World History starts

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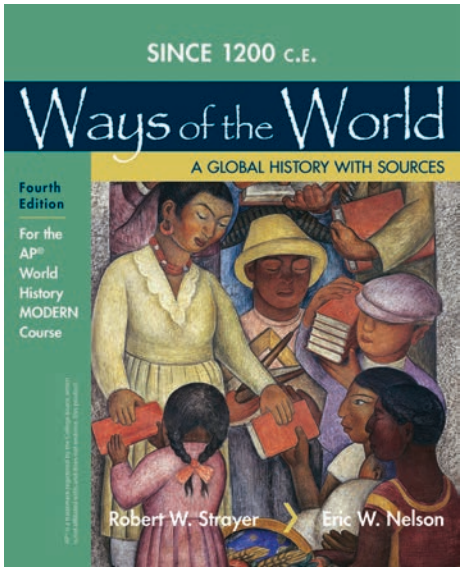

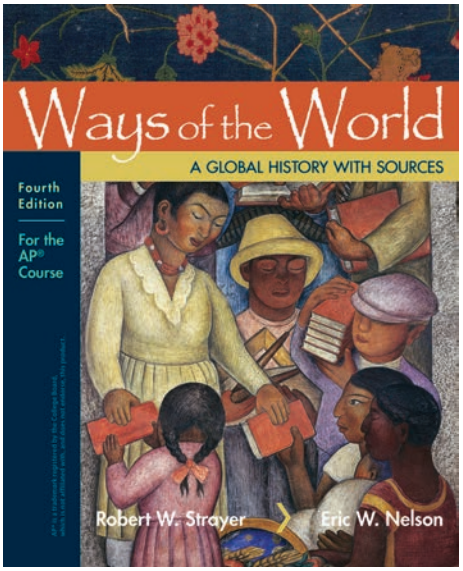

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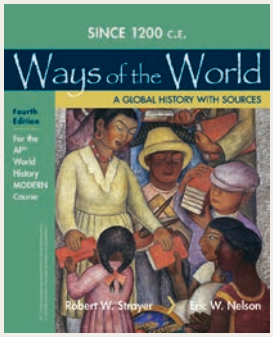

SINCE 1200 C.E.

Robert W. Strayer
Eric W. Nelson

September 2019 · (©2020)
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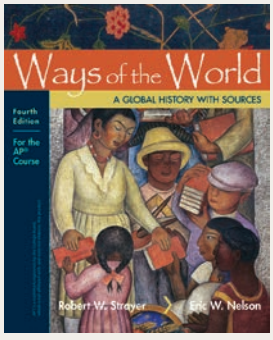

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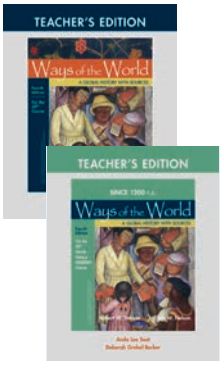

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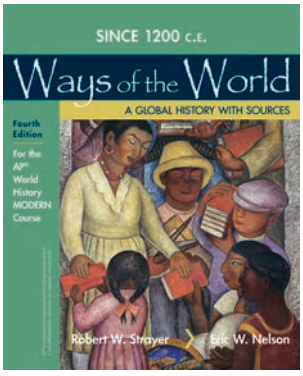

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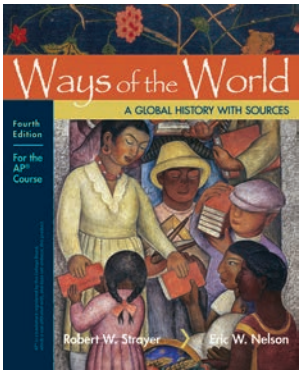

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About the Authors

Robert W. Strayer (Ph.D., University of Wisconsin) brings wide experience in world history to the writing of *Ways of the World*. His teaching career began in Ethiopia where he taught high school world history for two years as part of the Peace Corps. At the university level, he taught African, Soviet, and world history for many years at the State University of New York–College at Brockport, where he received Chancellor's Awards for Excellence in Teaching and for Excellence in Scholarship. In 1998 he was visiting professor of world and Soviet history at the University of Canterbury in Christchurch, New Zealand. Since moving to California in 2002, he has taught world history at the University of California, Santa Cruz; California State University, Monterey Bay; and Cabrillo College. He is a long-time member of the World History Association and served on its Executive Committee. He has also participated in various AP® World History gatherings, including two years as a reader. His publications include *Kenya: Focus on Nationalism*, *The Making of Mission Communities in East Africa*, *The Making of the Modern World*, *Why Did the Soviet Union Collapse?*, and *The Communist Experiment*.

Eric W. Nelson (D.Phil., Oxford University) is a professor of history at Missouri State University. He is an experienced teacher who has won a number of awards, including the Governor's Award for Teaching Excellence in 2011 and the CASE and Carnegie Foundation for the Advancement of Teaching Professor of the Year Award for Missouri in 2012. He is currently Faculty Fellow for Engaged Learning, developing new ways to integrate in-class and online teaching environments. His publications include *The Legacy of Iconoclasm: Religious War and the Relic Landscape of Tours*, *Blois and Vendôme*, and *The Jesuits and the Monarchy: Catholic Reform* and *Political Authority in France*.

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Special Preview

STRAYER / NELSON

Ways of the World

Fourth Edition

For the AP® World History Modern Course (Since 1200 c.e.)

PART 1

Diversity and Interaction in the World of 1200–1450



THE BIG PICTURE

1200: Jumping into the Stream of World History

Like all storytellers, historians have to decide where to begin their accounts. In recounting the history of the United States, for example, should the story begin with the American Revolution, with the coming of Europeans and Africans to North America, or with the much earlier arrival of the first people to occupy the land? Such choices matter.

So it is in world history. Starting the AP® World History Modern course around 1200 raises important historical questions. What significance does 1200 have in the story of humankind as a whole? Clearly, it is different from, say, 1492, when the voyages

PHOTOS: left, Facsimile detail from Book IV of Florentine Codex, "General History of the Things of New Spain"/Museo del Templo Mayor, Mexico City, Mexico/De Agostini Picture Library/Bridgeman Images; center, Martha Avery/Getty Images; right, Moghul court painting, ca.1596/Pictures from History/Bridgeman Images

of Columbus began an enduring interaction between the Eastern and Western hemispheres, a process that had a global impact. By contrast, no single event marks 1200 as a year of global significance. Nonetheless, the centuries between 1200 and 1450 mark important changes in many parts of the world. New and larger states or empires emerged in Asia (the Mongol Empire), in Africa (the Kingdom of Mali), in the Americas (the Inca Empire), and in Europe (France and England). New or revived patterns of international commerce linked distant lands and peoples across oceans, deserts, and continents. Established cultural or religious traditions, Islam for example, were spreading to new regions and were being transformed in the process.

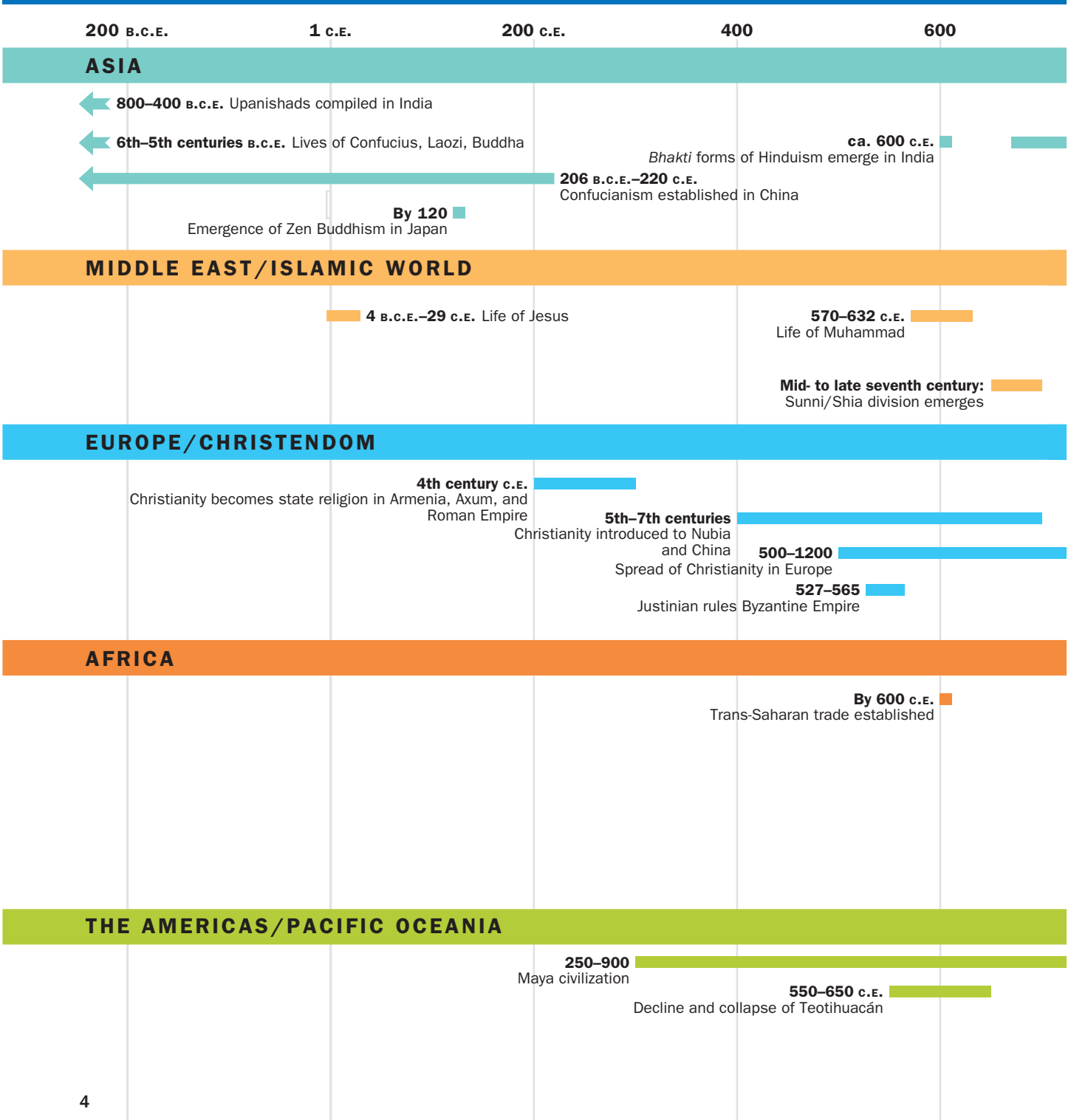
Other questions arise in defining this AP® course as "modern" world history. What distinguishes the "modern" era from all that preceded it? Some have linked it to the Industrial Revolution of the nineteenth century, while others have dated it to the creation of a linked Atlantic world following European colonization of the Americas and the transatlantic slave system. But some historians have found sprouts of modernity even earlier. Song dynasty China (960–1279), for example, witnessed substantial population increase, urbanization, and technological innovation, all of which have been widely regarded as features of "modern" life.

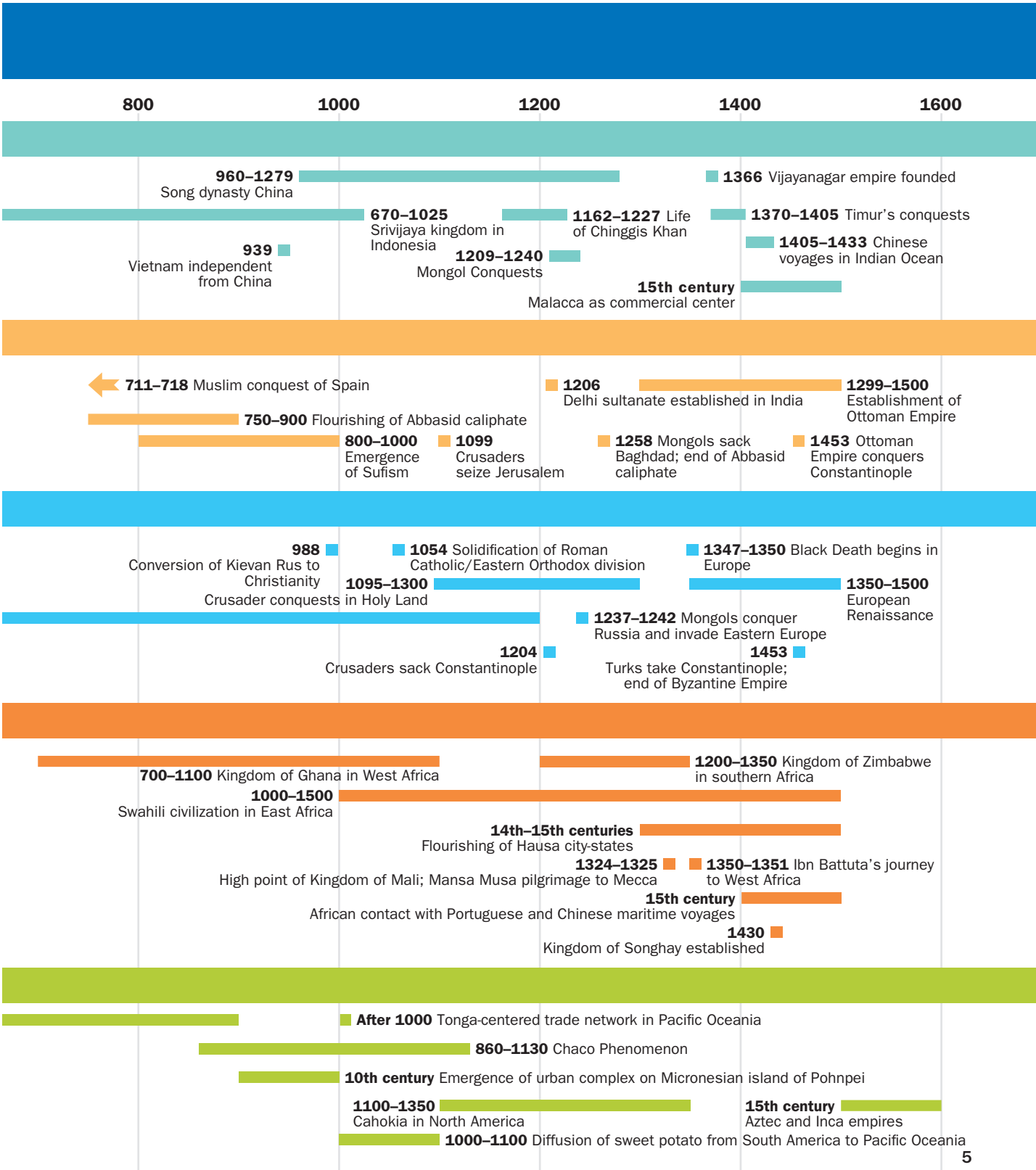
More practical questions confront students, teachers, and textbook writers alike: since history is a seamless flow of events and processes, how can we simply jump into this ongoing stream of the human story in 1200? Certainly, topics introduced in the 1200–1450 time period will need to refer back to prior threads of historical development. Thus the chapters of Part 1 will frequently provide some context or background from well before 1200. These chapters will help situate developments in the centuries that followed and will hopefully allow you to enter more comfortably into the continuing currents of world history after 1200.

In this version of *Ways of the World,* the four chapters of Part 1 deal with this starting point of 1200 in various ways. The first chapter identifies some of the major patterns of world history prior to 1200. Then Chapter 2 examines the major civilizations of Eurasia and the Americas as they appeared during the centuries between 1200 and 1450. These two chapters focus on diversity, on the various kinds of human communities that had become established by 1450.

But world history often focuses less on what happened within particular societies or civilizations and more on the interactions, encounters, and connections that linked the various peoples of the world. Those linkages were frequently very important motors of change in the human story and are the main focus of Chapters 3 and 4. And so, Chapter 3 turns the historical spotlight on the connections that derived from commerce or trade among distant peoples. Chapter 4 continues the theme of connections and encounters in an exploration of the Mongol Empire, which brought the peoples of Eurasia into closer contact with one another than ever before. Thus the immense diversity of the human world in the centuries following 1200 did not prevent slowly growing networks of interaction across much of Afro-Eurasia and to a lesser extent in the Americas.

Landmarks in World History (Before 1450)





UNDERSTANDING AP® THEMES IN PART 1

Regional and Interregional Interactions

This period encompasses the first period of the AP® World History Modern course (ca. 1200 C.E. to 1450 C.E.). It also briefly covers the years leading up to it. Here we will focus on both the different histories of various civilizations and societies during the period of 1200 to 1450 and the connections and common patterns that linked them to one another. Chapters 1 and 2 examine Chinese, Islamic, and Christian civilizations in a regional and comparative manner, with an eye on their engagement in larger patterns of Afro-Eurasian historical development.You will see that Chapters 3 and 4 are structured thematically, with Chapter 3 exploring the cross-cultural interactions borne of long-distance trade and Chapter 4 probing the world of pastoralism with a particular focus on the Mongols and their encounters with major Eurasian civilizations.

	ENVIRONMENT	CULTURES
ca. 600–1450	Pastoralism's impact on the environment Long-distance commerce, such as on the Silk Roads, creates exchanges of plants and animals Environmental consequences of interactions between China and northern pastoralists Arab agricultural revolution Environmental impact of dense Maya population, and resulting collapse Feudal crop systems change environments in Europe Deforestation in Europe and China accelerates as population grows Increased trade connections in Afro-Eurasia lead to Black Death across the region	Continuing spread of Buddhism in Asia Monumental architecture in Maya region The rise of Islam Christianity ▪ Contraction in Asia and Africa ▪ Expansion in Europe and Russia ▪ Conflicts between Roman Catholic and Eastern Orthodoxy Islamic "golden age" Buddhism persecuted in China Growing prominence of Neo-Confucianism In East Asia Hindu Angkor Wat complex built in Southeast Asia Synthesis of faith and reason in European Christianity Crusades in Southwest Asia bring cultural exchanges Rise of Zen Buddhism in Japan Effects of cultural exchanges w/Mongols Perceptions of Mongols in conquered regions Travels of Ibn Battuta and Marco Polo

GOVERNANCE	ECONOMIES	SOCIAL STRUCTURES	TECHNOLOGY
The development of Southeast Asian states and the Byzantine state	Silk Road trading networks continue	Gender roles in pastoral societies	Chinese *junks,* Indian/Arab *dhows* used in Indian Ocean trade
Rise and fragmentation of Islamic empires	Indian Ocean trading networks continue	Slavery in West African civilizations and the Trans-Saharan slave trade	Chinese technological innovations: paper money, woodblock printing
The development of West African empires	Dar al-Islam's exchange networks continue	Patriarchy and civilization: Korea, Vietnam, Japan, China, Europe, Greece	Arab "agricultural revolution" introduces new crops to Central and Southwest Asia
State building in Korea, Vietnam, and Japan	Commercial networks in the Americas expand	Women's roles in Christianity	Muslim travelers introduce Chinese papermaking into the Middle East
Charlemagne's European empire	Trans-Saharan trading networks established	Continued caste system in South Asia	Introduction of three-field system of crop rotation and wheeled plow in Western Europe
Rise of Kievan Rus	Decline of European cities as trade centers after collapse of western Roman Empire	Social status of men and women in early Islam	Indian, Arab, Chinese technologies begin to arrive in Europe, including "Arabic" numbering system
Development of Malay Srivijaya kingdom	China's economic revolution	Continuity and change in gender roles in Song China	Mongols introduce gunpowder and printing along the Silk Roads
Decline of Maya civilization	Urban and commercial growth in Europe	Beginning of foot binding as a sign of status in Song China	Beginnings of *chinampas* system in Mexico
Peak of Abbasid caliphate	Swahili trading communities thrive	Feudalism reshapes social system in Europe	Asian astrolabe, compass, and lateen sail influence European maritime technology
Song dynasty in China	Crusades increase contacts between Europe and Southwest Asia/Middle East	Changing social roles in medieval European cities	China sends Zheng He on voyages
Flowering of Swahili city-states in East Africa	Mongol Empire as a Eurasian economic network	Black Death reorients societies across Afro-Eurasia	
European states sponsor Crusades to Southwest Asia	Mansa Musa's pilgrimage to Mecca affects economies (1324–1325)		
Nomadic Jin rule northern China	*Pochteca* merchants in the Americas		
The Mongol conquests: comparing China, Persia, and Russia			
Delhi sultanate in South Asia			
Post-Mongol Chinese, European, Islamic world			
Aztec and Inca empires rise and flourish			

Muslim Pilgrims on the Way to Mecca The most enduring legacies of ancient civilizations lay in their religious or cultural traditions. Islam is among the most recent of those traditions. The pilgrimage to Mecca, known as the *hajj*, has long been a central religious ritual in the Muslim world. It also reflects the cosmopolitan character of Islam, as pilgrims from all over the vast Islamic realm assemble in the city where the faith was born. This painting, dating to 1237, shows a group of joyful pilgrims, led by a band, on their way to Mecca.

(Bibliothèque Nationale de France, Paris, France/© BnF, Dist. RMN-Grand Palais/Art Resource, NY)

CHAPTER 1

Before 1200: Patterns in World History

In September of 2009, Kong Dejun returned to China from her home in Great Britain. The occasion was a birthday celebration for her ancient ancestor Kong Fuzi, or Confucius, born 2,560 years earlier. Together with some 10,000 other people—descendants, scholars, government officials, and foreign representatives—Kong Dejun attended ceremonies at the Confucian Temple in Qufu, the hometown of China's famous sage. "I was touched to see my ancestor being revered by people from different countries and nations," she said.[1] What made this celebration remarkable was that it took place in a country still ruled by the Communist Party, which had long devoted enormous efforts to discrediting Confucius and his teachings. In the communist outlook, Confucianism was associated with class inequality, patriarchy, feudalism, superstition, and all things old and backward. But the country's ancient teacher and philosopher had apparently outlasted modern communism, for now the Communist Party has claimed Confucius as a national treasure and has established over 300 Confucian Institutes to study his writings. He appears in TV shows and movies, and many anxious parents offer prayers at Confucian temples when their children are taking the national college entrance exams. Buddhism and Daoism (DOW-i'zm) have also experienced something of a revival in China, as thousands of temples, destroyed during the heyday of communism, have been repaired and reopened. Christianity too has grown rapidly since the 1970s. ■

« AP® Analyzing Evidence

What clues does this image provide about the Islamic practice of pilgrimage?

Here are reminders, in a Chinese context, of the continuing appeal of cultural traditions forged long

ago. Those ancient traditions and the civilizations in which they were born provide a link between the world of 1200–1450 and all that came before it. This chapter seeks to ease us into the stream of world history after 1200 by looking briefly at several major turning points in the human story that preceded it. These include the breakthrough to agriculture, the rise of those distinctive societies called civilizations, the making of the major cultural or religious traditions that accompanied those civilizations, and the broad patterns of interaction among the peoples of the ancient world.

From the Paleolithic Era to the Age of Agriculture

Homo sapiens, human beings essentially similar to ourselves, emerged around 300,000 years ago, almost certainly in Africa. Then somewhere between 100,000 and 60,000 years ago, our species began its long journey out of Africa and into Eurasia, Australia, the Americas, and much later the islands of the Pacific. The last phase of that epic journey came to an end around 1200, when the first humans occupied what is now New Zealand. By then, every major landmass, except Antarctica, had acquired a human presence.

With the exception of those who settled the islands of Pacific Oceania, all of this grand process had been undertaken by people practicing a gathering and hunting way of life and assisted only by stone tools. Thus human history begins with what scholars call the **Paleolithic era** or the Old Stone Age, which represents over 95 percent of the time that humans have occupied the planet. During these many centuries and millennia, humankind sustained itself by foraging: gathering wild foods, scavenging dead animals, hunting live animals, and fishing.

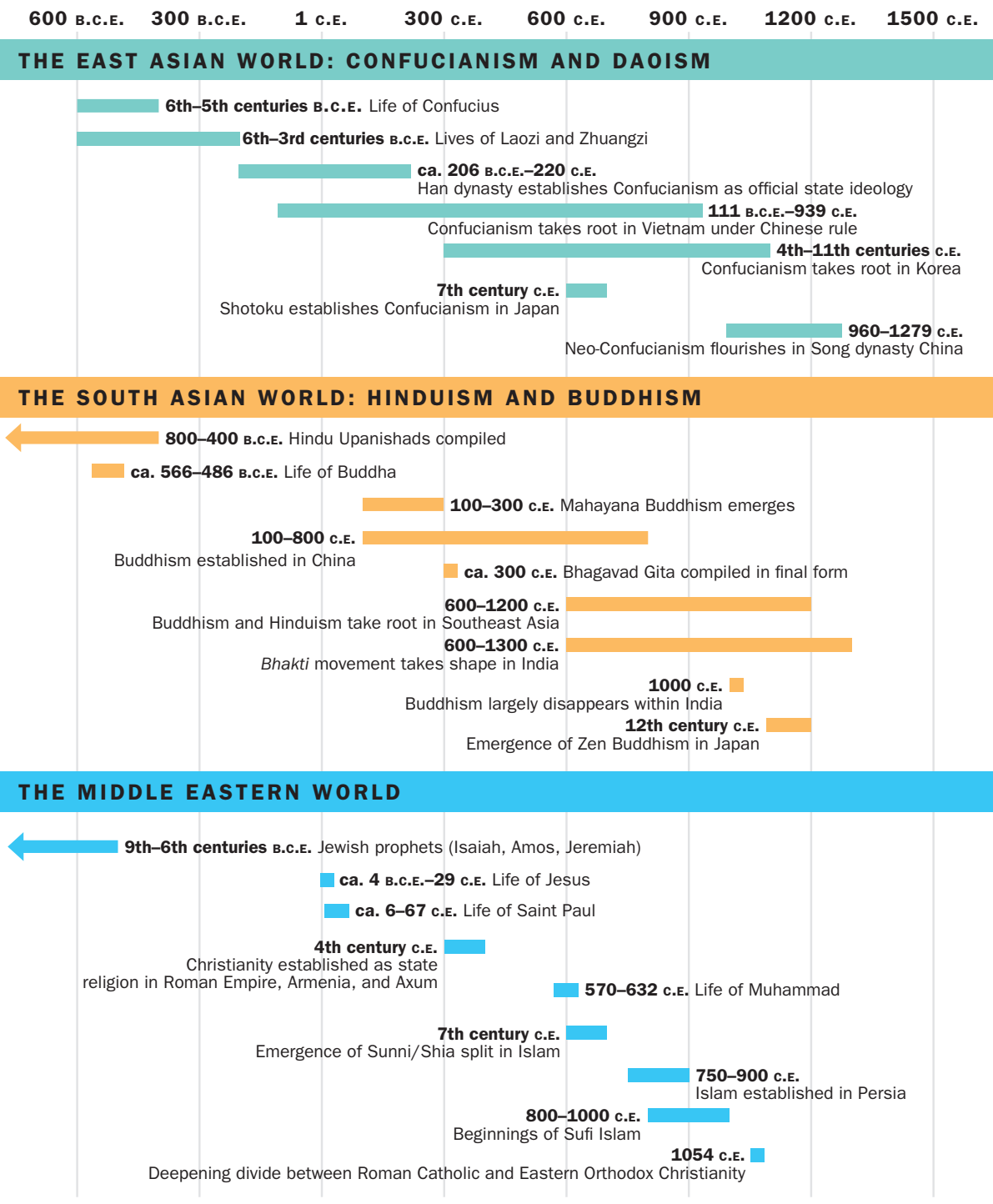
AP® Causation

In what ways did a gathering and hunting economy shape other aspects of Paleolithic societies?

In their long journeys across the earth, Paleolithic people created a multitude of separate and distinct societies, each with its own history, culture, language, identity, stories, and rituals. Their societies were small, organized as bands of perhaps twenty-five to fifty people in which all relationships were intensely personal and normally understood in terms of kinship. Such small-scale societies were seasonally mobile or nomadic, moving frequently and in regular patterns to exploit the resources of wild plants and animals on which they depended. These societies were also highly egalitarian, lacking the many inequalities of class and gender that emerged later with agriculture and urban life. Life expectancy was low, probably less than thirty-five years on average, and population growth was very slow. But cultural creativity was much in evidence, reflected in numerous technological innovations, in sophisticated oral traditions such as the Dreamtime stories of the Aboriginal peoples of Australia, and in cave paintings and sculptures found in many places around the world.

What followed was the most fundamental transformation in all of human history, known to us as the Agricultural Revolution, sometimes called the Neolithic or New Stone Age Revolution. Between 12,000 and 4,000 years ago, this momentous process unfolded separately in Asia, Africa, and the Americas alike.

Cultural Landmarks before 1200



Contemporary Gathering and Hunting Peoples: The San of Southern Africa A very small number of gathering and hunting peoples have maintained their ancient way of life into the twenty-first century. Here two young men from the Jul'hoan !Kung San of southern Africa set a trap for small animals in 2009. (robertharding/Alamy)

AP® Analyzing Evidence

How does this image provide evidence for the gender roles that might have existed in Paleolithic societies?

It meant the deliberate cultivation of particular plants as well as the taming and breeding of particular animals. Thus a whole new way of life gradually replaced the earlier practices of gathering and hunting in most parts of the world, so that by the early twenty-first century only miniscule groups of people followed that ancient way of living. Although it took place over centuries and millennia, the coming of agriculture represented a genuinely revolutionary transformation of human life all across the planet and provided the foundation for almost everything that followed: growing populations, settled villages, animal-borne diseases, an explosion of technological innovation, horse-drawn chariot warfare, cities, states, empires, civilizations, writing, literature, and much more (see Snapshot: Continental Populations in World History, 400 B.C.E.–2017, page 11).

AP® Continuity and Change

Why did some Paleolithic peoples abandon earlier, more nomadic ways and begin to live a more settled life?

The resources generated by the Agricultural Revolution opened up vast new possibilities for the construction of human societies, but they led to no single or common outcome. Rather, several distinct kinds of societies emerged early on in the age of agriculture, all of which have endured into modern times.

AP® Causation

What was it about the Agricultural Revolution that made possible these new forms of human society?

In areas where farming was difficult or impossible—arctic tundra, certain grasslands, and deserts—some people came to depend far more extensively on their domesticated animals, such as sheep, goats, cattle, horses, camels, or reindeer. Those animals could turn grass or waste products into meat, fiber, hides, and milk; they were useful for transport and warfare; and they could walk to market. People who depended on such animals—known as herders, nomads, or **pastoral societies**—emerged most prominently in Central Asia, the Arabian Peninsula, the Sahara, and parts of eastern and southern Africa. What they had in common was

SNAPSHOT Continental Populations in World History: 400 B.C.E.–2017

Human numbers matter! This chart shows population variations among the major continental land masses and their changes over long periods of time. (Note: Population figures for such early times are merely estimates and are often controversial among scholars. Percentages do not always total 100 percent due to rounding.)

	Eurasia	Africa	North America	Central/South America	Australia/ Oceania	Total World
Area (in square miles and as percentage of world total)						
	21,049,000 (41%)	11,608,000 (22%)	9,365,000 (18%)	6,880,000 (13%)	2,968,000 (6%)	51,870,000
Population (in millions and as percentage of world total)						
400 B.C.E.	127 (83%)	17 (11%)	1 (0.7%)	7 (5%)	1 (0.7%)	153
10 C.E.	213 (85%)	26 (10%)	2 (0.8%)	10 (4%)	1 (0.4%)	252
200 C.E.	215 (84%)	30 (12%)	2 (0.8%)	9 (4%)	1 (0.4%)	257
600 C.E.	167 (80%)	24 (12%)	2 (1%)	14 (7%)	1 (0.5%)	208
1000 C.E.	195 (77%)	39 (15%)	2 (0.8%)	16 (6%)	1 (0.4%)	253
1500	329 (69%)	113 (24%)	4.5 (0.9%)	53 (11%)	3 (0.6%)	477
1750	646 (83%)	104 (13%)	3 (0.4%)	15 (1.9%)	3 (0.4%)	771
2017	5,246 (69.5%)	1,256 (16.6%)	361 (4.8%)	646 (8.6%)	40 (0.5%)	7,549

Source: Population figures through 1750 are taken from Paul Adams et al., *Experiencing World History* (New York: New York University Press, 2000), 334; 2017 figures derive from "World Population by Region," Worldometers, http://www.worldometers.info/world-population/#region. Accessed December 8, 2017.

AP® Continuity and Change

How does this chart show continuities over time in the distribution of population across the world?

AP® EXAM TIP

Be able to define and describe the processes of demographic change throughout world history.

mobility, for they moved seasonally as they followed the changing patterns of the vegetation that their animals needed to eat. Except for a few small pockets of the Andes where domesticated llamas and alpacas made pastoral life possible, no such societies emerged in the Americas because most animals able to be domesticated simply did not exist in the Western Hemisphere.

AP® Causation

What impact did animal husbandry have on agricultural societies?

The relationship between nomadic herders and their farming neighbors has been one of the enduring themes of Afro-Eurasian history. Frequently, it was a relationship of conflict, as pastoral peoples, unable to produce their own agricultural products, were attracted to the wealth and sophistication of agrarian societies and sought access to their richer grazing lands as well as their food crops and manufactured products. But not all was conflict between pastoral and farming peoples. The more

AP® Comparison

How did the various kinds of societies that emerged out of the Agricultural Revolution differ from one another?

peaceful exchange of technologies, ideas, products, and people between pastoral and agricultural societies also enriched and changed both sides. In the thirteenth century, this kind of relationship between pastoral and agricultural societies found a dramatic expression in the making of the Mongol Empire, described in Chapter 4.

Another kind of society to emerge from the Agricultural Revolution was that of permanently settled farming villages. They retained much of the social and gender equality of gathering and hunting communities, as they continued to do without kings, chiefs, bureaucrats, or aristocracies. Many village-based agricultural societies flourished well into the modern era in Eurasia, Africa, and the Americas, usually organizing themselves in terms of kinship groups or lineages, which incorporated large numbers of people well beyond the immediate or extended family. Given the frequent oppressiveness of organized political power in human history, agricultural village societies represent an intriguing alternative to the states, kingdoms, and empires so often highlighted in the historical record. They pioneered the human settlement of vast areas; adapted to a variety of environments; maintained a substantial degree of social and gender equality; created numerous cultural, artistic, and religious traditions; and interacted continuously with their neighbors.

In some places, agricultural village societies came to be organized politically as **chiefdoms**, in which inherited positions of power and privilege introduced a more distinct element of inequality, but unlike later kings, chiefs or "big men" could seldom use force to compel the obedience of their subjects. Instead, chiefs relied on their generosity or gift giving, their ritual status, or their personal charisma to persuade their followers. Chiefdoms emerged in all parts of the world, and the more recent ones have been much studied by anthropologists. For example, chiefdoms flourished everywhere in the Pacific islands, which had been colonized by agricultural Polynesian peoples. Chiefs usually derived from a senior lineage, tracing their descent to the first son of an imagined ancestor. With both religious and secular functions, chiefs led important rituals and ceremonies, organized the community for warfare, directed its economic life, and sought to resolve internal conflicts. They collected tribute from commoners in the form of food, manufactured goods, and raw materials. These items in turn were redistributed to warriors, craftsmen, religious specialists, and other subordinates, while chiefs kept enough to maintain their prestigious positions and imposing lifestyle. In North America as well, a remarkable series of chiefdoms emerged in the eastern woodlands, where an extensive array of large earthen mounds testifies to the organizational capacity of these early societies. The largest of these chiefdoms, known as Cahokia, which was located near modern St. Louis, flourished around 1200 C.E.

AP® Causation

What was revolutionary about the Agricultural Revolution?

Civilizations

Far and away the most significant outcome of the Agricultural Revolution was the emergence of those distinctive and more complex societies that we know as civilizations. The earliest civilizations emerged in Mesopotamia (what is now Iraq),

in Egypt, and along the central coast of Peru between 3500 to 3000 B.C.E. At the time, these First Civilizations were small islands of innovation in a sea of people living in much older ways. But over the next 4,000 years, this way of living spread globally, taking hold all across the planet—in India and China; in Western, Central, and Southeast Asia; in various parts of Europe; in the highlands of Ethiopia, along the East African coast, and in the West African interior; in Mesoamerica; and in the Andes Mountains. Over the many centuries of the agricultural era, particular civilizations rose, expanded, changed, and sometimes collapsed and disappeared. But as a style of human life, civilization persisted and became a global phenomenon. By 1200, a considerable majority of humankind lived in one or another of these civilizations (see Map 1.1).

AP® Contextualization

Why might the Eastern Hemisphere have a larger number of the First Civilizations than the Western Hemisphere?

AP® EXAM TIP

Knowledge of maps throughout world history is critical. Be sure you know how to read maps and understand what they convey.

Defining Civilizations

As historians use the term, "civilization" refers to societies based in cities and governed by states. They were the product of the age of agriculture, for only a highly productive agricultural economy could support a society in which substantial numbers of people did not produce their own food. Thus civilizations marked an enormous change from the small bands of Paleolithic peoples or the villages of farming communities.

Although most people in the First Civilizations remained in rural areas, sizable cities were a central feature. Those cities served as political and administrative capitals; they functioned as cultural hubs, generating works of art, architecture, literature, ritual, and ceremony; they acted as marketplaces for both local and long-distance trade; and they housed major manufacturing enterprises. In the ancient Mesopotamian poem called the *Epic of Gilgamesh*, dating to about 2000 B.C.E., the author describes the city of Uruk:

AP® Causation

What developments led to the rise of the First Civilizations?

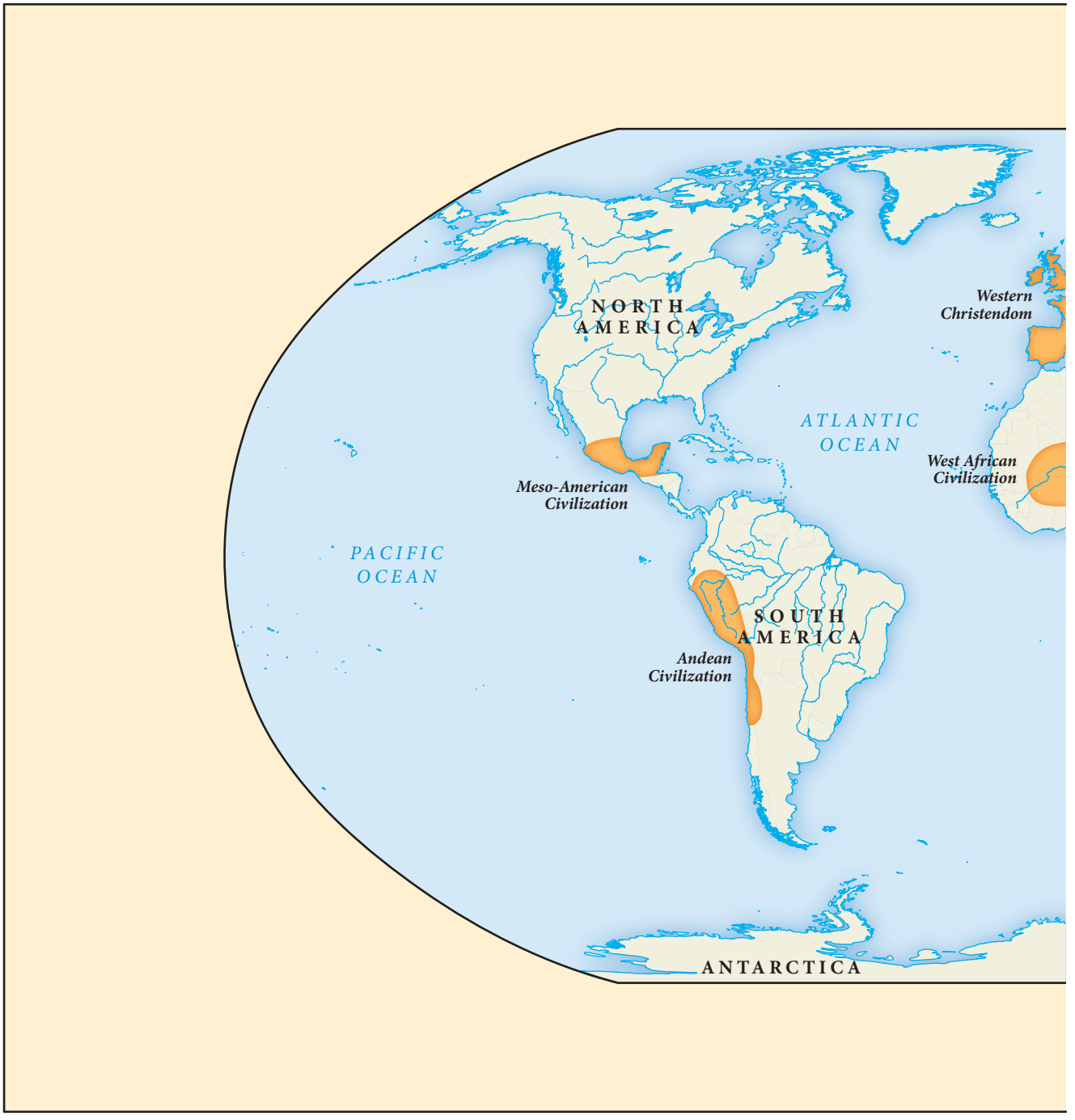
AP® Contextualization

What was the role of cities in the early civilizations?

> Come then . . . to ramparted Uruk, / Where fellows are resplendent in holiday clothing, Where every day is set for celebration, / Where harps and drums are played. And the harlots too, they are fairest of form, / Rich in beauty, full of delights, Even the great gods are kept from sleeping at night.[2]

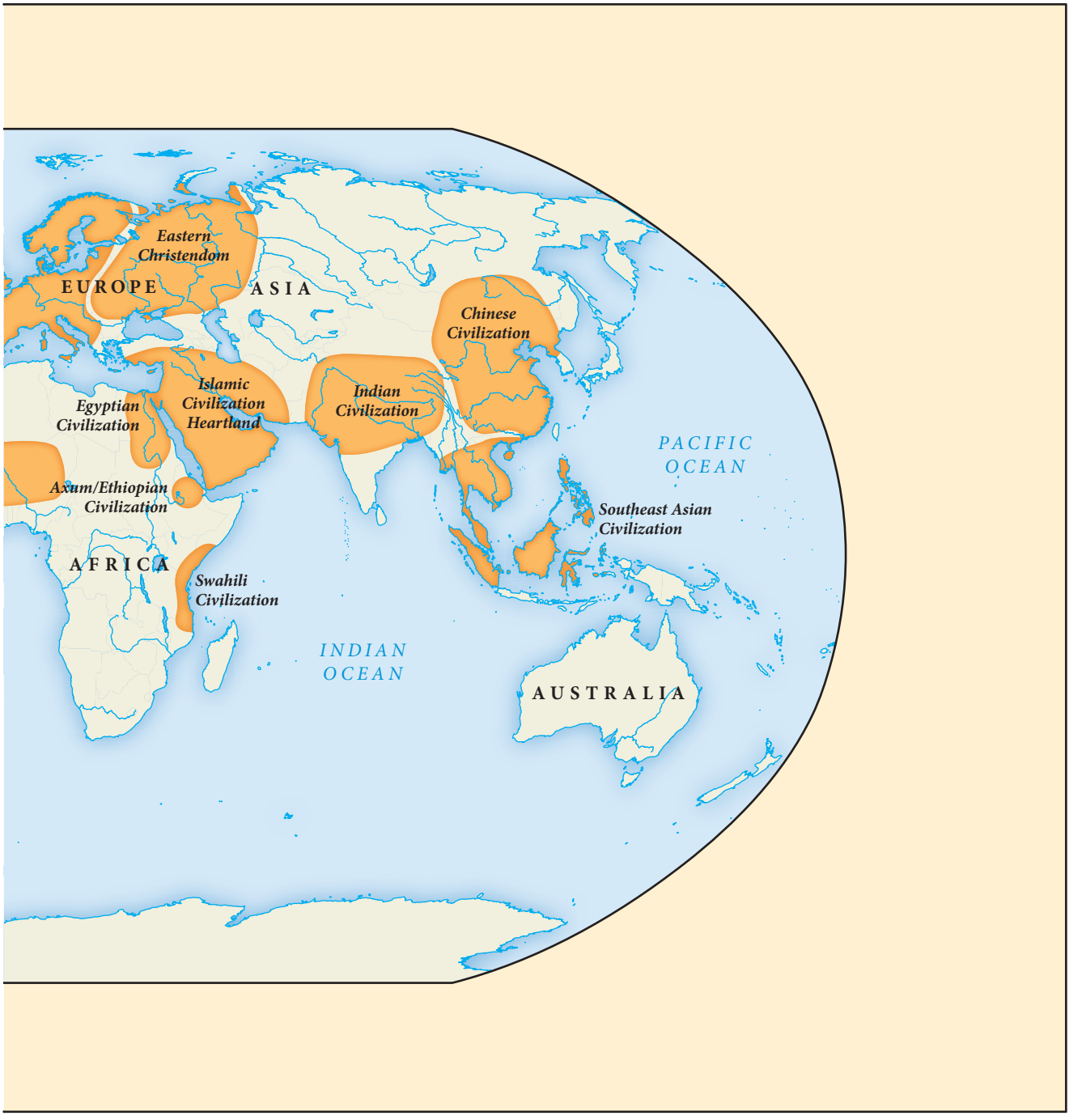
Civilizations also generated states, governing structures organized around particular cities or territories that were usually headed by kings, who employed a variety of ranked officials and could use force to compel obedience. The ancient Hebrew prophet Samuel described to his people the "way of the king":

> He will take your sons and make them serve with his chariots and horses. . . . He will take your daughters to be perfumers and cooks and bakers. He will take the best of your fields and vineyards and olive groves. . . . Your male and female servants and the best of your cattle and donkeys he will take for his own use. He will take a tenth of your flocks, and you yourselves will become his slaves.[3]



Map 1.1 Major World Civilizations, 500–1450

In the thousand years or so before 1450, growing numbers of people lived in civilizations, while many others continued to dwell in hunting and gathering societies, agricultural village communities, or pastoral societies. This map shows the location of the major civilizations of that era.



A Mesopotamian Ziggurat Among the features of civilizations were monumental architectural structures. This massive ziggurat or temple to the Mesopotamian moon god Nanna was built around 2100 B.C.E. in the city of Ur. The solitary figure standing atop the staircase illustrates the size of this huge building. (© Richard Ashworth/Robert Harding)

AP® Contextualization

In what way was this ziggurat a means of reinforcing the government's legitimacy?

AP® EXAM TIP

Societies' expectations for what men and women are supposed to do or be (that is, "gender roles") are an important theme throughout the course.

Civilizations also developed an altogether new degree of occupational specialization as scholars, merchants, priests, officials, scribes, soldiers, servants, entertainers, and artisans of all kinds appeared. All of these people were supported by the work of peasant farmers, who represented the overwhelming majority of the population in all civilizations. And accompanying this novel division of labor were unprecedented inequalities in wealth, status, and power, as the more egalitarian values of earlier cultures were everywhere displaced. Gender inequality too became far more explicit and pronounced as **patriarchy** took hold and ideas of male superiority and dominance became inscribed in the values of all civilizations.

But the political oppression, social inequality, and economic exploitation of civilizations were also accompanied by impressive artistic, scientific, and technological innovations. Chinese civilization, for example, virtually invented bureaucracy and pioneered silk production, papermaking, printing, and gunpowder. Islamic civilization generated major advances in mathematics, medicine, astronomy, metallurgy, water management, and more. Later European movements, particularly the Scientific and Industrial Revolutions (1600–1900), likewise reflected this innovative capacity of civilizations. And civilizations everywhere generated those remarkable works of art and architecture that continue to awe and inspire us to this day. In addition, the written literatures of civilizations—poetry, stories, history, philosophy, sacred texts—have expressed distinctive outlooks on the world.

Civilizations and the Environment

Like all human communities, civilizations have been shaped by the environment in which they developed. It is no accident that many of the early civilizations, such as Mesopotamia, Egypt, Peru, India, and China, grew up in river valleys that offered rich possibilities for productive agriculture. The mountainous terrain of Greece favored the development of rival city-states rather than a single unified empire. The narrow bottleneck of Panama, largely covered by dense rain forests, inhibited contact between the civilizations of Mesoamerica and those of the Andes. And oceans long separated the Afro-Eurasian world from that of the Western Hemisphere.

Civilizations also left an imprint on their environment. The larger populations and intensive agriculture of civilizations had a far more substantial impact on the landscape than Paleolithic, pastoral, or agricultural village societies. By 2000 B.C.E. the rigorous irrigation that supported farming in southern Mesopotamia generated soils that turned white as salt accumulated. As a result, wheat was largely replaced by barley, which is far more tolerant of salty conditions. In many places the growth of civilizations was accompanied by extensive deforestation and soil erosion. Plato declared that the area around Athens had become "a mere relic of the original country. . . . All the rich soil has melted away, leaving a country of skin and bone."[4] As Chinese civilization expanded southward toward the Yangzi River valley after 200 C.E., that movement of people, accompanied by their intensive agriculture, set in motion a vast environmental transformation marked by the destruction of the old-growth forests that once covered much of the country and the retreat of the elephants that had inhabited those lands. Around 800 C.E., the Chinese official and writer Liu Zongyuan lamented the devastation that followed:

> A tumbled confusion of lumber as flames on the hillside crackle
>
> Not even the last remaining shrubs are safeguarded from destruction
>
> Where once mountain torrents leapt—nothing but rutted gullies.[5]

Something similar was happening in Europe as its civilization was expanding in the several centuries after 1000. Everywhere trees were felled at tremendous rates to clear agricultural land and to use as fuel or building material. By 1300, the forest cover of Europe had been reduced to about 20 percent of the land area. Far from lamenting this situation, one German abbot declared: "I believe that the forest . . . covers the land to no purpose and hold this to be an unbearable harm."[6]

As agricultural civilizations spread, farmers everywhere stamped the landscape with a human imprint as they drained swamps, leveled forests, terraced hillsides, and constructed cities, roads, irrigation ditches, and canals. Maya civilization in southern Mexico, for example, has been described as an "almost totally engineered landscape" that supported a flourishing agriculture and a very rapidly increasing and dense population by 750 C.E.[7] But that very success also undermined Maya civilization and contributed to its collapse by 900 C.E. Rapid population growth 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 placed an unbearable strain on Maya society. It was not the first case, and would not be the last, in which the demographic and economic pressures from civilizations undermined the ecological foundation on which those civilizations rested.

AP® EXAM TIP

The relationship between humans and the environment is a key theme throughout the course.

Comparing Civilizations

While civilizations shared a number of common features, they also differed from one another in many other ways. The earliest civilizations were geographically quite limited, while many later civilizations—such as the Chinese, Persian, and

AP® Comparison

In what respects did the various civilizations of the pre-1200 world differ from one another? What common features did they share?

Roman — extended over far larger regions and found political expression in empires that incorporated many culturally different peoples. The Arab Empire that accompanied the rise of Islam in the several centuries after the death of Muhammad in 632 C.E. encompassed much of North Africa, the Middle East, and parts of Spain and western India. Large-scale empires in West Africa, such as Mali and Songhay, as well as the huge Inca Empire in South America, also offered an imperial setting for their civilizations. But other civilizations, such as the Greek in Europe, the Maya in Mesoamerica, and the Swahili in East Africa, organized themselves in highly competitive city-states that made unified empires difficult to achieve.

Civilizations differed as well in how their societies were structured and stratified. Consider the difference between China and India. China gave the highest ranking to an elite bureaucracy of government officials, drawn largely from the landlord class and selected by their performance on a set of examinations. They were supported by a vast mass of peasant farmers who were required to pay taxes to the government and rent to their landlords. Although honored as the hardworking and productive backbone of the country by their social superiors, Chinese peasants were oppressed and exploited, as they were everywhere, and periodically erupted in large-scale rebellions.

India's social organization shared certain broad features with that of China. In both civilizations, birth determined social status for most people; little social mobility was available for the vast majority; sharp distinctions and great inequalities characterized social life; and religious or cultural traditions defined these inequalities as natural, eternal, and ordained by the gods. But India's social system was distinctive. It gave priority to religious status and ritual purity, for the priestly caste known as Brahmins held the highest rank, whereas China elevated political officials to the most prominent of elite positions. The caste system divided Indian society into vast numbers of distinct social groups based on occupation and perceived ritual purity; China had fewer, but broader, categories of society — scholar-gentry, landlords, peasants, and merchants. Finally, India's caste society defined social groups far more rigidly than in China, forbidding members of different castes to marry or eat together. This meant even less opportunity for social mobility than in China, where the examination system offered a route to social promotion to a few among the common people.

At the bottom of the social hierarchy in all civilizations were slaves, or owned people, often debtors or prisoners of war, with few if any rights in the larger society. But the extent of slavery varied considerably. Persian, Chinese, Indian, and West African civilizations certainly practiced slavery, but it was not central to their societies. In Greek and Roman civilizations, however, it was. The Athens of Socrates, Plato, and Aristotle was home to some 60,000 slaves, about one-third of the total population. On an even larger scale, slavery was a defining element of Roman society. The Italian heartland of the Roman Empire contained some 2 to 3 million slaves, representing 33 to 40 percent of the population.

Patriarchy, or male dominance, was common to the social life of all civilizations, but it too varied from place to place and changed over time. Generally, patriarchies

Caste in India This 1947 photograph from *Life* magazine illustrates the "purity and pollution" thinking that has long been central to the ideology of caste. It shows a high-caste landowner carefully dropping wages wrapped in a leaf into the outstretched hands of his low-caste workers. By avoiding direct physical contact with them, he escapes ritual pollution. (Margaret Bourke-White/The LIFE Picture Collection/Getty Images)

AP® Analyzing Evidence

How does this image show the distinctions created between castes?

were lighter and less restrictive for women in the early years of a civilization's development and during times of upheaval when established patterns of life were disrupted. Chinese patriarchy, for example, loosened somewhat, especially for elite women, when parts of northern China were ruled by pastoral and nomadic peoples, whose women were far less restricted than those of China itself. Even within the small world of ancient Greek city-states, the patriarchy of Athens was far more confining for women than in Sparta, where women competed in sports with men, could divorce with ease, and owned substantial landed estates. Furthermore, elite women both enjoyed privileges and suffered the restrictions of seclusion in the home to a much greater extent than their lower-class counterparts, whose economic circumstances required them to operate in the larger social arena.

Finally, civilizations differed in the range and extent of their influence. Roman civilization dominated the Mediterranean basin for much of the millennium between 500 B.C.E. and 500 C.E. (see Map 1.2), while Chinese civilization has directly shaped the cultural history of much of eastern Asia and indirectly influenced economic life all across Eurasia for much longer. Between roughly 650 and 1450, Islamic civilization represented the most expansive, influential, and pervasive presence throughout the entire Afro-Eurasian world (see Map 2.2 in Chapter 2).

AP® Causation

Based on Map 1.2, what were problems associated with maintaining the Roman Empire?

Map 1.2 The Roman Empire

At its height in the second century C.E., the Roman Empire incorporated the entire Mediterranean basin, including the less developed region of Western Europe, the heartland of Greek civilization, and the ancient civilizations of Egypt and Mesopotamia.

Other civilizations had a much more limited range in the premodern era. The civilization of Axum was largely limited to what is now Ethiopia and Eritrea, and Swahili civilization was restricted to the coastal region of eastern Africa. Maya civilization, flourishing between 250 and 900, was a phenomenon of Central America. As a new Western European civilization crystalized after 1000 C.E., it too was a regional civilization with nothing like the reach of Chinese or Islamic civilizations. In the five centuries after 1450, however, Western Europe followed in the tradition of these more expansive civilizations, as it achieved genuinely global power and approached world domination by 1900.

Civilizations and Cultural Traditions

Civilizations also differed in their cultural or religious traditions. These traditions provided a common identity for millions of individuals and for entire civilizations, even as divisions within them generated great social conflicts. Cultural traditions also made the inequalities of civilizations legitimate, providing moral support for established elites and oppressive states. But religion was a doubled-edged sword, for it sometimes stimulated movements that challenged those in power. And religion enabled millions of ordinary people to endure their sufferings, shaping the meanings that they attached to the world they inhabited and providing moral guidance for living a good life or making a good society.

By 1200, the major cultural traditions of the Afro-Eurasian world had been long established. Hinduism and Buddhism; Confucianism and Daoism; Judaism, Christianity, and Islam—all of them had taken shape in the millennium between 600 B.C.E. and 700 C.E. Since they will recur often in the chapters that follow, some attention to their origins and development is appropriate.

South Asian Cultural Traditions: Hinduism

Few cultures were as fundamentally religious as that of India, where sages and philosophers embraced the Divine and all things spiritual with enthusiasm and generated elaborate philosophical visions about the nature of ultimate reality. **Hinduism**, the oldest, largest, and most prominent religious tradition in India, had no historical founder, unlike Islam, Christianity, and another later Indian tradition, Buddhism. Instead it grew up over many centuries as an integral part of Indian civilization. Although it later spread into Southeast Asia, Hinduism was not a missionary religion seeking converts, but was, like Judaism, associated with a particular people and territory.

In fact, "Hinduism" was never a single tradition at all, and the term itself derived from outsiders—Greeks, Muslims, and later the British—who sought to reduce the infinite variety of Indian cultural patterns into a recognizable system. From the inside, however, Hinduism dissolved into a vast diversity of gods, spirits, beliefs, practices, rituals, and philosophies. This endlessly variegated Hinduism served to incorporate into Indian civilization the many diverse peoples who migrated into or invaded the South Asian peninsula over many centuries.

At one level, this emerging Hindu religious tradition was wildly polytheistic, embracing a vast diversity of gods and goddesses, each of whom had various consorts and appeared in a variety of forms. A priestly caste known as Brahmins presided over the sacrifices, offerings, and rituals that these deities required. But at another more philosophical level, Indian thinkers argued for a more unified understanding of reality. This point of view found expression in the **Upanishads** (oo-PAHN-ee-shahds), a collection of sacred texts composed by largely anonymous thinkers between 800 and 400 B.C.E. These texts elaborated the idea of

AP® EXAM TIP

Know the basic teachings of the major Eurasian belief systems, such as reincarnation in Hinduism.

AP® EXAM TIP

Keep in mind the social and political effects of India's caste system, as it will continue to be important later on in the course.

AP® Continuity and Change

In what ways did the religious tradition of South Asia change over the centuries?

Brahman, the World Soul, the final and ultimate reality. Beyond the multiplicity of material objects and individual persons and beyond even the various gods themselves lay this primal unitary energy or divine reality infusing all things. This alone was real; the immense diversity of existence that human beings perceived with their senses was but an illusion. One contemporary Hindu monk summarized the essence of the Hindu outlook by saying, "there is no multiplicity."

The fundamental assertion of this philosophical Hinduism was that the individual human soul, or *atman*, was in fact a part of Brahman. The chief goal of humankind then lay in the effort to achieve union with Brahman, putting an end to our illusory perception of a separate existence. This was *moksha* (MOHK-shuh), or liberation, compared sometimes to a bubble in a glass of water breaking through the surface and becoming one with the surrounding atmosphere.

Achieving this exalted state was held to involve many lifetimes, and the notion of *samsara*, or rebirth or reincarnation, became a central feature of Hindu thinking. Human souls migrated from body to body over many lifetimes, depending on the actions of individuals. This was the law of *karma*. Pure actions, appropriate to one's station in life, resulted in rebirth in a higher social position or caste. Thus the caste system of distinct and ranked groups, each with its own duties, became a register of spiritual progress.

Various paths to this final release, appropriate to people of different temperaments, were spelled out in Hindu teachings. Some might achieve moksha through knowledge or study; others by doing their ordinary work without regard to consequences; still others through passionate devotion to some deity or through extended meditation practice. Such ideas became widely known throughout India — carried by Brahmin priests and wandering ascetics or holy men, who had withdrawn from ordinary life to pursue their spiritual development.

Hindu Ascetics Hinduism called for men in the final stage of life to leave ordinary ways of living and withdraw into the forests to seek spiritual liberation, or moksha. Here, in an illustration from an early-thirteenth-century Indian manuscript, a holy man explores a text with three disciples in a secluded rural setting. (Musée des Arts Asiatiques-Guimet, Paris, France/ © RMN–Grand Palais/Art Resource, NY)

AP® Analyzing Evidence

What evidence can you find in this image to support the importance of asceticism in Hindu religious practices?

South Asian Cultural Traditions: Buddhism

About the same time as philosophical Hinduism was emerging, another movement took shape in South Asia that soon became a distinct and separate religious tradition — Buddhism. Unlike Hinduism, this new faith had a historical founder, **Siddhartha Gautama** (ca. 566–ca. 486 B.C.E.), a prince from a small kingdom in north India or southern Nepal. According to Buddhist tradition, the prince had

enjoyed a sheltered and delightful youth until he encountered human suffering in the form of an old man, a sick person, and a corpse. Shattered by these revelations of aging, illness, and death, Siddhartha determined to find the cause of such sufferings and a remedy for them. And so, at the age of twenty-nine, the young prince left his luxurious life as well as his wife and child, shed his royal jewels, cut off his hair, and set off on a quest for enlightenment that ended with an indescribable experience of spiritual realization. Now he was the Buddha, the man who had awakened. For the next forty years, he taught what he had learned, setting in motion the cultural tradition of Buddhism.

To the Buddha, suffering or sorrow—experiencing life as imperfect, impermanent, and unsatisfactory—was the central and universal feature of human life. This kind of suffering derived from desire or craving for individual fulfillment, from attachment to that which inevitably changes, particularly to the notion of a core self or ego that is uniquely and solidly "me." He spelled out a cure for this "dis-ease" in his famous "eightfold path," which emphasized a modest and moral lifestyle, mental concentration practices, including meditation, and wisdom or understanding of reality as it is. Those who followed the Buddhist path most fully could expect to achieve enlightenment, or *nirvana*, an almost indescribable state in which individual identity would be "extinguished" along with all greed, hatred, and delusion. With the pain of unnecessary suffering finally ended, the enlightened person would experience an overwhelming serenity, even in the midst of difficulty, as well as an immense loving-kindness, or compassion, for all beings. It was a simple message, elaborated endlessly and in various forms by those who followed the Buddha.

AP® Comparison

To what extent were Buddhist teachings similar to Hindu beliefs?

Much of the Buddha's teaching reflected the Hindu traditions from which it sprang. The idea that ordinary life is an illusion, the concepts of karma and rebirth, the goal of overcoming the incessant demands of the ego, the practice of meditation, the hope for final release from the cycle of rebirth—all of these Hindu elements found their way into Buddhist teaching. In this respect, Buddhism was a simplified and more accessible version of Hinduism.

Other elements of Buddhist teaching, however, sharply challenged prevailing Hindu thinking. Rejecting the religious authority of the Brahmins, the Buddha ridiculed their rituals and sacrifices as irrelevant to the hard work of dealing with one's suffering. Nor was he much interested in abstract speculation about the creation of the world or the existence of God, for such questions, he declared, "are not useful in the quest for holiness; they do not lead to peace and to the direct knowledge of *nirvana*." Individuals had to take responsibility for their own spiritual development with no help from human authorities or supernatural beings. It was a path of intense self-effort, based on personal experience. The Buddha also challenged the inequalities of a Hindu-based caste system, arguing that neither caste position nor gender was a barrier to enlightenment. At least in principle, the possibility of "awakening" was available to all.

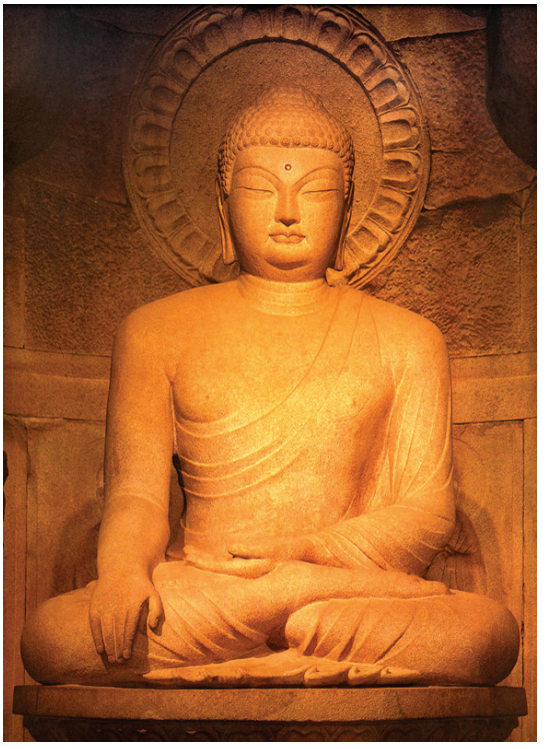
AP® EXAM TIP

You should know the basic differences and similarities between Hinduism and Buddhism.

As Buddhism spread across the trade routes of Central Asia to China, Japan, and Southeast Asia, differences in understanding soon emerged. An early version of the

AP® Comparison

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



The Buddha's Enlightenment Dating from the late eighth century in Korea, this monumental and beautifully proportioned sculpture portrays the Buddha at the moment of his enlightenment, symbolized by his right hand touching the earth. Seated on a lotus pedestal, this image of the Buddha also shows the *ushnisha*, the raised area at the top of his head, which represents his spiritual attainment, and the dot in the center of his forehead indicating wisdom.

AP® Argument Development

How does this visual representation of the Buddha differ from the description of the prince in the beginning of this section?

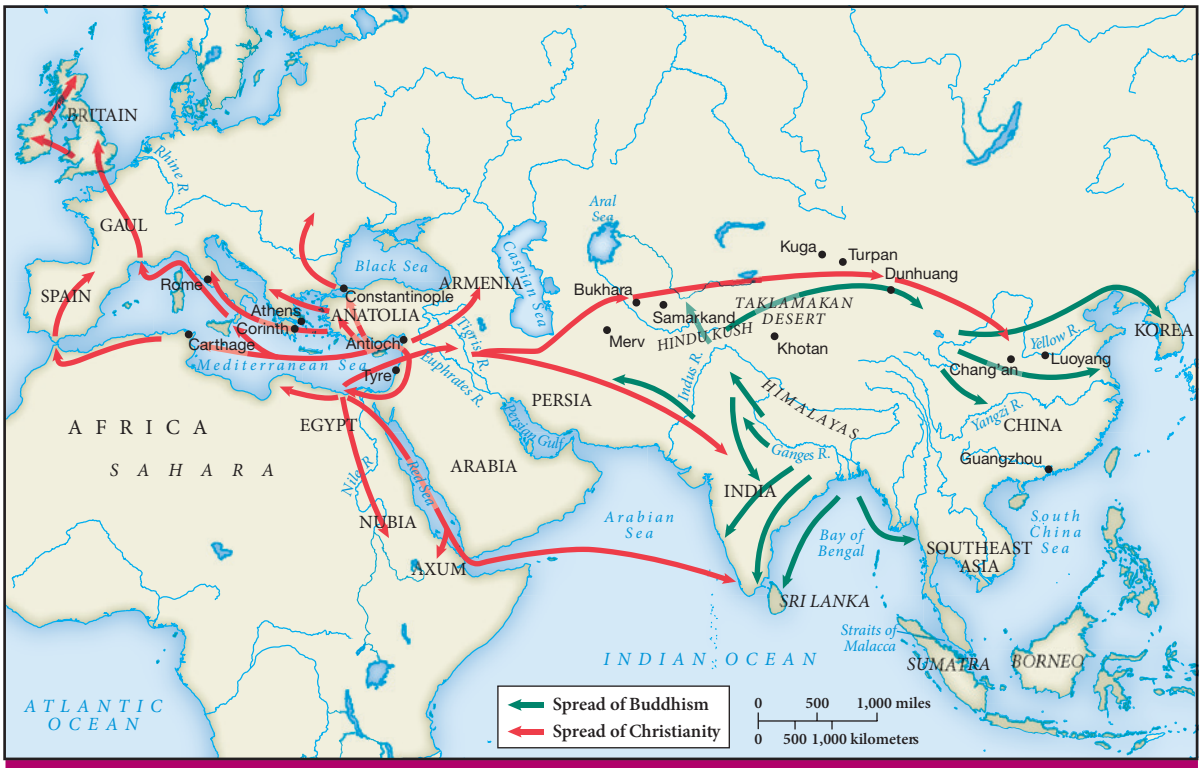
AP® EXAM TIP

Be able to give examples of factors that attract people to belief systems.

new religion, known as **Theravada Buddhism** (Teaching of the Elders), portrayed the Buddha as an immensely wise teacher and model, but certainly not divine. The gods, though never completely denied, played little role in assisting believers in achieving enlightenment. But as the message of the Buddha gained a mass following and spread across much of Asia, some of its early features—rigorous and time-consuming meditation practice, a focus on monks and nuns withdrawn from ordinary life, the absence of accessible supernatural figures able to provide help and comfort—proved difficult for many converts. And so the religion adapted. A new form of the faith, **Mahayana Buddhism**, developed in the early centuries of the Common Era and offered greater accessibility, a spiritual path available to a much wider range of people beyond the monks and ascetics, who were the core group in early Buddhism.

In most expressions of Mahayana Buddhism, enlightenment (or becoming a Buddha) was available to everyone; it was possible within the context of ordinary life, rather than a monastery; and it might occur within a single lifetime rather than over the course of many lives. While Buddhism had originally put a premium on spiritual wisdom or insight, Mahayana expressions of the faith emphasized compassion—the ability to feel the sorrows of other people as if they were one's own. This compassionate religious ideal found expression in the notion of bodhisattvas, fully enlightened beings who postponed their own final liberation in order to assist a suffering humanity. They were spiritual beings on their way to "Buddhahood." Furthermore, the historical Buddha himself became something of a god, and both earlier and future Buddhas were available to offer help. Elaborate descriptions and artistic representations of these supernatural beings, together with various levels of Heavens and Hells, transformed Buddhism into a popular religion of salvation. Furthermore, religious merit, leading to salvation, might now be earned by acts of piety and devotion, such as contributing to the support of a monastery, and that merit might be transferred to others. In many forms and variations, Mahayana Buddhism took root in Central Asia, China, Japan, Korea, Southeast Asia, and elsewhere. Buddhism thus became the first major tradition to spread widely outside its homeland (see Map 1.3).

In Tibet, a distinctive form of Buddhism began to take shape during the seventh century C.E. This Tibetan Buddhism gave special authority to learned teachers, known as Lamas, and emphasized an awareness of and preparation for death.



MAPPING HISTORY

Map 1.3 The Spread of Early Buddhism and Christianity

In the five centuries after the birth of Jesus, Christianity found converts from Spain to Northeast Africa, the Middle East, Central Asia, and India. In the Roman Empire, Axum, and Armenia, the new religion enjoyed state support as well. Subsequently, Christianity took root solidly in Europe and after 1000 C.E. in Russia. Meanwhile, Buddhism was spreading from its South Asian homeland to various parts of Asia, even as it was weakening in India itself.

READING THE MAP: From its start on the eastern shore of the Mediterranean Sea, in which direction did Christianity spread the farthest?

MAKING CONNECTIONS: Based on this map, what differences might you notice between the spread of Buddhism and Christianity?

AP® Causation

How does this map suggest the political, economic, and geographic factors that might account for the relatively rapid spread of Christianity?

Its many spiritual practices included multiple prostrations, elaborate visualizations, complex meditations, ceremonies associated with numerous heavenly beings both peaceful and violent, and the frequent use of art and music. Incorporating various elements from native Tibetan traditions and from Hinduism, Tibetan Buddhism was expressed in a set of distinctive texts compiled during the fourteenth century. A section of these texts became famous in the West as *The Tibetan Book of the Dead*, which vividly describes the various stages of transition from life to death to rebirth.

But by 1200 Buddhism had largely disappeared in India, the land of its birth, even as it was expanding in other parts of Asia. Its decline in India owed something

AP® Comparison

How did the evolution of cultural traditions in India and China differ from one another?

AP® EXAM TIP
Major belief systems often divided and subdivided across time and place. One example is the development of Theravada and Mahayana Buddhism.

AP® EXAM TIP
Be able to provide examples of the expansion and contraction of major religions over time.

AP® Continuity and Change

How did Hinduism respond to the challenges of Buddhism?

to the mounting wealth of monasteries as the economic interests of leading Buddhist figures separated them from ordinary people. Hostility of the Brahmin priests and competition from Islam after 1000 C.E. also played a role. But the most important reason for the waning of Buddhism in India was the growth during the first millennium C.E. of a new kind of popular Hinduism.

That path took shape in what is known as the ***bhakti* movement**, which involved devotion to one or another of India's many gods and goddesses. Beginning in south India and moving northward between 600 and 1300 C.E., it featured the intense adoration of and identification with a particular deity through songs, prayers, and rituals. By far the most popular deities were Vishnu, the protector and preserver of creation who was associated with mercy and goodness, and Shiva, a god representing the Divine in its destructive aspect, but many others also had their followers. This form of Hindu expression sometimes pushed against the rigid caste and gender hierarchies of Indian society by inviting all to an adoration of the Divine. Krishna, an incarnation of Vishnu as portrayed in the Bhagavad Gita, a famous section of the long Indian epic *Mahabharata*, had declared that "those who take shelter in Me, though they be of lower birth — women, vaishyas [merchants] and shudras [workers] — can attain the supreme destination."

Bhakti practice was more accessible to ordinary people than the elaborate sacrifices of the Brahmins or the philosophical speculations of intellectuals. Through good deeds, simple living, and emotionally fulfilling rituals of devotion, individuals could find salvation without a complex institutional structure, orthodox doctrine, or prescribed meditation practices. Bhakti spirituality also had a rich poetic tradition, which flourished especially in the centuries after 1200. One ninth-century poet illustrated the intense emotional impact of bhakti devotion:

> He [God] grabbed me lest I go astray//Wax before an unspent fire, mind melted, body trembled.//I bowed, I wept, danced, and cried aloud//I sang, and I praised him. . . .//I left shame behind, took as an ornament the mockery of local folk.[8]

This proliferation of gods and goddesses, and of their bhakti cults, occasioned very little friction or serious religious conflict. "Hinduism," writes a leading scholar, "is essentially tolerant, and would rather assimilate than rigidly exclude."[9] This capacity for assimilation extended to an already declining Buddhism, which for many people had become yet another cult worshipping yet another god. The Buddha in fact was incorporated into the Hindu pantheon as the ninth incarnation of Vishnu.

Chinese Cultural Traditions: Confucianism

At the far eastern end of the Eurasian continent, Chinese civilization gave birth to two major cultural traditions that have persisted into the modern era, Confucianism and Daoism. Compared to Hindu, Christian, and Islamic traditions, these

Chinese outlooks were less overtly religious; were expressed in more philosophical, humanistic, or rational terms; and were oriented toward life in this world. They emerged in what the Chinese remember sadly as "the age of warring states" (ca. 500–221 B.C.E.), dreadful centuries of disorder and turmoil. At that time some Chinese thinkers began to consider how order might be restored, how the imagined tranquility of an earlier time could be realized again. From their reflections emerged the classical cultural traditions of Chinese civilization.

One of these traditions was derived from the thinking of Confucius (551–479 B.C.E.), a learned and ambitious aristocrat who believed that he had uncovered a path back to social and political harmony. He attracted a group of followers, who compiled his writings into a short book called *The Analects*, and later scholars elaborated and commented endlessly on his ideas, creating a body of thought known as **Confucianism**. When China was finally reunified by the **Han dynasty**, around 200 B.C.E., those ideas became the official ideology of the Chinese state and remained so into the early twentieth century.

AP® Argument Development

In what ways can Confucianism be defined as a secular or "humanistic" philosophy rather than a supernatural religion?

The Confucian answer to the problem of China's disorder was rooted not in force, law, and punishment, but in the power of moral behavior. For Confucius, human society consisted primarily of unequal relationships: the father and son; husband and wife; the older brother and younger brother; ruler and subject. If the superior party in each of these relationships behaved with sincerity, benevolence, and genuine concern for the other, then the inferior party would be motivated to respond with deference and obedience. Harmony would then prevail. In Confucian thinking, the family became a model for political life, a kind of miniature state. Filial piety, the honoring of one's ancestors and parents, was both valuable in itself and a training ground for the reverence due to the emperor and state officials.

For Confucius, the key to nurturing these moral qualities was education, particularly an immersion in language, literature, history, philosophy, and ethics, all applied to the practical problems of government. Ritual and ceremonies were also important, for they conveyed the rules of appropriate behavior in the many and varying circumstances of life. For the "superior person," or "gentleman" in Confucian terms, serious personal reflection and a willingness to strive continuously to perfect his moral character were essential.

Such ideas had a pervasive influence in Chinese life, as Confucianism became almost synonymous with Chinese elite culture. As China's bureaucracy took shape during and after the Han dynasty (206 B.C.E.–220 C.E.), Confucianism became the central element of the educational system, which prepared students for the examinations required to gain official positions. Thus generation after generation of China's male elite was steeped in the ideas and values of Confucianism.

Confucianism also placed great importance on history, for the ideal good society lay in the past. Those ideas also injected a certain democratic element into Chinese elite culture, for the great sage had emphasized that "superior men" and potential government officials were those of outstanding moral character and intellectual achievement, not simply those of aristocratic background. Usually only

AP® Analyzing Evidence

How could this image have been used to educate students of Confucianism on filial piety?

Filial Piety The long-enduring social order that Confucius advocated began at home with unquestioning obedience and the utmost respect for parents and other senior members of the family. This Qing dynasty woodcut illustrates the proper filial relationship between father and son in a variety of circumstances. (Private Collection/Roland and Sabrina Michaud/akg-images)

young men from wealthy families could afford the education necessary for passing examinations, but on occasion villagers could find the resources to sponsor one of their bright sons, potentially propelling him into the stratosphere of the Chinese elite while bringing honor and benefit to the village itself.

Confucian ideas were clearly used to legitimate the many inequalities of Chinese society, but they also established certain expectations for the superior parties in China's social hierarchy. Thus emperors should keep taxes low, administer justice, and provide for the material needs of the people. Those who failed to govern by these moral norms forfeited what the Chinese called the Mandate of Heaven, which granted legitimacy to the ruler. Under such conditions, natural disaster, famine, or rebellion followed, leading to political upheaval and a new dynasty. Likewise at the level of the family, husbands should deal kindly with their wives and children, lest they provoke conflict and disharmony.

Finally, Confucianism marked Chinese elite culture by its secular, or nonreligious, character. Confucius did not deny the reality of gods and spirits. 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. But the thrust of Confucian teaching was distinctly this-worldly and practical, concerned with human relationships, effective government, and social harmony. Members of the Chinese elite generally acknowledged that magic, the gods, and spirits were perhaps necessary for the lower orders of society, but educated people, they argued, would find them of little help in striving for moral improvement and in establishing a harmonious society.

In various forms Chinese Confucianism proved attractive to elites elsewhere in East Asia, such as Korea, Vietnam, and Japan. Those distinct civilizations drew heavily on the culture of their giant and highly prestigious neighbor. When an early Japanese state emerged in the seventh century C.E., its founder, Shotoku, issued the Seventeen Article Constitution, proclaiming the Japanese ruler a Chinese-style emperor and encouraging both Buddhism and Confucianism. In good Confucian fashion, that document emphasized the moral quality of rulers as a foundation for social harmony.

Chinese Cultural Traditions: Daoism

As Confucian thinking became generally known in China, a quite different school of thought also took shape. Known as **Daoism**, it was associated with the legendary figure Laozi, who, according to tradition, was a sixth-century-B.C.E. archivist. He is said to have penned a short poetic volume, the *Daodejing* (DOW-DAY-JIHNG) (*The Way and Its Power*), before vanishing in the wilderness to the west of China on his water buffalo.

AP® Comparison

How did the Daoist outlook differ from that of Confucianism?

In many ways, Daoist thinking ran counter to that of Confucius, who had emphasized the importance of education and earnest striving for moral improvement and good government. The Daoists ridiculed such efforts as artificial and useless, claiming that they generally made things worse. In the face of China's disorder and chaos, Daoists urged withdrawal into the world of nature and encouraged behavior that was spontaneous, individualistic, and natural. The central concept of Daoist thinking is *dao*, an elusive notion that refers to the way of nature, the underlying and unchanging principle that governs all natural phenomena. Whereas Confucius focused on the world of human relationships, the Daoists turned the spotlight on the immense realm of nature and its mysterious unfolding patterns in which the "ten thousand things" appeared, changed, and vanished. "Confucius roams within society," the Chinese have often said. "Laozi wanders beyond."

Applied to human life, Daoism invited people to withdraw from the world of political and social activism, to disengage from the public life so important to Confucius, and to align themselves with the way of nature. It meant simplicity in living, small self-sufficient communities, limited government, and the abandonment of education and active efforts at self-improvement. "Give up learning," declares the *Daodejing*, "and put an end to your troubles."

The Yin Yang Symbol

AP® Contextualization

How does the yin yang symbol reflect Chinese attitudes toward differing philosophies? What does the yin yang symbol tell us about Chinese attitudes toward gender roles?

Despite its various differences with the ideas of Confucianism, the Daoist perspective was widely regarded by elite Chinese as complementing rather than contradicting Confucian values. Such an outlook was facilitated by the ancient Chinese concept of *yin* (female) and *yang* (male), which expressed a belief in the unity or complementarity of opposites. Thus a scholar-official might pursue the Confucian project of "government by goodness" during the day, but upon returning home in the evening or following his retirement, he might well behave in a more Daoist fashion—pursuing the simple life, reading Daoist philosophy, practicing

meditation and breathing exercises in mountain settings, or enjoying painting, poetry, or calligraphy.

Daoism also shaped the culture of ordinary people as it became a part of Chinese popular religion. This kind of Daoism sought to tap the power of the dao for practical uses and came to include magic, fortune-telling, and the search for immortality. Sometimes it also provided an ideology for peasant uprisings, such as the Yellow Turban Rebellion (184–204 C.E.), which imagined a utopian society without the oppression of governments and landlords. In its many and varied forms, Daoism, like Confucianism, became an enduring element of the Chinese cultural tradition.

China's Cultural Traditions In this idealized painting, attributed to the seventeenth-century Chinese artist Wang Shugu, the Chinese teacher Confucius presents a baby Buddha to the Daoist master Laozi. (The Art Archive/REX/Shutterstock)

AP® Contextualization

What does this idealized painting tell historians about the interaction of belief systems in China?

Middle Eastern Cultural Traditions: Judaism and Christianity

From the Middle Eastern lands of what are now Israel/Palestine and Arabia emerged three religious traditions — Judaism, Christianity, and Islam — often known as Abrahamic faiths because all of them revered the biblical character called Abraham. Amid the proliferation of gods and spirits that had long characterized religious life throughout the ancient world, Jews, Christians, and Muslims alike affirmed a distinctly monotheistic faith. This idea of a single supreme deity or Divine Presence, the sole source of all life and being, was a radical cultural innovation. It created the possibility of a universal religion, open to all of humankind, but it could also mean an exclusive and intolerant faith.

The earliest of these traditions to emerge was **Judaism**, born among one of the region's smaller and, at the time, less significant peoples — the Hebrews, also known as Jews. Unlike the peoples of ancient Mesopotamia, India, Greece, and elsewhere — all of whom populated the invisible realm with numerous gods and goddesses — Jews found in their God, whose name they were reluctant to pronounce because of its sacredness, a powerful and jealous deity, who demanded their

exclusive loyalty. "Thou shalt have no other gods before me"—this was the first of the Ten Commandments.

Over time, this God evolved into a lofty, transcendent deity of utter holiness and purity. But the Jews also experienced their God as a divine person, accessible and available to his people, not remote or far away. Furthermore, for some, he was transformed from a god of war, who ordered his people to "utterly destroy" the original inhabitants of the Promised Land, to a god of social justice and compassion for the poor and the marginalized, especially in the passionate pronouncements of Jewish prophets, such as Isaiah, Amos, and Jeremiah. Here was a distinctive conception of the Divine—singular, transcendent, personal, revealed in the natural order, engaged in history, and demanding social justice and moral righteousness above sacrifices and rituals. In terms of world history, the chief significance of Jewish religious thought lay in the foundation it provided for those later and far more widespread Abrahamic faiths of Christianity and Islam.

Christianity began in a distinctly Jewish cultural setting. In the remote province of Judaea, which was incorporated into the Roman Empire in 63 B.C.E., a young Jewish craftsman or builder called **Jesus of Nazareth** (ca. 4 B.C.E.–29 C.E.) began a brief career of teaching and healing before he got in trouble with local authorities and was executed. In one of history's most unlikely stories, the life and teachings of that obscure man, barely noted in the historical records of the time, became the basis of the world's most widely practiced religion.

In his short public life, Jesus was a "wisdom teacher," challenging the conventional values of his time, urging the renunciation of wealth and self-seeking, and emphasizing the supreme importance of love or compassion as the basis for a moral life. In his famous Sermon on the Mount, Jesus told his followers to "love your enemies and pray for those who persecute you." Jesus inherited from his Jewish tradition an intense devotion to a single personal deity with whom he was on intimate terms, referring to him as Abba ("father"). And he gained a reputation as a healer and miracle worker. Furthermore, Jesus' teachings had a sharp social and political edge, as he spoke clearly on behalf of the poor and the oppressed, directly criticized the hypocrisies of the powerful, and deliberately associated with lepers, adulterous women, and tax collectors, all of whom were regarded as "impure." His teachings galvanized many of his followers into a social movement that so antagonized and threatened both Jewish and Roman authorities that he was crucified as a political rebel.

Jesus had not intended to establish a new religion, but rather to revitalize his Jewish tradition. Nonetheless, Christianity soon emerged as a separate faith. Its transformation from a small Jewish sect to a world religion began with **Saint Paul** (ca. 6–67 C.E.), an early convert whose missionary journeys in the eastern Roman Empire led to the founding of small Christian communities that included non-Jews. The Good News of Jesus, Paul argued, was for everyone, Jews and non-Jews alike.

AP® Exam Tip

You should be able to point out the similarities and differences between the monotheistic religions in this section and the other major belief systems discussed in the chapter.

AP® EXAM TIP

You should know the basic tenets of Judaism and its political and social effects on world history.

AP® Argument Development

What was distinctive about the Jewish religious tradition?

AP® Comparison

How would you compare the teachings of Jesus and the Buddha? In what different ways did the two religions evolve after the deaths of their founders?

AP® EXAM TIP

You should know that Buddhism and Christianity developed out of earlier belief systems, Hinduism and Judaism, respectively.

The Legacy of Axumite Christianity A distinctive form of Christianity in what is now Ethiopia began in the fourth century and endures to this day. This late-fourteenth- or early-fifteenth-century depiction of the ascension of Jesus, with his disciples pointing upwards, illustrates that legacy. (The Metropolitan Museum of Art, New York, NY, USA/Rogers Fund, 1998 [1998.66]/Image copyright © The Metropolitan Museum of Art/Image source: Art Resource, NY)

This inclusive message was one of the attractions of the new faith as it spread very gradually within the Roman Empire during the several centuries after Jesus' death. In the Roman world, the strangest and most offensive feature of the new faith was its exclusive monotheism and its antagonism to all other supernatural powers, particularly the cult of the emperors. Christians' denial of these other gods caused them to be tagged as "atheists" and was one reason behind the empire's intermittent persecution of Christians during the first three centuries of the Common Era (see Zooming In: Perpetua, Christian Martyr, page 34). All of that ended with Emperor Constantine's conversion in the early fourth century C.E. and the proclamation of Christianity as the state religion in 380 C.E. About the same time the new faith also gained official status in Armenia, located in the south Caucasus region east of Turkey, and in Axum, an African state in what is now Ethiopia and Eritrea. In fact, during the first six centuries of the Christian era, most followers of Jesus lived in the Middle East and in northern and northeastern Africa, with small communities in India and China as well (see Map 1.3).

As Christianity spread within the Roman Empire and beyond, it developed an elaborate hierarchical organization, with patriarchs, bishops, and priests—all men—replacing the house churches of the early years, in which women played a more prominent part. The emerging Christian movement was, however, anything but unified. Its immense geographic reach, accompanied by inevitable differences in language, culture, and political regime, ensured that a single focus for Christian belief and practice was difficult to achieve. Eventually, separate church organizations emerged in the eastern and western regions of the Roman Empire as well as in Egypt, Syria, Persia, Armenia, Ethiopia, and southern India, some of which were accompanied by sharp differences in doctrine. The bishop of Rome gradually emerged as the dominant leader, or pope, of the church in the western half of the empire, but his authority was sharply contested in the East. This division contributed to the later split between the Latin, or Roman Catholic, and the Greek, or Eastern Orthodox, branches of Christendom, a division that continues

AP® Continuity and Change

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

to the present. Thus by 600 or so, the Christian world was not only geographically extensive but also politically and theologically very diverse and highly fragmented.

AP® EXAM TIP
You should know the factors that led to divisions within major belief systems.

Middle Eastern Cultural Traditions: Islam

The world historical significance of Islam, the third religion in the Abrahamic family of faiths, has been enormous. It thrust the previously marginal and largely nomadic Arabs into a central role in world history, for it was among them and in their language that the newest of the world's major religions was born during the seventh century C.E. Its emergence was accompanied by the rapid creation of a huge empire that stretched from Spain to India, but the religion of Islam reached beyond that empire, to both East and West Africa, to India, and to Central and Southeast Asia. Within the Arab Empire and beyond it, a new and innovative civilization took shape, drawing on Arab, Persian, Turkic, Greco-Roman, South Asian, and African cultures. It was known as the Dar al-Islam, the house or the abode of Islam.

AP® EXAM TIP
Be ready to provide examples of how power was used to promote religion, and vice versa.

The Arabia from which Islam emerged was a land of pastoral people, herding their sheep and camels, but it also contained some regions of settled agricultural communities and sophisticated commercial cities such as Mecca, which were linked to long-distance trading routes. Arabia was located on the periphery of two established and rival civilizations of that time—the Byzantine Empire, heir to the Roman world, and the Sassanid Empire, heir to the imperial traditions of Persia. Many Jews and Christians lived among the Arabs, and their monotheistic ideas became widely known.

The catalyst for the emergence of Islam was a single individual, **Muhammad Ibn Abdullah** (570–632 C.E.), a trader from Mecca. A highly reflective man who was deeply troubled by the religious corruption and social inequalities of Mecca, he often undertook periods of withdrawal and meditation in the arid mountains outside the city. There, Muhammad had a powerful, overwhelming religious experience that left him convinced, albeit reluctantly, that he was Allah's messenger to the Arabs, commissioned to bring to them a scripture in their own language. According to Muslim tradition, the revelations began in 610 and continued periodically over the next twenty-two years. Those revelations, recorded in the **Quran**, became the sacred scriptures of Islam, which to this day most Muslims regard as the very words of God and the core of their faith.

It was a revolutionary message that Muhammad conveyed. Religiously, it presented Allah, the Arabic word for God, as the sole divine being, the all-powerful Creator, thus challenging the highly polytheistic religion of the Arabs. In its exalted conception of Deity, Muhammad's revelations drew heavily on traditions of Jewish and Christian monotheism. As "the Messenger of God," Muhammad presented himself in the line of earlier prophets—Abraham, Moses, Jesus, and many others. He was the last, "the seal of the prophets," bearing God's final revelation to humankind. Islam was socially revolutionary as well. Over and over again the Quran denounced the prevailing social practices of an increasingly prosperous Mecca: the hoarding of wealth, the exploitation of the poor, the charging of high rates

ZOOMING IN

Perpetua, Christian Martyr

"The blood of the martyrs," declared the Christian writer Tertullian, "is the seed of the church." Few of those martyrs, whose stories so inspired the persecuted converts of the early Christian centuries, could match that of Perpetua, a young woman whose prison diary provides a highly personal account of her arrest and trial.[10]

Perpetua.

photo: Archbishop's Palace, Ravenna, Italy/Scala/Art Resource, NY

Born in 181 C.E. in the North African city of Carthage, Perpetua hailed from an upper-class Roman family and was quite well educated, literate in Latin and probably Greek, and acquainted with Roman philosophical writings. By the time she entered the historical record at age twenty-two, she had given birth to a son, had lost her husband to either death or abandonment, and had recently begun to study Christianity, becoming part of a small but growing group of educated people who were turning toward the new faith. Coinciding with her conversion was a wave of persecutions ordered by the Roman emperor Septimus Severus, also of North African descent and a devotee of the Egyptian cult of Isis and Osiris. Severus sought to forbid new conversions rather than punish long-established Christians. In line with this policy, in 203 C.E., the hard-line governor of the region ordered the arrest of Perpetua along with four others — two slaves, one of them a woman named Felicitas who was eight months pregnant, and two free men. Before she was taken to the prison, however, Perpetua decisively confirmed her commitment to Christianity by accepting baptism.

Once in the "dark hole" of the prison, Perpetua was terrified. It was crowded and stiflingly hot, and she was consumed with anxiety for her child. Several fellow Christians managed to bribe the prison guards to permit Perpetua to nurse her baby son. Reunited with her child,

of interest on loans, corrupt business deals, the abuse of women, and the neglect of widows and orphans. Like the Jewish prophets of the Hebrew scriptures, the Quran demanded social justice and laid out a prescription for its implementation.

Finally, Islam was politically revolutionary because the Quran challenged the entire tribal and clan structure of Arab society, which was so prone to war, feuding, and violence. The just and moral society of Islam was the ***umma*** (OOM-mah), the community of all believers, which replaced tribal, ethnic, or racial identities. In this community, women too had an honored and spiritually equal place. "The believers, men and women, are protectors of one another," declared the Quran. The umma, then, was to be a new and just community, bound by common belief rather than by territory, language, or tribe.

AP® Causation

Explain how Muhammad's profession as a merchant may have influenced the early years of Islam.

Like Jesus, Muhammad was threatening to the established authorities in Mecca, and he was forced to leave. But unlike Jesus, he was in a position to resist, for there was no overwhelming force such as the Roman Empire to contend with. So he gathered an army, and by 630 C.E. he had largely unified Arabia under the banner

she found that "my prison had suddenly become a palace, so that I wanted to be there rather than anywhere else."

A few days later, Perpetua's deeply distressed non-Christian father arrived for a visit, hoping to persuade his only daughter to recant her faith and save her life and the family's honor. It was a heartbreaking encounter. "Daughter," he said, "have pity on my grey head. . . . Do not abandon me to be the reproach of men. Think of your brothers, think of your mother and your aunt, think of your child, who will not be able to live once you are gone. Give up your pride! You will destroy all of us!" Firm in her faith, Perpetua refused his entreaties, and she reported that "he left me in great sorrow."

On the day of her trial, with her distraught father in attendance, the governor Hilarianus also begged Perpetua to consider her family and renounce her faith by offering a sacrifice to the emperor. Again she refused and together with her four companions was "condemned to the beasts," a humiliating form of execution normally reserved for the lower classes. Although she was now permanently separated from her child, she wrote, "We returned to the prison in high spirits." During her last days in the prison, Perpetua and the others were treated "more humanely" and were allowed to visit with family and friends, as the head of the jail was himself a Christian.

But then, on the birthday of the emperor, this small band of Christians was marched to the amphitheater, "joyfully as though they were going to heaven," according to an eyewitness account. After the prisoners strenuously and successfully resisted dressing in the robes of pagan priests, the three men were sent into the arena to contend with a boar, a bear, and a leopard. Then it was the turn of the women, Perpetua and the slave Felicitas, who had given birth only two days earlier. When a mad cow failed to kill them, a soldier was sent to finish the work. As he approached Perpetua, he apparently hesitated, but as an eyewitness account put it, "she took the trembling hand of the young gladiator and guided it to her throat." Appended to her diary was this comment from an unknown observer: "It was as though so great a woman, feared as she was by the unclean spirit, could not be dispatched unless she herself were willing."

QUESTIONS

How might a historian understand the actions and attitudes of Perpetua toward religion? How would modern-day scholars understand her experiences in the context of the era she lived in?

of Islam. Thus Islam began its history as a new state, while Christianity was at odds with the Roman state for over three centuries.

That state soon became a huge empire as Arab armies took the offensive after Muhammad's death in 632 C.E. (see Map 1.4). In many places, conversion to Islam soon followed. In Persia, for example, some 80 percent of the population had made a transition to a Muslim religious identity by 900, and Persian culture became highly prestigious and influential within the Islamic world. One of the early rulers of this Arab Empire observed: "The Persians ruled for a thousand years and did not need us Arabs even for a day. We have been ruling them for one or two centuries and cannot do without them for an hour."[11]

But the idea of a unified Muslim community, so important to Muhammad, proved difficult to realize as conquest and conversion vastly enlarged the Islamic world. Political conflict over who should succeed Muhammad led to civil war and to an enduring division between what became known as the Sunni and Shia branches of Islam. It began as a purely political conflict but acquired over time a deeper significance. For

AP® Comparison

How are the teachings of the Quran regarding social justice and the poor similar to the teachings of Buddhism and Christianity?

AP® Comparison

Explain the similarities and differences in the spread of Islam and Christianity.

AP® Causation

Explain the causes for the rapid spread of Islam depicted in the map.

Map 1.4 The Arab Empire and the Initial Expansion of Islam, 622–900 C.E.
Far more so than with Buddhism or Christianity, the initial spread of Islam was both rapid and extensive. And unlike the other two world religions, Islam quickly gave rise to a huge empire, ruled by Muslim Arabs, that encompassed many of the older civilizations of the region.

much of early Islamic history, Shia Muslims saw themselves as the minority opposition within Islam. They felt that history had taken a wrong turn and that they were "the defenders of the oppressed, the critics and opponents of privilege and power," while the Sunnis were the advocates of the established order.[12] Other conflicts arose among Arab clans or factions, between Arabs and non-Arabs, and between privileged and wealthy rulers and their less fortunate subjects. After 900 or so, any political unity that Islamic civilization had earlier enjoyed had vanished.

AP® EXAM TIP
Compare features of leadership in major religions, using the ulama in Islam as one example.

And yet, there was much that bound the Islamic world together, culturally if not politically. The rise of Islam had generated a transcontinental civilization, embracing at least parts of virtually every other civilization in the Afro-Eurasian hemisphere. It was in that sense a "global civilization," although the Americas, of course, were not involved. The Quran, universal respect for Muhammad, common religious texts, a ritual prayer five times a day, and the required pilgrimage to Mecca—all of this was common to the many peoples of the Islamic world.

No group was more important in the transmission of those beliefs and practices than the **ulama**. These learned scholars served as judges, interpreters, administrators,

prayer leaders, and reciters of the Quran, but especially as preservers and teachers of the sharia or Islamic law. In their homes, mosques, shrines, and Quranic schools, the ulama passed on the core teachings of the faith. Beginning in the eleventh century, formal colleges called madrassas offered more advanced instruction in the Quran and the sayings of Muhammad; grammar and rhetoric; sometimes philosophy, theology, mathematics, and medicine; and, above all else, law. Teaching was informal, mostly oral, and involved much memorization of texts. It was also largely conservative, seeking to preserve an established body of Islamic learning.

Muslims, Jews, and Christians The close relationship of three Middle Eastern monotheistic traditions is illustrated in this fifteenth-century Persian painting, which portrays Muhammad leading Moses, Abraham, Jesus, and other prophets in prayer. The fire surrounding the Prophet's head represents his religious fervor. The painting reflects the Islamic belief that the revelations granted to Muhammad built on and completed those given earlier to Jews and Christians. (Bibliothèque Nationale de France, Paris, France/© BnF, Dist. RMN-Grand Palais/Art Resource, NY)

AP® Analyzing Evidence

How does this image reflect cross-cultural interactions?

The ulama were an "international elite," and the system of education they created bound together an immense and diverse civilization. Common texts were shared widely across the world of Islam. Students and teachers alike traveled great distances in search of the most learned scholars. From Indonesia to West Africa, educated Muslims inhabited a widely shared tradition.

Paralleling the educational network of the ulama were the emerging religious orders of the Sufis, who had a quite different understanding of Islam, for they viewed the worldly success of Islamic civilization as a distraction and deviation from the purer spirituality of Muhammad's time. Emerging strongly by 1000, Sufis represented Islam's mystical dimension, in that they sought a direct and personal experience of the Divine. Through renunciation of the material world, meditation on the words of the Quran, chanting of the names of God, the use of music and dance, and the veneration of Muhammad and various "saints," adherents of **Sufism** pursued an interior life, seeking to tame the ego and achieve spiritual union with Allah.

This mystical tendency in Islamic practice, which became widely popular by the ninth and tenth centuries, was at times sharply critical of the more scholarly and legalistic practitioners of the sharia. To Sufis, establishment teachings about the law and correct behavior, while useful for daily living, did little to bring the believer into the presence of God. Furthermore, Sufis felt that many of the ulama had been compromised by their association with worldly and corrupt governments. Sufis therefore often charted their own course to God, implicitly challenging the religious authority of the ulama. For many centuries, roughly 1100 to 1800, Sufism was central to mainstream Islam, and many, perhaps most, Muslims affiliated with

one or another Sufi organization, making use of its spiritual practices. Nonetheless, differences in emphasis about the essential meaning of Islam remained an element of tension and sometimes discord within the Muslim world.

In the twelfth and thirteenth centuries, Sufis began to organize in a variety of larger associations, some limited to particular regions and others with chapters throughout the Islamic world. Sufi orders were especially significant in the frontier regions of Islam because they followed conquering armies or traders into Central and Southeast Asia, India, Anatolia, parts of Africa, and elsewhere. Their devotional teachings, modest ways of living, and reputation for supernatural powers gained a hearing for the new faith. Their emphasis on personal experience of the Divine, rather than on the law, allowed the Sufis to accommodate elements of local belief and practice and encouraged the growth of a popular or blended Islam. The veneration of deceased Sufi "saints," or "friends of God," particularly at their tombs, created sacred spaces that enabled Islam to take root in many places despite its foreign origins. But that flexibility also often earned Sufi practitioners the enmity of the ulama, who were sharply critical of any deviations from the sharia.

Interactions and Encounters

Long before the globalized world of the twentieth century and well before the voyages of Columbus connected the Eastern and Western hemispheres, interactions across the boundaries of these civilizations and cultural traditions had transformed human societies, for better and for worse. Thus world history is less about what happened within particular civilizations or cultures than about the interactions and encounters among them. Focusing on cross-cultural connections counteracts a habit of thinking about particular peoples or civilizations as self-contained or isolated communities. To varying degrees, each of them was embedded in a network of relationships with both neighboring and more distant peoples. And broadly speaking, those cross-cultural connections grew more dense and complex over time. Various kinds of interactions and encounters had emerged long before 1200, many of which persisted and accelerated in the centuries that followed.

AP® Causation

In what ways did cross-cultural interactions drive change in the pre-1200 world?

One setting in which culturally different societies encountered one another was that of empire, for those large states often incorporated a vast range of peoples and provided opportunity for communication and borrowing among them. Empires also served as arenas of exchange, as products, foods, ideas, religions, and disease circulated among the many peoples of imperial states. For example, various non-Roman cultural traditions—such as the cult of the Persian god Mithra or the compassionate Egyptian goddess Isis, and, most extensively, the Jewish-derived religion of Christianity—spread throughout the Roman Empire during the early centuries of the Common Era. In the tenth century and after, a state-sponsored adoption of Christianity occurred in the emerging Russian state, later leading to the eastern spread of Christianity across much of northern Asia in an expanding Russian Empire. An Arab Empire, expanding rapidly in the several centuries after

the death of Muhammad in 632 C.E., encompassed all or part of Egyptian, Persian, Mesopotamian, Roman, and Indian civilizations. Both within and beyond that empire the new religion of Islam spread quite rapidly, generating a major cultural transformation across much of the Afro-Eurasian world.

Yet another mechanism for the interaction of distant peoples lay in commercial exchange. Premodern commerce moved along a chain of separate transactions in which goods traveled farther than individual merchants. Networks of exchange and communication extending all across the Afro-Eurasian world, and separately in parts of the Americas and Oceania as well, slowly came into being. Such long-distance trade was a powerful motor of historical change. It altered habits of consumption, changed the working lives of many people, enabled class distinctions, stimulated and sustained the creation of states, and fostered the diffusion of religion, technology, and disease.

The most famous of these early commercial networks is widely known as the **Silk Roads**, a reference to their most famous product. Beginning around 200 B.C.E., the Silk Road trading complex operated to varying degrees for over 1,500 years, linking China and the Mediterranean world as well as many places in between. Paralleling the land-based routes of the Silk Roads and flourishing at roughly the same time were sea-based networks—the **Sea Roads**—that traversed the Indian Ocean and the South China Sea, linking the diverse peoples living between southern China and East Africa. Yet another important pattern of long-distance trade—this one across the vast reaches of the Sahara in a series of **Sand Roads** (also called the trans-Saharan trade routes)—linked North Africa and the Mediterranean world with the land and peoples of interior West Africa. Finally, in the Americas, direct connections among various civilizations and cultures were less densely woven than in the Afro-Eurasian region. Nonetheless, scholars have discerned a variety of cultural and commercial linkages that operated throughout the Americas.[13] (See Chapter 3 for more on this topic.)

All of this exchange began well before 1200 and persisted well after it. The chapters that follow will continue the story of these diverse civilizations and societies, the movement of their cultural traditions, and their multiple interactions with one another.

REFLECTIONS

Religion and Historians

To put it mildly, religion has always been a sensitive subject, and no less so for historians than for anyone else. Seeking to understand the religious dimension of human life has generated various tensions and misunderstandings between scholars and believers.

One of these tensions involves the question of change. Most religions present themselves as timeless revelations from the beyond, partaking of eternity or at least

reflecting ancient practice. In the eyes of historians, however, the religious aspect of human life changes as much as any other. Buddhism became more conventionally religious, with an emphasis on the supernatural, as it evolved from Theravada to Mahayana forms. A male-dominated hierarchical Christian Church, with its patriarchs, popes, bishops, priests, and state support, was very different from the small house churches that suffered persecution by imperial authorities in the early Christian centuries. Islam evolved both legalistic and more mystical practices. The implication—that religions are largely a human phenomenon—has been troublesome to some believers.

Historians, on the other hand, have sometimes been uncomfortable in the face of claims by believers that they have actually experienced a divine reality. Certainly, modern scholars are in no position to validate or refute the spiritual claims of religious leaders and their many followers, but we need to take them seriously. Although we will never know precisely what happened to the Buddha as he sat in meditation in northern India or what transpired when Jesus spent forty days in the wilderness, clearly those experiences changed the two men and motivated their subsequent actions. Millions of their followers have also acted on the basis of what they perceived to be a compelling encounter with an unseen realm. This interior dimension of human experience, though difficult to grasp with any precision and impossible to verify, has been a significant mover and shaper of the historical process.

Yet a third problem arises from debates within particular religious traditions about which group most accurately represents the "real" or authentic version of the faith. Historians usually refuse to take sides in such disputes. They simply notice with interest that most human cultural traditions generate conflicting views, some of which become the basis for serious conflict in societies.

Reconciling personal religious convictions with the perspectives of modern historical scholarship is no easy task. At the very least, all of us can appreciate the immense human effort that has gone into the making of religious traditions, and we can acknowledge their enormous significance in the unfolding of the human story. They have shaped the meanings that billions of people over thousands of years have attached to the world they inhabit. These religious traditions have justified the vast social inequalities and oppressive states of human civilizations, but they have also enabled human beings to endure the multiple sufferings that attend human life, and on occasion they have stimulated reform and rebellion. And religions have guided much of humankind in its endless efforts to penetrate the mysteries of the world beyond and of the world within.

Chapter Review

AP® Key Terms

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pastoral society, 10
chiefdom, 12
patriarchy, 16

Hinduism, 21
Upanishads, 21
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Big Picture Questions

1. To what extent did the Agricultural Revolution change human history by ca. 1200 C.E.?
2. In what ways did "civilizations" differ from other kinds of human societies?
3. To what extent are the major religious traditions discussed in this chapter similar to one another? And in what ways do they differ?
4. Why have human cultural traditions, such as religions, generally outlasted the political systems in which they were born?

Next Steps: For Further Study

Jerry Bentley, *Old World Encounters* (1993). A thoughtful examination of human interactions and encounters before 1500.

David Christian, *Origin Story: A Big History of Everything* (2018). A brief account by a leading world historian of the human journey set in the context of cosmic and planetary history.

Yuval Noah Hariri, *Sapiens: A Brief History of Humankind* (2015). An engaging and often amusing account of the human journey.

Lauren Ristvet, *In the Beginning* (2007). A brief account of human evolution, Paleolithic life, the origins of agriculture, and the First Civilizations, informed by recent archeological discoveries.

Huston Smith, *The World's Religions* (2017). A sympathetic telling of the ideas and practices of major religious traditions by a leading scholar of comparative religion.

Annenberg Learner, "Early Belief Systems." Explores the origins of the religious impulse and many of the traditions covered in this chapter.

PBS, *Civilizations*, 2018. A series of nine videos that explore the history of human civilization through art, written and narrated by the well-known historian Simon Schama.

AP® SKILLS WORKSHOP

Claims

A significant skill in the AP® World History course is the ability to create a historical argument based on a claim and supported by evidence. In this workshop, we'll talk about the first part of that process, the claim. Before you can create your own historical claims, it's helpful to get comfortable finding the claims in other people's arguments. Once you can easily identify the claim, the next step is to evaluate the effectiveness of the claim: does it set up an argument or state the obvious? Is it broad, or focused?

UNDERSTANDING CLAIMS

So, what is a claim, and how is it used to help build a historical argument? A claim is the argument's main idea. It is the idea that gets developed into the thesis of an essay.

Claim: The main idea of an argument

Historians formulate claims by applying reasoning skills to historical information, for instance, by making a comparison, thinking about causes and effects, or tracing changes and continuities across time. An effective claim takes a stance on an issue. Let's look at an example of an effective claim found on page 6 of this chapter.

> The most enduring legacies of ancient civilizations lay in their religious or cultural traditions.

This claim is effective for three reasons. First, this statement is evaluative, meaning it makes a judgment on the issue. A good claim can't just state an obvious fact or give a list of causes or factors; it has to take a stance. For instance, "Cause A is *more important* than Cause B" is a good claim. "Cause A and Cause B are both important" is not, because it does not take a stance on the relative importance of the two causes. In this case, the authors are telling the reader that they will be proving that religious and cultural traditions became *the* most important legacy. Second, this claim is specific. It's not claiming that ancient civilizations have a never-ending list of enduring legacies. The claim narrows in on the impact of the religious and cultural traditions of ancient civilizations, making for a manageable argument. Last, the claim is a statement that can be supported by specific evidence; it is historically defensible. From reading this claim, the reader can anticipate that the authors will draw on specific examples to demonstrate the "enduring legacies" of civilizations before 1200.

CLAIMS ON THE AP® WORLD HISTORY EXAM

Why do you need to learn how to identify and create claims? As a historian in training, you will be expected to write your own historical arguments. On the AP® exam you

will need to use a claim to build an effective essay. Your claim must address the question in the exam prompt by "answering" it in your own words. The claim must also provide a roadmap for your essay by providing unity to the evidence you will include. Your claim should also set up your argument by being provable. As such it needs to be strong, succinct, and in direct response to the prompt while also being broad enough to unify the information you will include in the essay. To do this well, you should read historians' claims. Then, you need to practice writing your own claims. As with so many things, practice makes perfect!

In addition to creating your own claims, you will be expected to describe and explain the claims of others. This is actually fairly simple once you have written enough claims yourself. Sometimes, this skill will be tested on a Short-Answer Question (SAQ).

Other times, you may encounter claims in the Multiple-Choice Questions. In either case, you will need to refer to an excerpt from a historian and have to choose the answer that best represents the historian's claim. In the AP® course, knowing how to work with claims is part of the Argument Development portion of the course, which is the foundation of the Document-Based Question and the Long-Essay Question, which account for 40 percent of your score on the exam. Both of these essays require that you make a strong claim (stated in a thesis) and summon evidence to support it in order to get full credit.

BUILDING AP® SKILLS

1. **Activity: Identifying a Claim.** Let's begin working with claims by reading Historians' Voices 1.1 (page 49). Do you agree or disagree that the following is the main claim made by the historian? Explain.

   [T]he governing class of the eleventh to thirteenth centuries, consisting of rich, educated families usually living in an urban environment on the income from their estates, despised physical effort and wished to stand aloof from traditions of the steppe and from popular amusements.

2. **Activity: Identifying a Claim.** Now, read Historians' Voices 1.2 (page 49) and see if you can determine the claim.

3. **Activity: Creating a Claim.** Now that you have had some practice identifying professional historians' claims, let's see if you can create your own. To make it easier, you will have an AP® World History–style prompt to answer:

   Using the information in the section "Defining Civilizations" from pages 13 to 16, evaluate the extent to which the economies of the world's early civilizations were dependent upon agriculture.

   Remember to create a claim that answers the prompt, takes a stance on the issue that could be debatable, and goes beyond a simple listing of factors or causes so that it ties the evidence together.

AP® WORKING WITH EVIDENCE

China's Scholar-Officials: The Elite Culture of an Ancient Civilization

In the images and documents that follow, we catch a glimpse of the elite culture of China, one of the world's ancient civilizations. The privileged members of this elite were men who had passed the highest-level examinations and held important offices in the state bureaucracy. While representing only a tiny fraction of their country's huge population, they established the tone and set the standards of elite behavior for Chinese civilization, while reflecting both the Confucian and Daoist traditions of Chinese cultural life. Active in political affairs and social life, they also honored leisure, contemplation, poetry, painting, and calligraphy. Elite culture in China reached a "golden age" under the Tang and Song dynasties (618–1279), during which the sources in this collection were created. But these sources are also revealing of later periods of Chinese elite culture as they became models for emulation by Ming (1368–1644) and Qing (1644–1911) dynasty elites.

LOOKING AHEAD

DOING HISTORY

As you examine the sources, think about the influences of Daoism, Confucianism, and Buddhism on the lifestyles of Chinese elites during the Tang and Song periods. Also consider the extent to which elite values and lifestyles had changed over time or represented continuities with China's past.

SOURCE 1.1 Scholar-Officials and the Emperor

The close association of China's scholar class with the country's political life is reflected in Source 1.1, which shows a group of scholar-officials drinking tea and wine together with the emperor, who is presiding at the left. The painting is usually attributed to the emperor Huizong (1082–1135), who was himself a noted painter, poet, calligrapher, and collector. This emperor's great attention to the arts rather than to affairs of state gained him a reputation as a negligent and dissolute ruler. His reign ended in disgrace as China suffered a humiliating defeat at the hands of the northern nomadic Jin people, who took the emperor captive.

Scholars Gathering in a Bamboo Garden | 12th century

Ink and color on silk, 15th century/Private Collection/Photo © Christie's Images/Bridgeman Images

Questions to Consider

1. In painting this picture, what do you think the emperor was trying to convey?

AP® ANALYZING HISTORICAL EVIDENCE

1. Analyze the relationship between the scholar-officials and the Chinese state during the Song period.

■ ■ ■

SOURCE 1.2 A Gathering of Scholars

Confucian cultural ideals gave great prominence to literature, poetry, and scholarly pursuits as activities appropriate for "gentlemen." Confucius himself had declared that "gentlemen make friends through literature, and through friendship increase their benevolence." For some, a more reclusive life devoted to study, painting, poetry, and conversation with friends represented an honorable alternative to government service. Thus literary gatherings of scholars and officials were common themes in Tang and Song dynasty paintings. Source 1.2 provides an illustration of such an event. It portrays the eighth-century poet-official Wang Changling, shown in his red scholar-official's robe seated by the table, talking with three friends.

Scholars of the Liuli Hall | late 13th century

Questions to Consider

1. What marks these figures as cultivated men of literary or scholarly inclination?

AP® ANALYZING HISTORICAL EVIDENCE

1. Based on this image, analyze the values of the upper classes in thirteenth-century China.

■ ■ ■

SOURCE 1.3 A Solitary Scholar

Chinese scholar-officials are often shown as solitary contemplatives, immersing themselves in nature. The famous Song dynasty painter Ma Yuan (1160–1225) depicted such an image in his masterpiece entitled *On a Mountain Path in Spring*, showing a scholar walking in the countryside watching several birds, while his servant trails behind carrying his master's *qin* (lute). A short poem in the upper right, composed by the reigning emperor Ningzong, reads: "The wild flowers dance when brushed by my sleeves. Reclusive birds make no sound as they shun the presence of people."[14]

MA YUAN | *On a Mountain Path in Spring* | early 13th century

Paul Fearn/Alamy

Questions to Consider

1. How would you define the mood of this painting? What posture toward the natural environment does it suggest?

AP® ANALYZING HISTORICAL EVIDENCE

1. Analyze the ways in which this painting reflects the influences of Chinese religious and philosophical traditions.
2. Analyze the historical situation: In what ways might the artist have been influenced by the growing Mongol threat from the north?

■ ■ ■

SOURCE 1.4 Tang Dynasty Poetry

The sensibility evoked in Ma Yuan's painting also found expression in much of Chinese poetry, which was a central feature in the lives of almost everyone in the educated classes, scholar-officials and emperors alike. They studied poetry, wrote poetry, and shared their creations with one another both privately and on social occasions. At first poems were hand-copied on calligraphic scrolls, but after printing became widely available during the ninth century C.E., they appeared in printed books as well. Friendship, wine, war, loss and parting, aging and death, social criticism—all of these found a place in classical Chinese poetry. But it was nature—rivers, fields, gardens, clouds, seasons, and, above all, mountains—that most fundamentally animated the classical poetry of China. "Artist-intellectuals found their spiritual home in mountains,"[15] wrote David Hinton,

a prominent American translator of Chinese poetry. The poems that follow offer a brief glimpse into the intellectual and spiritual life of Chinese scholar-officials, through the writings of three of the greatest Tang dynasty poets: Li Po, Wang Wei, and Du Fu.

SOURCE 1.4A

LI PO | *The Mountain and Me* | 8th century

The birds have vanished into the sky
And now the last cloud drains away.
We sit together, the mountain and me
until only the mountain remains.

Source: "Zazen on Ching-t'ing Mountain" in *Crossing the Yellow River: Three Hundred Poems from the Chinese,* trans. Sam Hamill (Buffalo, NY: Tiger Bark Press, 2000).

SOURCE 1.4B

LI PO | *Drinking Alone with the Moon* | 8th century

From a pot of wine among the flowers
I drank alone. There was no one with me—
Till, raising my cup, I asked the bright
moon
To bring me my shadow and make us three.
Alas, the moon was unable to drink
And my shadow tagged me vacantly;
But still for a while I had these friends
To cheer me through the end of spring. . . .
I sang. The moon encouraged me.
I danced. My shadow tumbled after.
As long as I knew, we were boon companions.
And then I was drunk, and we lost one
another. . . .
Shall goodwill ever be secure?
I watch the long road of the River of Stars
[the Milky Way].

Source: *Tang Shi—300 Tang Poems,* translated by Witter Bynner, 1929, http://wengu.tartarie.com/wg/wengu.php?l=Tangshi&no=6. Also in Witter Bynner, *The Jade Mountain: A Chinese Anthology* (New York: Alfred A. Knopf, 1929).

Questions to Consider

1. How does this poem reflect the Daoist conception of nature?

SOURCE 1.4C

WANG WEI | *My Retreat at Mount Zhongnan* | 8th century

My heart in middle age found the Way.
And I came to dwell at the foot of this
mountain.
When the spirit moves, I wander alone
Amid beauty that is all for me. . . .
I will walk till the water checks my path,
Then sit and watch the rising clouds—
And some day meet an old wood-cutter
And talk and laugh and never return.

Source: *Tang Shi—300 Tang Poems,* translated by Witter Bynner, 1929, http://wengu.tartarie.com/wg/wengu.php?l=Tangshi&no=123. Also in Witter Bynner, *The Jade Mountain: A Chinese Anthology* (New York: Alfred A. Knopf, 1929).

Questions to Consider

1. What does Wang Wei have to say about the Chinese elite's conception of leisure time?

SOURCE 1.4D

DU FU | *A View of Taishan* | 8th century

What shall I say of the Great Peak? —
The ancient dukedoms are everywhere green,
Inspired and stirred by the breath of creation,
With the Twin Forces balancing day and night. . . .
I bare my breast toward opening clouds,
I strain my sight after birds flying home.
When shall I reach the top and hold
All mountains in a single glance?

Source: *Tang Shi—300 Tang Poems,* translated by Witter Bynner, 1929, http://wengu.tartarie.com/wg/wengu.php?l=Tangshi&no=8. Also in Witter Bynner, *The Jade Mountain: A Chinese Anthology* (New York: Alfred A. Knopf, 1929).

Questions to Consider

1. What does this poem reveal about the author's view of the role of nature?

AP® ANALYZING HISTORICAL EVIDENCE

1. Analyze the ways in which East Asian religious and philosophical beliefs impacted the ideas and lifestyles of Chinese elites during the Tang period.

■ ■ ■

SOURCE 1.5 Scholar-Officials at Play

Not all was poetry and contemplation of nature in the lives of China's scholar-officials. Nor were men and women always so strictly segregated as the preceding sources may suggest. Source 1.5 illustrates another side of Chinese elite life. These images are part of a long tenth-century scroll painting titled *The Night Revels of Han Xizai*. Apparently, the tenth-century Tang dynasty emperor Li Yu became concerned that one of his ministers, Han Xizai, was overindulging in suspicious nightlong parties in his own home. He therefore commissioned the artist Gu Hongzhong to attend these parties secretly and to record the events in a painting, which he hoped would shame his wayward but talented official into more appropriate and dignified behavior. The entire scroll shows men and women together, sometimes in flirtatious situations, while open sleeping areas suggest sexual activity. Like models of virtue from the past, the bad behavior of earlier figures could also offer lessons to Song dynasty officials. The image reproduced here is a twelfth-century copy of the now lost tenth-century original.

GU HONGZHONG | *The Night Revels of Han Xizai* | 10th century

Questions to Consider

1. What kinds of entertainment were featured at this gathering?

AP® ANALYZING HISTORICAL EVIDENCE

1. Analyze the gender roles of the Chinese elite as depicted in the painting.
2. Evaluate the extent to which the artist's critique of elite society was based on Chinese religious or philosophical traditions.

DOING HISTORY

1. **AP® Using Sources to Develop an Argument:** Develop an argument in which you evaluate the extent to which Chinese philosophical and religious traditions impacted Chinese elite culture from 600 C.E. to 1450 C.E.
2. **AP® Using Sources to Develop an Argument:** Develop an argument in which you evaluate the extent to which the cultural and social lives of Chinese elites showed continuity from 600 C.E. to 1450 C.E.
3. **AP® Developments and Processes:** Based on these sources, write a brief description of the activities and outlook of China's scholar-officials during the Tang and Song dynasties.
4. **AP® Argument Development:** What other kinds of sources might provide further insight into the lives of Chinese elites?

AP® HISTORIANS' VOICES

Assessing China's Scholar-Officials

Contemporary scholars have both criticized and celebrated China's official elite, as the following sources indicate. Voice 1.1 is that of Jacques Garnet, a prominent French historian of China, while Voice 1.2 comes from David Hinton, who is the premier American translator of Chinese philosophical and poetic texts.

VOICE 1.1

Jacques Garnet on the "Learned Culture" of Song Dynasty China | 1996

. . . [T]he governing class of the eleventh to thirteenth centuries, consisting of rich, educated families usually living in an urban environment on the income from their estates, despised physical effort and wished to stand aloof from traditions of the steppe and from popular amusements. The profession of arms . . . had lost its prestige ever since the armies had consisted of mercenaries recruited from the dregs of society. The intellectual, contemplative, learned . . . aspects of the arts and letters among the Chinese upper classes asserted itself in the Sung period and was to remain dominant under the Ming and Ch'ing dynasties. . . . Henceforth, the lettered Chinese . . . was to be a pure intellectual who thought that games of skill and athletic competitions were things for the lower classes. This deeply rooted contempt in the governing classes for physical effort and aptitude was to persist down to our own day. . . . [O]nly learned literature, calligraphy, the collection of books and works of art, and the designing of gardens found favor with the educated classes.

Source: Jacques Garnet, *A History of Chinese Civilization* (Cambridge: Cambridge University Press, 1996), 331.

VOICE 1.2

David Hinton on "Public Service" and "Mountain Seclusion" | 2005

The deep commitment felt by intellectuals in ancient China to both the Confucian realm of social responsibility and the Taoist realm of spiritual self-cultivation gave rise to a recluse ideal that answered both of the these commitments. In the most mythic version of this ideal, a sage recluse living contentedly in the mountains recognizes that the nation is in crisis and needs his wisdom—so he reluctantly joins the government; resolves the crisis; and then, having no interest in the wealth and renown associated with that life, returns to cultivate his simple life of spiritual depth in the mountains. This ideal was enacted by countless intellectuals in ancient China, though in a bit more realistic form. They devoted themselves to public service, always watching for a chance to spend time in mountain seclusion (often at monasteries) and at some point retired permanently from government service to live as recluses.

Source: David Hinton, *Mountain Home: The Wilderness Poetry of Ancient China* (New York: New Directions Books, 2005), 210.

AP® Analyzing Secondary Sources

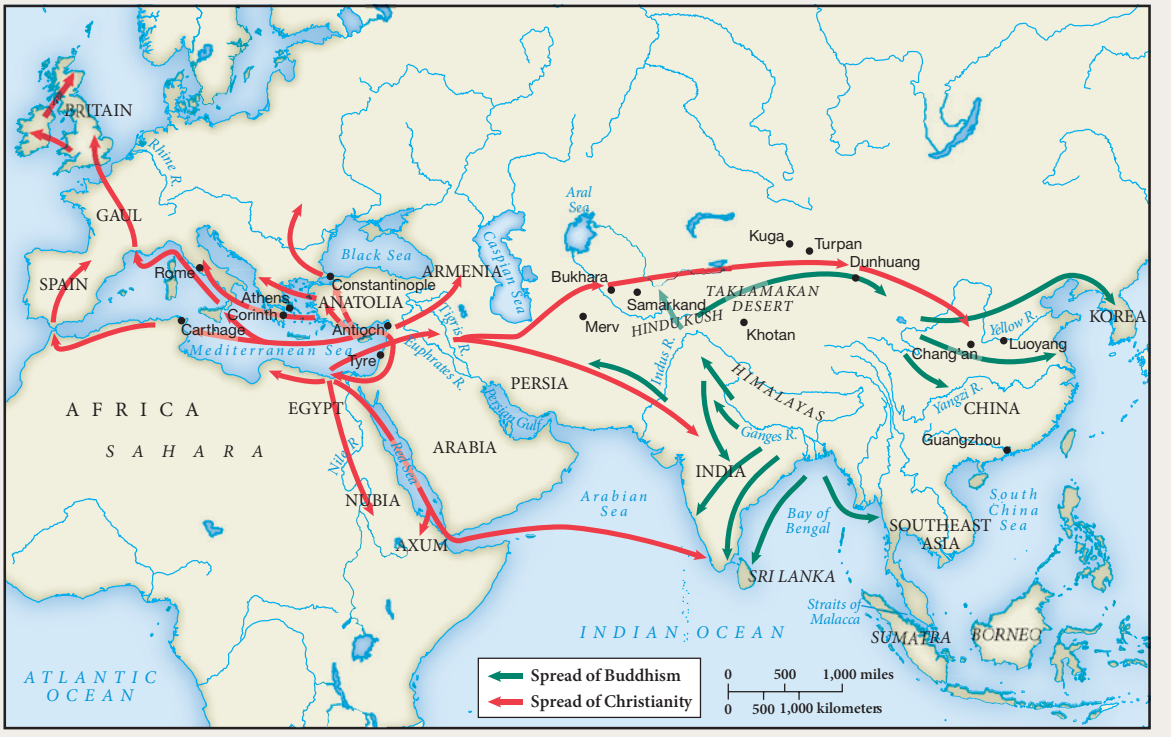
1. How do these two selections differ in their assessment of China's scholar-official class? On what might they agree?
2. With which of these sources do you feel more sympathetic?
3. **Integrating Primary and Secondary Sources:** In what ways might the images and documents above support or challenge the conclusions of these two accounts?

1 AP® Exam Practice

Multiple-Choice Questions

Choose the correct answer for each question.

Questions 1–3 refer to this map.



The Early Spread of Buddhism and Christianity

1. **Which of the following best describes the pattern shown on this map?**
   a. Independent development of religion
   b. Differentiation of religious concepts
   c. Gradual diffusion of religion
   d. Variations of beliefs within a religion

2. **Which of the following is an accurate comparison of Christianity and Buddhism by ca. 500 C.E.?**
   a. Both challenged the predominant religion in their places of origin.
   b. No changes were made in either religion's teachings as they spread.
   c. Both had one recognized earthly leader who defended the faith of the founding deity.
   d. Neither used violent force to add converts to the faith.

3. **As Christianity and Buddhism spread throughout Eurasia, which of these social influences did they both have?**
   a. Christianity and Buddhism favored the elites of society in their teachings on achieving a good afterlife.
   b. Christianity and Buddhism offered women an escape from traditional gender roles through monastic living.
   c. Christianity and Buddhism promoted the violent upheaval of traditional social structures.
   d. Buddhism and Christianity encouraged women to challenge the spiritual authority of their husbands and fathers.

Questions 4–5 refer to this passage.

> The Master said, "If the people be led by laws, and uniformity sought to be given them by punishments, they will try to avoid the punishment, but have no sense of shame. If they be led by virtue, and uniformity sought to be given them by the rules of propriety, they will have the sense of shame, and moreover will become good."
>
> —Confucius, *The Analects*, ca. 479–221 B.C.E.

4. **The sentiments expressed in the excerpt above are best illustrated by which of the following tenets of Confucianism?**
   a. Strict laws and governments are the way to achieve social order.
   b. Order in society and government comes from looking toward the relationship between humans and nature.
   c. The only way to achieve social order is through the elimination of desire.
   d. Order in society and government comes from the promotion of proper rituals and behavior.

5. **Which of the following describes the rise of Confucianism as the dominant political philosophy in classical China?**
   a. Confucianism's promise of a joyful afterlife attracted many political elites.
   b. A series of peasant rebellions were led by Confucius.
   c. The Mandate of Heaven required that Confucianism be accepted by political elites.
   d. The Han emperor made Confucianism the official state philosophy.

Short-Answer Questions

Read each question carefully and write a short response. Use complete sentences.

1. Use the following two images and your knowledge of world history to answer all parts of the question that follows.

Siddhartha at the Bodhi Tree, 100–200 A.D. (stone)/Cleveland Museum of Art, Cleveland, Ohio, USA/Bridgeman Images

Gandharan relief of temptation of the Buddha, reflecting Greco-Roman influence, 2nd or 3rd century C.E.

Earl & Nazima Kowall/Getty Images

The Maitreya Buddha, or Buddha of the Future, in the Chinese style as the "laughing Buddha," said to be modeled after a Chinese monk, Feilai Feng caves, 10th–14th centuries C.E.

A. Identify ONE common historical process that is reflected in both images.

B. Explain ONE way in which images such as these can be seen as examples of the changes that occurred in Buddhism as it spread from its place of origin.

C. Explain ONE change that occurred in the beliefs and teachings of Buddhism as it spread from its origins in India into East Asia.

2. Use this passage and your knowledge of world history to answer all parts of the question that follows. The passage has been edited for clarity.

> If anyone steals an animal from a leader in the court, the thief shall pay back thirty times the animal's value. If it belongs to a free man of the king, the thief will repay ten times the value. If the thief cannot pay, he shall be put to death. If a man puts out the eye of a free man, he shall pay back in gold. If he puts out the eye of a slave, he shall pay one half the value. If a man strikes a man of higher rank, he shall receive sixty lashes with a whip in public.
>
> —From the Code of Hammurabi, Mesopotamian laws, ca. 1800 B.C.E.

A. Identify and explain one SIMILARITY between a concept found in these Mesopotamian laws and those from another civilization discussed in this chapter.

B. Identify and explain ANOTHER similarity between a concept found in these Mesopotamian laws and those from another civilization discussed in this chapter.

C. Identify and explain one DIFFERENCE between a concept in these Mesopotamian laws and another civilization discussed in this chapter.

3. Use your knowledge of world history to answer all parts of the question that follows.

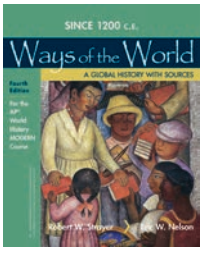
A. Identify ONE way in which humans adapted to their environment in the era before ca. 1200 C.E.

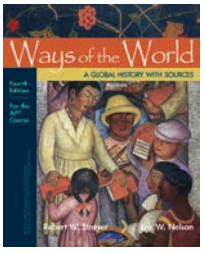
B. Explain ONE economic effect of a change to their environment in the era before ca. 1200 C.E.

C. Compare ONE effect of a change to their environment made by two civilizations before ca. 1200 C.E.

World History starts

here





or here

Inside: Chapter 1.

Before 1200: Patterns in World History
from the new brief edition

[Strayer and Nelson have] found a magical sweet spot between being concise and inclusive, between presenting world history and engaging students, and between originality and comfort. The on-line version has a suite of ancillaries that are very useful to students and teachers alike. I regularly utilized features such as LearningCurve, editable quizzes and test banks, document and historical reading practice and associated space for student response, timeline activities, PowerPoints, chapter outlines and more... At the end of the year I surveyed my students on satisfaction and found it paralleled mine. In short, this is a refreshingly engaging pedagogical suite, not 'just' a text."

- Edward Walsh, Lancaster High School, NY

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