



# HIST 102-001

## World Civilizations 1: Pre 1450

### 2010F

### 1. Instructor Information

(a)	Instructor:	Clarence Bolt		
(b)	Office Hours:	MW -- 9:00-10:00, TuTh 1:30-2:20, Th. 4:30-5:20		
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### 2. Intended Learning Outcomes

Upon completion of this course the student will be able to:

1. Examine how different cultures can understand one another through shared historical information.
2. Study the phenomenon of change in human experience, how change connects the past to the present.
3. Recognize that world history cannot be seen merely as a mirror reflecting Western viewpoints and cultures. There are older cultures and societies outside of the western tradition.
4. Examine how economies, cultures, diplomacy, politics, etc. are shaped by developments around the world, how an international context is key to understanding local and national affairs.
5. Recognize that key aspects of the past and present have been shaped by global forces--exchanges of foods, technologies, religions, ideas, diseases, etc.
6. Focus on the activities of human civilizations rather than human history as a whole, where civilization is defined as: "a form of human social organization that arises from the capacity of certain peoples to produce food surpluses beyond their basic needs, and to develop a variety of specialized occupations, a heightened social differentiation on a class and gender basis, intensified economic exchanges between social groups, an regional and long-distance trading networks. Surplus agricultural production spurs the growth of large towns and then cities inhabited by merchants, artisans, ritual specialists, and political leaders. Both specialization and town life contribute to an increase in creativity and innovation that have been characteristic of all civilizations". Peter Stearns et al. *World Civilizations, the Global Experience*. New York: Harper Collins, 1992.
7. Compare different civilizations through time.
8. Examine contacts between cultures and the responses adopted by each to those contacts.

### 3. Required Materials

There are two lectures each week, one each on Monday and Wednesday. At registration, you will select a seminar, either on Monday or Wednesday.

Background readings for lectures are found in *Traditions and Encounters* by Jerry H. Bentley and Herbert Ziegler. Study questions are attached and will form the basis for your tests.

Seminar discussions are from Primary Sources in the textbook or from Online links. We will be also be using Ronald Wright, *A Short History of Progress*. For each seminar you must answer questions, either in the syllabus or at the end of the selection (in the textbook), to be handed in before each seminar, your 'ticket' to the seminar.

For those of you who choose a research project/paper, you will follow the guidelines as laid out in the *Style Guide* created by the Camosun history department and found on the Humanities web-page. You may also want to purchase a copy of Rampolla, *A Pocket Guide to the Writing of History*, available in the bookstore.

The publisher has created a student site (link below) to link you to material that you may find useful or entertaining. Of particular value are the following: Timeline, Study Questions, Chapter Outline (which will be used as the structure for lectures), Overview, and Contexts and Connections. Please note that consulting these is not required to complete the course but they are of great assistance in understanding the material better. Recommended links for you to examine are listed in the Study Guide which you will receive at the same time as the course syllabus.

[http://highered.mcgraw-hill.com/sites/0073406937/student\\_view0/](http://highered.mcgraw-hill.com/sites/0073406937/student_view0/)

## **4. Course Content and Schedule**

### **Week One (Sept. 8)**

Introduction -- About Human Origins

### **PART ONE – THE EARLY COMPLEX SOCIETIES, 3500-500 BCE**

What distinguishes complex societies from those without those forms, both earlier and later? List ten characteristics which make them innovative.

### **Week Two (Sept. 13& 15)**

Lectures -- Bentley and Ziegler

--Lecture One -- Ch. 1 -- Before History

--Lecture Two -- Ch. 2 -- Southwest Asia

Seminar – Epic of Gilgamesh, Gen 1-3, 6-7 (to be emailed to class)

--Why did the inhabitants of Uruk call upon the gods for help?  
What is their answer?

--What kind of man is Enkidu? How is he civilized?

--Why is Ishtar annoyed with Gilgamesh? What do the gods allow to happen to Enkidu? How does Gilgamesh react to Enkidu's fate?

--What does he learn from Utnapishtim? about life generally?

### **Week Three (Sept. 20 & 22)**

Lectures -- Bentley and Ziegler

--Lecture One -- Ch. 3 -- Early African Societies

--Lecture Two -- Ch. 4 -- South Asia

Seminar – The great Hymn to Aten (78)

-- The *Rig Veda* on the Origin of Castes (98)

-- The *Mundaka Upanishad* (102)

### **Week Four (Sept. 27 & 29)**

Lectures -- Bentley and Ziegler

--Lecture One -- Ch. 5 -- China in Antiquity

--Lecture Two -- Ch. 6 -- Americas and Oceania

Seminar – Family Solidarity in China (122)

-- The *Popul Vuh* on the Creation of Human Beings (143)

-- The Voyage of Ru (153)

**Sept 27 -- Proposal for those doing a paper**  
**Sept 29 -- Journals (if you chose this option)**

**PART TWO -- THE FORMATION OF CLASSICAL SOCIETIES**

1. What distinguishes the classical societies from the earlier complex societies?
2. What are their lasting legacies religiously, politically, economically, and geopolitically?
3. Is this era the beginning of 'globalization'? How or why?

**Week Five (Oct. 4)**

Lecture -- Bentley and Ziegler  
--Lecture One -- Ch. 7 Persia  
Seminar -- Zarathustra on Good and Evil (175)  
-- Confucius on Good Government (181)  
--Laozi on Living in Harmony with Dao (188)

**Week Five (Oct. 6)**

Lecture Two -- **Test One** (covers chapters 1-6)  
Seminar -- None

**Week Six (Oct. 11 & 13)**

Lectures -- Bentley and Ziegler  
--Lecture One -- Thanksgiving  
--Lecture Two -- Ch. 8 -- The Unification of China  
Seminar -- Zarathustra on Good and Evil (175)  
-- Confucius on Good Government (181)  
-- Laozi on Living in Harmony with Dao (188)

**Week Seven (Oct. 18 & 20)**

Lectures -- Bentley and Ziegler  
--Lecture One -- Ch. 9 -- India  
--Lecture Two -- Ch. 10 -- The Greeks  
Seminar -- Ashoka as a teacher ... (224)  
-- Caste Duties... (227)  
-- Arrian on the Character of Alexander... (243)  
-- Socrates View of Death (251)  
-- Buddha -- Questions which tend not to edification (to be emailed to class)

**Week Eight (Oct. 25 & 27)**

Lectures -- Bentley and Ziegler  
--Lecture One -- Ch. 11 -- The Romans  
--Lecture Two -- Ch. 12 -- The Silk Roads  
Seminar -- Tacitus on Corruption.... (270)  
-- Jesus' Moral and Ethical Teachings (281)  
-- St Cyprian on Epidemic Disease (300)

**Oct 25 Article Review Due for all**

### **Week Nine (Nov. 1)**

Lectures -- Bentley and Ziegler

--Lecture One: **Test Two** (covers chapters 7-12, and Wright chs. 1 and 2)

Seminar -- Ronald Wright, chs. 1 and 2

### **PART THREE, THE POST-CLASSICAL ERA -- 500-1000 CE**

In this section, the text-book examines the rise of new forces that challenge and augment the developments of the major societies of the classical period.

1. Why is this period called 'post-classical?'
2. What were the needs of settled societies in the post-classical era? How were those needs met?
3. What important religious phenomena (note this is plural) occurred in the post-classical period?

### **Week Nine (Nov. 3)**

Lecture -- Bentley and Ziegler

--Lecture Two -- Ch. 13 -- Byzantium

Seminar -- Ronald Wright, chs. 1 and 2

### **Week Ten (Nov. 8 & 10)**

Lectures -- Bentley and Ziegler

--Lecture One -- Ch. 14 -- The Rise of Islam

--Lecture Two -- Ch. 15 -- East Asia

Seminar -- The Qur'an... (350)

--Benjamin of Tudela... (357)

--Qur'an on women (to be emailed to class)

**Nov 8 -- Hand in Journals (if you chose this option)**

### **Week Eleven (Nov. 15 & 17)**

Lectures -- Bentley and Ziegler

--Lecture One -- Ch. 16 -- India and Southeast Asia

--Lecture Two -- Ch. 17 -- The Emergence of Europe

Seminar -- The Arab Merchant Suleiman... (389)

-- Cosmas Indicopleustes on Trade... (417)

-- The Bhagavata Purana... (422)

### **PART IV -- CROSS-CULTURAL INTERACTION -- 1000-1500 CE**

1. What roles did nomadic peoples, trade, and demographics play in this era?
2. How did this age set the stage for the modern era of world history?

### **Week Twelve (Nov. 22 & 24)**

Lectures -- Bentley and Ziegler

--Lecture One -- Ch. 18 -- The Mongol Legacy

--Lecture Two -- Ch. 19 -- African Societies

Seminar -- Marco Polo on Mongol Military Tactics (469)

-- Sundiata and the Reconstruction of Niani (490)

-- Ibn Battuta on Muslim Society at Mogadishu (495)

-- Ibn Battuta on Customs in the Mali Empire (572)

## November 24, Research Project Due

### Week Thirteen (Nov. 29 & Dec. 1)

Lectures--Bentley and Ziegler

--Lecture One -- Ch. 20 -- Medieval Europe

--Lecture Two -- Ch. 21 -- The Americas and Oceania

Seminar – Gregory of Tours on the Conversion of Clovis (438)

-- Thomas of Celano on St. Francis of Assisi (528)

--John of Montecorvino on His Mission to China (574)

### Week Fourteen (Dec. 6 & 8)

Lectures -- Bentley and Ziegler

--Lecture One -- Ch. 22 -- Cross-cultural Connections

--Lecture Two – Course Wrap-up

Seminar – Wright

**Dec 8 -- Final Journal Submission Due**

**Review of Wright's Book Due**

**Test Three in exam period.**

## 5. Basis of Student Assessment (Weighting)

1. Tests	40%
2. Seminars/Participation	10%
3. A. Research Project/Essay	
proposal (mandatory)	5%
article review	10%
paper	25%
B. Journal	30%
article review	10%
4. Review of Wright	10%

**1. The tests** (10% for the first and second, and 20% (2 hours) for test three) will be non-cumulative, will cover both lecture and seminar material, and will consist of both short-answer and essay questions.

**2. For each seminar**, student attendance will be monitored. More than three absences results in a failing grade for the seminar portion of course requirements. Please consult with me ahead of time if you will be unable to attend. Answers to the following questions will assist in understanding the seminar material.

For each of the Primary sources, answer the following

- i. Who created the source, and why? When?
- ii. Who was the likely audience? How does that shape what was written?
- iii. What were the author's biases and assumptions? What view of life and the world emerges from the source? What is the author's perspective on the 'meaning of life'?

The questions to be handed in for each seminar are those found at the end of the chosen selections. These will form the basis for our discussion. You will be called upon to contribute.

### **3. Project Paper or Journal (there are two options here).**

#### **Option A.**

You will do a research project/essay, due, before the lecture, on **November 25**, on one of the following topics. While incorporating research and citing techniques of the traditional term paper, as well as delivering a clearly identifiable thesis and supporting information, the paper may be presented in an alternate style. Read the *Style Guide* carefully to understand the required standards for researching and writing essays. Late work will not be accepted.

#### Assignment and Marking Conditions/Standards

A. The essay will contain between 1500 and 2500 words (i.e., 7-10 pages).

B. Topics must be chosen by **September 27**.

By September 28, you will submit a proposal (Annotated Bibliography) with a list of sources (minimum of three books and two academic articles, specific to the topic\*).

The proposal will introduce the topic (who, what, when, where – not how or why), explain what the paper will answer, and lay out the approach/style of presentation. There is no need to formulate a thesis at this point; theses are to be generated by research rather than the other way around. While you may use reference works to define the topic, the sources used for the essay must be books and articles focussed on the topic.

The three books and two academic articles will be listed in proper bibliographical style (as per the history style guide). Include a short summary explaining why that source is appropriate for the paper. Note: academic articles are peer-reviewed, end-noted/footnoted pieces of academic writing. Newspapers, news magazines, popular journals (*Life* or *National Geographic*, e.g.) are not academic and will not be accepted for this exercise.

Attached will be

1. a photocopy of the title page; and
2. the table of contents of each book; and/or the first page of the article.

Papers will not be considered unless a proposal is submitted. Late work is not accepted without permission from the instructor.

C. In a 300 word essay, the student will review one of the two chosen articles. The review will consist of 3 paragraphs (due **October 25**):

- the first will state the theme of the argument (author's argument)
- the second will explain the style, structure, and sources
- the third will evaluate the article's thesis and delivery

A proper bibliographic citation, with the name of the author, the title, and the journal information must be included in order to be accepted. Attach either the article itself or a direct link. Incorrect submissions will be returned for correction.

D. The final product, **due November 24**, must contain a minimum of 20 footnotes -- the citing of specific information, ideas, or quotes.

The paper will

- include a title page with your name, student number, title, course name
- be double-spaced,
- have defaulted margins and indented paragraphs
- have page numbers
- have justified margins
- have no headings
- use proper Chicago Manual of Style citation for footnotes or endnotes and its bibliography

*Attached will be a copy of the original proposal.*

E. Two copies of the essay must be handed in, one to be kept on file for five years, the other (graded) to be handed back to the student.

F. Grammar, spelling, and syntax are critical to a good paper. Marks will be lost for deficiencies in these areas.

G. The final grade will be determined on the basis of quality of work and presentation, use of sources, a clear and strong thesis, consistent argument, proper transitions, and originality of approach.

Please note that regular consultation with the instructor will keep the project on target. The instructor will arrange an orientation/introduction to the library and to research.

**Topics and mode of delivery.** (any proposal will be considered -- in consultation with the instructor).

Letter

- Moses
- Cyrus
- Zoroaster
- St. Paul
- Plato
- Lao Tzu
- Leonardo da vinci
- St. Francis of Assisi
- a gladiator
- Machiavalli

Travel Account

- reporter with Alexander the Great
- Great Wall
- Inca territory
- Rome's empire at a given date
- Mongol invasions
- Zhenghe's expeditions
- crusades
- Marco Polo

Architecture

- sphinx
- Great Zimbabwe
- building styles (China, Japan)
- mounds (North America)
- Tenochtitlan
- Medieval Manor
- Persepolis

Epic Poem

- Harappa
- Shang China
- Aztec civilization
- crusades
- life of Charlemagne
- black death and peasant rebellions

Education and Learning

- the math, science, or astronomy of ancient Mesopotamia, India, China, Central America

Diary

- Amenhotep
- Siddhartha Gautama
- Qin Shi Huangdi
- woman of any society/any time
- commoner, priest, scholar, any society/any time
- a Roman emperor

Television/Movie Script. (documentary)

- birth and expansion of Islam
- Punic Wars
- life in Sparta
- Mayan life
- Great Zimbabwe
- Baghdad
- Medieval Cathedrals

--first universities

--parsi community in India

### Apology/Sermon

--Socrates

--comparative religions and philosophies-- one of the following making an apology to another from this list --Hinduism, Islam, Judaism, Christianity, Greek philosophy, Buddhism, Sikhism, Stoicism, Epicureanism

### **Option B.**

1. You may choose to keep a journal, responding after each chapter to **one** of the questions from the Study Guide, under the heading, JOURNAL REFLECTION. For each chapter, there are one or more issues to which you may respond. Choose one.

Note: this journal is not the same as a personal one. Instead, your entries must be analytical, intellectual responses and based on two foundations:

--the course material, your texts, the Coursepack, and the lectures.

--your previous knowledge, intuitive reactions, and feelings about the material

With respect to the latter, it is not simply enough to say that you like or do not like something. Each entry should be 300-400 words. Be precise and to the point but do not over-edit.

Your grade will be based on the following:

--engagement of material

--depth of response

--use of course material

--quality of writing (but not expected to be literary masterpieces)

Please do not merely summarize. Analysis is key.

Hard copies of the entries are due on the assigned dates – **Sept 29, Nov. 8, and Dec 8.**

2. For those choosing this option, you will also submit, **by Oct 25, an academic journal review.** It will be based on one of your journal topics which has especially caught your interest. Consult with your instructor when you have a topic that interests you. Find an article. See 3C above for how an article review must be set up and consult the *History Guide* for additional information.

Note: academic articles are peer-reviewed, end-noted/footnoted pieces of academic writing. Newspapers, news magazines, popular journals (*Life* or *National Geographic*, e.g.) are not academic and will not be accepted for this exercise.

## **4. Review on Wright's book, and analysis of a review.**

What is Wright's thesis? Is he correct? Is his theory valid? Use evidence from the course, from all parts of the world (the Americas, Asia, Europe, southwest Asia, Africa, the Islands), including the 'peripheral' people, to support your thesis.

Consider the following when creating your thesis: according to Wright, what have humans repeated for the last 10,000 years? What is the 'progress trap?' Do the material and times that we have studied this semester support his view that we have the minds of Paleolithic hunters in modern environments? Has civilization been a net loss or gain for most people? What role(s) have religion and ideology played in these societies, and do these support or contradict (or neither) Wright's argument (think of Easter Island)? Has he downplayed their role(s)? Is he too much of an environmental determinist?



You are to produce a solid thesis, supporting evidence (deal with potential objections), and a strong conclusion. Use the citation method from our Humanities Web Page *History Guide*.

Find one academic review on Wright's book. Attach it to the assignment and, in your review, include reference to the review and answer the following about it: is it accurate? Why, why not?

Maximum of 1000 words, **due December 9.**

**Note that all assignments are due, in class, before the class begins, on the assigned date.**

## **6. Grading System**

Percentage	Grade	Description	Grade Equivalency	Point
90-100	A+		9	
85-89	A		8	
80-84	A-		7	
77-79	B+		6	
73-76	B		5	
70-72	B-		4	
65-69	C+		3	
60-64	C		2	
50-59	D		1	
0-49	F	Minimum level has not been achieved.	0	

### **Temporary Grades**

Temporary grades are assigned for specific circumstances and will convert to a final grade according to the grading scheme being used in the course. See Grading Policy at [camosun.ca](http://camosun.ca) or information on conversion to final grades, and for additional information on student record and transcript notations.

Temporary Grade	Description
<b>I</b>	<i>Incomplete:</i> A temporary grade assigned when the requirements of a course have not yet been completed due to hardship or extenuating circumstances, such as illness or death in the family.
<b>IP</b>	<i>In progress:</i> A temporary grade assigned for courses that are designed to have an anticipated enrollment that extends beyond one term. No more than two IP grades will be assigned for the same course.
<b>CW</b>	<i>Compulsory Withdrawal:</i> A temporary grade assigned by a Dean when an instructor, after documenting the prescriptive strategies applied and consulting with peers, deems that a student is unsafe to self or others and must be removed from the lab, practicum, worksite, or field placement.

Temporary grades are assigned for specific circumstances and will convert to a final grade according to the grading scheme being used in the course. See Grading Policy E-1.5 at [camosun.ca](http://camosun.ca) for information on conversion to final grades, and for additional information on student record and transcript notations.

## **7. Recommended Materials or Services to Assist Students to Succeed Throughout the Course**

### **LEARNING SUPPORT AND SERVICES FOR STUDENTS**

There are a variety of services available for students to assist them throughout their learning. This information is available in the College calendar, at Student Services or the College web site at [camosun.ca](http://camosun.ca).

### **STUDENT CONDUCT POLICY**

There is a Student Conduct Policy **which includes plagiarism**. It is the student's responsibility to become familiar with the content of

this policy. The policy is available in each School Administration Office,  
at Student Services and on the College web site in the Policy Section.

# Study Guide

## Study Questions and Journal Topics for Each Chapter

### PART ONE

#### The Early Complex Societies, 3500-500 BCE

What makes a society complex? Is 'civilization' a better or worse descriptor than 'complex society'? What are the connotations and denotations of each? List ten characteristics of complex societies.

#### Chapter 1

##### STUDY QUESTIONS

1. Give a brief chronology and the first locations of agriculture.
2. How did the gradual transformation from hunting and gathering to agriculture likely occur? How did it spread?
3. How and why did urban life evolve from agriculture? How did early cities differ from Neolithic villages and towns?

##### JOURNAL REFLECTION

1. Make a list of the advantages and disadvantages of living in the types of hunting/gathering societies described in the text. Then make a similar list for agricultural societies. What was gained and what was lost by the agricultural transition that took place 12,000-5,000 years ago? In what kind of society would you prefer to live? Why?
2. Today, more than 50% of the world's population is urban. Is urban living an advantage over rural? Note such realities as food, clothing, shelter, culture, leisure, etc.

#### Useful aids from the TRADITIONS AND ENCOUNTERS WEBSITE

- A. Primary Source Links  
'The Cave of Chauvet-Point-Darc'
- B. Internet Activities  
None
- C. Interactive Map Quiz

#### Chapter 2

##### STUDY QUESTIONS

1. What prompted the rise of cities, kingdoms, and empires in Mesopotamia? Name/date the major ones.
2. Use the list from the introduction to Part One to define characteristics of the societies dominating Mesopotamia between 3500 and 500 BCE. Note how they are different from Neolithic villages (discussed in Chapter 1). What technological innovations did they make?
3. What were the underlying principles of Hammurabi's law code, and what does the code say about Mesopotamian society?
4. Who were the Hebrews and Phoenicians? How did the Mesopotamians influence them? What unique contributions did each make to history?
5. Identify the Indo-Europeans and describe/date/place their spread. What can you learn from the map on pg. 53 of the text? Which languages seem most closely related? Note patterns of similarities in sounds, especially of consonant, for pairs of languages. Which ones are the most different from the others? Look at map 2.4. Can you detect connections between closely related languages and migration patterns?

##### JOURNAL REFLECTION

Hebrew monotheism was not the norm in the ancient world. Polytheism was. Some argue that polytheism is more logical: something bad happens to you because one of the gods dislike you. If there is only one God, then the question of why bad things happen to good people becomes a problem. What kind of a God would allow this? The Jews struggled with the question of Yahweh's nature (see *Job*). Yahweh had a complex personality, at once powerful and personal, jealous and just. Is there a disadvantage to monotheism? If there is only one God, then the possessor of that God (the Hebrews) has a monopoly on the divine. What does that leave everyone else (gentiles)?

#### Useful aids from the TRADITIONS AND ENCOUNTERS WEBSITE

- A. Primary Source Links  
'The Advice of an Akkadian Father'
- B. Internet Activities -- Activity #2
- C. Interactive Map Quiz

### **Chapter 3**

#### STUDY QUESTIONS

1. Who were the Egyptians and Nubians? What prompted their organization into states?
2. Using the list of characteristics of complex societies, show how Egypt fits the definition. Show how each characteristic applies to Egypt.
3. Define/date/describe the Archaic, Old Kingdom, Middle Kingdom, and New Kingdom eras.
4. How did the institution of the Pharaoh evolve?
5. How did Bantu migrations influence the development of the societies of subSaharan Africa?
6. Compare/contrast the defining characteristics of Mesopotamia with those of the Nile Valley Societies. List three similarities/three differences and account for the differences (religions, for sure).

#### JOURNAL REFLECTION

1. How were the Mesopotamians and Egyptians similar and different? What role does geography play in this comparison, not only their lives on earth, but also their worldviews and their view of the gods and the afterworld? Think of the differing role of the rivers. Is there a commonality to the human experience?
2. Egyptian fascination with mummification and the next world illustrates how their sense of certainty and love of life was transferred to the afterlife. The development of the first systematic view of the afterworld was a profound moment in human history. *The Great Hymn to Aten* is a great source. Akhenaten's monotheism, although short-lived, is arguably the world's first form of monotheism. How does this compare to the Epic of Gilgamesh?

#### **Useful aids from the TRADITIONS AND ENCOUNTERS WEBSITE**

- A. Primary Source Links  
'Instruction in Letter Writing'  
'Hymn to the Nile'
- B. Internet Activities  
None
- C. Interactive Map Quiz - only Map A

### **Chapter 4**

#### STUDY QUESTIONS

1. Cities such as Mohenjho-Daro and Harappa were unique and remarkably advanced. What does the evidence of centralized planning in Harappa and Mohenjho-Daro say about the sophistication of early Indian society? Why did it collapse?
2. Why is so little known about Harappan society? How can we know about it? List the ways in which we decide what their world was like. What artifacts/remains do we have to work with? How should we read them?
3. Who were the Aryans? How were they different from the current residents of India? What did they bring to India?
4. Describe/explain the caste system.
5. The *Lawbook of Manu* illustrates the status of women in early India. Compare views of women with those from *Hammurabi's Code*, the Assyrian laws, and the *Old Testament*.
6. Describe the religion/ideals that emerged from the blending of Aryan and Dravidian traditions.
7. What religious ideals were expressed in the Upanishads?

#### JOURNAL REFLECTION

1. The current inability to translate the written language of Harappan society illustrates both the frustrations of history as well as important work to be done. Interpretations of Harappa might change dramatically in the future (this is true of the Mayan written languages and potential re-evaluation of Maya culture). How can we know about their society? What can we 'read' from remains?
2. The modern failure of Nehru and others to eliminate the caste systems speaks volumes about the power of religion – and of historical tradition. That lower caste Indians show up at twenty-first century racism conferences is a great example of how events in the ancient world resonate up to the present. Why do you think that this system is so hard to end? What role does it continue to play?

### **Useful aids from the TRADITIONS AND ENCOUNTERS WEBSITE**

#### A. Primary Source Links

‘Creation Hymn From the Rig Veda’

‘The Upanishads: the Moment of Death’

#### B. Internet Activities

Activity #1 (browse at your leisure)

#### C. Interactive Map Quiz

## **Chapter 5**

### STUDY QUESTIONS

1. Compare the origins and formation of society along the Yellow River with those in Mesopotamia and the Nile and Indus Valleys. How did the land and waters impact them?
2. Describe/date developments in the Shang and Zhou dynasties
3. What is “the mandate of heaven?” Were there advantages to this idea? Were there limitations? Could it become a justification for power?
4. How and why did the Zhou decline? What is significant about the idea of monopoly in such areas as metals and technology?
5. How and for what were oracle bones used? Note how china developed a more ‘secular’ approach to the world.
6. How were the Chinese and the people of the steppe lands different from each other? What relationship did they have with each other over the centuries?
7. Compare religious beliefs and practices in China with those of Mesopotamian, Nile, and Indus valleys. Find also one difference/similarity in government, social structure, economy, arts, and literature.

### JOURNAL REFLECTION

1. What role did the Yellow and Yangtze rivers play in the rise of early Chinese society? If the Yellow River was truly “China’s Sorrow,” then what did it bring to China? Compare with the influence of rivers such as the Tigris, Euphrates, Nile, and Indus in the evolution of their respective societies. Why did the earliest societies always begin in river valleys? Did differences in the nature of the rivers lead to differences in the societies themselves? In short, explain how geography may influence how a society develops.
2. Chinese society at this time was essentially secular. Chinese paid little attention to specific questions of the gods and never developed a powerful priestly class. Confucius admonished that a wise person honors the gods but keeps a distance from them. This secular nature of society also explains why Buddhism would later sweep through China with so little opposition. The religious views of 2 of the longest-lasting and most impressive states in history, China and Rome, were more a matter of pious prudence than passionate belief.
3. A convergence of technological, political, economic, and social factors can be seen in the Shang monopolization of bronze metallurgy. The importance of this influence is reinforced by the weakness of the Zhou, partially caused by their inability to control iron metallurgy. How does a society gain a monopoly on a certain segment of technology and how do they keep it? What happens when they lose it? Are such monopolies still a factor in international diplomacy today? Why are they important?

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### **Useful aids from the TRADITIONS AND ENCOUNTERS WEBSITE**

#### A. Primary Source Links

‘Oracle Bone with Translation’

‘Sunzi’s Art of War...’

#### B. Internet Activities

Activity #2

#### C. Interactive Map Quiz

## **Chapter 6**

### STUDY QUESTIONS

1. How did people first come to settle the Americas and Oceania?
2. How were the agricultural societies and early cities of Mesoamerica similar/different from those of Asia and North Africa? List three contrasts/similarities.
3. Describe the political, social, and religious structures of the Olmec, Mayan, and south American societies.
4. How did geography affect the development of early complex societies there?
5. How were Australia and Oceania populated? What kind of societies emerged?

### JOURNAL REFLECTION

A major difficulty in this chapter is that these societies, with the exception of the Maya, never produced a complete written language. Most Mayan written work was destroyed. The *Popol Vuh* provides a fascinating account of the Mayan concept of the creation of their world, including the creation of the first humans, who were created, after a few false steps, out of maize instead of clay. A problem with the *Popol Vuh* is that the first written account of it comes from Spanish Jesuits who transcribed it from tales told by the Maya. This origin opens up issues of linguistic and cultural misinterpretations, a common problem arising from interaction among different peoples. What elements might creep into such transcriptions? What solutions are available to the historian to deal with this?

Useful aids from the TRADITIONS AND ENCOUNTERS WEBSITE

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- A. **Primary Source Links**  
‘The Decipherment of the Olmec Writing System’
  - B. **Internet Activities**  
Activity #1
  - C. **Interactive Map Quiz - None**
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## **PART TWO**

### **The Formation of Classical Societies, 500 BCE to 500 CE**

What were the characteristics of the societies described by the authors that led them to use the descriptor ‘classical societies?’

#### **Chapter 7**

##### **STUDY QUESTIONS**

1. List/describe the nature of the 4 Persian empires during the classical period. How and why did they manage to expand so dramatically?
2. What communications systems were created to make their empires so powerful and large? Note that communication systems are any *and* all mechanisms by which people can communicate with each other.
3. How did Alexander both destroy and preserve elements of the Achaemenid Empire?
4. What agricultural technologies did the Persians develop to produce the large surpluses they needed to feed their large population of non-food-producers?
5. The Persian empires were parts of large trade networks. Why is/was Persia so geographically important? Hint: use the Interactive Map link.
6. Describe the origins and development of Zoroastrianism, and list its basic tenets. How did it deal with the question of good and evil and about each individual’s role in determining his or her salvation? Judaism, Christianity, and Islam were strongly influenced by Zoroastrianism. List three elements that shaped these later traditions.
7. How and why was Persian society more complex and sophisticated than those of Part One?

##### **JOURNAL REFLECTION**

1. Compare the Persian strategy of rule (tolerance) with that of Mesopotamia, Egypt, and Assyria. Did the Persian Empire last so long because of its emphasis on toleration compared to the Assyrian reliance on ruthless terror? Consider also the Indian reigns of Chandragupta Maurya and Ashoka, and the Chinese approaches of Shihuangdi and the later Han. Note that few empires, excluding the later Roman state, have been as multicultural as that of the Persians. Does this imply that tolerance is the best approach for multi-ethnic and multi-lingual states?
  2. In creating an empire of the size and astonishing diversity of the Persian Empire, the Persians were doing something that had never been done before. Even the earlier Assyrian empire paled in comparison to the Persian Empire’s size, longevity, and historical importance. Many of the techniques of the Achaemenids would be repeated countless times over the centuries. What were those techniques? Which ‘forms of communication’ enabled them to last?
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**Useful aids from the TRADITIONS AND ENCOUNTERS WEBSITE**

- A. Primary Source Links

‘Herodotus on the Customs of the Persians’

B. Internet Activities

Activity #1

C. Interactive Map Quiz

## **Chapter 8**

### **STUDY QUESTIONS**

1. List and compare the main ideas of Confucianism, Daoism, and legalism. Compare the contributions of each to Chinese history.
2. What were the great accomplishments of the Qin dynasty?
3. What contributions did the Han dynasty offer China in the long run? How did it rule and control China?
4. What were the contributions of Xiongnu to the Han period?
5. What significant technological contributions did the Han make?
6. Describe the educational system developed by the Han. On what was it based? What was its lasting impact? Why did it last so long?
7. Explain how land has been a problem that has plagued China for the last 3000 years. Why is this so?
8. What role has the family played in Chinese culture?

### **JOURNAL REFLECTION**

1. Daoism, in our time, has achieved pop status, reflected in many self-help books with the word “Dao” in the title. Why do you think this is so? Is it the sense of the importance of inaction versus action? Some Chinese were said to be Confucians ‘by day,’ and Daoist ‘after hours.’ Why might this be? What is meant by this?
2. Chinese government, both what it is and how it is supposed to rule, reflected the major traditions of thought. What would be the structure of the ideal government from the point of view of a Confucian, a Daoist, or a Legalist? Is the Confucian or Legalist approach to government best? Is the Legalist approach necessary in the early stages of political development? Is it necessary in a country with as many people as China? Can you imagine a government where all three of these philosophies are represented?

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### **Useful aids from the TRADITIONS AND ENCOUNTERS WEBSITE**

A. Primary Source Links and B. Internet Activities -- None

C. Interactive Map Quiz

## **Chapter 9**

### **STUDY QUESTIONS**

1. Why was it so difficult to unify the Indian sub-continent?
2. What did the Mauryan and Gupta dynasties add to India? Why have such dynasties been an exception in India’s history?
3. What were Ashoka’s achievements, and how did he accomplish them?
4. How did the development of trade and manufacturing impact the caste system?
5. Compare Indian achievements with those of the Achaemenid and Qin/Han dynasties.
6. Compare Jainist and Buddhist responses to Hinduism.
7. How and why did Hinduism go ‘popular,’ while Buddhism lost support in India?

### **ISSUES FOR STUDY AND JOURNAL REFLECTION**

1. Even though the Maurya and Gupta empires were significant achievements, Indian history largely is characterized by small regional kingdoms. Why did large empires not take hold in India as they did in other parts of the world at that time? Is there something unusual or different in India responsible for this?
2. Why did ‘religions of salvation’ (define the term) arise at this time in India? Compare the reasons for the rise of Jainism and Buddhism. Think of Siddharta Gautama’s reaction to the sight of sickness, old age, death, and a wandering ascetic monk. Both he and Vardhamana Mahavira are said to have abandoned their lives of leisure to find profound spiritual truths. Yet they came up with differing answers. Is Jainism similar to Daoism? Note that the founders of religious traditions eventually become much larger than life. Fact and legend often become inseparable. Do you see similarities between the teachings and lives of the Buddha and of Jesus?

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### **Useful aids from the TRADITIONS AND ENCOUNTERS WEBSITE**

A. Primary Source Links

‘Ashoka Rock Edicts’

B. Internet Activities

## **Chapter 10**

### **STUDY QUESTIONS**

1. Who were the Greeks? Why was there no centralized state in the Greek area? Note the role of geography.
2. Why did the Polis system develop, and what central role did it play in Greek Classical Greece? Compare Sparta and Athens.
3. What were the impacts of the Persian and Peloponnesian Wars?
4. Describe Greek religious life.
5. What views of the world were developed by Greek philosophy? How does it compare with Chinese and Indian responses to the questions of meaning?
6. What were Alexander's contributions and legacy? Know the characteristics of the Hellenistic age and what it created.

### **JOURNAL REFLECTION**

1. Was Athenian democracy democratic? What were its benefits? flaws? The Funeral Oration of Pericles exemplifies the uniqueness of Athenian government. Can one reconcile Athenian views of women and slaves with democracy?
2. When Socrates said, 'The unexamined life is not worth living,' he spoke for a core of brilliant Greek thinkers. The Greeks profoundly shaped intellectual and cultural worlds. Greek philosophers, including the pre-Socratics, Hippocrates, Socrates, Plato, Aristotle, and the Hellenistic schools sought to explain the world in purely rational and natural terms. Herodotus and Thucydides, following the same approach, shaped the nature of historical inquiry in the west. Does this work? Is it the best or even only valid approach? Is self-criticism good?
3. Imagine a conversation among a follower of Plato, a disciple of Aristotle, an Epicurean, a Skeptic, and a Stoic. How would they debate the following questions?

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- How can a person achieve happiness?
  - How can we learn what is true?
  - What are the most important virtues a person can possess?
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### **Useful aids from the TRADITIONS AND ENCOUNTERS WEBSITE**

- A. Primary Source Links  
'Pericles' Funeral Oration'  
'Exerpts from the Republic'
- B. Internet Activities  
Activity #1, #3
- C. Interactive Map Quiz

## **Chapter 11**

### **STUDY QUESTIONS**

1. How did Rome move from kingdom to republic (define) to empire. How was each stage different?
2. How did the empire expand? How did it deal with the people it conquered and how did it maintain control over its conquered territory?
3. What was the *Pax Romana*? Date and define it precisely.
4. Why did the empire, unlike some others, last so long? Why do some large states last for a long time?
5. Describe and account for the cosmopolitan nature of Roman society.
6. How was the Roman Empire conducive to the spread of Christianity? Did its principles jibe easily with those of Christianity? Which ones do and which ones contradict Christianity? Why?

### **JOURNAL REFLECTION**

1. The Roman and Chinese states were the most powerful and influential states in their respective parts of the world. Both, in different ways, instilled tremendous loyalty in their subjects. Neither was inspired by a passionate religious fervor. Instead, both had philosophical foundations. Could modern state planners learn lessons from the Chinese and Romans? Comment about the comparative roles of religion and philosophy. Is a secular state likely to be more successful?
2. How did Greek and Roman political thought differ? Think of the Roman concept of citizenship and the philosophical underpinnings of loyalty and unification. When Marcus Aurelius wrote that 'what is no good for the hive is no good for the bee,' he was expressing both Stoicism and Roman political thought. How is



this different from Athenian and other forms of democracy? Is democracy unstable?

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**Useful aids from the TRADITIONS AND ENCOUNTERS WEBSITE**

- A. Primary Source Links  
'The End of the Republic'
- B. Internet Activities  
Activity #3
- C. Interactive Map Quiz

**Chapter 12**

**STUDY QUESTIONS**

1. Describe the trade system in southwest Asia in the Hellenistic era. What were the 'silk roads'? Why was trade less dangerous during the peak of the classical era?
2. What besides goods travelled along these roads? What was the impact on Asia, Europe and Africa?
3. Why would Buddhism be so popular on these 'roads'?
4. Compare the fate of the Chinese and Roman imperial systems after the 3<sup>rd</sup> century? What was the fate of each? List five general problems that contributed to the eventual collapse of Han and western Rome.
5. How did Europe's culture change during the late years of the Western Roman Empire? How did Christianity manage not only to survive but to thrive after Rome was sacked?

**ISSUES FOR STUDY AND JOURNAL REFLECTION**

1. The development and nature of trade along the silk roads illustrates how explorations are usually carried out for economic reasons rather than for the sake of exploration alone. Rather than being new, trade has long played a fundamental role in the everyday life of human beings. History is not just about kings and nobles. Even as political regimes change, there is/has been a busy and constant movement of merchants along trade routes. How does trade bring societies together, and how does it create tensions? What are trade's positive and negative results? Note the role of religions such as Buddhism, Hinduism, Christianity, and Manichaeism.
  2. The stereotype of Rome and Christianity is often about gladiatorial games or mass persecution. The reality is much more complex. There were times of peaceful coexistence, times of acceptance, and times of serious difference and conflict. Overall, Christianity benefited from its existence in the empire, especially in the (western) empire's latter days. What were those benefits? What were the implications of this relationship (think, e.g., of the position of Rome as the center of the Christian world, the papal combination of religious and political authority that relates back to the dual role of the Roman emperors, the hierarchy of the Catholic church, the influence of Hellenistic philosophy, etc.).
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**Useful aids from the TRADITIONS AND ENCOUNTERS WEBSITE**

- A. Primary Source Links  
'Romans and Barbarians'  
'The Conversion of Constantine'
- B. Internet Activities  
Activity #1, #2
- C. Interactive Map Quiz

**PART THREE**

**The Post-Classical Era -- 500-1000 CE**

**STUDY QUESTIONS**

1. Why is this period called the post-classical period?
2. What were the needs of settled societies in the post-classical era? How were those needs met?
3. What hugely important religious phenomena (note this is plural) occurred in the post-classical period? This section points out that the Chinese, the Byzantine and the Abbasid empires were the 'political and economic anchors' of the post classical world. What does that mean? What did the three have in common? How did those factors lead to their dominance?

**Chapter 13**

**STUDY QUESTIONS**

1. Explain the origins of Byzantium. Why did it survive while the western part of the Empire collapsed?

What did it inherit from the Roman Empire which allowed it to survive? Why was it the only classical empire that survived?

2. What was the legacy of Justinian? What is the legacy of his *Body of Civil Law*?
3. What is Caesaropapism? How does it compare to our system of government?
4. What was the theme system? Why was it so successful? Why did it decline?
5. What economic advantages did Byzantium possess?
6. Compare Roman and Orthodox Christianity. Why did they part ways?
7. What was the Byzantine legacy in Eastern Europe and Russia?

#### ISSUES FOR STUDY AND JOURNAL REFLECTION

1. After the fall of Rome, Constantinople simply was ‘the city.’ Check the internet for images (and Google Images), for such items as the architecturally magnificent Hagia Sophia, the Hippodrome and the machinations of the Greens and Blues. Constantinople’s role as the center of trade is significant. It dominated the Mediterranean and European worlds in a way that only Athens and Rome did before and that only Paris and London did later. That is why the Ottoman conquest of Constantinople in 1453 was earth-shattering. The accounts of Constantinople by Benjamin of Tudela and by Liudprand in the text are good sources.

2. Compare Roman and Orthodox Christianity. What were the major differences? Why did the leaders of both sides excommunicate each other in 1054?

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#### Useful aids from the TRADITIONS AND ENCOUNTERS WEBSITE

A. Primary Source Links

‘Procopius’

‘Codex Justinianus’

B. Internet Activities -- None

C. Interactive Map Quiz

### **Chapter 14**

#### STUDY QUESTIONS

1. Who was Mohammed, and what was his message? What are Islam’s key tenets? What are its ‘five pillars?’
2. Explain the expansion of Islam. What happened after he died? Distinguish among the caliphs. Who were the Umayyads, and Abbasids? Is Islam monolithic? Address some of the variety.
3. Explain the economic, social, and cultural practices and values of the Islamic world. Was this an Arabic or Islamic creation?
4. How did Persia, India, and Greece influence the development of Islam?
5. dar al-Islam became ‘probably the most prosperous and cosmopolitan society of the post-classical world.’ What do Bentley and Zeigler mean by that? Is that statement accurate?
6. How does Islam compare to the 2 other Western religions (Judaism and Christianity)? to Eastern religions?

#### JOURNAL REFLECTION

1. Comment on the following: the media has created a one-sided stereotype of Islam by focusing on a perception about the prevalence of Islamic fundamentalism. Muhammad’s philosophy and the Quran point to tolerance by accepting Jews and Christians as fellow ‘people of the book.’ Muhammad’s role as the ‘final prophet’ pays homage to the role played by earlier prophets such as Moses and Jesus. The decision by the early caliphs of the Umayyad and Abbasid dynasty to allow conquered people to practice their own religions is representative of a general tolerance that runs through Islamic history. Even the institution of the *jizya* pales in comparison to the treatment usually allotted to members of differing religious groups. Yet, the faith was spread by Arabic conquest..... And it spread more rapidly than any other world religion up to that point.

2. Islam arose from the same tradition as Judaism and Christianity. Passages from the Quran relate similar stories and characters to those from the Old and New Testaments. When looking at the Christian notion of the divine nature of Jesus, it is apparent, that, at least in this case, Judaic and Islamic monotheism have more in common. What do you make of these links? See e.g., Qur’an 3:36-59, 61:1-7, 4:171-2, 17:111.

3. Explain the following: it is said that Islam has a rich multicultural heritage of which the *hajj* plays a central role in creating unity out of an extraordinary diverse, complex group of societies with only Islam in common.

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#### Useful aids from the TRADITIONS AND ENCOUNTERS WEBSITE

- A. Primary Source Links
  - ‘Pilgrimage in the Quran’
  - ‘Muhammad is the Messenger of God’
  - ‘Baghdad Under the Abassids’
  - ‘On Medicine’
- B. Internet Activities
  - <http://www.muhammad.net/intro/lastsermon.html>
- C. Interactive Map Quiz

## **Chapter 15**

### **STUDY QUESTIONS**

1. For what was the Sui dynasty important?
2. What is the significance of the Grand Canal?
3. Chart the rise and decline of the Tang and Song dynasties. Explain the economic, technological, agricultural, and industrial contributions of each. Note the creativity that flowed from the long periods of political stability and technological, literary, and social sophistication. Describe some of the Chinese contributions in these areas.
4. Why did China’s view itself as the ‘middle kingdom?’ How did that view shape foreign relations?
5. How and why did Buddhism establish itself in China? How did China blend the various traditions of the time?
6. Explain Chinese influences in Korea, Vietnam, and Japan politically, religiously, intellectually, and socially. Know the major stages of development during this era.

### **JOURNAL REFLECTION**

1. The technological achievements of the Tang and Song were substantial. Westerners tend to view China as constantly attempting to catch up to the rest of the world technologically without any sense of how many centuries the Chinese were the world’s leader in this area. List and discuss Chinese innovations. Account for such technological brilliance.
  2. Buddhism flowed unopposed into China during the era of collapsed central control after the fall of the Han dynasty. What is it about the nature of Confucianism that would allow Buddhism to be absorbed so readily? How did Buddhism influence Confucian thought? neo-Confucianism?
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### **Useful aids from the TRADITIONS AND ENCOUNTERS WEBSITE**

- A. Primary Source Links
    - ‘Li Po’
  - B. Internet Activities
    - Activity #1 and # 2
  - C. Interactive Map Quiz
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## **Chapter 16**

### **STUDY QUESTIONS**

1. Describe Indian politics and rule during the post-classical era. Why did Harsha’s empire collapse?
2. How did Islam enter northern India?
3. Describe the economic, production, and trade patterns that emerged in the Indian Ocean basin. What were some of the specialized goods and manufactures to emerge in world markets from India at this time?
4. Describe the encounter between Hinduism and Islam. How would each explain their beliefs to each other? Who in India might be eager to embrace Islam? Why might Buddhism have declined with the arrival of Islam?
5. To what extent had Indian culture penetrated Southeast Asia before Muslim traders arrived in the 8<sup>th</sup> century?
6. Explain both India’s and Islam’s influences and legacies in Southeast Asia.

### **JOURNAL REFLECTION**

1. The growth of emporia speaks to India’s central role in trade throughout the Indian Ocean basin. How did trade transform India? What products were traded back and forth? What new concepts, both political and religious, passed in and out of India? How were merchants able to spread religious concepts that military conquerors could not? What role did climate have on trade? How would different climates work to provide natural trading partners? Note the role of monsoons in regard to the growth of emporia as well as the huge irrigation projects necessary to grow food in southern India.
-

2. The troublesome and often violent interaction between Hinduism and Islam forms a central theme of Indian history up to recent times. Islam's arrival made an already complex religious, political, and cultural world more so. Merchants and missionaries were able to do what centuries of military conquest were unable to accomplish. It caught on in India after all the centuries of Hindu domination, especially among the lower castes, who were drawn to the basic equality of Islam. Why do these religions find it difficult to coexist? Why would Buddhism eventually collapse in India?

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**Useful aids from the TRADITIONS AND ENCOUNTERS WEBSITE**

- A. Primary Source Links  
'Vishnu, the Cosmic God'
- B. Internet Activities - None
- C. Interactive Map Quiz

**Chapter 17**

**STUDY QUESTIONS**

1. Describe the attempts to establish political order in the post-classical era in Europe. Why was Europe similar to India in its difficulty for establishing a centralized political system?
2. How was Christian Europe formed? What is the significance of Clovis? of Charlemagne? Note the importance of the Battle of Tours. How would Europe have been different with a different outcome?
3. What social and economic orders emerged during this politically unstable time? How did this create stability?
4. Why have Bentley and Ziegler decided not to use the word *feudalism*? What was the significance of the lord-retainer relationship? How could this system be used to create a powerful state? How did the manor system function?
5. What was the significance of the 'heavy plow'?
6. What role did Christianity play in creating European cohesion? Chart the course of the development of the Roman Church. How did the role of the pope evolve?

**JOURNAL REFLECTION**

1. Charles Martel's victory at the battle of Tours halted expansion of Islam. The Islamic states and 'Europe' were two of the new societies that arose after the passing of the classical world. An Islamic victory at the battle of Tours certainly may have changed the course of European history. Imagine what a Europe without Christianity might have meant for the faith. Where would it have been located? What type of Christianity might have become dominant?
  2. A traveller from China to Europe, in 1000, records the trip and compares Europe to China. What would the account tell us about the differing social, political, religious, and technological worlds of the two societies?
  3. Europe had a long way to go to match the achievements of the Chinese, Indian, Byzantine, Islamic, and Mesoamerican societies. List and explain 10 reasons why Europe seems so "backward" in the postclassical era compared to the other regions studied. Note those aspects of society that seem less developed (for example, long-distance trade) and *explain* the reasons for them.
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**Useful aids from the TRADITIONS AND ENCOUNTERS WEBSITE**

- A. Primary Source Links  
'Charters of Homage and Fealty'  
'Annals of Xanten'
- B. Internet Activities  
Activity #1, # 2
- C. Interactive Map Quiz

**PART FOUR**

**Cross-cultural Interaction -- 1000-1500 CE**

1. What roles did nomadic peoples, trade, and demographics play in this era?
2. How did this age set the stage for the modern era of world history?

**Chapter 18**

**STUDY QUESTIONS**

1. What does the story of Guillaume Boucher represent? How does it fit with Mongol strategies for

Eurasian integration?

2. How did the geography of central Asia affect the development of nomadic cultures? How did these people adapt to their environment? What advantages did they attain from this adaptation?
3. Explain the rise of the Turkic empires and their roles in Persia, Anatolia, and India.
4. Explain the rise, the extent, and the decline of the Mongol empires and their impacts on India, China, Persia, and Europe. How were they better conquerors than administrators? What was their legacy? How did the world change as a result of their conquests?
5. In what ways did the Turkish and Mongol tribes facilitate trade and cultural integration? How tolerant were they? How did they treat the peoples of their empires?
6. What role did disease play in the decline of Mongol empires?
7. Who was Tamerlane, and what was his lasting legacy?

#### JOURNAL REFLECTION

1. The story of Marco Polo shows that China (even under Mongol rule) was far ahead of the Europeans in many areas. His accounts of China display a sense of wonder making the whole place seem unreal. What is his view of China? What is his interpretation of Kubilai Khan? How was Polo treated by the Mongols? Would this treatment have been typical of the Mongols? What does the question of Marco Polo and trade reveal about the contributions of the Mongols in bringing about greater integration in Eurasia?
  2. Because their lives were dependent on understanding nature, Turkish and Mongol tribal societies had a markedly different (more direct) relationship with their environment and animals as compared with the more settled lifestyles of the societies with which they traded or raided. How was this reflected religiously, and how would their religious concepts potentially clash with the social and religious structures of more sedentary societies? Were they backwards?
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#### **Useful aids from the TRADITIONS AND ENCOUNTERS WEBSITE**

A. Primary Source Links

‘Description of the Tatars’

‘Description of the Mongols’

B. Internet Activities

Activity #1

C. Interactive Map Quiz

#### **Chapter 19**

##### STUDY QUESTIONS

1. Describe and name the societies resulting from Bantu migrations.
2. How are kin-based societies structured? How are they organized politically?
3. Describe the rise and development of the Islamic empires of sub-Saharan Africa. List 5 reasons why you think it was popular here. How was it different from Islam in north Africa and southwest Asia? Why?
4. Describe the rise and development of East Africa states in the context of Indian Ocean trade. In what ways was Kilwa a good example of a Swahili state?
5. Analyze the history of slavery in Africa. How did the developments in the slave trade between 1000 and 1500 set the stage for the Atlantic slave trade to come?
6. Describe the interface of traditional, Christian, and Islamic religions in Africa.

#### JOURNAL REFLECTION

1. The concept of kin-based and stateless societies contrasts markedly with political structures covered so far in this class. Are stateless societies unique to the African experience, or have all areas of the world gone through similar intermediary phases on the way to more tightly structured and centralized states? Are there advantages to stateless or kin-based societies? How are such societies different from more complex ones?
  2. What role did slavery play in Africa in this era? What series of relationships did Africa have with the other major complex society areas of the time?
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#### **Useful aids from the TRADITIONS AND ENCOUNTERS WEBSITE**

A. Primary Source Links

‘An African Cosmogony’

B. Internet Activities

Activity #1, #2

C. Interactive Map Quiz

## **Chapter 20**

### **STUDY QUESTIONS**

1. What regional states arose between 1000 and 1300 in Western Europe?
2. What was the Holy Roman Empire, and what role did it play in Europe?
3. Compare/contrast the monarchies that arose in France and England.
4. How did the economic and social changes of this period transform Western Europe? Where were the centers of trade networks for Europe? Why there?
5. This era saw the emergence of a new social, economic class in the cities. Who made up this class? What roles did it play?
6. Describe the role of the Church in this era -- in education, popular religion, and challenges to its teachings. Note the concept of Christendom and the conflict between the Church and states.
7. Inspired by the rediscovery of Aristotle (at least for Europeans), St. Thomas Aquinas sought to reconcile faith and reason. How did Aristotle find his way to European learning? What were the arguments that Aquinas raised?
8. What was Europe's relationship to Islam in the 11th -13th centuries? Why the crusades? What was their impact?

### **ISSUES FOR STUDY AND JOURNAL REFLECTION**

1. Voltaire said sarcastically that the Holy Roman Empire was "neither holy, nor Roman, nor an empire." What did the crowning of Otto of Saxony mean in a larger context, and how did this event relate to the ideal of what Rome was supposed to represent to history? What would the Byzantine emperors say to this event? How might this event (along with Charlemagne's crowning a century and a half earlier) represent a transition or even a birth for Europe? Why would Charlemagne and Otto want to re-create the Roman Empire anyway? What kept the Holy Roman Empire from reaching these lofty goals? What was the papal interest in the Holy Roman Empire? Did it really matter whether or not it was Holy, or Roman, or an Empire?
  2. Discuss Aquinas's project. Given your knowledge of Greek philosophy and of Christianity, are they compatible or contradictory? Does his project make sense? Did it work?
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### **Useful aids from the TRADITIONS AND ENCOUNTERS WEBSITE**

- A. Primary Source Links  
'Urban II: Speech at Clermont'
- B. Interactive Map Quiz

## **Chapter 21**

### **STUDY QUESTIONS**

1. How did the Mexica establish authority over the peoples of central Mexico? How did they treat conquered people?
2. Describe their agriculture. Why was it so productive?
3. What were the distinctive features of Mexica social structure, of Mexica religion? What was the purpose of human sacrifice?
4. What kind of place was Tenochtitlan? Compare it with major cities in the Eurasian world.
5. Locate, date, and describe some of the societies that developed north of Mexico. Note the range of political and social differentiation, from kin groups, to tribal societies, from nomadic to agricultural entities.
6. What were distinctive features of Andean animal and plant husbandry?
7. How did Mexica and Inca societies compare with each other and contemporary societies in Europe, Asia, and Africa?

### **JOURNAL REFLECTION**

1. Consider Bernal Diaz del Castillo's statement: 'And some of our soldiers even asked whether the things that we saw were not a dream,' when he marveled at the grandeur of Tenochtitlan. It was a city larger and more impressive than anything these Europeans had experienced. Compare his account to Marco Polo's description of China. How advanced and sophisticated were Europeans in comparison to other societies of the world? Why were Europeans making these journeys of exploration, and not the other way around?
  2. Compare and contrast the political development of the Aztecs and Incas. These were the two most powerful states of the pre-Columbian American world. How did these empires work? Was one of them more stable than the other? Why did the North American Indian tribes never come together in states as powerful as those of the Aztecs and Incas?
  3. How do the Aztec and Incan states compare to others covered so far in the class? What are the prerequisites for a powerful state?
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**Useful aids from the TRADITIONS AND ENCOUNTERS WEBSITE**

- A. Primary Source Links  
'Pedro de Cieza de Leon'
- B. Internet Activities  
None
- C. Interactive Map Quiz

**Chapter 22**

**STUDY QUESTIONS**

1. Identify the most significant land and sea routes in the 14<sup>th</sup> century. Who controlled and got the most benefit from these routes?
2. What were the three dominant reasons for long-distance travel in this era? Explain each one. What were the cross-cultural consequences?
3. What was the impact of the bubonic plague? Describe recovery in China and Western Europe.
4. What kind of states emerged in the 15<sup>th</sup> century in northern Italy, France, England, and Spain? Which was the most powerful?
5. How did Giovanni Pico della Mirandola's *On the Dignity of Man*, and Machiavelli's *The Prince* reflect Renaissance values and attitudes?
6. How were the Ming able to establish such a forceful presence in the Indian Ocean in the 14<sup>th</sup> century? Why did it end?
7. Compare Chinese and European voyages late in this period. How and why were they different? What were the consequences of each, both short-term and long-term?

**JOURNAL REFLECTION**

1. Yongle's decision to send Zheng He on his journeys of exploration had the potential to be a major turning point in Chinese and world history, but in the end his successors did not share the same passion. Why did Yongle have this vision? Why would China abandon Zheng He's project? How did European voyages differ in intent and purpose? Why?
2. The word 'renaissance' implies 'rebirth.' Is this an accurate phrase to describe what happened in Italy at this time? Was it a rebirth or something completely new? What role did non-European societies, cultures, and religions, play in this period in Europe?

**Useful aids from the TRADITIONS AND ENCOUNTERS WEBSITE**

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- A. Primary Source Links  
'Manifesto of Accession'  
'On Character and the Liberal Arts'
- B. Internet Activities  
Activity #1 (scan it for interest – you may want to come back to it later), #2
- C. Interactive Map Quiz