chinese and Confucianism the primary route to power and the means for uniting the Chinese state by establishing a civil services examination system that tested candidates in their literary skills and knowledge of the Confucian classics.

ANS: T DIF: Moderate MSC: Bloom: Applying

3. Chinese manufacturing between 600 and 1000 CE made many improvements in the production of porcelains and textiles that stimulated trade and increased tax revenues.

ANS: T DIF: Moderate MSC: Bloom: Understanding

4. While both Japan and Silla Korea were influenced by Tang China, Japan had more autonomy because of its location on an archipelago separated from the mainland.

ANS: T DIF: Moderate MSC: Bloom: Applying

5. The Battle of the Talas River reinforced Tang dominance in Central Asia over Muslim forces in Turkistan.

ANS: F DIF: Moderate MSC: Bloom: Applying

ESSAY

1. How did the emergence of Islam shape the transmission of knowledge across Afro-Eurasia? How did the spread of Islam compare with the initial growth of Christianity and Buddhism?

ANS:

Islam's expansionist political and religious program put it in touch with many different cultures. For the most part, it had an open and tolerant approach to other monotheistic religions and especially other fields of knowledge. In the libraries of the major cities of the Islamic empire, scholars collected and recorded the latest scientific, philosophical, medical, and literary works from around Afro-Eurasia, including classical Greek philosophy, Indian mathematics, the invention of paper from China, and siege warfare techniques from China and Byzantium. As the political reach of Islam spread, so too did Islamic knowledge. A few examples of Islam's wide cultural impact include: the remarkable architecture of the Grand Mosque of Cordova and Madinat al-Zahra in Spain, the al-Azhar Mosque drawing scholars from all over Afro-Eurasia to Fatimid al-Qahira, and the development of Swahili culture in East Africa. By 1000 CE, Islam had grown into a vast political and religious empire. Like Christianity and Buddhism, it aspired to universality. But unlike Christianity and Buddhism, it was linked from the very beginning with political power. The Prophet Muhammad and his followers created an empire to facilitate the expansion of their faith, whereas Christianity inherited its empire (after being blocked by that empire), and Buddhism began in a region without a centralized political state and spread to one where it legitimized the outsiders who claimed alternative power.

DIF: Difficult MSC: Bloom: Analyzing

2. Compare the Abbasid and Fatimid impact on Africa.

ANS:

While Sunni Islam under the Abbasids tended to spread in Sub-Saharan Africa through traders, scholars, and conversion, the Fatimids imposed their rule by military might and had little impact on the religion of local populations. The Abbasids, unlike the Umayyads, encouraged conversion to Islam. Merchants and scholars carried Islam across the Sahara Desert, exchanging weapons and textiles for African gold, salt, and slaves. In addition, crops such as bananas were spread as part of the Green Revolution, allowing local populations to increase. The wealth generated by trade led to the rise of centralized kingdoms (such as Ghana), which controlled the gold-salt trade centers. Sunni Muslim traders also carried Islam into East Africa, which was a source of ivory and slaves. The coastal entrepôt cities along the Indian Ocean (such as Zanzibar) developed a hybrid African-Arab culture, as demonstrated by the rise of Swahili, a Bantu-based language with many Arabic loan words and written with Arabic script. The Shiite Fatimids, repressed in Iraq and the Iranian plateau, went to North Africa where they joined with Berber tribes to overthrow the Sunni ruler. They then moved on to conquer Egypt in 969 and established their capital at Cairo. While the ruling Fatimids were successful in encouraging and spreading learning (like the Abbasids), they had scant effect in converting the local Sunni and Christian population to Shia Islam.

DIF: Moderate MSC: Bloom: Applying

3. Analyze the impact of the late antiquity Green Revolution on Afro-Eurasia.

ANS:

By bringing large swathes of Afro-Eurasia under Muslim control, the expansion of Islam led to rapid diffusion of new crops and techniques. After Muslims took control of northern India in 711 CE, crop innovations pioneered earlier in Southeast Asia spread to the west; these included new strains of rice, taro, sour oranges, lemons, limes, and probably coconut palms, sugar cane, bananas, plantains, and mangoes. From India, crops spread throughout the Islamic world and into China along trade routes. From Africa came sorghum, watermelons, and possibly cotton.

The impact of this “green revolution” was significant. Sorghum replaced millet and other grains because it was hardier, had higher yields, and required a shorter growing season. Increased cotton cultivation led to a greater demand for textile production. Farmers from India, Spain, Morocco, and West Africa increased agricultural output, slashed fallow periods, and grew as many as three crops in a year. Farmers could provide food for growing urban areas while the rural areas became more densely populated and productive. Tang China received the same crops that Muslims spread to the west. Especially important was drought-resistant and rapidly ripening Champa rice, which spread northward from Southeast Asia. Chinese hydraulic engineers developed water-lifting devices to bring water to terraced paddies on the hillsides. Chinese farmers became the world’s most intensive cultivators of wet-field rice. This increased rice production propelled canal building, lining rivers and lakes. Draining swamps helped lessen the devastation of malaria in the region.

Another region that benefitted from new crops (although probably arriving a little earlier) was Central Africa. The Bantu spread banana cultivation from the Indian Ocean region into the rain forests of Central Africa, where the plant adapted well to heavy rainfalls. Banana cultivation also required less clearing of the forest, while also suppressing malaria-carrying mosquitoes. The increased nutritional value of the banana over indigenous yam crops allowed the Bantu to fill the equatorial forests of central Africa between 500 and 1000 CE.

DIF: Difficult, Multi chapter

MSC: Bloom: Analyzing

4. Compare the factors that aided or inhibited the efforts of Islamic leaders and the Tang dynasty to create unified empires in their respective regions. How did opponents respond to those efforts?

ANS:

Dar-al-Islam and Tang China were very different worlds. The Islamic state had a universalizing religious mission: to bring humankind under the authority of the religion espoused by the Prophet Muhammad. By contrast, the Tang had no specific religious aspirations. In fact, the ruling elite supported religious pluralism within China and focused on getting their neighbors to emulate Chinese institutions and to pay tribute as respect to the greatness of the Tang Empire. As the Islamic empire grew, it had to contend with the dual nature of its identity: both a religion and an empire. It had great success at both, but each threatened the other. As the empire grew, it united diverse peoples and cultures. The universalizing thrust of the religion was one that attracted non-Arab converts, thereby expanding the faith. But the Umayyads (the first dynasty) did not allow non-Arab Muslims to hold high political office. This caused a fracture between the expansionist religion and the expansionist state. Eventually the Abbasids overthrew the Umayyads because of this grievance. As Islam spread, the empire became increasingly decentralized, and competing dynasties emerged in Spain, North Africa, and places farther east. The growing diversity meant that Islam’s political structure could not hold its widely dispersed believers under a single regime. The different polities shared many legal elements, especially those governed by *sharia* law, but their secular structures began to be much divided. Eventually, a schism between Shiites and Sunnis over the proper heirs to the empire left the faith permanently divided.

DIF: Difficult

MSC: Bloom: Analyzing

5. Compare the Christian communities that emerged in western and eastern Europe between 600 and 1000 CE. What factors contributed to the emergence of these distinct regions?

ANS:

Compared to the Islamic world and Tang China, western Europe was little more than a rustic backwater. By the fifth century, the Roman military had given way to a multitude of warrior leaders who operated largely locally. Yet, major changes were underway, spurred by Christianity, which had taken over the mantle of Rome. Western Europe was far removed from the old centers of high culture, and it soon embraced its borderland frontier mentality. They firmly believed that the Catholic Church would unite all believers. Two things contributed to this belief: (1) the increasing textuality of the faith, which led to a devotion to Latin and the singular scriptures; and (2) monasticism, which emphasized that men and women who had little in common with “normal” people were best suited as mediators between believers and God. These two basic beliefs contributed to the emerging centrality of Rome. There was only one bishop left in the west: the pope in Rome. The Catholic Church united behind this one remaining symbolic center, which led to the papacy as we know it today.

The story in the East was very different. Christianity in the eastern Roman Empire was associated with an empire that had long outlasted many challenges and military attacks. This ability to preserve its heartland, particularly Constantinople and Hagia Sophia, bolstered the confidence of the eastern Roman Church. The historic church and its religion, Orthodox Christianity, won admiration from the Russians, the Bulgarians, the Slavs, and other peoples who encountered it in the expanding trade networks. This admiration paralleled that of western Europe for Roman popes. By 1000, there were two Christianities: the new and confident “borderland” Roman Catholicism of the West and the ancient Greek Orthodoxy, protected by the inheritance of the “Roman” state of Constantine and Justinian. Western Catholics believed that their church was destined to expand everywhere. Eastern Romans were less evangelical, but more tenacious. They believed that their church would forever survive the regular ravages of invasion. The two sides disliked each other: eastern Romans thought their Western counterparts barbarous and grasping, while the Western Catholics contemptuously called the Eastern Romans “Greeks” and condemned them for their “Byzantine” cunning.

The Vikings also contributed to the division between Western Christendom and the East. By establishing domination of trade routes from Scandinavia and the Baltic to Constantinople and Baghdad, the Vikings further emphasized the separateness of Constantinople and Greek Orthodoxy, turning it away from the Mediterranean and Rome toward central Europe and Asia. As the Vikings expanded into Eastern Europe, so did the religion of the East Roman Empire: Greek Orthodoxy.

DIF: Difficult MSC: Bloom: Analyzing

