

Chapter 4 Study Guide

1. What were the changes and continuities in Second Wave Civilizations? (Original: pp. 88-91; With Sources: pp. 134-138)

Continuities	Changes
<ul style="list-style-type: none"> ▪ Monarchs continued to rule most of the new civilizations. ▪ Men continued to dominate women. ▪ A sharp divide between the elite and everyone else persisted almost everywhere ▪ The practice of slavery continued. 	<ul style="list-style-type: none"> ▪ Population grew more rapidly than ever before during this period. ▪ States and empires expanded, growing in size, dwarfing in size the city-states of Mesopotamia and the Egypt of the pharaohs. ▪ The rise and fall of empires had a dramatic effect on large populations inasmuch as that civilizations dissolved—for example the Mayans or Roman Empire. ▪ New philosophical and religious systems provided the moral and spiritual framework within which people sought to order their lives and define their relationships to the mysteries of life and death. ▪ China was the primary source of technological changes that included piston bellows, the draw-loom, silk-handling machinery, the wheelbarrows, a better harness for draft animals, the crossbow, iron casting, the iron chain suspension bridge, gunpowder, firearms, the magnetic compass, paper, printing, and porcelain. India pioneered the crystallization of sugar and techniques for the manufacture of cotton textiles. Roman technological achievements were apparent in construction and civil engineering—the building of roads, bridges, aqueducts, and fortifications—and in the art of glassblowing. ▪ The emergence of a widespread and dense network of communication and exchange that connected many of the world’s peoples to one another, especially through long-distance trade routes.

2. What is an empire and what does it do?

Empires are simply states, political systems that exercise coercive power. The term, however, is normally reserved for larger and more aggressive states, those that conquer, rule, and extract resources from other states and peoples. Thus, empires have generally encompassed a considerable variety of peoples and cultures within a single political

system, and they have often been associated with political and cultural oppression. These imperial states governed by rulers culturally different from themselves, brought together people of quite different traditions and religions and so stimulated the exchange of ideas, cultures, and values. (Original: p. 98; With Sources: p. 144)

3. How did the Persian and Greek civilizations differ in their political organization and values?

Persians: The Persians built an imperial political system that drew upon previous Mesopotamian polities, including the Babylonian and Assyrian empires. The Persian Empire was larger than its predecessors, stretching from Egypt to India, and ruled over 35 million subjects. The empire was centered on an elaborate cult of kingship in which the emperor was secluded in royal magnificence and was approachable only through an elaborate ritual. Emperors were considered absolute in their power and possessed divine right to rule by the will of the Persian god Ahura Mazda. They had an effective administration system that placed Persian governors, called satraps, in each of 23 provinces, while lower-level officials were drawn from local authorities. This system was monitored by imperial spies. Persia's rule of its many conquered peoples was strengthened by a policy of respect for the empire's non-Persian cultural traditions.

Greeks: In contrast, the Greek political organization was based on hundreds of independent city-states or small settlements of between 500-5,000 male citizens. The Greeks didn't build an empire but did expand through the establishment of colonies around the Mediterranean and Black seas. Participation in Greek political culture was based on the unique ideas of "citizenship," of free people running the affairs of state, and of equality for all citizens before the law. Political participation in Greek city-states was much wider than in Persia, but it varied considerably between city-states and over time. Early on, only the wealthy and wellborn had the rights of full citizenship, but middle and lower-class men gradually obtained these rights in some city-states. Participation wasn't universal but was widest in Athens. The reforming leader, Solon, took Athenian politics in a more democratic direction to break the hold of a small group of aristocratic families. Public office was open to a wider group of men and even the poorest could serve. Athenian democracy was direct rather than representative. Nonetheless, women, slaves, and foreigners were excluded from the political process. (Original: pp. 99-103; With Sources: pp. 145-150)

4. How was Athenian democracy different from modern democracy?

It was a direct democracy, rather than representative, and it was distinctly limited. Women, slaves, and foreigners, together far more than half the population, were totally excluded from political participation. (Original: p. 104; With Sources: p. 150)

5. What had the Greek victory against the Persians do for Athenian democracy?

The Greeks' victory radicalized Athenian democracy, for it had been men of the poorer classes who had rowed their ships to victory, and now they were in a position to insist on full citizenship. (Original: p. 105; With Sources: p. 151)

6. After the Greco-Persian Wars, what were the causes and effects of the Peloponnesian War?

After the war, Athenian efforts to solidify its dominant position among the allies (Sparta and other Greek city-states) led to intense resentment and finally to a bitter civil war with Sparta taking the lead in defending the traditional independence of Greek city-states. In this bloody conflict, known as the Peloponnesian War, Athens was defeated, while the Greeks exhausted themselves and magnified their distrust of one another. Thus, the way was open to their eventual takeover by the growing forces of Macedonia. (Original: pp. 105-106; With Sources: p. 151)

7. What changes did Alexander's conquests bring in their wake?

Alexander's conquests led to the widespread dissemination of Greek culture into Egypt, Mesopotamia, Persia, and India. The major avenue for this spread lay in the many cities established by the Greeks throughout the Hellenistic world. (Original: pp. 106-107; With Sources: p. 153)

8. What happened to Alexander's empire when he died?

When Alexander died in 323 B.C.E., his empire was divided into three kingdoms that were ruled among his three leading Macedonian generals. (Original: p. 107; With Sources: p. 153)

9. How did Rome grow from a single city to the center of a huge empire?

- The values of the Roman republic, including rule of law, the rights of citizens, absence of pretension, upright moral behavior, and keeping one’s word—along with a political system that offered some protection to the lower classes—provided a basis for Rome’s empire-building undertaking.
- Victory in the Punic Wars with Carthage (264-146 B.C.E.) extended Roman control over the western Mediterranean and made Rome a naval power.
- As the empire grew, each addition of territory created new vulnerabilities that drove further conquests.
- Poor soldiers hoped for land, loot, or salaries.
- The aristocracy or well-connected gained great estates, earned promotion, and sometimes achieved public acclaim and high political office by participating in empire building.
- Roman conquests were spurred either by wealth, resources, and food supplies along the eastern and western Mediterranean.
- Rome’s central location in the Mediterranean basin made empire building easier.
- Rome’s army was the key to its success. It was well trained, well fed, and well rewarded.
- Rome’s continued expansion had political support for the growing empire. This ensured that the necessary manpower and resources were committed to empire building. (Original: pp. 109-111; With Sources: pp. 155-158)

10. How and why did the making of the Chinese empire differ from that of the Roman Empire?

Unlike the Roman Empire (which was new), the Chinese empire represented an effort to revive an imperial tradition that already existed under the Xia, Shang, and Zhou dynasties. Because of the preexisting imperial tradition in China, the process of creating the empire was quicker, though it was no less reliant on military force and no less brutal than the centuries-long Roman effort. Unlike Rome’s transition from republic to empire, the creation of the Chinese empire had only brief and superficial repercussions. (Original: pp. 112-114; With Sources: pp. 158-160)

11. Compare the Roman and Chinese Empires. (Original: pp. 114-116; With Sources: pp. 160-163)

Chinese Empire	Similarities	Roman Empire
<ul style="list-style-type: none"> ▪The Chinese developed a more elaborate bureaucracy to hold the empire together than did the Romans. ▪Chinese characters, which represented words or ideas more than sounds, were not easily transferable to other languages, but written Chinese could be understood by all literate people, no matter which spoken dialect of the language they used. Thus Chinese, more than Latin, served as an instrument of elite assimilation. ▪Buddhism came from India and was introduced to China by Central Asian traders and received little support from Han dynasty rulers. ▪Under the Sui Dynasty, Emperor Wendi reunified China and Buddhism again gained state support, temporarily. After the collapse of the Han, Buddhism 	<ul style="list-style-type: none"> ▪Both defined themselves in universal terms. ▪Both invested heavily in public works—roads, bridges, aqueducts, canals, protective walls—to integrate their respective domains militarily and commercially. ▪Both invoked supernatural sanctions to support their rule. ▪Both absorbed a foreign religious tradition—Christianity in the Roman Empire and Buddhism in China ▪Politically, both empires established effective centralized control over vast regions and huge populations. 	<ul style="list-style-type: none"> ▪Politically, the Roman administration was a somewhat ramshackle affair, relying more on regional elites and the army to provide cohesion. ▪Latin, an alphabetic language, depicting sounds, gave rise to various distinct languages—Spanish, Portuguese, French, Italian, Romanian—whereas Chinese did not. ▪Unlike the Chinese, the Romans developed an elaborate body of law, applicable equally to all people of the realm, dealing with matters of justice, property, commerce, and family life. ▪Christianity was born as a small sect of a small province in a remote corner of the empire. From there, it spread slowly for several centuries, mostly among the poor and lower classes; this process was considerably

<p>appealed to people who felt bewildered by the loss of a predictable and stable society. Buddhism eventually became one of several religious strands in a complex Chinese mix.</p> <p>▪The Chinese empire grew out of a much larger cultural heartland, already ethnically Chinese. As the Chinese state expanded, especially to the south, it actively assimilated the non-Chinese or “barbarian” people.</p>		<p>aided by the Pax Romana. After suffering intermittent persecution, it obtained state support from emperors the help shore up a weakening empire with a common religion.</p> <p>▪Rome’s beginnings as a small city-state meant that Romans, and even Italians, were always a distinct minority within the empire.</p> <p>▪Gradually, and somewhat reluctantly, the Roman Empire granted Roman citizenship to various individuals, families, or whole communities for their service to the empire.</p>
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12. How was the collapse of the Roman Empire different from the Han Empire in China?

Roman Empire: The Roman Empire ended in 476 C.E. after a long decline; only the western half collapsed; the Eastern Roman Empire became the Byzantine Empire and maintained a tradition of Imperial Rome for another 1,000 years. Unlike the nomadic groups in China, who largely assimilated Chinese culture, Germanic kingdoms in Europe developed their own ethnic identity—Visigoths, Franks, Anglo-Saxons, and others—even as they followed Roman laws and adopted Roman Christianity. The population decline by 25% over two centuries meant diminished production, less revenue for the state, and fewer men available for the defense of the empire’s long frontiers. In the western part of the Roman Empire, no large-scale, centralized, imperial authority, encompassing all of Western Europe, has ever been successfully reestablished for any length of time.

Han Empire: The Han Dynasty ended in 220 C.E. after a long period of corruption, peasant unrest, and a major peasant revolt in 184 C.E. Internal problems were combined with external problems, as was the Roman Empire. There was an added growing threat from nomadic or semi-agricultural peoples occupying the frontier regions of both empires. The Chinese had built the Great Wall to keep out the Xiongnu and other nomadic tribes in the north. Various ways of dealing with these people was developed but over time the Han dynasty weakened and a succession of “barbarian states” had been set up in north China. Many of these rulers were assimilated into Chinese culture. The most significant difference between the collapse of the Roman and Chinese empires was what happened in China after the Han Dynasty. After 350 years of disunion, disorder, frequent warfare, and political chaos, a Chinese imperial state, similar to the Han dynasty, was reassembled under the Sui, Tan, and Song dynasties. Once again a single emperor ruled; a bureaucracy selected by examinations governed; and the ideas of Confucius informed the political system. (Original: pp. 117-118; With Sources: pp. 163-165)

13. What eventually happened to Western Europe after the collapse of the Roman Empire?

Most of Western Europe dissolved into a highly decentralized political system involving kings with little authority, nobles, knights and vassals, various city-states in Italy, and small territories ruled by princes, bishops, or the pope. From this point on, Europe would be a civilization without a surrounding imperial state. (Original: p. 118; With Sources: pp. 164-165)

14. Why were Europeans unable to reconstruct something of the unity of their classical empire while China did?

The greater cultural homogeneity of Chinese civilization made the task easier than it was amid the vast ethnic and linguistic diversity of Europe. The absence in the Roman legacy of a strong bureaucratic tradition contributed to European difficulties, whereas in China the bureaucracy provided stability even as dynasties came and went. The Roman Catholic Church in Europe was frequently at odds with state authorities and its “otherworldliness” did little to support the creation of large empires. European agriculture was not as productive as the Chinese agriculture, and didn’t have as many resources available to them. (Original: pp. 118-119; With Sources: p. 165)

15. Why were centralized empires so much less prominent in India than in China?

Politically, the civilization emerged as a fragmented collection of towns and cities. Indian empires failed to command the kind of loyalty or exercise the degree of influence that Chinese empires did. An astonishing range of ethnic, cultural, and linguistic diversity characterized this civilization, as an endless variety of peoples frequently invaded and migrated into India from Central Asia across the mountain passes in the northwest. In contrast to China, India’s social structure, embodied in the caste system linked to occupational groups, made for intensely local loyalties at the expense of wider identities that might have fostered empires. (Political fragmentation and vast cultural diversity) (Original: p. 119 and p. 121; With Sources: pp. 165-167)

16. Give examples of Ashoka’s reign over the Mauryan Empire.

Initially a ruthless leader (268-232 B.C.E.) in expanding the empire, Ashoka converted to Buddhism after a particularly bloody battle and turned his attention to more peaceful ways of governing his huge empire. His decrees outlined a philosophy of nonviolence and of toleration for the many sects of the extremely varied religious culture of India. Ashoka abandoned his royal hunts and ended animal sacrifice in the capital, eliminated most meat from the royal menu, and generously supported Buddhist monasteries and stupas. He ordered the digging of wells, the planting of shade trees, and the building of rest stops along the empire’s major highways—all of which served to integrate the kingdom’s economy. He retained the power to punish wrongdoing, and the death penalty remained intact. Ashoka’s policies were good politics as well as good morality. They were an effort to develop an inclusive and integrative moral code for an extremely diverse realm. (Original: pp. 120-121; With Sources: pp. 166-167)

Explain the significance of each of the following:

Helots—conquered people in Sparta who lived in slavelike conditions (Original: p. 103; With Sources: p. 149)

Solon—a reforming leader in 594 B.C.E. who emerged to push Athenian politics in a more democratic direction. He abolished debt slavery; access to public office was opened to a wider group of men, and all citizens were allowed to take part in the Assembly. (Original: p. 104; With Sources: p. 150)

Hellenistic Era—the period from 323 to 30 B.C.E. in which Greek culture spread widely in Eurasia in the kingdoms ruled by Alexander’s political successors. (Original: p. 107; With Sources: p. 153)

Punic Wars—three major wars between Rome and Carthage in North Africa, fought between 264 and 146 B.C.E., that culminated in Roman victory and control of the western Mediterranean. (Original: p. 109; With Sources: p. 155)

Patricians—wealthy, privileged Romans who dominated early Roman society (Original: p. 109; With Sources: p. 155)

Plebeians—poorer, less-privileged Romans who gradually won a role in Roman politics (Original: p. 109; With Sources: p. 155)

Caesar Augustus—the great-nephew and adopted son of Julius Caesar who emerged as sole ruler of the Roman state at the end of an extended period of civil war (ruled from 31-14 B.C.E.) (Original: p. 112; With Sources: pp. 157-158)

Pax Romana—the “Roman Peace,” a term typically used to denote the stability and prosperity of the early Roman Empire, especially in the first and second centuries (Original: p. 112; With Sources: p. 158)

Wendi—Sui dynasty emperor (ruled 581-604 C.E.) who reunified China after 350 years of turmoil from the collapse of the Han Dynasty (Original: p. 115; With Sources: p. 161)

Wudi—Han emperor (ruled 141-86 B.C.E.) who began the Chinese civil service system establishing an academy to train imperial bureaucrats (Original: p. 116; With Sources: p. 162)

Yellow Turban Rebellion—a major peasant revolt in China in 184 C.E. that helped to lead to the fall of the Han Dynasty (Original: p. 117; With Sources: p. 163)

Eunuchs—in China, castrated court officials loyal to the emperor (Original: p. 117; With Sources: p. 163)

Xiongnu—nomadic peoples to the north of the Great Wall of China who were a frequent threat to the stability of the Chinese state (Original: p. 117; With Sources: p. 163)

Aryans—indo-European pastoralists who moved into India about the time of the collapse of the Indus River Valley civilization; their role in causing this collapse is still debated by historians (Original: p. 119; With Sources: p. 165)

Chapter 5 Study Guide

1. What three major schools of thought emerged from the Warring States period (403-221 B.C.E.), what were their guidelines and beliefs, and with whom were they associated?

- Legalism—was a philosophy that spelled out and strictly enforced rules or laws through a system of rewards and punishments. Legalists had a pessimistic view of human nature. Most people were stupid and shortsighted. Only the state and its rulers could act in their long-term interests. Legalists regarded farmers and soldiers as necessary because they performed essential functions, while suppressing artisans, merchants, aristocrats, scholars, and other classes who were seen as useless. Han Feizi
- Confucianism—was very different from Legalism. Not laws and punishments, but the moral example of superiors was the Confucian key to a restored social harmony after the Zhou and Qin dynasties. For Confucius, human society consisted primarily of unequal relationships as expressed through filial piety. If the superior party in each of the relationships behaved with sincerity, benevolence, and genuine concern for others, then the inferior party would be motivated to respond with deference and obedience. Harmony would then prevail. He emphasized the importance of education, striving for moral improvement, and good government. Confucius (551-479 B.C.E.)
- Daoism—was associated with the legendary figure Laozi. In many ways, Daoism ran counter to that of Confucianism regarding those ideas as artificial and useless, and making things worse. Daoists urged withdrawal into the world of nature and encouraged behavior that was spontaneous, individualistic, and natural, whereas Confucius focused on the world of human relationships. Daoism invited people to withdraw from the world of politics and social activism, to disengage from the public life, and to align themselves with way of nature. It meant simplicity in living, in small self-sufficient communities, in limited government, and the abandonment of education and active efforts at self-improvement. (Original: pp. 128-132; With Sources: pp. 192-197)

2. Why has Confucianism been defined as a “humanistic philosophy” (for a tranquil society) rather than a supernatural religion? What does Confucius say about gods and spirits?

The driving force of Confucian teaching was distinctly this-worldly and practical, concerned with human relationships, effective government, and social harmony. Confucianism is based on the cultivation of *ren*—translated as human heartedness, benevolence, goodness, nobility of heart. *Ren* isn't achieved through divine intervention but is nurtured within the person through personal reflection, education, and a willingness to strive to perfect one's moral character. Confucius did not deny the reality of spirits and gods. In fact he advised people to participate in family and state rituals “as if the spirits were present,” and he believed that the universe had a moral character with which human beings should align themselves. (Original: pp. 129-131; With Sources: pp. 193-195)

3. How did classical Hinduism differ from other world religions?

Unlike Buddhism, Christianity, or Islam, Hinduism had no historical founder; rather it grew up over many centuries along with the Indian civilization. Although it spread into Southeast Asia, Hinduism was not a missionary religion seeking converts but was, like Judaism, associated with a particular people and territory. It was never a single tradition at all, but was a variety of Indian cultural patterns that dissolved into a vast diversity of gods, spirits, beliefs, practices, rituals, philosophies, and associated itself with a caste system. (Original: p. 133; With Sources: p. 197)

4. What is the fundamental assertion of philosophical Hinduism?

It was that the individual human soul, or *atman*, was in fact a part of *Brahman*—the World Soul, the final and ultimate reality. Beyond the quest for pleasure, wealth, power, and social position, the final goal of humankind was to unite with *Brahman* to end our illusory perception of a separate existence—to become one with the surrounding atmosphere. This was *moksha*, or liberation of one's self. (Original: p. 134; With Sources: p. 198)

5. How are *moksha*, *karma*, and reincarnation connected?

Achieving *moksha* was believed to involve many lifetimes as the notion of reincarnation became a central feature of Hindu thinking. Human souls migrated from body to body over many lifetimes, depending on one's actions. This

was the law of karma. Pure actions, appropriate to one's station in life resulted in a higher social position or caste. Birth in a higher caste was evidence of "good karma," based on actions in a previous life, and offered a better chance to achieve moksha, which brought with it an end to the painful cycle of rebirth. (Original: p. 134; With Sources: p. 198)

6. In what ways did Buddhism reflect Hindu traditions, and in what ways did it challenge them?

Buddhism reflected Hindu traditions in the idea that ordinary life is an illusion, in the concepts of karma and rebirth, the goal of overcoming the incessant demands of the ego, the practice of meditation, and the hope for final release from reincarnation.

Buddhism challenged Hindu traditions through the rejection of the religious authority of the Brahmins, the lack of interest in abstract speculation about the creation of the world or the existence of gods, and its rejection of the inequalities of a Hindu-based caste system through its belief that neither caste position nor gender was a barrier to enlightenment. (Original: pp. 135-136; With Sources: pp. 199-200)

7. What is the difference between the Theravada and Mahayana expressions of Buddhism?

The Buddha had taught a rather austere doctrine of intense self-effort, undertaken most actively by monks and nuns who withdrew from society to devote themselves fully to achieving enlightenment. This early version of Buddhism, known as Theravada, portrayed the Buddha as immensely wise teacher and model, but not one who was divine. It was more psychological than religious, a set of practices rather than a set of beliefs. The gods played little role in assisting believers in their search for enlightenment. A modified form of Buddhism, Mahayana, had taken root in the early centuries of the Common Era. It asserted that help was available for the strenuous voyage to enlightenment through bodhisattvas—spiritually developed people who postponed their own entry into nirvana in order to assist those who were still suffering. Elaborate descriptions of these supernatural beings, together with various levels of heavens and hells, transformed Buddhism into a popular religion of salvation. (Original: pp. 136-137; With Sources: p. 201)

8. Why did Buddhism decline in India?

Buddhism declined in India perhaps in part because the mounting wealth of monasteries and the economic interests of their leading figures separated them from ordinary people. Competition from Islam after 1,000 C.E. may also have played a role. The most important reason, however, was the growth of a new kind of Hinduism during the first millennium, which the masses found more accessible than the elaborate sacrifices of the Brahmins or the philosophical speculations of intellectuals. (Original: p. 137; With Sources: p. 201)

9. What did a revived Hinduism indicate?

Some scholars have seen this phase of Hinduism as a response to the challenge of Buddhism. Revived Hinduism indicated more clearly that action in the world and the detached performance of caste duties might also provide a path to liberation. (Original: p. 137; With Sources: p. 201)

10. What religious path was also becoming increasingly prominent in Hinduism?

Another religious path was the way of devotion to one or another of India's many gods and goddesses. Beginning in south India and moving northward, this bhakti (worship) movement involved the intense adoration of and identification with a particular deity through songs, prayers, and rituals associated with the many cults that emerged throughout India.

The most popular deities were Vishnu, the protector and preserver of creation associated with mercy and goodness, and Shiva, representing the divine in its destructive aspect. Many other gods and goddesses had their followers in their bhakti cults, too. (Original: p. 138; With Sources: p. 202)

11. Explain the relationship of Ahura Mazda and Angra Mainyu under Zoroastrianism.

Zoroastrianism recast the traditional Persian polytheism into a vision of a single unique god, Ahura Mazda who ruled the world and was the source of all truth, light, and goodness. This benevolent god was engaged in a cosmic struggle with the forces of evil, embodied in an equivalent supernatural figure, Angra Mainyu. Ultimately, this struggle would be decided in favor of Ahura Mazda, aided by the arrival of a final Savior who would restore the world to its earlier purity and peace. At a day of judgment, those who had aligned with Ahura Mazda would be

granted new resurrected bodies and rewarded with eternal life in Paradise. Those who sided with Angra Mainyu were condemned to everlasting punishment. (Original: p. 139; With Sources: p. 203)

12. What aspects of Zoroastrianism and Judaism subsequently found a place in Christianity and Islam?

Zoroastrian concepts of the conflict between God and an evil counterpart, the notion of a last judgment and resurrected bodies, a belief in the final defeat of evil, the arrival of a savior, and the remaking of the world at the end of time all influenced Judaism. Some of these teachings, especially the concepts of heaven and hell and of a coming savior, also became prominent in Christianity and Islam through this influence on Judaism. From Judaism, both Christianity and Islam drew a distinctive conception of the divine as singular, transcendent, personal, separate from nature, engaged in history, and demanding social justice and moral righteousness above sacrifices and rituals. (Original: pp. 139-141; With Sources: pp. 203-205)

13. What was distinctive about the Jewish religious tradition?

Unlike other Mesopotamian peoples, the Jewish people through time came to believe in a single god, whom they called Yahweh. The Jews came to understand their relationship with Yahweh as a contract or covenant. In return for their sole devotion and obedience, Yahweh would consider the Jews his chosen people. Unlike other gods in Mesopotamia, Yahweh was increasingly seen as a lofty, transcendent god of utter holiness and purity, set far above the world of nature, which he had created. Unlike the impersonal conceptions of ultimate reality found in Daoism and Hinduism, Yahweh was encountered as a divine person with whom people could actively communicate. He was also a god who acted within the historical process. Yahweh was also distinctive in that he was transformed from a god of war into a god of social justice and compassion for the poor and marginalized. (Original: pp. 140-141; With Sources: pp. 204-205)

14. In what ways was the mythical religion of the Greek city-states brought together and expressed?

The religion of the Greek city-states brought together the unpredictable, quarreling, and lustful gods of Mount Olympus, secret fertility cults, oracles predicting the future, and the ecstatic worship of Dionysus, the god of wine. (Original: p. 141; With Sources: p. 205)

15. Why do you think many Greek intellectuals abandoned this mythical religious framework?

Perhaps they wanted to bring some order to their understanding of the world, by affirming that the world was a physical reality governed by natural laws, and to assert that human rationality could both understand these laws and work out a system of moral and ethical life. (Original: p. 141; With Sources: p. 205)

16. What are the distinctive features of the Greek intellectual tradition?

- emphasis on argument and logic
- relentless questioning of received wisdom
- confidence in human reason
- enthusiasm for puzzling out the world without much reference to gods (Original: p. 142; With Sources: p. 206)

17. What did the earliest classical Greek thinkers have in common?

They had a commitment to a rational and nonreligious explanation for the material world. (Original: p. 143; With Sources: p. 207)

18. After the 12th century C.E., how was the Greek legacy viewed?

The Greek legacy was viewed as a central element of an emerging “Western” civilization. It played a role in formulating an updated Christian theology, in fostering Europe’s Scientific Revolution, and in providing a point of departure for much of European philosophy. (Original: p. 144; With Sources: p. 208)

19. How had Greek works of science and philosophy been preserved for Europeans and how had it stimulated Muslim thinkers?

Systematic translations of Greek works of science and philosophy into Arabic, together with Indian and Persian learning, stimulated Muslim thinkers and scientists, especially in the fields of medicine, astronomy, mathematics, geography, and chemistry. It was in fact largely from Arabic translations of Greek writers that Europeans became reacquainted with the legacy of classical Greece. (Original: p. 144; With Sources: p. 208)

20. Compare the lives and teachings of Jesus and the Buddha.

Buddha: Gautama was born into a ruling family and was surrounded by luxury. Buddhism was never promoted to the exclusion of other faiths in India, whereas in the Roman Empire Christianity was promoted as the single legal faith. The Buddha's original message largely ignored the supernatural, involved no miracles, and taught a path of intense self-effort aimed at ethical living and mindfulness as a means of ending suffering. Buddha's public life lasted over forty years.

Jesus: Jesus was a rural or small-town worker from a lower-class family. Jesus inherited from his Jewish tradition an intense devotion to a single personal deity with whom he was on intimate terms. He performed miracles that reflected the power of God available to him as a result of that relationship. Jesus' teachings were politically and socially sharper than those of Buddha. Jesus' public life was very brief.

Both: Both became spiritual seekers, mystics in their own traditions, who claimed to personally experience another level of reality. Both were "wisdom teachers," challenging the conventional values of their time, urging the renunciation of wealth, and emphasizing the supreme importance of love or compassion as the basis for a moral life. Both called for the personal transformation of their followers. Neither Buddha nor Jesus planned to found new religions. Both of their messages emerged soon after their deaths as separate religions embraced by much wider and more inclusive audiences. Both were transformed from teachers into gods by their followers. Both Buddhist and Christian followers clashed over interpretations of their respective founder's teachings. (Original: p. 145-150; With Sources: pp. 209-214)

21. In what ways was Christianity transformed in the five centuries following the death of Jesus?

- Jesus became divine in the eyes of his followers.
- Christianity developed from a small Jewish sect into a world religion that included non-Jews.
- It spread throughout the Roman Empire, at first via the lower-class, and then Roman rulers used its popularity as glue to hold together a diverse population in a weakening imperial state.
- Christianity became the official religion of the Roman Empire in the fourth century, and all polytheistic religions were banned.
- Christianity adopted elements of religious practice as it spread.
- It developed a hierarchical organization, with patriarchs, bishops, and priests.
- It ultimately developed a patriarchal, male-dominated clergy.
- Ultimately, permanent divisions formed because of the disunity in matters of doctrine and practice. (Original: pp. 147-150; With Sources: pp. 211-214)

Explain the significance of each of the following:

Filial piety—the honoring of one's ancestors and parents, a key element of Confucianism (Original: p. 129 and 130; With Sources: p. 193 and 194)

Vedas— the earliest religious texts of India, a collection of ancient poems, hymns, and rituals that were transmitted orally before being written down about 600 B.C.E. (Original: p. 133; With Sources: p. 197)

Brahmins—the priestly caste of India (Original: p. 133; With Sources: p. 197)

Upanishads—Indian mystical and philosophical works, written between 800 and 400 B.C.E. (Original: 133-134; With Sources: pp. 197-198)

Brahman—The “World Soul” or final reality in upanishadic Hindu belief (Original: p. 134; With Sources: p. 198)

Atman—the human soul, which in classic Hindu belief seeks union with Brahman (Original: p. 134; With Sources: p. 198)

Siddhartha Gautama—The Buddha (ca. 566-486 B.C.E.)—the Indian prince turned ascetic who founded Buddhism (Original: p. 137; With Sources: p. 199)

Nirvana—the end goal of Buddhism, in which individual identity is extinguished into a state of serenity and great compassion (Original: p. 135; With Sources: p. 199)

Bhagavad Gita—a great Hindu epic text, part of the much larger Mahabharata, which affirms the performance of caste duties as a path to religious liberation (Original: p. 137; With Sources: pp. 201-202)

Zarathustra—a Persian prophet, traditionally dated to the sixth or seventh century B.C.E. who founded Zoroastrianism (Original: p. 139; With Sources: p. 203)

Socrates—the first great Greek philosopher to turn rationalism toward questions of human existence (Original: p. 142; With Sources: pp. 206-207)

Thales—a Greek natural philosopher noted for his application of reason to astronomy and for his questioning of the fundamental nature of the universe (Original: p. 142; With Sources: p. 207)

Pythagoras—a major Greek philosopher who believed that an unchanging mathematical order underlies the apparent chaos of the world (Original: p.143; With Sources: p. 207)

Hippocrates—a very influential Greek medical theorist; regarded as the father of medicine (p. 143; With Sources: p. 207)

Plato—a disciple of Socrates whose *Dialogues* convey the teachings of his master while going beyond them to express Plato’s own philosophy (p. 143; With Sources: p. 207)

Aristotle—a Greek polymath philosopher; student of Plato and teacher of Alexander the Great (p. 144; With Sources: p. 208)

Saint Paul—the first great popularizer of Christianity; converted from Judaism along the road to Damascus (Original: p. 147; With Sources: p. 211)

Chapter 6 Study Guide

1. How would you describe the social hierarchy of classical China? (officials, landlords, peasants, merchants)

At the top were the emperor's officials who were in large part drawn from the wealthy landowning families. Despite the efforts of Chinese emperors, landowners remained a central feature of Chinese society. Peasants made up the largest part of the Chinese population. There was significant differentiation between peasant families; some worked or owned enough land to feed themselves and perhaps sell something at the local market, while others could barely survive. Merchants were seen in a negative light. They were viewed as unproductive people who made a shameful profit by selling the work of others. (Original: pp. 156-160; With Sources: pp. 238-242)

2. What reforms were instituted under Emperor Wang Mang?

- He ordered the great private estates to be nationalized and divided up among the landless.
- Government loans were available to peasant families.
- Limits were placed on the amount of land a family might own.
- He ended private slavery. (Original: p. 158; With Sources: p. 240)

3. How did the scholar gentry view the peasants?

Peasants were the solid productive backbone of the country, and their hard work and endurance in the face of difficulties were worthy of praise. (Original: p. 160; With Sources:)

4. What are the origins of classical India's caste system?

This grew out of the interaction of many culturally different peoples on the South Asian peninsula together with the development of economic and social differences among these peoples as the inequalities of civilization spread in the Ganges River valley and beyond. (Original: p. 161; With Sources: p. 243)

5. How was Indian society divided? How did the Vaisya and Sudra classes change? What class ranked lower than the Sudras?

- It was divided into four great classes known as varna. Everyone was born into and remained within one of these classes for life. At the top of this hierarchical system were the Brahmins—priests whose rituals and sacrifices alone could ensure the proper functioning of the world. Next was the Ksatriya class—warriors and rulers charged with protecting and governing society. This was followed by the Vaisya class—originally commoners who cultivated the land. These three classes came to be regarded as pure Aryans and were called the “twice born,” for they experienced not only a physical birth but also a formal initiation into their respective varnas and status as people of Aryan descent. The fourth group was the Sudras—native peoples incorporated into the margins of Aryan society in very subordinate positions. Regarded as servants of their social betters, they were not allowed to hear or repeat the Vedas or to take part in Aryan rituals.
- Vaisya—originally cultivators—evolved into a business class that included merchants. Sudras became the domain of peasant farmers.
- The lowest class was the Untouchables—these people did the work considered most unclean and polluting, such as cremating corpses, dealing with the skin of dead animals, and serving as executioners. (Original: pp. 161-162; With Sources: pp. 243-244)

6. What is the difference between varna and jati as expressions of classical India's caste system?

The varna system was older and provided broad categories in a social hierarchy that explained social inequality. The jatis were occupationally based groups that split the varnas and the untouchables into thousands of smaller social groupings based on occupation. Jatis became the primary cells of social life beyond the family or household. Each jati was associated with one of the great classes or with the untouchables. Marriage and eating together were

permitted only within one's own jati, which had its own duties, rules, and obligations. (Original: pp. 163-164; With Sources: pp. 245-246)

7. How did India's caste system differ from China's class system?

India's caste system gave priority to religious status and ritual purity (the Brahmins), whereas China elevated political officials to the highest of elite positions. The caste system divided Indian society into vast numbers of distinct social groups; China had fewer, but broader categories of society—scholar-gentry, landlords, peasants, merchants. India's caste society defined these social groups far more rigidly and with even less opportunity for social mobility than in China. (Original: p. 164; With Sources: p. 246)

8. What is one reason that India seldom experienced an empire that encompassed the entire subcontinent?

Because caste (jati) was a very local phenomenon, rooted in particular regions or villages, it focused the loyalties of most people on a quite restricted territory and weakened the appeal or authority of larger all-Indian states. (Original: p. 164; With Sources: p. 246)

9. What are the three functions of caste?

- Caste, together with the shared culture of Hinduism, provided a substitute for the state as an integrative mechanism for Indian civilization.
- It offered a distinct and socially recognized place for almost everyone.
- India's caste system facilitated the exploitation of the poor by the wealthy and powerful. (Original: p. 164; With Sources: p. 246)

10. What does one scholar suggest as a model for enslaving people?

He suggested that the early domestication of animals provided the model for enslaving people. (Original: p. 165; With Sources: p. 247)

11. How did the inequalities of slavery differ from those of caste? (Think status, work, rights, and opportunities.)

- Slaves possessed the status of outsiders, whereas each jati possessed a recognized position in the social hierarchy.
- Slaves worked without pay, unlike the individuals in the caste system.
- Slaves lacked any rights or independent personal identity, unlike caste members
- In some traditions, children of slaves were free at birth which offered more opportunities for social mobility than did the caste system. (Original: pp. 165-167; With Sources: pp. 247-249)

12. How did Greco-Roman slavery differ from that of other classical civilizations?

- Greco-Roman society depended more on slaves than did other classical civilizations.
- There were more slaves in the Greco-Roman world than in other classical civilizations.
- Slaves participated in a greater number and range of occupations than in the other civilizations, from the highest and most prestigious positions to the lowest and most degraded. Slaves were excluded only from military service. (Original: pp. 167-169; With Sources: pp. 249-251)

13. In what ways did the expression of Chinese patriarchy change over time, and why did it change in the first place?

- Emerging Confucian ideology during the Han Dynasty played an important role in the evolving ideas about patriarchy in Chinese society.
- Long established patterns of thinking in terms of pairs of opposites were now described in gendered and unequal terms, with the superior symbol of yang (associated with heaven, rulers, strength, rationality, and light) viewed as masculine and yin (associated with the earth, subjects, weakness, emotion, and darkness) viewed as feminine.

- Confucian thinkers emphasized the public and political roles of men in contrast to the domestic and private domain of women.
- The idea of the “three obediences” was also emphasized: it described a woman’s subordination first to her father, then to her husband, and finally to her son.
- The Chinese woman writer Ban Zhao recorded how women were taught from birth that they were inferior and subordinated to men and should be passive and subservient in their relations with men. (Original: pp. 171-173; With Sources: pp. 253-255)

14. Following the collapse of the Han Dynasty in the third century, what were the signs of a weakening patriarchy? Did patriarchy end in China?

- Confucianism was discredited, while Daoism and Buddhism attracted a growing following. Pastoral and nomadic people invaded northern China and ruled a number of the small states that had replaced the Han government. The cultural influence of nomadic peoples, whose women were far less restricted than those of China, was noticed.
- Confucian-minded males criticized the adoption of nomadic styles of dress, makeup, and music. By the time of the Tang Dynasty (618-907), writers and artists depicted elite women as capable of handling legal and business affairs on their own and on occasion riding horses and playing polo, bareheaded and wearing men’s clothing. Tang legal codes even recognized a married daughter’s right to inherit property from her family of birth.
- A further sign of a weakening patriarchy that caused great distress to advocates of Confucian doctrine lay in the reign of Empress Wu, who was the first and only woman ever to rule China. With the support of Buddhism, Empress Wu governed despotically, but she consolidated China’s civil service examination system for the selection of public officials and actively patronized scholarship and the arts, decreed that the mourning period for mothers be made equal to that of fathers, and ordered the creation of Chinese character for “human beings” that suggested the process of birth flowing from one woman without a prominent male role.
- The growing popularity of Daoism (and Buddhism) provided new images of the feminine and new roles for women. Daoist sects often featured women as priests, nuns, or reclusive mediators, able to receive cosmic truth and to use it for the benefit of others.
- Nevertheless, none of this meant an end to patriarchy, but it does suggest some change in tone and expression of that patriarchy. (Original: pp. 172-173; With Sources: pp. 254-255)

15. How did the patriarchies of Athens and Sparta differ from each other?

Athens: placed increasing limitations on women between 700 and 400 B.C.E. Athens completely excluded women from public life. It required that women be represented by a guardian in legal matters, and women were not even referred to by name in court proceedings. Athens restricted women to the home, where they lived separately from men. Marriage customarily saw a woman in her mid-teens marry a man ten to fifteen years her senior. Land passed through male heirs.

Sparta: Women in Sparta lacked any formal public role, as in Athens. Spartan women possessed more freedom, but greater value was placed on male warriors. In this context, the central task for Spartan women was reproduction—specifically the bearing of strong healthy sons. To secure strong sons, women were encouraged to strengthen their bodies, and they even participated in public sporting events. Spartan women were not secluded or segregated like Athenian women. Spartan women married men about their own age, putting the couple on a more equal basis. Men were often engaged in preparing for war, so Spartan women had more authority in the household. (Original: pp. 173-177; With Sources: pp. 255-259)

16. How did Spartan society solve the problem of a permanent threat from the helots?

Sparta’s answer was a militaristic regime that was constantly ready for war. To maintain such a system, all boys were removed from their families at the age of seven to be trained by the state in military camps, where they learned the ways of war. There they remained until the age of thirty. The ideal Spartan male was a warrior, skilled in battle, able to endure hardships, and willing to die for his city. (Original: p. 175; With Sources: p. 257)

17. List the changes and continuities of the classical era.

(Original: pp. 177-178; With Sources: pp. 259-260)

Changes	Continuities
<ul style="list-style-type: none">▪The Greek conquest of the Persian Empire under the leadership of Alexander the Great was both novel and unexpected. ▪The Roman Empire encompassed the entire Mediterranean basin in a single political system for the first time. ▪Buddhism and Christianity emerged as new, distinct, and universal religious traditions, although both bore the marks of their origin in Hindu and Jewish religions. ▪The collapse of dynasties, empires, and civilizations, while seemingly solidly entrenched, were seen as something new.	<ul style="list-style-type: none">▪China’s scholar-gentry class retained its prominence throughout the ups and downs of changing dynasties and into the 20th century. ▪India’s caste-based social structure still endures as a way of thinking and behaving for hundreds of millions of people on the South Asian peninsula. ▪Slavery remained an important and largely unquestioned part of civilization until the 19th century. ▪Patriarchy has been the most fundamental, long-lasting, and taken-for-granted feature of all civilizations.

Explain the significance of each of the following:

Scholar-gentry class—a term used to describe members of China’s landowning families, reflecting their wealth from the land and the privilege that they derived as government officials Original: (p. 158; With Sources: p. 240)

Yellow Turban Rebellion—a massive Chinese peasant uprising inspired by Daoist teachings that began in 184 C.E., with the goal of establishing a new golden age of equality and harmony. (Original: p. 159; With Sources: p. 241)

Caste—the system of social organization in India that has evolved over a thousand years; It’s based on an original division of the populace into four inherited classes (varnas), with the addition of thousands of social distinctions based on occupation (jatis), which became the main cell of social life in India. (Original: pp. 160-161; With Sources: pp. 242-243)

Dharma—In Indian belief, this is the performance of the duties appropriate to an individual's caste. Good performance will lead to rebirth in a higher caste. (Original: p. 163; With Sources: p. 245)

Karma—is the force generated by one's behavior in a previous life that decides the caste level at which an individual will be reborn. (Original: p. 163; With Sources: p. 245)

Latifundia—huge estates operated by slave labor that flourished in parts of the Roman Empire (Original: p. 168; With Sources: p. 250)

Spartacus—a roman gladiator who led the most serious slave revolt in Roman history from 73-71 B.C.E. (Original: p. 169; With Sources: p. 251)

Helots—the dependent, semi-enslaved class of ancient Sparta whose social discontent prompted the militarization of Spartan society (Original: p. 175; With Sources: p. 257)

Chapter 7 Study Guide

1. What is Africa's one distinctive environmental feature?

It's bisected by the equator and is the most tropical of the world's three supercontinents. (Original: p. 184; With Sources: p. 284)

2. In what ways was Arabia another point of contact with the larger world for African peoples?

- The arrival of the domesticated camel generated a nomadic pastoral way of life among some of the Berber peoples of the western Sahara during the first three centuries C.E.
- Later, camels also made possible trans-Saharan commerce, which linked interior West Africa to the world of Mediterranean civilization.
- Over many centuries, the East African coast was a port of call for Egyptian, Roman, and Arab merchants, and that region subsequently became an integral part of Indian Ocean trading networks. (Original: p. 184; With Sources: p. 284)

3. How did the history of Meroe and Axum reflect interaction with neighboring civilizations?

Both Meroë and Axum traded extensively with neighboring civilizations. Meroë's wealth and military power were in part derived from this trade. The formation of a substantial state in Axum was at least in part stimulated by Axum's participation in Red Sea and Indian Ocean commerce and the taxes that flowed from this commerce. Both developed their own distinct writing scripts. A Meroitic script eventually took the place of Egyptian-style writing, while Axum's script, Geez, was derived from South Arabian models. Axum adopted Christianity from the Roman world in the 4th century C.E., primarily through Egyptian influence, and the region once controlled by Meroë also adopted Christianity in the 340s C.E. following Meroë's decline. (Original: pp. 184-188; With Sources: p. 284-288)

4. How does the experience of the Niger Valley challenge conventional notions of "civilization?"

Unlike the cities of Egypt, China, the Roman Empire, or Axum, these middle Niger urban centers were not encompassed within some larger imperial system. Nor were they like the city-states of ancient Mesopotamia, in which each city had its own centralized political structure, embodied in a monarch and his accompanying bureaucracy. They were "cities without citadels," complex urban centers that apparently operated without the coercive authority of a state. These urban centers resemble the early cities of the Indus Valley. (Original: p. 188; With Sources: p. 288)

5. What was the basis for long-distance commerce in the middle Niger flood-plain?

The middle Niger flood-plain supported a rich agriculture and had clay for pottery, but it lacked stone, iron ore, salt, and fuel. This scarcity of resources was the basis for the long-distance trade which operated by boat. (Original: p. 189; With Sources: p. 289)

6. Why was Jenne-jeno important?

It was important because it was a transshipment point in which goods were transferred from boat to donkey or vice versa in the long-distance trade network of the western Sahara. (Original: p. 189; With Sources: p. 289)

7. In what ways did the arrival of Bantu-speaking peoples stimulate cross-cultural interaction?

- The Bantu-speaking peoples brought agriculture to regions of Africa south of the equator, enabling larger numbers of people to live in a smaller area than was possible before their arrival.
- They brought parasitic and infectious disease, to which hunters and gatherers had little immunity.
- They also brought iron.
- Many Bantu languages of southern Africa retain to this day distinctive "clicks" in their local dialects that they adopted from the now vanished hunter/gatherers that preceded them in the region.
- They participated in networks of exchange with forest-dwelling Batwa (Pygmy) peoples. The Batwa adopted Bantu languages, while maintaining a nonagricultural lifestyle and separate identity. The Bantu farmers regarded their Batwa neighbors as first-comers to the region and therefore closest to the ancestral and territorial spirits that determined the fertility of the land and the people.

- Bantu farmers in East Africa increasingly adopted grains as well as domesticated sheep and cattle from the already established people of the region.
- They also acquired a variety of food crops from S.E. Asia, including coconuts, sugarcane, and especially bananas, which were brought to East Africa by Indonesian sailors and immigrants early in the first millennium C.E. (Original: pp. 190-191; With Sources: p. 290-291)

8. How do you describe the Bantu religion in relation to Buddhism, Christianity, or Islam?

Unlike the major monotheistic religions, Bantu religious practice was predicated on the notion of “continuous revelation” unlike the “once-and-for-all” revelations from God through the Christian Bible or the Muslim Quran. The Bantu saw the possibility of constantly receiving new messages from the world beyond. Bantu religions were geographically confined, intended to explain, predict, and control local affairs, with no missionary impulse or inclination toward universality. (Original: p. 193; With Sources: p. 292)

9. Why did the May live in an “almost totally engineered landscape?”

They drained swamps, terraced hillsides, flattened ridge tops, and constructed an elaborate water management system. Much of this was in support of a flourishing agriculture, which supported a very rapidly growing population by 750 C.E. (Original: p. 194; With Sources: p. 294)

10. With what Eurasian civilizations might the Maya be compared?

In its political dimensions, classical Maya civilization more closely resembled the competing city-states of ancient Mesopotamia or classical Greece, than the imperial structures of Rome, Persia, or China. (Original: pp. 194-195; With Sources: pp. 294-295)

11. What may have been the ecological and political factors of the Mayan demise?

Extremely rapid population growth after 600 C.E. pushed total Maya numbers to perhaps 5 million or more and soon outstripped available resources, resulting in deforestation and the erosion of hillsides. Under such conditions, climate change in the form of prolonged droughts in the 800s may well have triggered the collapse, while political disunity and endemic rivalries prevented a coordinated and effective response to the emerging catastrophe. Maya warfare in fact became more frequent as competition for increasingly scarce land for cultivation became sharper. (p. 195; With Sources: p. 295)

12. In what ways did Teotihuacan shape the history of Mesoamerica?

- Its military conquests brought many regions into its political orbit and made Teotihuacán a presence in the Maya civilization.
- It was at the center of a large trade network.
- The architectural and artistic styles of the city were imitated across Mesoamerica. (Original: pp. 195-197; With Sources: pp. 295-297)

13. What kind of influence did Chavin exert in the Andes region?

- Chavin-style architecture, sculpture, pottery, religious images, and painted textiles were widely imitated within the region.
- Chavin itself became a pilgrimage site and perhaps a training center for initiates from distant centers.
- At locations three weeks or more away by llama caravan, temples were remodeled to resemble that of the Chavin, although in many cases with locally inspired variations.
- The widespread religious Chavin cult, traveling on the back of a traveling network, provided for the first time and for several centuries a measure of economic and cultural integration to much of the Peruvian Andes. (Original: p. 198; With Sources: p. 298)

14. What features of Moche life characterize it as civilization?

- The Moche civilization dominated a 250-mile stretch of Peru’s northern coast, incorporated 13 river valleys, and flourished for 700 years beginning in 100C.E.

- Moche economy was rooted in a complex irrigation system that required constant maintenance.
- Politically, the civilization was governed by warrior-priests, who sometimes lived atop huge pyramids, the largest of which was constructed out of 143 million sun-dried bricks.
- The wealth of the warrior-priest elite and the remarkable artistic skills of Moche craftspeople are related in the elaborate burials accorded the rulers.
- The craftspeople are renowned for their metalworking, pottery, weaving, and painting. (Original: pp. 198-199; With Sources: pp. 298-300)

15. In what few ways were the histories of the Ancestral Pueblo and the Mound Builders similar to each other?

Their settlements were linked into trading networks, and they also participated in long-distance exchange, because they eventually both adopted maize from Mesoamerica. The both created structures to track the heavens to observe the sun and moon. (Original: pp. 201-204; With Sources: 301-304)

16. How was the Mississippi River valley, (and the eastern woodlands), different than the Chaco region in the southwest?

The eastern woodlands and the Mississippi River valley hosted an independent Agricultural Revolution. (Original: p. 203; With Sources: p. 303)

17. What are the features of the Hopewell culture?

- Significant are the burial mounds and geometric earthworks, sometimes covering areas equivalent to several city blocks. The mounds themselves were no doubt the focus of elaborate burial rituals, but some of them were aligned with the moon with such precision as to allow the prediction of lunar eclipses.
- There was a measure of cultural borrowing and exchange from other regions as evidenced by Hopewell-style earthworks, artifacts, and ceremonial pottery found throughout the eastern woodlands region of North America. Hopewell centers in Ohio contained mica from the Appalachian Mountains, volcanic glass from Yellowstone, conch shells and sharks' teeth from the Gulf of Mexico. All of this suggests an enormous "Hopewell Interaction Sphere." (Original: p. 203; With Sources: p. 203)

18. What are the features of the dominant center of Cahokia?

Cahokia was located near present-day St. Louis, Missouri and flourished from 900-1250 C.E. Its central mound, which was a terraced pyramid of four levels, measured 1,000 feet long by 700 feet wide, rose more than 100 feet above the ground, and occupied 15 acres. It was the largest structure north of Mexico, the focal point of a community numbering 10,000 or more people, and the center of a widespread trading network. Its urban presence was far larger than Chaco Canyon. Cahokia emerged as the climax of a long history of mound-building cultures in the eastern woodlands, whereas Chaco was more of a "start up" culture, emerging quite quickly "with a relatively shallow history." Cahokia was a stratified society, (as was Hopewell), with a clear elite and with rulers to mobilize the labor required to build such enormous structures. (Original: p. 204; With Sources: p. 304)

Explain the significance of each of the following:

Coptic Christianity—the Egyptian variety of Christianity, distinctive in its belief that Christ has only a single, divine nature (Original: p. 187; With Sources: p. 287)

Griots—African praise singers who preserved and recited the oral traditions of their societies (Original: p. 189; With Sources: p. 289)

Khikwehoi of South Africa—originally hunters and gatherers, who adopted cattle and sheep raising from outsiders, perhaps Bantu-speaking immigrants to the region, but did not practice agriculture. Living in southern Africa for most of the last 2 thousand years, they illustrate the interaction and selective cultural borrowing that took place among the various peoples of the region. (Original: p. 191; With Sources: p. 291)

Tikal—Major Maya city with a population of perhaps 50,000 people. (Original: p. 194; With Sources: p. 294)