Smith test bank: Chapter 9

**What strategies did nomadic steppe chieftains and the rulers of agrarian societies apply in their dealings with each other?**

1. Nomadic invasions in the Han dynasty in China in the early third century and in the Roman Empire in the West in the fifth century were
   1. unrelated to imperial decline
   2. a consequence of imperial decline\*
   3. the cause of imperial decline
   4. related to imperial decline

(p. 305-306)

1. Nomads were primarily interested in China to
   1. obtain scarce resources they could not produce themselves\*
   2. conquer the agrarian states
   3. obtain slaves
   4. protect them from neighboring tribes

(p. 306)

1. The rise of the \_\_\_\_\_\_\_\_, who took the Chinese-style dynastic name, Northern Wei, marked the first attempt by steppe nomads to build enduring institutions for governing agrarian China.
   1. Tuoba\*
   2. Turks
   3. Khazars
   4. Mongols

(p. 306)

1. To reinforce their legitimacy and further their imperial ambitions, the Northern Wei rulers
   1. banned the Buddhist faith
   2. avidly embraced the Buddhist faith\*
   3. promoted Islam across China
   4. required their subjects to adopt the faith of the nomads

(p. 306)

1. The Turks preferred means of obtaining booty was through
   1. taxes
   2. raiding outlying villages
   3. agricultural and mining labor
   4. tribute and trade\*

(p. 308)

1. In diplomatic negotiations with the autocratic empires of Iran and China, the Turkic khans presented themselves as
   1. minor tribal leaders
   2. envoys from an even more powerful king
   3. duly elected leaders
   4. supreme monarchs\*

(p. 308)

1. The Khazars’ capital became a crossroads for trade and cultural exchange, demonstrated in 861 by
   1. the reigning Khazar khan abruptly converting to Judaism\*
   2. the adoption of the Christian Gospels as the legal code of the Khazars
   3. the khan opened the city to residents of all religions
   4. the khan gave Khazar citizenship to all residents of the capital, regardless of origin or religion

(p. 309)

**How did the spread of Buddhism transform the politics and societies of East Asia?**

1. The farthest-reaching cultural transformation of the 6th to 10th centuries in East Asia was the
   1. conquest of Japan and Korea by China
   2. the colonization of Korea by Japan
   3. adoption of Buddhism as the dominant religion\*
   4. the fall of the Sui empire

(p. 309)

1. The collapse of the Han Empire and subsequent foreign invasions prompted many Chinese to question their values and beliefs and to become receptive to alternative ideas and ways of life, perhaps most notably
   1. Confucianism
   2. Buddhism\*
   3. Islam
   4. Christianity

(p. 310)

1. The school of Buddhism that maintained that laypeople in any walk of life had equal potential for achieving enlightenment and salvation was
   1. Sunni
   2. Mahayana\*
   3. Pure Land
   4. Chan (Zen)

(p. 310)

1. The school of Buddhism that emphasized salvation through faith alone rather than good works was
   1. Sunni
   2. Mahayana
   3. Pure Land\*
   4. Chan (Zen)

(p. 311)

1. The school of Buddhism that embraced strict discipline and mystical understanding of truth as the genuine path of enlightenment was
   1. Sunni
   2. Mahayana
   3. Pure Land
   4. Chan (Zen)\*

(p. 312)

1. Under the equal-field system, the Northern Wei government allocated landholdings
   1. based on a household’s number of able-bodied adults and people overall\*
   2. based on the number of adult men in each household
   3. based on the social status of a family
   4. based on the expected production of each acre of land

(p. 312)

1. Tang rulers laid equal claim to the worlds of the steppe nomads and settled peoples because of
   1. their military might
   2. their roots in both the Chinese and Tuoba nobilities\*
   3. their Buddhist faith
   4. their Korean origins

(p. 313)

1. Empress Wu’s Zhou dynasty ended
   1. with conquest by the Northern Wei
   2. with her death
   3. with the death of the emperor
   4. with her abdication\*

(p. 314)

1. The introduction of China’s political institutions and cultural heritage exerted a lasting influence on
   1. Korea, Vietnam, and Japan\*
   2. Korea and Vietnam, but not Japan
   3. Japan and Korea, but not Vietnam
   4. Vietnam and Japan, but not Korea

(p. 315)

**Why did Hinduism gain a broader following in Indian society than the ancient Vedic religion and its chief rival, Buddhism?**

1. In post-Gupta India, common values, social practices, and political institutions
   1. eroded without a unifying government to reinforce them
   2. were maintained in the urban centers, but faded in the countryside
   3. were maintained in the countryside, but faded in urban centers
   4. penetrated more deeply into all corners of the subcontinent\*

(p. 321)

1. In post-Gupta India, the local economy was dominated by
   1. temples and Brahman landowners\*
   2. the royal court, which controlled all of the land
   3. the peasant classes
   4. government officers and ministers

(p. 321)

1. Beginning in Gupta times, Brahmanical rituals were replaced as the core of religious life in India by
   1. personal devotion to gods such as Shiva and Vishnu\*
   2. devoted study of texts known as the Puranas
   3. royal patronage
   4. Jainism

(p. 324)

1. As he traveled about India, the Chinese pilgrim Xuanzang was
   1. impressed by the reverence shown to the Buddha
   2. pleased to find more than a hundred Hindu temples in Varanasi
   3. intrigued by Hinduism, to which he eventually converted
   4. appalled by the decayed state of Buddhism in its homeland\*

(p. 325)

1. The formal hierarchy of the four major caste groups
   1. corresponded precisely to the jati system
   2. was flexible enough to adapt to the changes in Indian society
   3. was abandoned in light of changing social norms
   4. could not contain the growing complexity of Indian society\*

(p. 325)

1. In the post-Gupta era, kings achieved political dominance by
   1. Displaying overwhelming military power
   2. gaining fealty and tribute\*
   3. annexing territory
   4. allying with neighboring kings

(p. 326)

**What aspects of Indian religions had the greatest influence on the societies and cultures of Southeast Asia?**

1. Which aspect of Indian religious tradition was **NOT** integrated into religious belief and practice in Southeast Asia?
   1. Mahayana Buddhism
   2. bhakti devotional cults
   3. the caste system\*
   4. worship of Shiva

(p. 328)

1. Indian religions and cultural traditions were carried to Southeast Asia by
   1. Brahmans
   2. Indian merchants and missionaries\*
   3. Javanese traders
   4. pilgrims

(p. 328)

1. The most striking case of simultaneous patronage of both Brahmanism and Mahayana Buddhism is
   1. the Angkor kingdom\*
   2. Chinese pilgrims to Burma
   3. the Sailendra dynasty
   4. the international community of monks that gathered at Palembang

(p. 334)

1. Which religion exercised a powerful centralizing pull and created a common brotherhood of faith across national, ethnic, and cultural boundaries?
   1. Buddhism
   2. Hinduism
   3. Brahmanism
   4. Islam\*

(p. 334)

**How did the social and economic institutions of the Sogdian merchant network differ from those of the nomadic confederations and the agrarian empires?**

1. It was impossible for any single political power to dominate the Silk Road because of
   1. the dominance of China in the east
   2. the great length and harsh terrain\*
   3. the mix of languages used along the route
   4. constant raids by highwaymen

(p. 334)

1. Sogdian merchants achieved success by
   1. relocating their cities along the Silk Road
   2. leaving their homeland and traveling to distant regions, especially China\*
   3. charging tolls along the Silk Road
   4. raiding passing merchants and traders

(p. 334)

1. Sogdian merchants began to dominate the Silk Road trade after they
   1. forged an alliance with the Turks\*
   2. attacked and destroyed many of the competing cities in Central Asia
   3. began to assimilate to the cosmopolitan Chinese culture
   4. gained expertise in cutting gemstones

(p. 335)

1. A Sogdian family living in China is credited with introducing the techniques of \_\_\_\_\_\_\_\_\_\_\_ to China.
   1. porcelain-making
   2. ironworking
   3. glassmaking\*
   4. silk-weaving

(p. 335)