

## Part V

### Content Review for the AP World History: Modern Exam

- 6 Regional and Interregional Interactions, c. 1200 C.E. to c. 1450
- 7 Global Interactions, c. 1450 to c. 1750
- 8 Industrialization and Global Integration, c. 1750 to c. 1900
- 9 Accelerating Global Change and Realignment, c. 1900 to Present

### HOW TO USE THIS BOOK TO TAKE ON THE WORLD

Now that you know the kinds of questions to expect on the AP World History: Modern Exam, you're ready to take on the world!—or at least the review of AP World History. Part V of this book is designed to maximize your AP World History review. Here's how it is organized:

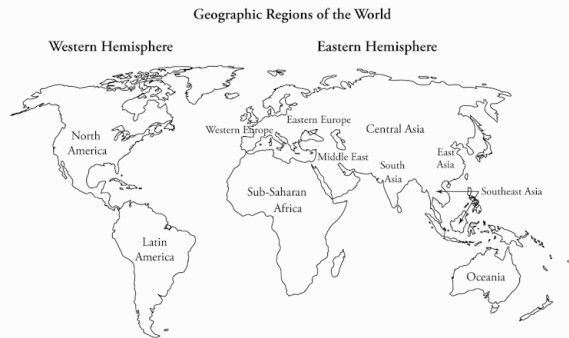
- **Four Periods, Four Chapters.** The AP World History: Modern Exam divides world history into four distinct time periods, as we discussed in Part III. For ease of use, we have split our world history content review into these exact periods.
- **Get the Big Picture.** Each chapter begins with a “Stay Focused on the Big Picture” section so that you will—you guessed it—stay focused on the big picture while you review. To do well on this test, you're going to need to demonstrate that you not only have specific knowledge of people and events, but also that you understand how historical issues and events are connected. You'll also need to be able to think (and write) about concepts with a wide-angle lens, as well as use primary and secondary sources to investigate and analyze historical concepts and issues.
- **Make Those Connections.** Each chapter reviews the salient points of that period; the Compare Them, Contrast Them, Note the Change, and Focus On boxes help you make connections between different societies (that's the whole point of this test, remember?).
- **Pull It All Together.** Each chapter ends with a “Pulling It All Together” section to once again help you focus on the major points of the period.

#### While You Read

As you read these content chapters, remember to underline key ideas or jot down notes in the margins. Remembering the key events and issues that took place during pivotal moments in history will help you when it comes to the source-based questions on the exam, which test your ability to tie a specific piece of evidence to a larger historical idea or theme.

### KNOW WHERE YOU ARE IN THE WORLD

The AP World History: Modern Exam frequently refers to cultural regions of the world. So it is important to know where you are! The following map shows you the most commonly defined regions. Be aware that they don't always match up with physical boundaries. For example, parts of North Africa may be included when we're talking about the Middle East, and sub-Saharan Africa and Southeast Asia may be considered part of the Islamic world.



## HOW TO GET THE MOST OUT OF YOUR REVIEW

Here's what we suggest. Read through each chapter once. You'll probably remember most of the people, places, events, and concepts from your AP class. The chapters will help you review and pull together the major points. This review won't be as detailed as the book from your AP class, or else Part V would be as thick as your textbook, which would be kind of pointless. As you read through each chapter, consult your textbook if you've forgotten something entirely. After you finish going through a chapter once, spend some time in your AP textbook (or another world history source) going over the stuff you either didn't know or didn't remember. Then go back to the chapter to do mini-reviews of certain areas and to focus on the big-picture concepts and connections taking place in that period.

### Noticing Themes > Memorizing Dates

The chapters that follow are filled with tons of dates, people, place names, events, and more. It can seem overwhelming, but remember that you do not need to memorize every fact about World History in order to do well on the exam. Instead, try to think conceptually about each era: what changed and what stayed the same? Pay attention to trends as well as cause-and-effect relationships between historical events.

### No, After You

It does not matter in which order you choose to review the material. If you love the Renaissance and hate the Middle Ages, review Chapter 7 first and Chapter 6 later. If you know that your knowledge of the Regional and Interregional Interactions era is lacking but you are pretty confident in what you know about recent history, dive into Chapter 6 first. This review is meant to be dynamic—we expect that you will return to it repeatedly as you prepare for your exam.

In addition, as we mentioned in the introduction to this book, you may wish to flip back and forth between your history review and your testing strategies practice. We would advise you to work through at least the multiple-choice section of Part IV before you get to the test, but it is really up to you. If you want to get a jump start on your history review and save the techniques for later, go ahead. On the other hand, you may wish to mix them up to see how our strategies help you gain points.

No matter how you decide to organize your review, we do suggest that you continue to practice your test strategies and essay writing throughout the course of your preparation. As we said before, knowing this history is not enough—you need to be able to show what you know on test day. Once you review a chapter, practice writing an essay based on one of the comparisons or significant changes that took place within the period. Make up multiple-choice questions for a classmate and quiz each other. Once you've done your first pass through the history, take a full-length diagnostic test so that you can get a feel for what the real thing will be like. The bottom line is this: do not leave all your test strategy practice to the last minute. Instead, use that practice to enhance your history review and zero in on the key concepts of each period.

Let the review begin...



## Chapter 6

### Regional and Interregional Interactions, c. 1200 to c. 1450

#### I. CHAPTER OVERVIEW

Read through this chapter once; then go back and focus on the things that you're not entirely clear about. Here's the chapter outline.

##### I. Chapter Overview

You're reading it.

##### II. Stay Focused on the Big Picture

Organize the many events that occurred during the 250 years covered in this chapter into some big-picture concepts.

##### III. Review of History Within Civilizations, 1200–1450

Here's how we've organized the information.

- A. Overview of the World's Major Religions in 1200
- B. Developments in the Middle East
- C. Developments in Europe
- D. Developments in Asia
- E. Developments in Africa
- F. Developments in the Americas

##### IV. Review of Interactions Among Cultures, 1200–1450

To do well on the AP World History: Modern Exam, you need to understand more than just the events that occurred within each region or civilization. You need to understand how they interacted with and affected each other. This gets very complicated, so we've given the topic its own section. Make sure you review the material in Section III first. Once you have a firm understanding of the developments within each region of the world, this section will make a lot more sense. Here's how we've organized it:

- A. Trade Networks and Cultural Diffusion
- B. Expansion of Religion and Empire: Culture Clash
- C. Other Reasons People Were on the Move
- D. Notable Global Travelers

##### V. Technology and Innovation, 600 C.E.–1450

##### VI. Changes and Continuities in the Role of Women

The wealthier a society is, the less public presence and freedom women have.

##### VII. Pulling It All Together



A review of the review

## II. STAY FOCUSED ON THE BIG PICTURE

As you review the details of the civilizations in this chapter, stay focused on the big-picture concepts and ask yourself some questions, including the following:

1. Do cultural areas, as opposed to states or empires, better represent history? Cultural areas are those that share a common culture and don't necessarily respect geographical limitations. States, like city-states, nation-states (countries), and empires, have political boundaries, even if those boundaries aren't entirely agreed upon.
2. How does change occur within societies? As you review all the information in this chapter, you'll notice a lot of talk about trading, migrations, and invasions. Pay attention to why people move around so much in the first place and the impact of these moves. Furthermore, don't forget that sometimes change occurs within a society because of internal developments, not because of external influences. Pay attention to that too.
3. How similar were the economic and trading practices that developed across cultures? Pay attention to monetary systems, trade routes, and trade practices. How did they link up?
4. How does the environment impact human decision making? Pay attention to the way states respond to environmental changes. Do they move or send out raiding parties? Are they able to respond quickly and successfully to environmental changes?

## III. REVIEW OF HISTORY WITHIN CIVILIZATIONS, 1200–1450

This period is defined by what rises out of the collapse of the classical civilizations and by the interactions—both positive and negative—that develop between new states. This period is one of tremendous growth in long-distance trade: the caravans of the various Silk Routes, the multiethnic Indian Ocean sailors, and the trips across the Sahara to West Africa all peak from 1200 to 1450 C.E. These 250 years were also defined by expansion of the trading empires of the Middle East and China. Remember interaction!

### A. Overview of the World's Major Religions in 1200

Religions have been pretty significant movers in world history. With that in mind, it makes sense to get our bearings on the religious landscape of the world in 1200 since there are not many events we will cover in the upcoming chapters that are completely divorced from religion. As you review the major belief systems, keep a few things in mind:

1. Most of these belief systems have impacted world history from their inception through the present era. That said, the discussion here focuses on the impact of

these systems during the ancient era. We'll talk more about the impact of these religions on later world events in subsequent chapters.

2. Most of the major religions have had schisms (divisions), resulting in a variety of subgroups and sects. The test writers will focus more on the overall religion than on particular sects (though there are a few exceptions that we'll get to in future chapters, such as the Protestant Reformation within Christianity and the rise of fundamentalism in Islam).
3. Focus not only on the theological or philosophical basis of each belief system, but also on the impact those belief systems had on social, political, cultural, and even military developments.
4. Pay attention to where each belief system started and where it spread. As merchants and warriors moved, so did their religious beliefs. By looking at where religions branched out or came into conflict with one another, you'll get a good understanding of which cultures frequently interacted with each other.



Belief System	Cultures that Practiced It	Nuts and Bolts	Broader Impact
Buddhism	Eastern civilizations, most notably in India, China, Southeast Asia, and Japan practiced Buddhism.	<ul style="list-style-type: none"> <li>• Buddhism was founded by a young Hindu prince named Siddhartha Gautama, who was born and lived in Nepal from 563 through 483 B.C.E. He rejected his wealth to search for the meaning of human suffering. After meditating under a sacred bodhi tree, he became the Buddha, or Enlightened One.</li> <li>• There is no supreme being in Buddhism. Rather, Buddhists follow the Four Noble Truths: all life is suffering; suffering is caused by desire; one can be freed of this desire; and one is freed of desire by following a prescribed path.</li> <li>• After the death of Buddha in 483 B.C.E., Buddhism split into two large movements, Theravada Buddhism and Mahayana Buddhism.</li> <li>• Theravada (Hinayana) Buddhism emphasizes meditation, simplicity, and an interpretation of nirvana as the renunciation of human consciousness and of the self. (Theravada means "the Way of the Elders.")</li> <li>• Mahayana Buddhism ("The Greater Vehicle") is a more complicated form of Buddhism, involving greater ritual than Buddha specified. Mahayana Buddhism appealed to people who believed that the original teachings of Buddha did not offer enough spiritual comfort; therefore, they began to hypothesize that other forms of salvation were possible.</li> <li>• Mahayana Buddhism's openness to the practices of other cultures allowed its spread to cover a much greater area than that of Theravada Buddhism.</li> </ul>	<ul style="list-style-type: none"> <li>• Because it rejected social hierarchies of castes, Buddhism appealed strongly to members of lower rank. And because Buddhism isn't attached to an underlying social structure, it can apply to almost anyone, anywhere. As a consequence, it spread rapidly to other cultures throughout Asia.</li> <li>• In India, Buddhism was eventually reabsorbed into Hinduism, which remained the dominant belief system there.</li> <li>• In China, Japan, and Southeast Asia, Buddhism continued to thrive.</li> <li>• Furthermore, as Buddhism spread via the trade routes, the cultures of Asia intertwined.</li> </ul>

Belief System	Cultures that Practiced It	Nuts and Bolts	Broader Impact
Christianity	Originally a splinter group of Jews practiced the religion, but it quickly expanded into the non-Jewish community and throughout Europe, north-eastern Africa, and parts of the Middle East	<ul style="list-style-type: none"> <li>• Christianity came into existence with Jesus of Nazareth, a charismatic Jewish teacher who claimed to be the Messiah, a religious figure for whom Jews had long awaited.</li> <li>• Many people were attracted to his teachings of devotion to God and love for human beings.</li> <li>• The Roman and Jewish leaders were not among them, so in approximately 30 C.E., Jesus was crucified.</li> <li>• His followers believed that he rose from the dead and ascended into heaven, and Christianity was born.</li> <li>• Christianity is based on both the Old and New Testaments of the Bible.</li> <li>• Christians believe that Jesus Christ is the Son of God and that forgiveness of sins, and ultimately everlasting life, is achievable only through belief in the divinity, death, and resurrection of Christ.</li> <li>• The Christian view is that the world was made by a personal and sovereign God, but that the world has fallen from harmony with God's will.</li> <li>• Human beings are expected to seek to know God, to worship him, and to practice love and service to him and to other human beings.</li> </ul>	<ul style="list-style-type: none"> <li>• With its emphasis on compassion, grace through faith, and the promise of eternal life regardless of personal circumstances, Christianity appealed widely to the lower classes and women.</li> <li>• By the 3rd century C.E., Christianity had become the most influential religion in the Mediterranean basin.</li> <li>• Following a period of sporadic and localized persecution, it became legal within, and then the official religion of, the Roman Empire; it continued to branch northward and westward into regions beyond the boundaries of the Roman Empire.</li> <li>• In the ensuing centuries, this marriage of Christianity and empire would profoundly affect developments in a large segment of the world.</li> </ul>



Belief System	Cultures that Practiced It	Nuts and Bolts	Broader Impact
Confucianism	Confucianism was developed specifically for the Chinese culture and was widely practiced throughout China from around 400 B.C.E. onward.	<ul style="list-style-type: none"> <li>Confucius was an educator and political advisor, and in this role he had a tremendous influence on China.</li> <li>He attracted many followers, some of whom helped share his teachings and others who collected his thoughts and sayings in the <i>Analects</i>, which would come to have a profound influence on Chinese thinking both politically and culturally.</li> <li>Though fundamentally moral and ethical in character, it is also thoroughly practical, dealing almost solely with the question of how to restore political and social order. Confucianism does not deal with large philosophical issues or with religious issues such as salvation or an afterlife.</li> <li>Confucianism focuses on five fundamental relationships, which are considered the building blocks of society: ruler and subject, parent and child, husband and wife, older sibling and younger sibling, and friend and friend.</li> <li>When each person in these relationships lives up to his or her obligations in those relationships, society is orderly and predictable.</li> </ul>	<ul style="list-style-type: none"> <li>Because Confucianism was an ethical, social, and political belief system, rather than a theological system, it was compatible with other religions. In other words, a person could, for example, practice both Buddhism and Confucianism simultaneously.</li> <li>This flexibility enabled Confucianism to flourish. Government leaders, too, embraced it, because it was intended to create an orderly society.</li> <li>Its widespread acceptance eventually led to a distinctive Chinese culture in which communities became extremely tight-knit; members had duties and responsibilities to many others in the community from birth to death.</li> <li>Confucianism did not, however, have a similar impact on the rest of the world, because it evolved only within the context of the Chinese culture.</li> </ul>

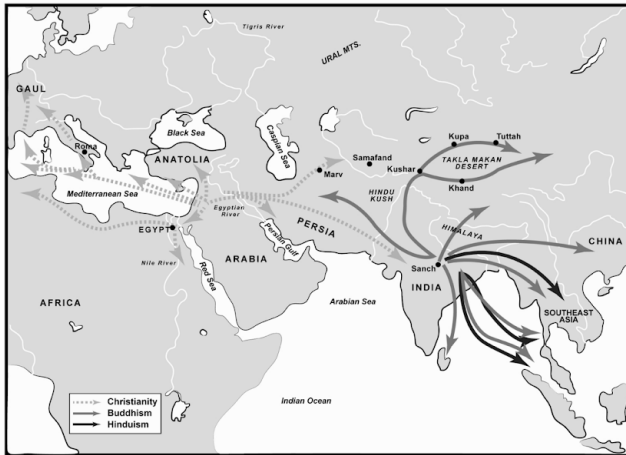
Belief System	Cultures that Practiced It	Nuts and Bolts	Broader Impact
Hinduism	The various cultures of the Indian subcontinent practiced Hinduism.	<ul style="list-style-type: none"> <li>Hindus believe in one supreme force called Brahma, the creator, who is in all things. Hindu gods are manifestations of Brahma—notably Vishnu, the preserver, and Shiva, the destroyer.</li> <li>The life goal of Hindus is to merge with Brahma. Because that task is considered impossible to accomplish in one lifetime, Hindus also believe that who you are in this life was determined by who you were in a past life, and that how you conduct yourself in your assigned role in this life will determine the role (caste) you are born into in a future life.</li> <li>If you behave well and follow the <i>dharma</i> (the rules and obligations of the caste you're born into), you'll keep moving up the ladder toward unification with Brahma. If not, you'll drop down the ladder. This cycle of life, death, and rebirth continues until you achieve <i>moksha</i>, the highest state of being, one of perfect internal peace and release of the soul.</li> <li>There is no one central sacred text in Hinduism, though the Vedas and the Upanishads, sources of prayers, verses, and descriptions of the origins of the universe, guide Hindus.</li> </ul>	<ul style="list-style-type: none"> <li>Hinduism is a religion as well as a social system—the caste system.</li> <li>Hinduism's close identification with the caste system and the Indian social structure and customs have prevented its acceptance in other parts of the world.</li> <li>In recent years, modern Hindus are beginning to rebel against the strictures of the caste system. Nevertheless, Hinduism as a whole remains a powerful force.</li> <li>Hinduism later spawned another religion—Buddhism.</li> </ul>



Belief System	Cultures that Practiced It	Nuts and Bolts	Broader Impact
Islam	Followers of Islam, Muslims, were initially those living under the caliphates (Islamic kingdoms) in the Middle East, though the religion quickly spread to North Africa, central Asia, and parts of Europe.	<ul style="list-style-type: none"> <li>In the seventh century, a new monotheistic faith, called Islam, took hold in the Middle East.</li> <li><b>Muslims</b> believe that Allah (God) transmitted his words to the faithful through Muhammad, whose followers began to record those words in what came to be called the Qur'an.</li> <li>Muslims believe that salvation is won through submission to the will of God, and that this can be accomplished by following the Five Pillars of Islam: confession of faith; prayer five times per day; charity to the needy; fasting during the holy month of Ramadan; and pilgrimage to Mecca, a city in Saudi Arabia.</li> <li>Early on, Islam split into two groups: Shia and Sunni. The split occurred over a disagreement about who should succeed Muhammad as the leader of the faith.</li> </ul>	<ul style="list-style-type: none"> <li>Islam rapidly spread out of the city of Mecca into other parts of the Middle East and beyond under the Umayyad Dynasty.</li> <li>The Umayyad Dynasty was replaced by the Abbasid Dynasty around 750, which continued the growth of Dar al Islam (the Islamic world).</li> </ul>

Belief System	Cultures that Practiced It	Nuts and Bolts	Broader Impact
Judaism	The Hebrews, a tribe from the Middle East, were the original practitioners of Judaism.	<ul style="list-style-type: none"> <li>Judaism holds that God selected a group of people, the Hebrews, and made himself known to them. If they followed his laws, worshipped him, and were faithful, he would preserve them for all time. This group became the Jews, and Judaism became the first of the great monotheistic faiths.</li> <li>Judaism is not centered on many of the concepts typically associated with a religion, although a belief in an afterlife, a set of traditions and doctrines, and philosophy are part of its makeup. At the center of Judaism is the awareness of a unique relationship with God.</li> <li>Jewish people believe that they were created by a personal, sovereign God, as was the world, for them to live in and enjoy and in which they could exercise free will. The destiny of the world is paradise, reached by human beings with divine help.</li> <li>Created in the image of God, human beings have an obligation to honor and serve God by following the texts of the Hebrew Bible, which include the Torah and other sacred texts that formed the basis of the Old Testament in Christianity.</li> <li>The Hebrew Bible contained accounts of miracles, laws, historical chronicles, sacred poetry, and prophecies and formed a central part of Jewish religious practice and social custom. Thus, Judaism is both a set of religious guidelines and a cultural system.</li> </ul>	<ul style="list-style-type: none"> <li>Judaism was the first of the major monotheistic faiths; as such, it spawned the other two major monotheistic religions, Christianity and Islam.</li> </ul>





Map of World Religions, c. 600 C.E.

## B. Developments in the Middle East

### The Abbasid Dynasty: Golden Age to Remember

The Abbasid Dynasty reigned from 750 to 1258 C.E., that is, until the Islamic Empire was defeated by the Mongols (more on them later). Throughout this time, like all major empires, the Abbasids had many ups and downs, but they oversaw a golden age beginning in the early- to mid-9th century, during which the arts and sciences flourished. The Abbasids built a magnificent capital at **Baghdad** (modern-day Iraq), which became one of the great cultural centers of the world.

Like most of the other ancient civilizations we've discussed so far, the Islamic Empire was built around trade. The merchants introduced the unique idea of credit to the empire's trade mechanisms to free them of the burden—and the danger—of carrying coins. Necessarily, they also developed a system of itemized receipts and bills, innovations that were later used in Europe and elsewhere.

### Decline of the Islamic Caliphates: Internal Rivalries and Mongol Invasions

The Islamic Empire regularly endured internal struggles and civil war, often arising from differences between the Sunni and Shia sects, and from ethnic differences between diverse groups in the rapidly expanding Muslim world. Numerous rival factions and powers developed, and although none of these threatened Islam, they did destabilize the

central authority at Baghdad and cut tax revenues. The final blows came when Turkish warrior slaves revolted and established a new capital at Samarra in central Iraq, while other groups carved out pieces of the empire. There was a new Shia dynasty in northern Iran and constant threats from the Seljuk Turks, a nomadic Sunni group. Like the Romans before them, weakened by internal problems, the Abbasids also had external foes: the Persians, Europeans, and Byzantines.

However, it would be the Islamic Empire's most distant enemy, the Mongols, who would defeat it. During the Crusades, in 1258, the Mongols overran the Islamic Empire and destroyed Baghdad, thereby signaling the end of the Abbasid Dynasty. Its people would flee to Egypt, where they remained intact but powerless. Eventually, the Ottoman Turks would reunite Egypt, Syria, and Arabia in a new Islamic state, which would last until 1918.

## C. Developments in Europe

Developments in Europe and points east became quite complicated during the Middle Ages, which is the period after the fall of Rome and before the Renaissance. Developments in the Middle East, the Roman Empire, and eventually Christianity, was divided into two factions that split, reconnected, and then split again. Ultimately, the eastern Roman Empire, centered in Constantinople, became the highly centralized government known as the Byzantine Empire; in the west, on the other hand, the empire collapsed entirely, although the Christian religion retained a strong foothold. The important point to remember about all of this is that even though both segments of the empire followed Christianity, they practiced different forms of the religion; moreover, their populations competed for supremacy.

### European Feudalism: Land Divided

Feudalism, the name of the European social, economic, and political system of the Middle Ages, had a strict hierarchy. At the top was a king, who had power over an entire territory called his kingdom. Beneath him were the **nobles**, who in exchange for military service and loyalty to the king were granted power over sections of the kingdom. The nobles, in turn, divided their lands into smaller sections under the control of lesser lords called **vassals**. The vassals could also split their lands into smaller pieces and give custody of them to subordinate vassals, who could divide their lands into even smaller pieces in the custody of even more subordinate vassals, and so on. Below the vassals were **peasants**, who worked the land. For this system to work, everyone had to fulfill obligations to others at different levels in the hierarchy: to serve in the military, produce food, or serve those who were at a higher level. If, say, you were a lesser-lord, you were obliged to your lord, and you were obliged to your vassals as well.

The estates that were granted to the vassals were called **fiefs**, and these later became known as **manors**. The lord and the peasants lived on the manor. The peasants worked the land on behalf of the lord, and in exchange the lord gave the peasants protection and a place to live. Many of the manors were remarkably self-sufficient. Everything that was needed to live was produced on them. Food was harvested, clothing and shoes were made, and so on. Advances made in the science of agriculture during this time helped





the manors to succeed. One such advance, called the **three-field system**, centered on the rotation of three fields: one for the fall harvest, one for the spring harvest, and one not-seeded fallow harvest (the latter allowing the land to replenish its nutrients). In this way, manors were able to accumulate food surpluses and build on the success. Lords directed what was called the “Great Clearing,” the clearing of huge areas of forest for the creation of more farmland.

The lord, as noted, owed his allegiance to the king but had direct contact with him only when the king called upon the lord to provide a service. Otherwise, the lord was in charge of his own manor—his own life. And though the various fiefs were, in theory, self-sustaining, and the lords all beholden to the same ruler, conflicts erupted between feudal lords on a regular basis (this is where the term feud comes from). The etiquette of these disputes and rules of engagement was highly refined and flowed from the **code of chivalry**, an honor system that strongly condemned betrayal and promoted mutual respect. Most of the lords (and knights, who were also considered part of the nobility) followed the code of chivalry.

The feudal system, like most of the civilizations we’ve discussed so far, was male-dominated. Land equaled power, and only males could inherit land, so women were pretty much powerless. Specifically, when a lord died under the feudal system, his land and title passed down via **primogeniture**, to his eldest son. Even noblewomen had few rights, though they were socially elevated (and have come to be romanticized in literature). Women could inherit a fief, but they could not rule it. Furthermore, women’s education was limited to domestic skills. As usual in most early societies, noblewomen were admired and valued primarily for their “feminine” traits—their beauty or compassion—but were regarded essentially as property to be protected or displayed.

Peasants (called **serfs**) in the feudal social system, whether male or female, had few rights. As manorial life evolved, an increasing number of peasants became tied to the land quite literally: they couldn’t leave the manor without permission from their lord. Peasants were not quite slaves, but not free either. Ironically, however, it was this “imprisonment” on the land that led to the serfs becoming highly skilled workers. In short, they learned how to do whatever it took to make the manor self-sufficient.

#### **Contrast Them: Feudal Europe and the Islamic Empire**

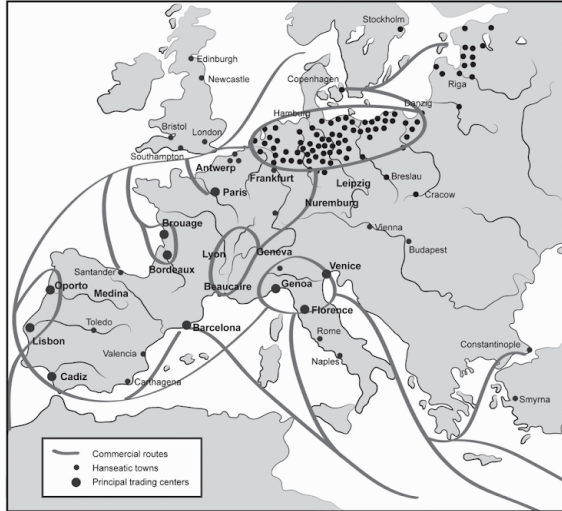
During the Abbasid Dynasty, Islamic merchants were trading with the world while European lords were governing their manors. Baghdad became a center of learning and art in the Islamic Empire, whereas small, secluded monasteries became centers of learning in the early Holy Roman Empire. In summary, it can be said that in the early Middle Ages, educated Europeans became very provincial, while educated Arabs became more worldly.

As many of the serfs became skilled in trades other than farming, and Europe slowly but surely started trading with the rest of the world, some of these skilled craftspeople began to earn extra income. Over time, this elevation in the status of craftspeople chipped away at the rigid social stratification of the manor system. When banking began in Europe, towns and cities started to gain momentum. The result was the emergence of a “middle class” made up of urban craftsmen and merchants. The success of this new middle class lured more people into towns in the hopes of making more money or learning new skills. By the eleventh century, Western Europe was re-engaging with the world.

#### **Height of the Middle Ages: Trading and Crusading**

Given the new importance of trade, towns with wealthy merchants arose near the once all-powerful manors. Towns were chartered on lands controlled by feudal lords (the charters gave the townspeople certain rights), and within the towns, the middle-class merchants, or **burghers**, became politically powerful. Like their manorial predecessors, the towns had a great deal of independence within the empire but were intrinsically more interdependent than the self-sufficient manors of the feudal system. Eventually, towns formed alliances, not unlike a city-state structure. One of the most significant alliances, the **Hanseatic League**, had an economic basis; established in 1358, it controlled trade throughout much of northern Europe. One effect of the interdependence of the towns was to initiate a drive toward nationhood; another was to increase social mobility and flexibility among the classes.





Trade Routes of the Hanseatic League (Thirteenth to Fifteenth Centuries)

Among the greatest artistic achievements of the Middle Ages was its architecture, specifically its cathedrals. In the early Middle Ages, churches were built in the bulky Romanesque style; later architectural advancements led to what came to be called the Gothic style. Gothic cathedrals were designed to draw worshippers closer to God. To achieve this, architects of the day used “flying buttresses,” which gave support for tall windows and vaulted ceilings. Over time, the cathedral became more than a place of worship; it became an art form and an arena for art. The church sponsored artists to adorn the inside of cathedrals with paintings and sculpture. Music, too, such as Gregorian chants, became an intrinsic part of ceremonies.

European contact with the Muslim world during the Crusades (military campaigns undertaken by European Christians of the 11th through the 14th centuries to take over the Holy Land and convert Muslims and other non-Christians to Christianity) and over the trade routes helped spur new thought and broadened the perspective of these previously insular people (more on the Crusades in Section IV of this chapter). In time, people began to question organized religion (citing “reason”), which of course the church found threatening. This process of reasoning gave rise to **heresies**, religious practices or beliefs that do not conform to the traditional church doctrine. Sometimes what became defined as heresies were simply older beliefs that did not adapt to more mainstream changes in

religious thought. In what may seem ironic today, many heretics wanted a return to the simpler ways of early Christianity; they rejected how worldly and wealthy the church had become.

Doubts about the supremacy of religious dogma continued to emerge until the beginning of the 13th century, when **Pope Innocent III** issued strict decrees on church doctrine. Under Innocent III, perceived heretics and Jews were frequently persecuted, and a fourth, ultimately unsuccessful crusade was attempted. During this crusade, which seemed motivated by greed, the Crusaders conquered—and sacked—the already Christian Constantinople, and declared a Latin Empire. (This empire was short-lived, lasting only some 50 years, and ended when the Byzantines overthrew the Latins in 1261.) A few years later, Pope Gregory IX set into motion the now-notorious **Inquisition**, a formalized interrogation and persecution process of perceived heretics. Punishment for so-called nonbelievers ranged from excommunication and exile to torture and execution. Because of the pervasiveness of the church and its ultimate power at this time, it is sometimes referred to as the **Universal Church** or the **Church Militant**.

#### The Birth of Scholasticism

Another important effect of people thinking more openly was the founding of universities, where men (not women) could study philosophy, law, and medicine, and learn from the advances made in Muslim cultures. In science, the ideas of Aristotle, Ptolemy, and other Greeks were brought to Europe through contacts with Islamic and Byzantine Empires (again, via trading and crusading). This progression, called **scholasticism**, also sometimes came into conflict with the church because it relied on reason rather than faith.

Late in the thirteenth century, **Thomas Aquinas** (1225–1274 C.E.), a famous Christian theologian, made significant inroads in altering Christian thought. He wrote the *Summa Theologica*, which outlined his view that faith and reason are not in conflict, but that both are gifts from God and each can be used to enhance the other. His writings had a major impact on Christian thought, although the church remained a strict guardian of its own interpretations.

#### Focus On: The Bubonic Plague

Referred to as the Black Death, this epidemic originated in China, where it killed an estimated 35 million people. It spread rapidly through Europe in the mid-fourteenth century. Its transmission was facilitated by new forms of commerce and trade, including Mongol control of the central Asian Silk Routes, that increased the interaction between Europe and Asia. First occurring in the 1330s, the epidemic spread westward with traders and merchants and arrived in Italian



port cities as early as 1347. Crowded conditions in Europe's cities and the lack of adequate sanitation and medical knowledge all contributed to its rapid spread. Within only two years, more than a third of Europe's population was dead, and traditional social structures nearly collapsed. The dramatic changes brought by the epidemic sped up social and economic movements that were already impacting Europe. These included a shift toward a commercial economy, more individual freedoms, and development of new industries.

### The Emergence of Nation-States: Power Solidifies

Keep in mind that during the Middle Ages, Western Europe wasn't organized into countries (nation-states); rather, it was broken up into feudal kingdoms. However, by the close of the Middle Ages, Western Europe began to organize along cultural and linguistic lines. People who spoke French aligned themselves with France. Those who spoke English united under the banner of England. We'll be talking a lot more about this in the next chapter, but for now just keep this general concept in mind.

The various parts of Europe took different paths to achieve statehood during the thirteenth century. In Germany, for example, the reigning family died out without a suitable successor to the emperorship, so the region entered a period known as an **interregnum** (a time between kings). Germany and Italy became decentralized in a group of strong, independent townships and kingdoms, similar to city-states. In this environment, merchants and tradespeople became more powerful. In northern Germany, for example, the Hanseatic League (the influential association of merchants mentioned earlier) led the region's progress in international trade and commerce.

England, by contrast, unified much more quickly. Since the time of **William the Conqueror**, England had followed a tradition of a strong monarchy. However, during the rule of King John, powerful English nobles rebelled and forced him to sign the **Magna Carta** (1215 C.E.). This document reinstated the feudal rights of the nobles, but also extended the rule of law to other people in the country, namely the growing burgher class, laying the foundation for the Parliament. Initially, an assembly was established, made up of nobles who were responsible for representing the views of different parts of England on law-making and taxation issues. After a trial period, the Parliament was established. Later, it was divided into two branches: the House of Lords (nobles and clergy) and the House of Commons (knights and wealthy burghers). The House of Lords presided over legal issues and advised the king; the House of Commons was concerned with issues of trade and taxation. The result was that England established its identity pretty early on.

The formation of France was bound up with England. In 987, **King Hugh Capet** ruled only a small area around Paris; for the next 200 years or so, subsequent French kings expanded the territory. Beginning in the 12th century, England began to claim large parts of present-day France. The English occupation of the French-speaking territories led to revolts and, eventually, to French statehood. (The goal was to unite France under its own leadership.) This effort was spearheaded by an unlikely candidate.

As a teenager, farm girl **Joan of Arc** claimed to have heard voices that told her to liberate France from the hands of the English, who had by the early fifteenth century claimed the entire French territory. Remarkably, this uneducated youngster somehow managed to convince French authorities that she had been divinely inspired to lead men into battle, and they supplied her with military backing. With her army, she forced the British to retreat from Orleans, but was later captured by French opponents known as the Burgundians, tried by the English, and burned at the stake. Nevertheless, she had a significant impact on the **Hundred Years' War** (1337–1453) between England and France, which eventually resulted in England's withdrawal from France.

### Bourbon Beginnings

After the Hundred Years' War, royal power in France became more centralized. Under a series of monarchs known as **Bourbons**, France was unified and became a major power on the European continent.

At around the same time, Spain was united by **Queen Isabella**, the ruler of Castile (present-day central Spain). Power in the Spanish-speaking region of Europe had been divided for two reasons: first, Castile was one of three independent Spanish kingdoms, and therefore no single ruler controlled the region, and second, the peasants were split along religious lines (mostly Christian and Muslim), because of the lasting influences of the Muslim conquest of the Iberian Peninsula during the Middle Ages. To overcome these obstacles, Isabella married **Ferdinand**, heir to the Spanish Kingdom of Aragon, in 1469, thus uniting most of Spain in a single monarchy. Rather than compete with the church for authority, Isabella and Ferdinand, both Christians, enlisted the Catholic Church as a strong ally. Spanish statehood thrived under the new monarchy, and the alignment with the Catholic Church effectively ended religious toleration in the region. The result was that non-Christians (predominantly Muslim and Jewish people) were forced to convert to Christianity or leave the country. This policy marked the beginning of the **Spanish Inquisition**. The consequences for non-Christian Spaniards were tragic; the consequences for the Spanish monarchy were huge. Newly unified and energized, Spain embarked on an imperial quest that led to tremendous wealth and glory, eventually resulting in the spread of the Spanish language, Spanish customs, and Christianity to much of the New World (as you will see in the next chapter).

### Russia

At this time, Eastern Europe and Russia were very different from the West. The Eastern Orthodox Christians of this area spent much time and effort defending themselves from the colonization of various western invaders. It wasn't until 1242 C.E. that Russia succumbed to the **Tatars** (a group of Mongols from the east) under Genghis Khan. The Tatars ruled a large chunk of Russia for two centuries, leading to a cultural rift that further split Eastern and Western Europe.

### Focus On: Urbanization



If trade is the way you make your living, chances are you are spending lots of time in cities. Traders and merchants needed a place to meet and conduct business and this period saw the growth of urban culture throughout the world, mostly as a result of trade contacts and networks. Along with trade, cities showcased the wealth and power of the rulers who both controlled and benefited from the trade. Urban centers usually developed along trade routes or in locations necessary for strategic defense.

In the early years, the most populous cities were in the Muslim world and China—cities that were part of the network of Silk Routes: Baghdad, Merv, and Chang'an. Prior to 1400, Constantinople was the only European city of any size and it was really considered part of the Eastern world. Along with their economic role, these cities became political and cultural centers for the new trade empires. After 1400, European cities begin to grow with Paris and the Italian city-states emerging as new trading powers.

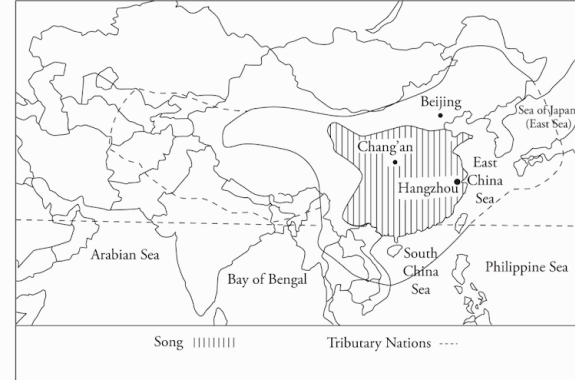
By the fourteenth century, Mongol power started to decline and the Russian princes of Muscovy grew in power. By the late 1400s, Ivan III expanded Muscovy territory (the area surrounding Moscow) into much of modern-day Russia and declared himself czar, the Russian word for emperor or Caesar. As the center of the Eastern Orthodox Church, Moscow was declared the Third Rome, after the real Rome and Constantinople. By the mid-1500s, Ivan the Terrible had centralized power over the entire Russian sphere, ruling ruthlessly and using the secret police against his own nobles. The next chapter will go into more of the details about Russia. By this time, nationalism in Russia was well underway.

## D. Developments in Asia

### 1. China and Nearby Regions

Two powerful Chinese dynasties during this period, the Song (960–1279 C.E.) and Ming (1368–1644 C.E.), developed Golden Ages. The **Ming Dynasty** came to power after a brief period of domination by Mongol invaders. You should understand from the outset that when we speak of China, we're actually talking about its influence throughout much of east and southeast Asia. We'll talk more specifically about Korea, Vietnam, and Cambodia in a minute. For now, you just need to understand that China had an enormous impact on cultural and political developments in those civilizations.

In 960, after a brief era of restlessness, China was reunified under the **Song Dynasty** and Emperor Taizu. Despite a long period of peace and prosperity, the Song eventually fell to the Jurchen and then the Mongols until finally in 1279, the Mongols established the **Yuan Dynasty** in its place. That dynasty lasted less than a century. The Mongols were driven from China, and in 1368 the **Ming Dynasty** restored traditional Chinese rule to the empire.



Extent of the Song (960–1279 C.E.) Dynasty

At the height of the Song Dynasty, China was relatively stable. One of the many reasons for the stability was the bureaucratic system that was based on merit through the use of the civil service examinations. Song rulers continued to modify the civil service examination, but kept it focused on Confucian principles, which created a large core of educated, talented, and loyal government workers. The Song also built an extensive transportation and communication network, including canals. They developed new business practices, including the introduction of paper money and letters of credit. All of this, of course, led to increased trade and cultural diffusion.

The Song Dynasty, under pressure from northern nomads, withdrew to the south and established a capital city at Hangzhou, the southern end of the Grand Canal. Here they concentrated on developing an industrial society, building on many of the ideas of the previous dynasty. An early form of **moveable type** resulted in an increase in literacy and bureaucrats among the lower classes. Printed books also spread agricultural and technological knowledge, leading to an increase in productivity and population growth. By the 1100s, the Song were an urban population with some of the largest cities in the world. Their wealth was based in part on their powerful navy and their participation in international trade throughout southeast Asia.

During the Song Dynasty, new technologies were applied to the military. Gunpowder started to be used in primitive weapons. The magnetic compass, watertight bulkheads, and sternpost rudders made the Chinese junks, as their ships were called, the best of their time. The junks were also used as merchant ships, of course.



Between 800 and 1100, iron production increased tenfold to about 120,000 tons per year, rivaling the British production of iron centuries later (in the 1700s). Song technology also included the production of steel using water-wheel-driven bellows to produce the needed temperatures.

The introduction of Champa, a fast-ripening rice from Vietnam, linked with new agricultural techniques, increased food supplies. This led to a rapid population rise from 600 to 1200 C.E. China's population more than doubled, increasing from 45 million to 115 million. The urban centers expanded greatly.

### Chinese Women Under the Song Dynasty

During the Song Dynasty, adherence to a new Confucianism justified the subordination of women, and **foot binding** became a widespread practice. A woman's feet would be bound shortly after birth in an effort to keep them small—if kept bound for a long enough time, they wouldn't grow even as the rest of the body did. Large feet were considered masculine and ugly. This practice, which lasted for centuries among elite families, was not only painful, but also often deforming and sometimes crippling.

### Religion in China: Diverse Beliefs

Following the fall of the Han Dynasty, there were a number of different religious influences in China, such as Nestorianism, Manichaeism, Zoroastrianism, and Islam. The religion that had the greatest impact by far was Buddhism, especially in two of its forms: Mahayana and Chan. Mahayana Buddhism appealed to many because of its emphasis on a peaceful and quiet existence and a life apart from worldly values. With its emphasis on meditation and appreciation of beauty, Chan (or Zen) Buddhism won converts in the educated classes, who generally followed the tenets of Confucianism.

#### Neo-Confucianism in China

As China turned away from otherworldly ideas of the Buddhists during the early Song, new ideas about Confucian philosophy developed. Where older Confucianism had focused on practical politics and morality, the neo-Confucianists borrowed Buddhist ideas about the soul and the individual. This new tradition became the guiding doctrine of the Song Dynasty and the basis for civil service. At its core was a systematic approach to both the heavens and the role of individuals. Filial piety, the maintenance of proper roles, and loyalty to one's superiors were again emphasized.

Both the Confucians and the Daoists reacted strongly to the spread of Buddhism. Many Confucians saw Buddhism as a drain on both the treasury and the labor pool, especially because Buddhism dismissed the pursuit of material accumulation. The Daoists saw Buddhism as a rival religion that was winning over many of its adherents.

## 2. Japan

Because Japan consists of four main islands off the coast of mainland Asia, it was relatively isolated for thousands of years. Ideas, religions, and material goods traveled between Japan and the rest of Asia, especially China, but the rate of exchange was relatively limited. Only in recent centuries has Japan allowed in Western influences.

#### Contrast Them: China and Japan

Even though China influenced Japan enormously, it didn't penetrate Japanese identity. Birth was more important than outside influence or education. The aristocracy remained strong. Despite the widespread influence of Confucianism and Chan (now Zen) Buddhism, the Japanese continued to observe the rites of their indigenous religion, Shintoism.

### Feudal Japan

The interesting thing about feudalism in Japan is that it developed at around the same time as feudalism in Western Europe, but it developed independently.

In 1192 C.E., Yoritomo Minamoto was given the title of chief general, or **shogun**, by the emperor. As with the Fujiwara family, the emperor was the figurehead but didn't hold the real power, which was in the hands of the shogun.

Below the shogun in the pecking order were the **daimyo**, owners of large tracts of land (the counterparts of the lords of medieval Europe). The daimyo were powerful samurai, who were like knights. They were part warrior, part nobility. They, in turn, divided up their lands to lesser samurai (vassals), who in turn split their land up again. Peasants and artisans worked the fields and shops to support the samurai class. Just as in European feudalism, the hierarchy was bound together in a land-for-loyalty exchange.

The samurai followed a strict code of conduct known as the **Code of Bushido**, which was very similar to the code of chivalry in Europe. The code stressed loyalty, courage, and honor, so much so that if a samurai failed to meet his obligations under the code, he was expected to commit suicide.

Interestingly, unlike under European feudalism, women in Japan were not held in high esteem. Remember that in Europe, noblewomen were given few rights, but they were adored, at least to the extent that they were beautiful and possessed feminine traits. In contrast, Japanese women lost any freedom they had during the Fujiwara period and were forced to live harsher, more demeaning lives.

#### Compare and Contrast Them: European and Japanese Feudalism



They were similar in terms of political structure, social structure, and honor code. They were different in terms of treatment of women and legal arrangement. In Europe, the feudal contract was just that, a contract. It was an arrangement of obligations enforced in law. In Japan, on the other hand, the feudal arrangement was based solely on group identity and loyalty. In both cases, the feudal arrangement was based on culture, and so the feudal system stayed around for a very long time.

### 3. India

As you should remember from earlier in this chapter, India was the birthplace of two major religions: Hinduism and Buddhism. In the 10th century, another major religion made its way to the Indus valley: Islam.

#### The Delhi Sultanate

After defeating the disorganized Hindus, the Islamic invaders set up shop in Delhi under their leader, the sultan. Hence, this kingdom is referred to as the **Delhi Sultanate**. For over 300 years beginning in about 1206 C.E., Islam spread throughout much of northern India. While many Hindus held on to their religious beliefs under this theoretically tolerant regime, individual sultans were highly offended by Hinduism's polytheistic ways and did their best to convert them. Like non-Muslims under the Umayyads in Arabia, non-Muslims under the sultans in India had to pay a tax. But more than that, the sultans were capable of religiously motivated destruction. Hindu temples were sometimes destroyed, and occasionally violence erupted in communities.

Despite the differences between the Islamic and Hindu cultures, an amazing amount of progress occurred in India under the sultans. Colleges were founded. Irrigation systems were vastly improved. Mosques were built, often with the help of Hindu architects and artists. Many Hindus in northern India converted to Islam. Sometimes the conversions were genuine; other times, they just made life easier. In any case, a considerable number of Hindus in northern India converted to Islam while the vast majority of Hindus in southern India held on to their traditions.

#### Rajput Kingdoms

Some Hindus in northern India continued to retain their identity despite the Islamic influence. Although the Rajputs' name comes from the term for "son of the king," those who were referred to as Rajputs actually descended from a variety of social and ethnic backgrounds. The **Rajput kingdoms** consisted of several different Hindu principalities that were largely independent of one another. However, these kingdoms had to adhere to some degree of unity in order to put up resistance against the invading Muslim forces for several centuries from 1191 until the Rajput kingdoms were finally put down by the Muslim Mughal forces in 1527.

### 4. The Rise and Fall of the Mongols

The Mongols, the epitome of a nomadic culture, existed as a society for a long time before they became a force on the broader world scene. The Mongols were superb horsemen and archers and probably could have been a world power early on in the development of major civilizations. However, rivalries between tribes and clans kept them from unifying, so for centuries they fought with each other and remained fairly isolated from the rest of the world.

In the early 1200s, all that changed. Using his tremendous military and organizational skills, **Genghis Khan** (also spelled Chingiss Khan) unified the Mongol tribes and set them on a path of expansion that would lead to the largest empire the world had ever seen.

Genghis Khan unified several nomadic tribes of Mongolia and led the Mongol invasion of China in 1234, which was the beginning of the enormous Mongolian conquests. The **Mongol Empire** eventually spanned from the Pacific Ocean to Eastern Europe. Following the death of Genghis Khan, his followers splintered off into different groups they called hordes. The members of these hordes elected a new Great Khan after Genghis and his successor, but by the election of Kublai Khan these hordes, or Khanates, were largely independent of any sort of central leadership from the homeland in Mongolia proper. The **Golden Horde** conquered the region of modern-day Russia. In China, **Kublai Khan** ruled. Mongols destroyed cities and were ruthless warriors, but once their domain was established, the empire was relatively peaceful. (This peace is sometimes called the *Pax Mongolica*.) The continuous empire allowed for the exchange of goods, ideas, and culture from one distant region to another. Mongols, who were illiterate, nomadic people prior to their conquests and education reforms brought about by Genghis Khan, eventually became assimilated into the cultures of the people they defeated.

#### Warning! You Are Now Entering a Golden-Age-Free Zone

One of the most striking things about the Mongols is that their empire was one of territory, infrastructure, and conquest, but not one of "culture." Because the Mongol Empire was so enormous and conquered so many different kinds of civilizations, it did not attempt to force a unified religion or way of life on its people. That being said, although the Mongols did not make many advances in the arts and sciences themselves, their superior infrastructure allowed for the exchange and spread of ideas. Genghis Khan also established the first pony express and postal system and gave tax breaks to teachers and clerics within his empire. In other ways, however, the Mongol Empire had a profoundly negative impact on conquered cultures, stifling cultural growth rather than contributing to it by having been so brutal in their initial raids.

#### Contrast Them: The Mongol Empire and All Other Major Civilizations

The Mongol Empire was larger than any of the empires that had existed up to that point in time. Yet rather than imposing their own cultural developments on the areas it conquered, it generally accepted



or ignored those of the people they conquered. Unlike the sultans who took over India, the Mongols allowed their subjects to practice their own religions without interference. It should be pointed out that because the Mongol empire was so expansive, it tied much of the world together and served as a conduit across which ideas and culture spread from the Pacific to the Mediterranean and vice versa. It's just that it wasn't the Mongols' own culture.

### Timur Wasn't Timid

In addition to invading Russia, Persia, Central Asia, and China, the Mongols also found time on their itinerary for a layover in India. They swept in under their leader, the untamed Timur Lang, who destroyed just about everything in sight and massacred thousands, and then just as quickly swept out. The sultanate was destroyed, but after **Timur Lang** (sometimes referred to as **Tamerlane**) returned to his capital in Samarkand, the Mongols pulled out as well. Just a few years later, the sultanate was restored. Islam continued to grow in India for the next few centuries under the Mongol Empire, even as many Hindus hung on to their beliefs. Look for more on this later.

### How the Mongols Did It: No Rest Until Conquest

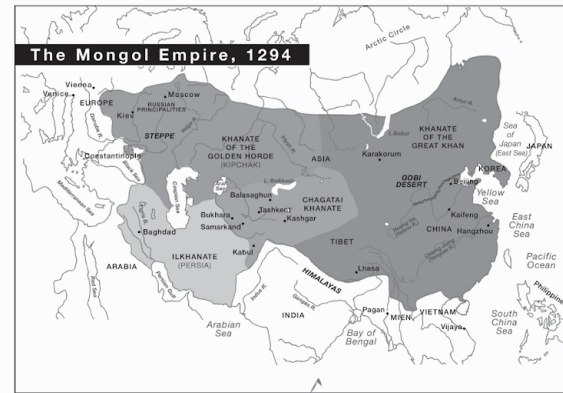
Imagine that you live in a village that lies in the path of an advancing Mongol horde. You've heard the stories. If you put up a fight, they'll pummel you. If you retreat to your house, they'll burn it. If you organize a resistance in your place of worship or civic building, they'll level it. You've also heard that if you just give in, they might spare your city, but they also might not. They're not really interested in changing your culture. So your only real choice, if you want to stay alive, is to give in. If you do, you may or may not be able to keep your life and your culture, but if you don't, you'll suffer a certainly grotesque death. What would you do?

In the 1200s and 1300s, a lot of people gave in, and those who did not met their death. The Mongols weren't called ruthless warriors for nothing. They knew how to fight, but they were more than fierce fighters. They were also highly organized and highly mobile. Unlike the much-feared Roman army, which in its heyday could cover about 25 miles per day, the Mongol horsemen could cover about 90. Their bows, designed to be launched from horseback, had a range of up to 300 yards, way more than anybody else's. Their armies were divided into units, which were further separated into light and heavy cavalries and scouting units. They were extremely motivated—Genghis Khan punished traitors swiftly and rewarded the courageous generously. They were stealthy—they had an extensive network of spies who scouted their enemies before battle. Finally, their goals were made unmistakably clear—the consequences of putting up a fight against the Mongols meant certain destruction of the entire village, so most learned not to resist. In short, they were really, really good at what they did: conquering.

### The Mongol Impact

The Mongols were great diffusers of culture. In some cases, Mongols assimilated into the cultures they conquered. For example, in Persia, most Mongols became Muslim. Elsewhere, Mongolian culture remained separate from the conquered people. In China, for example, Kublai Khan, the grandson of Genghis, thwarted Mongolization by prohibiting intermarriage as well as forbidding Chinese to learn the Mongol language. When the Chinese finally kicked out the Mongols in 1368, they established the Ming Dynasty rooted in traditional Chinese identity and practices.

There were two major consequences of Mongol rule. The first is that Russia, which was conquered by the Golden Horde and treated as a vassal state, didn't unify or culturally develop as quickly as its European neighbors to the west. The second is that world trade, cultural diffusion, and global awareness grew. Think about it: the Mongol empire touched Europe and very nearly touched Japan. It stretched southward to Persia and India, making possible not only trade but also the transmission of the Black Death (Bubonic Plague) in the fourteenth century. This single empire touched nearly all the major civilizations of the day. So, as strange as it sounds, the often brutal Mongols, in their own way, brought the world together. By 1450, as the Mongol Empire was well in decline, the world would never again be disconnected.



Map of the Mongol Khanates

### 5. Southeast Asia

It is no secret that Hinduism and Indian culture are intertwined. However, while Hinduism is unique for not spreading as the other religions we covered have done, there were a couple exceptions to this rule.



The **Khmer Empire**, established in the 9th century, was predominantly Hindu. That may not seem strange until you realize that the Khmer were located in Southeast Asia—in what is today Cambodia, Laos, and Thailand. Through the Indian Ocean trade network, Hindu beliefs were carried to Southeast Asia, becoming the centerpiece of the growing empire.

The Khmer were skilled at complex architecture. Their most impressive construction is a temple known as **Angor Wat**, which endeavored to represent the entire Hindu universe in a single stone structure.

The Khmer Empire enjoyed a prosperous economy, much of which was controlled by women. Further, the empire practiced tolerance of other religions. This was necessary due to the substantial Buddhist population that lived in Southeast Asia.

Beginning in the 12th century, a group in southern China known as the Thais began to migrate into the Khmer Empire and established kingdoms. This migration only accelerated during the Mongol conquests of China. Wars with the Thais eventually brought about end of Khmer Empire in 1431.

### E. Developments in Africa



**African Empires and Trade Cities**

When the Islamic Empire spread across North Africa in the 7th and 8th centuries, African kingdoms began trading with the larger Mediterranean economy. Islamic traders penetrated the unforgiving Sahara desert and reached the fertile wealthy interior of Africa, called sub-Saharan (beneath the Sahara), while African traders pushed northward toward Carthage and Tripoli. Previously, the desert had acted as one gigantic “don’t-want-to-deal-with-it” barrier, so people typically didn’t. Increasingly, however, caravans of traders were willing to do what they had to do to get to the riches on the other side of the sand. At first, the west Africans were in search of salt, of which they had little but which existed in the Sahara. When they encountered the Islamic traders along the salt road, they started trading for a lot more than just salt. The consequence was an explosion of trade.

#### Mali and Songhai





Why were the Islamic traders so interested in trading with west African kingdoms? Because in Mali (about 1200–1450 C.E.), there were tons, and we mean tons, of gold. A little sand in your eyes was probably worth some gold in your hand. So the Islamic traders kept coming. The constant trade brought more than just Islamic goods to Ghana and Mali; it brought Islam.

One of the greatest Malian rulers, **Mansa Musa**, built a capital at Timbuktu and expanded the kingdom well beyond the bounds of Ghana. In 1324, Musa made a pilgrimage to Mecca (remember the Five Pillars of Islam?) complete with an entourage of hundreds of gold-carrying servants and camels. The journey was so extravagant, so long, and so impressive to everyone who saw it that Musa became an overnight international sensation. Had the Musa moment occurred in the Internet age, you can bet it would have been all over social media.

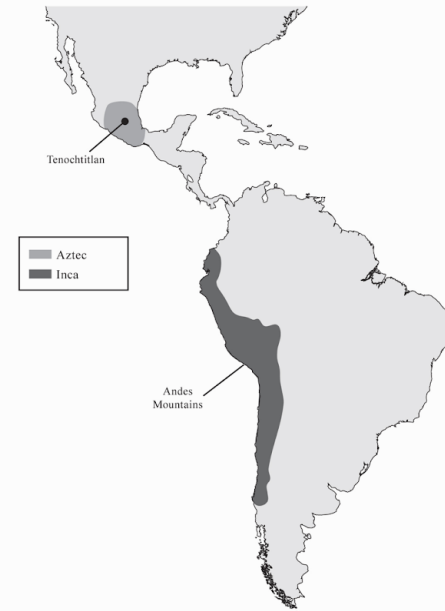
The largest empire in west Africa was formed in the mid-fifteenth century, when Songhai ruler Sonni Ali conquered the entire region and established the Songhai Empire. The Songhai Empire lasted until around 1600 C.E., and during its reign, Timbuktu became a major cultural center, complete with a university that drew scholars from around the Islamic world.

### The Arts in Africa

Oral literature was an important part of life in most African communities. History and stories were passed from one generation to the next, not through written texts, but through storytelling. The storytelling wasn't just Grandpa sitting next to the fire, but rather was a production akin to a dramatic performance. The stories were told the same way for so many generations that people knew the lines. Everyone was able to participate in the storytelling by reciting responses at the appropriate times. Think about what it's like to watch *Star Wars* with a room full of people—parents, grandparents, kids—who've already seen it; that will give you a good sense of what oral literature meant to those cultures.

Early sub-Saharan African cultures are also known for their sculptures, particularly out of pottery and bronze. The **Benin** culture (near present-day Nigeria) mastered a bronze sculpting technique. They made clay molds around a wax carving, melted the wax, filled the mold with melted bronze, and, after breaking the clay mold, revealed some of the most beautiful early bronze work created by any civilization.

## F. Developments in the Americas



The American Civilizations

There were three great civilizations in what is now Central America and South America that developed before the arrival of the Europeans. One of the civilizations, the Maya, actually began around the time of the major classical civilizations. The other two civilizations, the Incas and Aztecs, were conquered by the Europeans after 1450. They will be discussed again in the next chapter. That said, we are including the latter two in this chapter so that you can review the cultural characteristics of these civilizations in one place. We'll talk about their conquests in the next chapter.

### The Aztecs: Trade and Sacrifice

The Aztecs, also known as the Mexica, arrived in central Mexico in the mid-1200s and built their capital at **Tenochtitlan** (modern-day Mexico City). More than anything else, the Aztecs are known for their expansionist policy and professional army, which allowed them to dominate nearby states and demand heavy taxes and captives. Warriors were the elite in the Aztec social structure (the majority of the people were peasants and slaves).



Aztec  
Through conquest and alliances, the Aztecs built an empire of some 12 million people. Despite the huge size, they didn't use a bureaucratic form of government. The conquered areas were generally allowed to govern themselves, as long as they paid the tribute demanded of them. Roads were built to link the far-flung areas of the huge empire, and trade flourished.

Aztec women had a subordinate public role but could inherit property. Like women in almost all other traditional civilizations, Aztec women were primarily charged with running the household, but they were also involved in skilled crafts, especially weaving, and—to some extent—in commerce.

Notably, the Aztec religious system was tied to the military because one of the purposes of the military was to obtain victims for human sacrifice. Tens of thousands of men and women were killed annually; many would be sacrificed simultaneously for an important religious occasion, such as the dedication of a new temple.

#### The Inca: My Land Is Your Land

The Inca Empire, set in the Andes Mountains in Peru, was also expansionist in nature. At its zenith, it is thought to have controlled more than 2,000 miles of South American coastline. The Inca controlled this territory using a professional army, an established bureaucracy, a unified language, and a complex system of roads and tunnels.

Like the Maya (and the Aztecs), the Incas had no large animals, so the prime source of labor was human. A large proportion of the population was peasants, who worked the land or on construction projects. They were expected to give a proportion of their harvest to support the ruling classes and to provide famine relief. These surpluses eventually became large enough to support large cities. The capital at Cuzco may have had as many as 300,000 people in the late 1400s.

#### Cahokia

Located near the site of modern-day St. Louis, Cahokia was the largest North American city north of Mexico prior to the arrival of European settlers. In the thirteenth century, its population rivaled or surpassed that of any European city, and while it was abandoned a hundred years before the voyages of Columbus, no American city passed Cahokia's peak population mark until after the United States had achieved its independence. Cahokia was dominated by a huge earthwork known as Monks Mound, an artificial hill 100 feet high and covering 17 acres, consisting of soil transported to the site by hand in baskets.

Incan women were expected to help work the fields, weave cloth, and care for the household. They could pass property on to their daughters and even played a role in religion. The Inca were polytheistic, but the Sun god was the most important and was at the center of the state religion. Like the Aztecs, the Inca practiced human sacrifice, but in much

smaller numbers, usually choosing instead to sacrifice material goods or animals. Incan religion also had a very strong moral quality, emphasizing rewards for good behavior and punishments for bad. Like the Egyptians, Incan rulers were mummified after death and became intermediaries between the gods and the people.

For the Inca, the concept of private property didn't exist. Rather, the ruler was viewed as having descended from the Sun and, therefore, owning everything on Earth. The military was very important because each new ruler needed to ensure his place in eternity by securing new land, and that meant conquest. There was a state bureaucracy, manned by the nobility, which controlled the empire by traveling on a complex system of roads.

The Inca were excellent builders, stone cutters, and miners. Their skills are evident from the ruins of the **Temple of the Sun** in Cuzco and the temples of **Machu Picchu**. They never developed a system of writing. However, they were able to record census data and keep an accounting of harvests on *quipu*, a set of knotted strings.

## IV. REVIEW OF INTERACTIONS AMONG CULTURES, 1200 C.E.–1450

The purpose of this section is to help you pull together the history from this time period and view it from a global perspective. The examples below are by no means an exhaustive list of the ways that civilizations or groups of people interacted from 1200 to 1450. To the contrary, they are examples that serve as a starting point in your studies. We strongly suggest that you add examples to the ones below as you work your way through this review and your materials from class.

### A. Trade Networks and Cultural Diffusion

Trade has always been a big deal, historically speaking. Getting stuff and buying stuff is a huge incentive behind interactions. If you have everything you need and want, you can live in isolation. If you don't, and somebody else down the road has what you want, you've got two choices: take it or trade for it. If you're not into the whole conquest thing, then trading is probably your best option.

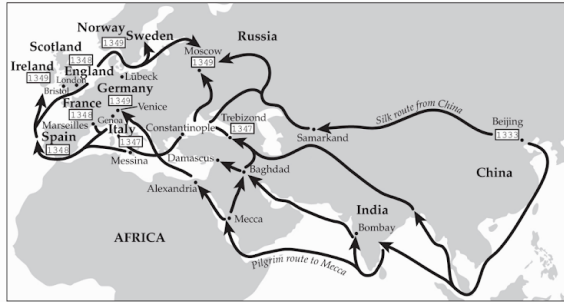
From 1200 to 1450, trade exploded onto the world scene—so much so that the world after 1450 is inseparable from global interaction. Let's quickly review the global trade routes that you read about in this chapter.

- The Hanseatic League (more details in this section)
- The Silk Road (used heavily from about 1200 C.E. until about 1600 C.E.—more on that later)
- The land routes of the Mongols
- Trade between China and Japan
- Trade between India and Persia



- The Trans-Saharan trade routes between west Africa and the Islamic Empire

Remember, too, that trade was not only aided by better boats and better roads, but also by monetary systems, lines of credit, and accounting methods that helped business boom. Record keeping and money management are key. If you're able to keep records or borrow money, you are by definition establishing a business relationship that extends into the future. Once you start thinking about a regular business-trade relationship extending into the future, you can get people to invest in that future, and pretty soon the wheels of international business are going 'round and 'round.



Spread of the Black Death (1333-1349 C.E.)

The trade routes are important, of course, not just because of their impact on business, but also because of their role in cultural diffusion. It is over the trade routes that religions and languages spread. It is over the trade routes that literature and art and ideas spread. And, unfortunately, it is over the trade routes that disease and plague sometimes spread. The **Bubonic Plague** (also called the Black Death) started in Asia in the fourteenth century and was carried by merchants along the trade routes all the way to Europe, where it destroyed entire communities and killed as many as one out of every three people in Western Europe. The Plague quickened the decline of feudal society because many manors weren't able to function.

In addition to the trade routes mentioned above, there's one that we haven't discussed in detail yet—the Indian Ocean Trade. It's important, so we'll go into it in some detail.

### Indian Ocean Trade

Throughout the period covered in this chapter, the Persians and the Arabs dominated the **Indian Ocean Trade**. Their trade routes connected ports in western India to ports in the Persian Gulf, which in turn were connected to ports in eastern Africa.

The benefits of the Indian Ocean trade network were not limited to coastal communities. Great Zimbabwe was a thriving city located in what is now Zimbabwe and Mozambique. From the 11th to 15th centuries, Great Zimbabwe served as a trading empire with river access to the southeastern coast of Africa. Great Zimbabwe's fortuitous location on the most direct route between Africa's gold mines and the Indian Ocean ports made it the de facto distributor of African gold to the rest of the world.

Unlike boats that were used on the Mediterranean Sea, boats that sailed the Indian Ocean were, necessarily, more resilient to the large waves common in those waters. The traders learned to understand the monsoon seasons and direction of the winds and scheduled their voyages accordingly. Despite these difficulties, the Indian Ocean trade routes were relatively safe, especially when compared to those on the Mediterranean, where constant warfare was a problem.

Since sailors often married the local women at the ends of their trade routes, cultures started to intermix rapidly. Many sailors took foreign wives home and created bilingual and bicultural families.

### More on the Silk Road

You may already know that the Silk Road connected China to the Mediterranean cultures even way back in the early days of the Roman Empire. You also need to know that the Silk Road was used heavily again from about 1200 C.E. until about 1600 C.E., during the reign of the Mongols.

The important thing to know about the Silk Road is that it carried so much more than silk. It carried porcelain and paper. It carried military technologies. It carried religions, such as Buddhism, Islam, and Christianity. It carried food. Because it extended so far and was used for so long, it's safe to say that East met West on the Silk Road. It's impossible to have a discussion about international trade and cultural diffusion without mentioning it by name.

### More on the Hanseatic League

As you already know, the Hanseatic League was a collection of city-states in the Baltic and North Sea regions of Europe that banded together in 1241 C.E. to establish common trade practices, fight off pirates and foreign governments, and essentially establish a trade monopoly from the region to much of the rest of the world. It worked for a few hundred years. More than 100 cities joined the league. The result was enormous for two reasons. First, it resulted in a substantial middle class in northern Europe, a development that would drive changes in that region in later centuries (more on that in the next chapter). Second, it set a precedent for large, European trading operations that profoundly affected the Dutch and the English, which would also deeply affect the broader world in later centuries.



### Was There a Global Trade Network?

If you think about it, after about 1200 C.E. or so, the world was very interconnected. Europe was trading with the Islamic world and Russia. The Islamic world was trading with Africa, India, and China. India was trading with China and eastern Africa. China was trading with Japan and southeast Europe. If you link up all the trade routes, goods could make their way from England to Persia to India to Japan. They could also travel to points north and south, from Muscovy to Mali.

The global network wasn't entirely controlled by one entity or laid out by one trading organization. It was more like a web of interconnected but highly independent parts. It required lots of managers at each site. It required people to be linked up through third and even fourth parties. No one person was managing it, yet almost all major civilizations (except those in the Americas) were a part of it. In short, it was like the Internet, only in geographic space instead of cyberspace.

### B. Expansion of Religion and Empire: Culture Clash

One of the most significant influences on cultural interaction and diffusion has been the expansion of empires and the intentional diffusion of religion. Keep in mind that when we say intentional diffusion of religion, we mean methods like missionary work or religious warfare. This is opposed to the natural spread of religious ideas that occurs when people come into contact with each other, such as over trade routes.

When you think about it, the bulk of this chapter is about two things: the expansion of religion and empires leading to cultural contact, or the relative isolationism that resulted under the feudal systems in Europe and Japan. Another way to encapsulate this period: a time fueled by conquest and religious expansion. We've talked a lot about the efforts of expansionists that succeeded.

### C. Other Reasons People Were on the Move

Interaction among and within civilizations occurred during this period in history for many reasons other than trade or conquest. As populations grew, people needed more room to spread out. This not only led to huge movements of people, such as the Germanic tribes into southern Europe, but also to more crowded conditions on the manor or in small towns. The result was the burgeoning of ever-larger cities; once the cities became larger, more opportunities were created there, which pulled more and more people in from the countryside.

Some cities grew not just because of a general population increase, but because they were intentionally established as centers of civilization. Think about the empires in this chapter.

The eastern Roman Empire, which of course became the Byzantine Empire, was headquartered at Constantinople, which was specifically built as a center to draw people. In fact, capitals were moved all the time to create an aura of a rising empire. The Islamic Empire moved to Baghdad. The Mongols built a city at Samarkand, as did the Malians at Timbuktu, and the Aztecs at Tenochtitlan. The list goes on and on. Every time an empire built a new city to flaunt itself, it drew thousands of people. This is true especially to the degree that these civilizations built universities, which by their nature drew people from around the empire. That meant people who weren't living in the same city in the past were now living together. The result? More cultural diffusion.

Pilgrimages were a third reason that people during this time period were constantly on the move. Rome and Constantinople certainly attracted thousands to their grand cathedrals, but the Islamic duty to travel to Mecca was no doubt the most significant destination of religious pilgrimages. Imagine the thousands upon thousands who traveled from the vast reaches of the Islamic world. Imagine the amount of cultural diffusion that occurred as a result. Just think of Mansa Musa and you'll be convinced.

### D. Notable Global Travelers

Xuanzang, a Chinese Buddhist monk, traveled throughout the Tang Dynasty and into India to understand how Buddhism is practiced in different parts of Asia. Marco Polo, a merchant from Venice, made his way to China and back to Europe.

Islamic traveler Ibn Batutta experienced unbelievable adventures (seriously, his travels are more interesting than any Indiana Jones movie) on his way through the Islamic world into India and China before returning to Africa.

Each of these travelers wrote extensively of their journeys. When people in their homeland read about their travels, they developed an understanding of cultures in other parts of the world. Along their travels these three men also brought elements of various cultures to their destination, performing a kind of one-man cultural diffusion.

### V. TECHNOLOGY AND INNOVATIONS, 600 C.E.–1450

It was interaction that led to innovation. This period is marked by expanding trade, expanding empires, and expanding interactions. All lead to increased wealth, frequent cultural borrowing, and the development of new ideas. Many of these new innovations came from the eastern societies—China and India, filtered through the Islamic world. By 1450, most of these new ideas had made their way back to Europe, following the Crusaders, merchants, and missionaries.

Islamic World	China
paper mills (from China)	gunpowder cannons
universities	moveable type
astrolabe and sextant	paper currency



algebra (from Greece)	porcelain
chess (from India)	terrace farming
modern soap formula	water-powered mills
guns and cannons (from China)	cotton sails
mechanical pendulum clock	water clock
distilled alcohol	magnetic compass
surgical instruments (syringe etc.)	state-run factories

#### Trade Networks and Agriculture

In addition to ideas that began to move around the world, trade networks moved agricultural products. Some of these would result in great environmental changes, influence trade networks, and motivate exploration and conquest.

## VI. CHANGES AND CONTINUITIES IN THE ROLE OF WOMEN

The spread of Islam, the openness of Christianity and Buddhism, the development of new empires based on wealth and acquisition of property, and the revitalization of neo-Confucianism impacted the status of women around the world. Restrictions on women's freedoms depended on which caste or class they belonged to. At the uppermost levels, a woman could overcome the status of her gender and assume leadership roles if there was no male heir or if the male heir was very young. Generally, however, as societies became more urban and wealthy, women, especially those of the elite or upper classes, had their freedoms further restricted even as their status in society rose. This can be seen in the increased veiling of women in the Islamic world and among Christians in the Mediterranean world (especially Italy and Spain), the custom of foot binding in neo-Confucian China, and the young age of marriage in South Asia.

Trade and the arrival of new religions did not significantly change the role of women in African societies—as pastoral nomads, many of the African societies were relatively egalitarian. Even when sedentary lifestyles developed, women had a great deal of freedom and societies were sometimes matrilineal and matriarchal. Women commanded a bride-price rather than having to give a dowry, and were considered a valuable source of wealth. “Mother of the King” was a political office in many African societies, and women participated in specific religious rituals controlled solely by women. Although both Islam and Christianity found converts in Africa, women were less eager to convert than men and the practice of veiling was met with mixed reactions.

Changes in the status and role of women included access to more education as societies continued to prosper and interact. This is true of the Confucian cultures of China and

Japan, where women were highly literate and expected to understand proper virtue and their role in the household. Overall, however, even when they were educated and wealthy, most women had far less power than their male counterparts and were subject to any number of cultural and legal restrictions.

Women's Status in Ancient Societies			
Europe	Islam	India	China
strict and patriarchal social divisions	equality in religion, but separate in mosque	strict patriarchal caste system	strict Confucian social order and guidelines for virtuous behavior
could inherit land and take oaths of vassalage, but property belonged to husband	received half inheritance of male children	child marriages	access to dowries and owned businesses
could bring a court case, but not participate in decision	testimony had less weight than that of males	practice of <i>sati</i> for widows	widow to remain with son; no property if remarried
division of labor; women in textiles		family textile labor	silk weaving as female occupation
Christian monogamy	concubines and seclusion in harems	marriage limited to caste members	concubines and seclusion in harems
education limited to upper-class males	literate society	education limited	literate society, but state education limited to men
did not recognize illegitimate children	all children are seen as legitimate		
veiling of upper class	veiling in public	<i>purdah</i> : veiling or seclusion	foot binding

## VII. PULLING IT ALL TOGETHER

There's no question that the spread and growth of religion had enormous consequences during this time period. There's also no question that the issue of centralization versus noncentralization seems to have an impact on a civilization. Look at what it meant for Europe, Japan, China, and India. Beyond the issues of interaction, centralization, and the growth of religion, there's something else you should be thinking about: how to organize the world in your head.

Today, we have clear boundaries between countries, but in addition to using those political boundaries, we talk of cultural regions all the time. We'll say things like “the West” or “the East.” That's fine, but where's the dividing line? Is modern-day Russia part of the East or the West? What about Saudi Arabia? What about Japan?

Moreover, we often split even our own country into manageable pieces that don't have specific, exact geographic boundaries. In the United States, for example, when one refers to “the South,” it's usually in reference to a culture rather than a specific geographical



place. Is Florida part of “the South”? Northern Florida probably is, but the rest of Florida has a very different feel.

This kind of stuff is a big deal for the AP test writers. Sometimes it’s easier to think about and write about history in terms of cultural areas rather than political boundaries. “The Islamic World,” for example, is used to refer not only to countries that are predominately Muslim, but also communities and individuals within non-Muslim countries who participate in the culture of Islam. Or think about the “Jewish community.” In the time period covered by this chapter, Jews were scattered throughout Europe, Africa, and Asia. There was no Jewish state, only a Jewish culture. Nevertheless, the Jewish culture maintained its identity.

You might want to think of the world in terms of major cultural divisions. Religions help. You can think of developments in the Christian sphere, the Islamic sphere, the Hindu sphere, and the Buddhist sphere. Don’t forget, though, that some of these spheres overlap, and some of them coexist with other religions or belief systems like Confucianism and Buddhism. You can also think of developments in terms of expanding empires and feudal systems. Even more generally, think of the world in terms of cultures that interacted and those that did not.

However you choose to think about the world, whether in terms of cultural areas or structural similarities, the important thing is that you try to analyze the history. Doing so will force you to make comparisons between cultures, which is exactly the kind of critical thinking you need to do on the AP World History: Modern Exam. The more you think about how these cultures can be organized, the more familiar you’ll be with world history.

## CHAPTER 6 KEY TERMS

Islam (Shiites and Sunnis)  
Abbasid Dynasty  
Middle Ages  
Feudalism  
nobles  
vassals  
serfs (peasants)  
fiefs  
manors  
three-field system  
code of chivalry  
primogeniture  
burghers  
Hanseatic League  
scholasticism  
Bubonic Plague  
interregnum  
Song, Yuan, and Ming dynasties  
foot binding  
shogun  
Code of Bushido  
Delhi Sultanate  
Rajput kingdoms  
Khmer Empire  
Angkor Wat  
oral literature  
Indian Ocean trade  
Silk Road  
Baghdad  
Mongols  
Ottoman Turks  
Pope Innocent III  
the Inquisition  
the Spanish Inquisition  
Hundred Years’ War  
Tatars  
Ivan the Terrible  
Genghis Khan



Mongol Empire  
Kublai Khan  
Tamerlane  
Mansa Musa  
Benin  
Great Zimbabwe  
Tenochtitlan  
Cahokia  
Incas  
Aztecs  
Xuanzang  
Marco Polo  
Ibn Batutta

## Chapter 6 Drill

See the end of the chapter for the answers and explanations.

Questions 1–4 refer to the passage below.

The king rarely goes out; but, to chant the liturgy and worship, on every seventh day he proceeds by way of this tunnel to the hall of worship where, in performing divine service, he is attended by a suite of over fifty men. But few amongst the people know the king's face; if he goes out he sits on horseback, protected by an umbrella; the head of his horse is adorned with gold, jade, pearls and other jewels. Every year the king of the country of Ta-shih [citizens of the Caliphate] who is styled *Su-tan* [Sultan] sends tribute-bearers, and if in the country some trouble is apprehended, he gets the Ta-shih to use their military force in restoring order.

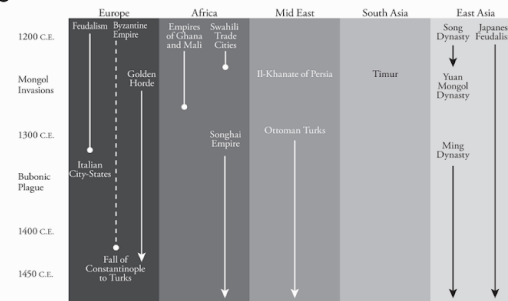
Passage regarding the city of Antioch from *A Description of Barbarian Nations, Records of Foreign People*, a 13th century Chinese text.

1. The text of this passage is best viewed as evidence of which of the following continuities of the thirteenth century?
  - (A) Mongol destruction of Middle Eastern cultures
  - (B) Christian dominance in Medieval Europe
  - (C) An on-going economic connection between East Asia and the Middle East
  - (D) The strength of the caliphates' militaries over invading armies
2. The customs of the king, as described in the passage, are most strongly influenced by which of the following?
  - (A) Christianity
  - (B) Confucianism
  - (C) Buddhism
  - (D) Islam
3. Which of the following best explains the motivation behind sending out tribute-bearers?
  - (A) To acknowledge control over certain foreign regions
  - (B) To ensure ongoing wealth for the caliphate
  - (C) To provoke military action
  - (D) To maintain a balance of trade with other countries
4. This excerpt was written in the context of which of the following?
  - (A) A decline in Silk Road trade activities
  - (B) A Chinese Golden Age



- (C) Mongol control spanning from Europe to Asia
- (D) The spread of medieval Christendom

### TIMELINE OF MAJOR DEVELOPMENTS, 1200 C.E.–1450





## CHAPTER 6 DRILL EXPLANATIONS

1. C

Knowing that the text was from a 13th-century Chinese source give us some important clues. 13th century China saw the beginning of the Yuan Dynasty—a time when China was ruled by the Mongols. The Mongols promoted cultural diffusion through well-maintained trade routes, which is consistent with (C). While (A) mentions the Mongols, it is incorrect, as the Mongols were largely tolerant of the cultures under their rule (and after all, Middle Eastern culture to this day contains elements from before the 13th century, so the Mongols surely did not destroy it). The references to the caliphate lead us to understand that the author is describing an Islamic culture, not a Christian one. Eliminate (B). While the author mentions the military, it does not address how it compares to any invading armies. Eliminate (D).

2. D

The reference to chanting liturgy every seventh day points toward a Western Abrahamic religion since the king observes the Sabbath. This would point toward either Christianity or Islam. Eliminate (B) and (C). The reference to the caliphate and the knowledge that Antioch (in modern-day Syria) was under Muslim control should steer your thinking to Islam, (D), which is correct. Eliminate (A).

3. A

Tributes were typically used to demonstrate loyalty to a ruling entity. Therefore, (A) is what you should be looking for. Tributes would not be of significant enough value to buoy the economy of an entire caliphate, so eliminate (B). Choice (C) is incorrect as tributes were collected following a conquest, as a way of maintaining peace. Finally, eliminate (D) since tributes confer dominance from one side of the relationship, not an equal exchange.

4. C

This text was written in the 13th century, the start of Mongol dominance across Eurasia. Knowing this contextual information will lead you to (C), which is the correct answer. The Silk Road was strengthened and protected under Mongol watch, so (A) is incorrect. Christianity was largely relegated to Europe and the era of European imperialism was still a couple centuries away, so eliminate (D). Finally, recall that the Mongol empire was one of territory, infrastructure, and conquest, but not one that made many advances in the arts and sciences themselves (though they did allow for the spread of other cultures throughout their empire). Eliminate (B).

## REFLECT

Respond to the following questions:

- For which content topics discussed in this chapter do you feel you have achieved sufficient mastery to answer multiple-choice questions correctly?
- For which content topics discussed in this chapter do you feel you have achieved sufficient mastery to discuss effectively in a short-answer response or essay?
- For which content topics discussed in this chapter do you feel you need more work before you can answer multiple-choice questions correctly?
- For which content topics discussed in this chapter do you feel you need more work before you can discuss effectively in a short-answer response or essay?
- What parts of this chapter are you going to re-review?
- Will you seek further help outside of this book (such as a teacher, tutor, or AP Students) on any of the content in this chapter—and, if so, on what content?

