

## CHAPTER 8

### NETWORKS OF COMMUNICATION AND EXCHANGE, 300 B.C.E.–1100 C.E.

---

#### INSTRUCTIONAL OBJECTIVES

After studying this chapter students should:

1. Be able to identify the locations and to describe the participants and the major trade goods of the Silk Road, the Indian Ocean, and the trans-Saharan trade routes.
2. Be able to define the term “Africanity” and explain the development of “Africanity” in terms of the Bantu migrations.
3. Be able to analyze the relationship between environment, transportation technology, and trade along the Silk Road, Indian Ocean, and trans-Saharan trade routes.
4. Be able to discuss the causes and the patterns of the spread of Buddhism and Christianity.

#### CHAPTER OUTLINE

##### I. The Silk Road

###### A. Origins and operations

1. The Silk Road was an overland route that linked China to the Mediterranean world via Mesopotamia, Iran, and Central Asia. There were two periods of heavy use of the Silk Road: (1) 150 B.C.E.–907 C.E. and (2) the thirteenth through seventeenth centuries C.E.
2. The origins of the Silk Road trade may be located in the occasional trading of Central Asian nomads. Regular, large-scale trade was fostered by the Chinese demand for western products (particularly horses) and by the Parthian state in northeastern Iran and its control of the markets in Mesopotamia.
3. The breeding of hybrid camels developed along with the burgeoning Silk Road trade. These camels were a cross between the two-humped Bactrian camel and the one-humped Arabian dromedary.
4. In addition to horses, China imported alfalfa, grapes, and a variety of other new crops as well as medicinal products, metals, and precious stones. China exported peaches and apricots, spices, and manufactured goods including silk, pottery, and paper.

###### B. The impact of the Silk Road trade

1. Turkic nomads, who became the dominant pastoralist group in Central Asia, benefited from the trade. Their elites constructed houses, lived settled lives, and became interested in foreign religions including Christianity, Manicheanism, Zoroastrianism, Buddhism, and (eventually) Islam.

Yurks

2. Central Asian military technologies, particularly the stirrup, were exported both east and west, with significant consequences for the conduct of war.
3. As the Silk Road trade brought greater wealth to the many independent caravan cities of Central Asia, some Central Asian tribes began to see the advantages of organizing large-scale states. The Uigur people established a large state for a short time in the mid-eighth century.

## II. The Indian Ocean

### A. The Indian Ocean maritime system

1. The Indian Ocean maritime system linked the lands bordering the Indian Ocean basin and the South China Sea. Trade took place in three distinct regions: (1) the South China Sea, dominated by Chinese and Malays; (2) southeast Asia to the east coast of India, dominated by Malays and Indians; and (3) the west coast of India to the Persian Gulf and East Africa, dominated by Persians and Arabs.
2. Trade in the Indian Ocean was made possible by and followed the patterns of the seasonal changes in the monsoon winds.
3. Sailing technology unique to the Indian Ocean system included the lateen sail and a shipbuilding technique that involved piercing the planks, tying them together, and caulking them.
4. Because the distances traveled were longer than in the Mediterranean, traders in the Indian Ocean system seldom retained political ties to their homelands and war between the various lands participating in the trade was rare.

### B. Origins of contact and trade

1. There is evidence of early trade between ancient Mesopotamia and the Indus Valley. This trade appears to have broken off as Mesopotamia turned more toward trade with East Africa.
2. Two thousand years ago, Malay sailors from Southeast Asia migrated to the islands of Madagascar. These migrants, however, did not retain communications or trade with their homeland.

### C. The impact of Indian Ocean trade

1. What little we know about trade in the Indian Ocean system before Islam is gleaned largely from a single first century C.E. Greco-Egyptian text, *The Periplus of the Erythraean Sea*. This account describes a trading system that must have been well established and flourishing when the account was written. The goods traded included a wide variety of spices, aromatic resins, pearls, Chinese pottery, and other luxury goods. The volume of trade was probably not as high as in the Mediterranean.
2. The culture of the Indian Ocean ports was often isolated from that of their hinterlands. In the western part of the Indian Ocean, trading ports did not have access to large inland populations of potential consumers. Even in those eastern Indian and Malay peninsula ports that did have access to large inland populations, the civilizations did not become oriented toward the sea.
3. Traders and sailors in the Indian Ocean system often married local women in the ports that they frequented. These women thus became mediators between cultures.

## III. Routes Across the Sahara

### A. Early Saharan cultures

1. Undateable rock paintings in the highland areas that separate the southern from the northern Sahara indicate the existence of an early Saharan hunting culture that was later joined by cattle breeders who are portrayed as looking rather like contemporary West Africans.

2. The artwork indicates that the cattle breeders were later succeeded by horse herders who drove chariots. There is no evidence to support the earlier theory that these charioteers might have been Minoan or Mycenaean refugees. But there is also no evidence to show us either their origins or their fate.
- B. The coming of the camel
  1. The highland rock art indicates that camel riders followed the charioteers. The camel was introduced from Arabia and its introduction and domestication in the Saharan was probably related to the development of the trans-Saharan trade. Written evidence and the design of camel saddles and patterns of camel use indicate a south to north diffusion of camel riding.
  2. The camel made it possible for people from the southern highlands of the Sahara to roam the desert and to establish contacts with the people of the northern Sahara.
- C. Trade across the Sahara
  1. Trade across the Sahara developed slowly when two local trading systems, one in the southern Sahara and one in the north, were linked. Traders in the southern Sahara had access to desert salt deposits and exported salt to the sub-Saharan regions in return for kola nuts and palm oil. Traders in the north exported agricultural products and wild animals to Italy.
  2. When Rome declined (3rd century C.E.) and the Arabs invaded north Africa (mid-7th century C.E.), the trade of Algeria and Morocco was cut off. The Berber people of these areas revolted against the Arabs in the 700s and established independent city-states including Sijilmasa and Tahert.
  3. After 740 the Berbers found that the southern nomads were getting gold dust from the Niger and other areas of West Africa in exchange for their salt. This opened their eyes to a great business opportunity. A pattern of trade developed in which the Berbers of North Africa traded copper and manufactured goods to the nomads of the southern desert in return for gold. The nomads of the southern desert, for their part, exchanged their salt for the gold of the Niger and other West African river areas.
- D. The kingdom of Ghana
  1. The kingdom of Ghana was one of the early sub-Saharan beneficiaries of this new trans-Saharan trade. The origins and early history of Ghana are obscure. The first description we have is the eleventh century account by al-Bakri, who described a city of two towns, one a Muslim merchant town and the other the capital of an animist king and his court.
  2. After 1076 Ghana was weakened by the invasion of the Moroccan Almorovids. Even after the Almorovids retreated from the south, Ghana never recovered its former wealth and status.

#### IV. Sub-Saharan Africa

- A. A challenging geography
  1. Sub-Saharan Africa is a large area with many different environmental zones and many geographical obstacles to movement.
  2. Some of the significant geographical areas are the Sahel, the tropical savanna, the tropical rain forest of the lower Niger and Zaire, the savanna area south of the rain forest, steppe and desert below that, and then the temperate highlands of South Africa.
- B. The development of cultural unity
  1. Scholars draw a distinction between the “great traditions” of ruling elite culture in a civilization and the many “small traditions” of the common people.
  2. In sub-Saharan Africa no overarching “great tradition” developed. Sub-Saharan Africa is a vast territory of many “small traditions.” Historians know very little about the prehistory of these many “small traditions” and their peoples.

3. African cultures are highly diverse. The estimated two thousand spoken languages of the continent and the numerous different food production systems reflect the diversity of the African ecology and the difficulty of communication and trade between different groups. Another reason for the long dominance of "small traditions" is that no foreign power was able to conquer Africa and thus impose a unified "great tradition."
- C. African cultural characteristics
1. Despite their diversity, African cultures display certain common features that attest to an underlying cultural unity that some scholars have called "Africanity."
  2. One of these common cultural features is a concept of kingship in which kings are ritually isolated and oversee societies in which the people are arranged in age groups and kinship divisions.
  3. Other common features include cultivation with the hoe and digging stick, the use of rhythm in African music, and the functions of dancing and mask wearing in rituals.
  4. One hypothesis offered to explain this cultural unity holds that the people of sub-Saharan Africa are descended from the people who occupied the southern Sahara during its "wet period" and migrated south the Sahel, where their cultural traditions developed.
- D. The advent of iron and the Bantu migrations
1. Sub-Saharan agriculture had its origins north of the equator and then spread southward. Iron working also began north of the equator and spread southward, reaching southern Africa by 800 C.E.
  2. Linguistic evidence suggests that the spread of iron and other technology in sub-Saharan Africa was the result of a phenomenon known as the Bantu migrations.
  3. The original homeland of the Bantu people was in the area on the border of modern Nigeria and Cameroon. Evidence suggests that the Bantu people spread out toward the east and the south through a series of migrations over the period of the first millennium C.E. By the eighth century, Bantu-speaking people had reached East Africa.
- V. The Spread of Ideas
- A. Ideas and things
1. It is extremely difficult, sometimes impossible, to trace the dissemination of ideas in preliterate societies. For example eating pork was restricted or prohibited by religious belief in Southeast Asia, in ancient Egypt, and in eastern Iran. Because Southeast Asia was an early center of pig domestication, scholars hypothesize that the pig and the religious injunctions concerning eating the pig traveled together toward the west. This has not been proved.
  2. Another difficult problem involves the invention of coins. In the Mediterranean world, the coins were invented in Anatolia and spread from there to Europe, North Africa, and India. Chinese made cast copper coins—was this inspired by the Anatolian example? There is no way of knowing.
- B. The spread of Buddhism
1. The spread of ideas in a deliberate and organized fashion such that we can trace it is a phenomenon of the first millennium C.E. This is particularly the case with the spread of Buddhism, Christianity, and Islam.
  2. The spread of Buddhism was facilitated both by royal sponsorship and by the travels of ordinary pilgrims and missionaries. In India, the Mauryan king Ashoka and King Kanishka of the Kushans actively supported Buddhism. Two of the most well-known pilgrims who helped to transmit Buddhism to China were the Chinese monks Faxian and Xuanzang. Both have left reliable narrative accounts of their journeys.
  3. Buddhist missionaries from India traveled to a variety of destinations, west to Syria, Egypt, and Mesopotamia, as well as to Sri Lanka, southeast Asia, and Tibet.

4. Buddhism was changed and further developed in the lands to which it spread. Theravada Buddhism became dominant in Sri Lanka, Mahayana in Tibet, and Chan (Zen) in East Asia.
- C. The spread of Christianity
  1. Armenia was an important entrepot for the Silk Road trade. Mediterranean states spread Christianity to Armenia in order to bring that kingdom over to its side and thus deprive Iran of control of this area.
  2. The transmission of Christianity to Ethiopia was similarly linked to a Mediterranean Christian attempt to deprive Iran of trade.

#### VI. Conclusion

- A. The Bantu were unique in transforming, indeed taking over the societies that they encountered and creating “Africanity.”
- B. The only widespread cultural change resulting from the Silk Road, the Indian Ocean, and the trans-Saharan trade routes was the dissemination of Buddhism, Christianity, and Islam.

### DISCUSSION QUESTIONS

1. Are there substantial similarities between the origins and the development of the Silk Road and the Trans-Saharan trade?
2. What effects did the Indian Ocean trade have on the societies that took part in it? What factors determine the extent or the significance of the effects of trade on society?
3. How is trade related to the dissemination of technology?
4. How did geography affect the trade patterns of Africa and of Asia during the period of time covered in this chapter?
5. Why did Buddhism and Christianity spread when and as they did?
6. On page 201 the authors state that “travelers and traders were not always admired or respected. They seldom owned much land or wielded political power. Moreover, they were often socially isolated (sometimes by law) and secretive because any talk about markets, products, routes, and travel conditions could help their competitors.” If this is the case, then what role did trade play in their various societies between 300 B.C.E. and 1100 C.E.?

### LECTURE TOPICS

1. The Silk Road

#### Sources:

1. Adshead, S.A.M. *China in World History*. 3rd. New York: St. Martin’s Press, 2000.
2. Christian, David. “Silk Roads or Steppe Roads? The Silk Roads in World History.” *Journal of World History* 2:1 (Spring 2000).
3. Foltz, Richard C. *Religions of the Silk Road: Overland Trade and Cultural Exchange from Antiquity to the Fifteenth Century*. New York: St. Martin’s Press, 1999.
4. Whitfield, Susan. *Life Along the Silk Road*. Berkeley: University of California Press, 2000.

## 2. The Indian Ocean trading system

## Sources:

1. Chandra, Moti. *Trade and Trade Routes in Ancient India*. New Delhi: Abhinav Publications, 1977.
2. Chaudhuri, K.N. *Trade and Civilization in the Indian Ocean: An Economic History from the Rise of Islam to 1750*. Cambridge: Cambridge University Press, 1985.
3. Curtin, Philip D. *Cross-cultural Trade in World History*. Cambridge: Cambridge University Press, 1984. (Chapter 5).

## 3. The trans-Saharan trade

## Sources:

1. Shillington, Kevin. *A History of Africa*. rev. ed. New York: St. Martin's Press, 1995.
2. Bulliet, Richard. *The Camel and the Wheel*. New York: Columbia University Press, 1990.
3. Levzion, Nehemia. *Ancient Ghana and Mali*. London: Methuen, 1973.

## 4. The Bantu migrations

## Sources:

1. Mokhtar, G., ed. *General History of Africa II: Ancient Civilizations of Africa*. Berkeley: University of California Press, 1981.
2. Shillington, Kevin. *A History of Africa*. rev. ed. New York: St. Martin's Press, 1995.

## 5. Chinese pilgrims in India: Faxian and Xuanzang

## Sources:

1. Fa-hsien. *The Travels of Fa-hsien (399–414 A.D.)*, or, *Record of the Buddhistic Kingdoms*. Translated by H.A. Giles. New York: Paragon Book Reprint Corp., 1965.
2. Tsiang, Hiuen. *Si-Yu-Ki: Buddhist Records of the Western World*. Translated by Samuel Beal. Delhi: Oriental Books Reprint Corp., 1969.
3. Watters, Thomas. *On Yuan Chwang's Travels In India, 629–645 A.D.* San Francisco: Chinese Materials Center, 1975.
4. Wriggins, Sally Hovey. *Xuanzang: A Buddhist Pilgrim in the Silk Road*. Boulder: Westview Press, 1996.

## PAPER TOPICS

1. How did trade in the Mediterranean differ from trade in the Indian Ocean?
2. What was the nature, scale, and significance of the trade between the Roman Empire and Asia (India and China)? Does the evidence support the theory that a trade deficit with Asia undermined the Roman economy and thus contributed to the fall of the Roman empire?

3. Research shipbuilding and sailing technology in the Indian Ocean, 300 B.C.E.–1100 C.E.
4. Research iron technology and products in sub-Saharan Africa to 1100 C.E.

### INTERNET RESOURCES

The following Internet sites contain written and visual material appropriate for use with this chapter. A more extensive and continually updated list of Internet resources can be found on *The Earth and Its Peoples* web site. Refer to the preface of this manual for information on how to locate the text homepage.

Map of Trade Routes and Empires in the First Century C.E.  
<http://www.dalton.org/groups/rome/RMap2.html>

The Silk Road (University of California at Irvine)  
<http://ess1.ps.uci.edu/~oliver/silk2.html>

Saharan Rock Art  
<http://www.j.mann.taylor.clara.net/rockart.html>

Chinese Junk (U.S. News Online)  
<http://www.usnews.com/usnews/news/990816/graph2.htm>

Arab Dhow (U.S. News Online)  
<http://www.usnews.com/usnews/news/990816/graph1.htm>

## CHAPTER 9

### THE SASANID EMPIRE AND THE RISE OF ISLAM, 200–1200

---

#### INSTRUCTIONAL OBJECTIVES

After studying this chapter students should:

1. Understand how Byzantine and especially Sasanid imperial institutions laid the foundations for the Islamic state.
2. Be familiar with the story of the life of Muhammad and the development of the religion of Islam, the umma, and the three branches of Islam (Sunni, Shiite, and Kharijite).
3. Be able to identify and to analyze the rise and the decline of the Umayyad and the Abbasid Caliphates.
4. Be familiar with the characteristics of Islamic civilization including the Shari'a, the role of cities in Islam, intellectual life, and the roles of women and slaves.

#### CHAPTER OUTLINE

##### I. The Sasanid Empire

###### A. Politics and society

1. The Sasanid kingdom was established in 224 and controlled the areas of Iran and Mesopotamia. The Sasanids confronted Arab pastoralists on their Euphrates border and the Byzantine Empire on the west. Relations with the Byzantines alternated between war and peaceful trading relationships. In times of peace, the Byzantine cities of Syria and the Arab nomads who guided caravans between the Sasanid and Byzantine Empires all flourished on trade. Arabs also benefitted from the invention of the camel saddle, which allowed them to take control of the caravan trade.
2. The Iranian hinterland was ruled by a largely autonomous local aristocracy that did not, however, pose a threat to the stability of the Sasanid Empire.

###### B. Religion and empire

1. The Sasanid Empire made Zoroastrianism its official religion. The Byzantine Empire made Christianity its official religion. Both Zoroastrianism and Christianity were intolerant of other religions. State sponsorship of Zoroastrianism and Christianity set a precedent for the link that developed between the Islamic religion and the Islamic state.
2. The Byzantine and Sasanid Empires were characterized by state involvement in theological struggles. The Byzantine Empire went to war with the Sasanids over the latter's persecution of Christians, but the Byzantine emperors and bishops themselves purged Christianity of beliefs that they considered heretical such as the Monophysite



doctrine and Nestorianism. In the third century Mani of Mesopotamia founded a religion whose beliefs centered around the struggle between Good and Evil. Mani was killed by the Sasanid shah, but Manichaeism spread widely in Central Asia. Arabs had some awareness of these religious conflicts and knew about Christianity.

3. During this period, religion had replaced citizenship, language, and ethnicity as the paramount factor in people's identity.

## II. The Origins of Islam

### A. The Arabian peninsula before Muhammad

1. Most Arabs were settled people. Nomads were a minority, but they were important in the caravan trade that linked Yemen to Mesopotamia and the Mediterranean. This caravan trade gave rise to and supported the merchants of caravan cities such as Petra and Palmyra. It also brought Arabs into contact with the Byzantine and Sasanid civilizations.
2. The nomads were polytheists who worshiped natural forces and celestial bodies, but they were also familiar with other religions including Christianity.
3. Mecca was a caravan city between Yemen and Syria. Mecca was also a cult center that attracted nomads to worship the idols enshrined in a small cubical shrine called the Ka'ba.

### B. Muhammad in Mecca

1. Muhammad was born in Mecca, grew up as an orphan, and then got involved in the caravan trade. In 610 he began receiving revelations that he concluded were the words of the one god, Allah. Others in his community believed that he might be possessed by a spirit.
2. The message of Muhammad's revelations was that there is one god, Allah, and that all people ought to submit to him. At the final judgment, those who had submitted to Allah would go to paradise; those who had not, to hell. Muhammad's revelations were considered to be the final revelations, following and superceding the earlier revelations of God to Noah, Moses, and Jesus.

### C. The formation of the umma

1. Muhammad and his followers fled from Mecca to Medina in 622. In Medina, Muhammad's Meccan followers and converts from Medina formed a single community of believers, the umma.
2. During the last decade of Muhammad's life the umma in Medina developed into the core of the Islamic state that would later expand to include all of Arabia and lands beyond in Africa, Europe, the Middle East and Central Asia.
3. Muhammad's father-in-law Abu Bakr took over leadership of the umma as the successor (caliph) of Muhammad. Abu Bakr faced two main tasks: standardization of the Islamic religion and consolidation of the Islamic state. Abu Bakr successfully re-established Muslim authority over the Arabs and oversaw the compilation and organization of the Quran in book form.
4. Disagreements over the question of succession to the caliphate emerged following the assassination of the third caliph, Uthman. A civil war was fought between those who supported keeping the caliphate in Uthman's clan (the Ummaya) and those who supported the claim of Muhammad's first cousin and son-in-law Ali. The Umayyad forces won and established the Umayyad Caliphate in 661.
5. These disagreements led to the development of three rival sects in the Muslim community. The Shi'ites supported Ali's claim to the caliphate and believed that the position of caliph rightly belonged to the descendants of Ali. Those known as the Sunnis believed that the first three caliphs had been correctly chosen and supported the Umayyad Caliphate. The most militant followers of Ali formed the Kharijite (rebel) sects. Most of the 800 million Muslims of today are either Sunnis or Shi'ites.

### III. The Rise and fall of the Caliphate (632–1258)

#### A. The Islamic conquests (634–711)

1. The Islamic conquests of areas outside Arabia began in the seventh century. In the first wave of conquest, the Arabs took Syria, Egypt, and the Sasanid Empire. In the late seventh and early eighth centuries, Islamic forces took Tunisia, Spain, Algeria, Morocco, and Sind.
2. Common explanations for the rapidity of the Muslim advance include lust for booty, religious fanaticism, and the weakness of the foes of Islam. None of these explanations has a strong basis in fact. The most convincing explanation finds the causes of Muslim expansion in the talent of the Muslim leaders and the structure of Arab society.
3. During the period of expansion the Arab forces were organized into regular, paid armies and kept in military camps and garrison towns so that they did not over-run the countryside. The Arab Muslims became minority rulers, thinly spread over non-Muslim societies that they dominated and taxed, but did not try to convert.

#### B. The Umayyad and early Abbasid Caliphates

1. The Umayyads ruled an Arab empire, not a Muslim empire. They administered their territory through the established Sasanid and Byzantine apparatus, gradually bringing in Muslim bureaucrats and the Arabic language. Rebellions overthrew the Umayyads in 750; one branch of the family, however, remained in power in Spain.
2. Upon the fall of the Umayyads the family of Abbas—an uncle of Muhammad—took over and established the Abbasid Caliphate. The Abbasids, who held the caliphate until 1258, provided renewed religious leadership which they combined with a style of rulership and royal ceremony derived from the Sasanids.
3. Literature and learning, including the translation of Greek texts and secular Arab poetry, thrived under the Abbasids. Baghdad was a center of Abbasid culture; other areas shared in this culture to varying extents. The Abbasid period also saw an acceleration of the rate of conversion of non-Muslim subjects to Islam in the ninth century.

#### C. Political fragmentation, 850–1050

1. Abbasid power began to decline in the second half of the ninth century as the caliphs found it impossible to maintain control over their vast territory. One factor in the decline of Abbasid power was the difficulty of transportation and communications. Another factor was the dissatisfaction of the non-Muslim provincial populations with a political and economic system that was centered on Baghdad. In the ninth century local revolts carved the Abbasid realm into smaller Muslim states that did not pay taxes or homage to the caliphs in Baghdad.
2. In Baghdad the caliphs had come to rely on Turkish slave troops known as Mamluks. In the late ninth century, when they were not paid properly, the mamluks took control of the caliphate, choosing whomever they wanted to be caliph and dominating the government. Then in 945, the caliphate fell under the control of the Iranian Shi'ite Buyids. As the Abbasid Caliphate declined, various provincial regimes rose to power. These included the Samanids in Bukhara and the Fatimids in Egypt.
3. In Spain, the Umayyads held power over a society in which Islamic, Roman, German, and Jewish cultures combined to form a unique Iberian variant of Islamic civilization. Muslim Spain saw substantial urbanization, the introduction of citrus crops, a diverse irrigated agricultural sector, and a florescence of Muslim and Jewish intellectual activity.
4. Underlying the political diversity of the fragmented Muslim world was a strong sense of religious identity preserved by the religious scholars—the ulama.

#### D. Assault from within and without, 1050–1258

1. In the area of Morocco, Algeria, and Tunisia, political fragmentation allowed the nomadic Berbers to establish the Almoravid dynasty in the mid-eleventh century, which

was succeeded by the Arab-Berber Almohad Dynasty in the twelfth century. During the same period, Arab nomads from Egypt spread out across North Africa and turned the economy of the area toward greater involvement with the Mediterranean.

2. In Central Asia and the Middle East another nomad group, the Seljuk Turks, took advantage of the decline of the Abbasids to establish the Suljuk Sultanate. The Seljuks ruled a territory stretching from Afghanistan to Baghdad and took Anatolia from the Byzantines in 1071.
3. Turkish depredations, the deterioration of the Tigris-Euphrates irrigation system, insufficient revenue and insufficient food resources led to the collapse of the city of Baghdad.
4. The Crusades also put some pressure on the Islamic lands, but the Muslims were able to unite under Saladin and his descendants to drive the Christians out. However, Saladin's descendants were not able to restore unity and order to the Islamic world, which was hit by another Turkish invasion in 1250 and by the Mongol invasions of the thirteenth century.

#### IV. Islamic Civilization

##### A. Law and dogma

1. Islamic law—Shari'a—evolved over time in response to the Muslim community's need for a legal system. The most important source of law was the traditions of the Prophet (sunna) as revealed in reports (hadith) about his words or deeds.
2. Specialists on Islamic law collected and edited tens of thousands of hadith, discarding those that seemed to be spurious and publishing the others. The Shari'a, developed over a period of centuries, held that all Muslims are brothers and sisters and shared the same moral values.

##### B. Converts and cities

1. Conversion and urbanization were related. During the early period of Islamic expansion, converts to Islam needed to learn about their new religion and found that the best way to do so was to move to the wealthy, expanding urban areas where the Muslim population was concentrated. Discrimination in their native rural non-Muslim villages also spurred new converts to move to the cities.
2. Urban social life and the practice of Islam itself was varied because the Muslims had no central authority to prescribe religious dogma. The growing cities provided an expanding market for agricultural and manufactured products and contributed to an increase in trade.
3. In medicine and astronomy, Muslim scholars built on and surpassed the work of the Greek and Hellenistic civilizations and developed skills and theories far more sophisticated than those of Christian Europe.

##### C. Islam, women, and slaves

1. Muslim women were veiled and secluded as they had been previously in the Byzantine and the Sasanid Empires. Women could be influential in the family, but only slave women could have a public role or appear in public before men.
2. Muslim women did have rights under Islamic law. These rights included the right to own property and to retain it in marriage, the right to divorce, the right to remarry, to testify in court, and to go on pilgrimage.
3. Stories about Muhammad's young wife A'isha illustrate what Muslims feared most about women: sexual infidelity and meddling in politics. Muhammad's faithful first wife Khadija and his daughter Fatima are held up as models of female propriety.
4. Islam did not permit homosexuality, but notable Muslims including rulers and poets advocated the practice of male homosexuality.

5. Muslims were not permitted to enslave their fellow Muslims, Jews, Christians, or Zoroastrians except when taken as prisoners of war. Muslims could and did hold non-Muslim slaves, but the status of slave was not hereditary.

D. Recentring of Islam

1. The decline of the caliphate and factionalism within the ulama deprived Islam of a religious center. During the twelfth and thirteenth centuries two new sources of religious authority developed: the madrasas (religious colleges) and the Sufi brotherhoods.
2. Sufi brotherhoods were mystic fraternities whose members sought union with God through rituals and training. The early Sufis were mystics who went into ecstasies and expressed their ideas in poetry; the Sufi brotherhoods developed into more prosaic organizations of Muslim men.
3. Sufi brotherhoods provided their members with spiritual guidance and rules for everyday life. The brotherhoods originated in the urban areas and then spread to the countryside.

V. Conclusion

- A. The transition from identity based on ethnicity and localism to identity based on religion began under the Byzantines and the Sasanids and culminated in the Islamic identity.
- B. Muslim identity began with Arab armies that had been personally inspired by Muhammad. Muslim identity fragmented under the Abbasid Caliphate and was then re-articulated through the madrasas and the Sufi brotherhoods.

## DISCUSSION QUESTIONS

1. Before reading this chapter, what did you think were the fundamental characteristics of the Islamic religion and society? After reading this chapter, what appear to be the fundamental characteristics of Islamic society? To what extent are you able to identify the historical sources of those characteristics?
2. What reasons might there be for the timing, rapidity, and direction of Muslim territorial expansion? What more do you need to know in order to gain an understanding of the expansion of Islam?
3. What were the causes of the decline of the caliphate?
4. Read the description of the developments in Zoroastrianism and in Christianity on pages 228–229 and then the descriptions of the development of Islam on pages 241–242 and 245–246. On the basis of this reading, what conclusions might you draw about the relations between religion and the state in the Islamic caliphate, the Byzantine Empire, and the Sasanid Empire?
5. What does “The Fraternity of Beggars” (page 242) indicate about Islamic society and its values?

## LECTURE TOPICS

### 1. The life and teachings of Muhammad

#### Sources:

1. Cook, Michael A. *Muhammad*. Oxford: Oxford University Press, 1984.
2. Peters, Fred E. *Muhammad and the Origins of Islam*. Albany: State University of New York Press, 1994.

### 2. Sufism

#### Sources:

1. Abu al-Najib al-Suhrawardi. *A Sufi Rule for Novices*. Cambridge, Mass.: Harvard University Press, 1975.
2. Trimingham, J.S. *The Sufi Orders of Islam*. Oxford: Oxford University Press, 1998.

### 3. Women in Islamic civilization

#### Sources:

1. Ahmed, Leila. *Women and Gender in Islam: Historical Roots of a Modern Debate*. New Haven: Yale University Press, 1992.
2. Spellberg, D.A. *Politics, Gender, and the Islamic Past: The Legacy of 'A'isha Bint Abi Bakr*. New York: Columbia University Press, 1994.
3. Walther, Wiebke. *Women in Islam*. Princeton, N.J.: M. Wiener, 1993.

### 4. Science in the Islamic world

#### Sources:

1. Hourani, George Fadlo, ed. *Essays on Islamic Philosophy and Science*. Albany: State University of New York Press, 1975.
2. King, David A. *World-Maps for Finding the Direction and Distance to Mecca: Innovation and Tradition in Islamic Science*. Leiden: Brill, 1999.
3. Qadir, Chaudhry Abdul. *Philosophy and Science in the Islamic World*. London: Croom Helm, 1988.

### 5. Military technology and warfare in the Islamic world

#### Sources:

1. Bonner, Michael David. *Aristocratic Violence and Holy War: Studies in the Jihad and the Arab-Byzantine Frontier*. New Haven: American Oriental Society, 1996.
2. Fahmy, Aly Mohamed. *Muslim Sea-Power in the Eastern Mediterranean from the Seventh To the Tenth Century A.D.* Cairo, National Publication & Print. House, 1966.
3. Juynboll, Gautier H.A., trans. *The History of Al Tabari: The Conquest of Iraq, Southwestern Persia, and Egypt*. Albany: State University of New York Press, 1989.

## PAPER TOPICS

1. Research the development and characteristics of Spanish art and architecture under the Umayyads.
2. Compare the status of women in Islamic and Roman societies. Issues that you may want to keep in mind include family roles, legal status, and the institution of marriage.
3. Write a paper in which you express and support your agreement or disagreement with the following statement: "Islamic civilization in the Abbasid period valued religious dogma rather than the objective pursuit of knowledge."
4. What were the status and the roles of Jews under Islamic rule?

## INTERNET RESOURCES

The following Internet sites contain written and visual material appropriate for use with this chapter. A more extensive and continually updated list of Internet resources can be found on *The Earth and Its Peoples* web site. Refer to the preface of this manual for information on how to locate the text homepage.

Maps Relating to Islam's Historical Development (University of Pennsylvania)  
<http://ccat.sas.upenn.edu/~rs143/map.html>

Images from World History: Sasanid Empire  
[http://www.hp.uab.edu/image\\_archive/ugp/index.html](http://www.hp.uab.edu/image_archive/ugp/index.html)

Islamic Art (Los Angeles County Museum of Art)  
[http://www.lacma.org/islamic\\_art/intro.htm](http://www.lacma.org/islamic_art/intro.htm)

Art Images for College Teaching: Islamic Art  
<http://www.mcad.edu/AICT/html/medieval/islamart.html>

## CHAPTER 10

### CHRISTIAN EUROPE EMERGES, 300–1200

---

#### INSTRUCTIONAL OBJECTIVES

After studying this chapter students should:

1. Understand the political and economic development of Western Europe during the medieval period and be able to undertake a critical analysis of the term “feudalism.”
2. Be able to explain the development and the significance of Roman Catholic dogma, the hierarchical system of the Roman church, and the monastic movement.
3. Be able to compare the medieval Western society, politics, culture, and religion with those of the Byzantine Empire.
4. Understand the respective roles of the Varangians, Vladimir I, and the Byzantine Empire in the rise of the Kievan state.
5. Be able to discuss the possible causes of the European recovery of 1000–1200.

#### CHAPTER OUTLINE

- I. Early Medieval Europe, 300–1000
  - A. From Roman Empire to Germanic kingdoms
    1. In the fifth century the Roman Empire broke down. Europe was politically fragmented, with Germanic kings ruling a number of different kingdoms.
    2. Western Europe continued to suffer invasions as Muslim Arabs and Berbers took the Iberian Peninsula and pushed into France.
    3. In the eighth century the Carolingians united various Frankish kingdoms into a larger empire. At its height, under Charlemagne, the empire included Gaul and parts of Germany and Italy. The empire was subdivided by Charlemagne's grandsons and never united again.
    4. Vikings attacked England, France, and Spain in the late eighth and ninth centuries. Vikings also settled Iceland and Normandy, from which the Norman William the Conqueror invaded England in 1066.
  - B. A self-sufficient economy
    1. The fall of the Roman Empire was accompanied by an economic transformation that included de-urbanization and a decline in trade. Without the domination of Rome and its “Great Tradition,” regional elites became more self-sufficient and local “small traditions” flourished.

2. The medieval diet in the north was based on beer, lard or butter, and bread. In the south, the staples were wheat, wine, and olive oil.
  3. Self-sufficient farming estates called manors were the primary centers of agricultural production. Manors grew from the need for self-sufficiency and self-defense.
  4. The lord of a manor had almost unlimited power over his agricultural workers—the serfs. The conditions of agricultural workers varied, as the tradition of a free peasantry survived in some areas.
- C. Early medieval society
1. During the early medieval period a class of nobles emerged and developed into mounted knights. Landholding and military service became almost inseparable. The complex network of relationships between landholding and the obligation to provide military service to a lord is often referred to as “feudalism.”
  2. The need for military security led to new military technology including the stirrup, bigger horses, and the armor and weapons of the knight. This equipment was expensive, and knights therefore needed land in order to support themselves.
  3. Kings and nobles granted land (a fief) to a man in return for a promise to supply military service. By the tenth century, these fiefs had become hereditary.
  4. Kings were weak because they depended on their vassals—who might very well hold fiefs from and be obliged to more than one lord. Vassals held most of a king’s realm, and most of the vassals granted substantial parts of land to *their* vassals.
  5. Kings and nobles had limited ability to administer and to tax their realms. Their power was further limited by their inability to tax the vast landholdings of the Church. For most medieval people, the lord’s manor was the government.
  6. Noble women were pawns in marriage politics. Women could own land, however, and commoner women worked alongside the men.

## II. The Western Church

### A. The structure of Christian faith

1. The Christian faith and the Catholic church, headed by the Pope, were sources of unity and order in the fragmented world of medieval Europe.
2. From the fourth century onward, the church developed a hierarchy of patriarchs, bishops, and priests and a set of religious rituals including Mass, baptism, and marriage and funeral rites. Nonetheless, church leaders often disagreed on questions of theology and ritual. One such disagreement led the Monophysites to split off from the Roman Church.
3. The church hierarchy tried to deal with challenges to unity by calling councils of bishops to discuss and settle questions of doctrine. In many cases, however, the issues of debate involved orthopraxy (correct practices) rather than orthodoxy (correct beliefs).

### B. Politics and the church

1. The popes sought to combine their religious power with political power by forging alliances with kings and finally by choosing (in 962) to crown a German king as “Holy Roman Emperor.” The Holy Roman Empire was in fact no more than a loose coalition of German princes.
2. Even within the Holy Roman Empire, secular rulers argued that they should have the power to appoint bishops who held land in fief. Popes disagreed and this led to a conflict known as the investiture controversy. This issue was resolved through compromise in 1122. In England, conflict between secular power and the power of the church broke out when Henry II tried to bring the church under control as part of his general effort to strengthen his power vis-à-vis the regional nobility.
3. Western Europe was heir to three legal traditions: Germanic feudal law, canon (church law) and Roman law. The presence of conflicting legal theories and legal jurisdictions was a significant characteristic of Western Europe.



### C. Monasticism

1. Christian monasticism developed in Egypt in the fourth century on the basis of previous religious practices such as celibacy, devotion to prayer, and isolation from society.
2. In western Europe Benedict of Nursia (480–547) organized monasteries and supplied them with a set of written rules that governed all aspects of ritual and of everyday life. Thousands of men and women left society to devote themselves to monastic life.
3. Monasteries served a number of functions. They were centers of literacy and learning and refuges for widows and other vulnerable women. They also functioned as inns and orphanages and managed their own estates of agricultural land.
4. It was difficult for the Catholic hierarchy to exercise oversight over the monasteries. In the eleventh century a reform movement developed within the monastic establishment as the abbey of Cluny worked to improve the administration and discipline of monasteries.

### D. Shaping European society

1. Christianity brought significant changes to European society. Christian Europe rejected the Roman tolerance of slavery, religious pluralism, and overt sexuality. The legal status of Jews became fragile and subject to the whims of Christian rulers.
2. The more narrowly defined Christian family replaced the Roman family system of extended lineages. All aspects of social life—rituals, festivals, and monuments, art—were transformed to meet the demands of Christianity.

## III. The Byzantine Empire, 300–1200

### A. Church and state

1. While Roman rule and the traditions of Rome died in the west, they were preserved in the Byzantine Empire and in its capital, Constantinople.
2. While the popes in Rome were independent of secular power, the Byzantine emperor appointed the patriarch of Constantinople and intervened in doctrinal disputes. Religious differences and doctrinal disputes permeated the Byzantine Empire; nonetheless, polytheism was quickly eliminated.
3. While the unity of political and religious power prevented the Byzantine Empire from breaking up, the Byzantines did face serious foreign threats. The Goths and Huns on the northern frontier were not difficult to deal with; but on the east, the Sasanids harassed the Byzantine Empire for almost three hundred years.
4. Following the Sasanids, the Muslim Arabs took the wealthy provinces of Syria, Egypt, and Tunisia from the Byzantine Empire and converted their people to Islam. These losses permanently reduced the power of the Byzantine Empire. On the religious and political fronts, the Byzantine Empire experienced declining relations with the popes and princes of western Europe and the formal schism between the Latin and Orthodox Churches in 1054.

### B. Society and urban life

1. The Byzantine Empire experienced a decline of urbanism similar to that seen in the west, but not as severe. One result was the loss of the middle class so that Byzantine society was characterized by a tremendous gap between the wealth of the aristocrats and the poverty of the peasants.
2. In the Byzantine period the family became more rigid; women were confined to their houses and wore veils if they went out. However, Byzantine women ruled alongside their husbands between 1028 and 1056, and women did not take refuge in nunneries.
3. The Byzantine emperors intervened in the economy by setting prices, controlling provision of grain to the capital, and monopolizing trade on certain goods. As a result, Constantinople was well supplied, but the cities and rural areas of the rest of the empire lagged behind in terms of wealth and technology.

4. By the seventh century, western Europeans had begun to regard the Byzantine Empire as a crumbling power. For their part, Byzantines thought that westerners were uncouth barbarians.

#### C. Cultural achievements

1. Legal scholars put together a collection of Roman laws and edicts under the title *Body of Civil Law*. This compilation became the basis of western European civil law.
2. Byzantine architects developed the technique of making domed buildings. The Italian Renaissance architects adopted the dome in the fifteenth and sixteenth centuries.
3. In the ninth century the Byzantine missionaries Cyril and Methodius preached to the Slavs of Moravia and taught their followers to write in the Cyrillic script.

### IV. Kievan Russia, 900–1200

#### A. Geography and background

1. Russia includes territory from the Black and Caspian Seas in the south to the Baltic and White Seas in the north. The territory includes a series of ecological zones running from east to west and is crossed by several navigable rivers.
2. In its early history, Russia was inhabited by a number of peoples of different language and ethnic groups whose territory shifted from century to century. What emerged was a general pattern of Slavs in the east, Finns in the north, and Turkic tribes in the south.
3. Forest dwellers, steppe nomads, and farmers in the various ecological zones traded with each other. Long-distance caravan trade linked Russia to the Silk Road, while Varangians (relatives of Vikings) were active traders on the rivers and the Khazar Turks built a trading kingdom at the mouth of the Volga.

#### B. The rise of the Kievan state

1. The Rus were societies of western Slav farmers ruled by Varangian nobles. Their most important cities were Kiev and Novgorod, both centers of trade.
2. In 980 Vladimir I became Grand Prince of Kiev. He chose Orthodox Christianity as the religion of his state and imitated the culture of the Byzantine Empire, building churches, adopting the Cyrillic alphabet, and orienting his trade toward the Byzantines.

#### C. Society and culture

1. Kievan Russia had poor agricultural land, a short growing season, and primitive farming technology. Food production was low, and the political power of the Kievan state relied more on trade than it did on landholding.
2. The major cities of Kiev and Novgorod had populations of 30,000 to 50,000—much smaller than Constantinople or large Muslim cities. Kiev, Novgorod, and other much smaller urban areas were centers for craftsmen and artisans, whose social status was higher than that of peasants.
3. Christianity spread slowly in the Kievan state. Pagan customs and polygamy persisted until as late as the twelfth century. In the twelfth century Christianity triumphed and the church became more powerful, with some clergy functioning as tax collectors for the state.

### V. Western Europe Revives, 1000–1200

#### A. The role of technology

1. Western Europe's population and agricultural production increased in the period 1000–1200, feeding a resurgence of trade and enabling kings to strengthen their control. Historians attribute the revival to new technologies and to the appearance of self-



- governing cities.
2. Historians agree that technology played a significant role in European population growth from 1000–1200. Among the technological innovations associated with this population growth are the heavy moldboard plow, the horse collar, and the breast-strap harness.

3. Historians are not sure whether the horse collar and breast-strap harnesses were disseminated to Europe from Central Asia or from Tunisia and Libya. Nor is it precisely clear when and why European farmers began using teams of horses rather than the slower and weaker oxen to plow the heavy soils of northern Europe.
- B. Cities and the rebirth of trade
  1. Independent, self-governing cities emerged first in Italy and Flanders. They relied on manufacturing and trade for their income, and they had legal independence so that their laws could favor manufacturing and trade.
  2. In Italy, Venice emerged as a dominant sea power, trading in Muslim ports for spices and other goods. In Flanders, cities like Ghent imported wool from England and wove it into cloth for export.
  3. The recovery of trade was accompanied by an increase in the use of high-value gold and silver coins, which had been rarely used in early medieval Europe. During the mid-twelfth century Europeans began minting first silver and then gold coins.
- C. The Crusades
  1. The Crusades were a series of Christian military campaigns against Muslims in the eastern Mediterranean between 1100 and 1200. Factors causing the Crusades included religious zeal, knights' willingness to engage in church-sanctioned warfare, a desire for land on the part of younger sons of the European nobility, and an interest in trade.
  2. The tradition of pilgrimages, Muslim control of Christian religious sites, and the Byzantine Empire's requests for help against the Muslims combined to make the Holy Land the focus of the Crusades. In 1095 Pope Urban II initiated the First Crusade when he called upon the Europeans to stop fighting each other and fight the Muslims instead.
  3. The Crusades had a limited impact on the Muslim world. More significant was that the Crusaders ended Europe's intellectual isolation when Arabic and Greek manuscripts gave Europeans their first access to the work of the ancient Greek philosophers.

## VI. Conclusion

- A. The collapse of the Roman Empire and the subsequent development of western European society may be compared to the collapse of China's Han dynasty, Islam's Abbasid caliphate, and the Alexandrian Empire. In all cases, the periods of political fragmentation following the collapse of an empire seem to have been times of dynamic intellectual, religious, and scientific developments.
- B. The Byzantine Empire maintained political and cultural stability, but it lacked the dynamism of either western Europe or the Islamic lands. In terms of social and political dynamism, the Kievan state is more comparable to the West than to the Byzantine Empire.

## DISCUSSION QUESTIONS

1. How and why did the effects of Christianity on society and government differ in the west and in the Byzantine Empire?
2. How did differences in the environment affect the development of the civilizations of western Europe and Russia?
3. Why should women have taken refuge in nunneries in the west, but not in the Byzantine Empire?
4. How and why does the role of religion in the history of the medieval Christian west differ from (or resemble) the role of religion in the history of India?

5. Which do you think is more significant in the European recovery, technology or self-governing cities? What other factors might have contributed to the recovery?
6. Why were the Crusades more important for Europe than for the Muslim world?

## LECTURE TOPICS

### 1. The manorial system

#### Sources:

1. Bennett, H.S. *Life on the Medieval Manor*. Cambridge: Cambridge University Press, 1956.
2. Coulton, George G. *Life in the Middle Ages*. New York: The Macmillan Company, 1933.

### 2. The technology of knighthood

#### Sources:

1. Ashdown, Charles. *Armour & Weapons in the Middle Ages*. London: G.G. Harrap & Co., 1925.
2. Kaeuper, Richard W. *Chivalry and Violence in Medieval Europe*. Oxford: Oxford University Press, 1999.
3. Strickland, Matthew. *War and Chivalry: The Conduct and Perception of War in England and Normandy, 1066–1217*. Cambridge: Cambridge University Press, 1996.

### 3. The Crusades

#### Sources:

1. Amlouf, A. *The Crusades Through Arab Eyes*. New York: Schocken Books, 1975.
2. Kedar, Benjamin Z. *Crusade and Mission: European Approaches Toward the Muslims*. Princeton: Princeton University Press, 1984.
3. Riley-Smith, Jonathan. *The Crusades: A Short History*. New Haven: Yale University Press, 1987.

### 4. The Kievan state and the world

#### Sources:

1. Golb, Norman. *Khazarian Hebrew Documents of the Tenth Century*. Ithaca: Cornell University Press, 1982.
2. Martin, Janet. *Medieval Russia, 980–1584*. Cambridge: Cambridge University Press, 1995.
3. Pelenski, Jaroslaw. *The Contest for the Legacy of Kievan Rus*. Boulder: East European Monographs, 1998.

## 5. Explaining Europe's recovery

### Sources:

1. Bautier, Robert-Henri. *The Economic Development of Medieval Europe*. New York: Harcourt, Brace, and Co., 1971.
2. Bishop, Morris. *The Middle Ages*. Boston: Houghton Mifflin Company, 1968.
3. Lopez, Robert S. *The Commercial Revolution of the Middle Ages, 950–1350*. Cambridge: Cambridge University Press, 1971.

## PAPER TOPICS

1. Compare the spread of Christianity in western Europe to the spread of Islam.
2. Would you agree or disagree with the argument that the Crusades contributed to Europe's economic recovery?
3. Choose one social group or group of people in Christian Europe (knights, aristocrats, women, artisans, or serfs, for example) and research their social status and daily lives.
4. What were the most significant technological innovations of the medieval period?

## INTERNET RESOURCES

The following Internet sites contain written and visual material appropriate for use with this chapter. A more extensive and continually updated list of Internet resources can be found on *The Earth and Its Peoples* web site. Refer to the preface of this manual for information on how to locate the text homepage.

Russian Territories and Trade Routes Maps (Bucknell University)  
<http://www.departments.bucknell.edu/russian/geography/878.html>

Images from World History: Carolingian Era  
[http://www.hp.uab.edu/image\\_archive/cr-03/cr-02/index.html](http://www.hp.uab.edu/image_archive/cr-03/cr-02/index.html)

Castle Acre  
<http://www.users.globalnet.co.uk/~mwcook/castle%20acre.html>

Metropolitan Museum of Art: Byzantine Galleries  
<HTTP://www.metmuseum.org/explore/Byzantium/gallery.html>

## CHAPTER 11

### CENTRAL AND EASTERN ASIA, 400–1200

---

#### INSTRUCTIONAL OBJECTIVES

After studying this chapter students should:

1. Understand the role of Buddhism and its relationship to the Tang state and the reasons for and results of the backlash against Buddhism in the late Tang and Song periods.
2. Be able to discuss the history and the significance of the relationships between China and its neighbors including Central Asia, Korea, Japan, and Vietnam.
3. Be able to carry out a simple comparative analysis of the different roles of Buddhism in China, Tibet, Korea, and Japan.
4. Understand the nature and significance of technological innovation in the Song Empire.

#### CHAPTER OUTLINE

- I. The Sui and Tang Empires, 581–755
  - A. Reunification under the Sui and Tang
    1. The Sui Empire reunified China and established a government based on Confucianism but heavily influenced by Buddhism. The Sui's rapid decline and fall may have been due to its having spent large amounts of resources on a number of ambitious construction, canal, irrigation, and military projects.
    2. The Tang empire was established in 618. The Tang state carried out a program of territorial expansion, avoided overcentralization, and combined Turkic influence with Chinese Confucian traditions.
  - B. Buddhism and the Tang Empire
    1. The Tang emperors legitimized their control by using the Buddhist idea that kings are spiritual agents who bring their subjects into a Buddhist realm. Buddhist monasteries were important allies of the Early Tang emperors; in return for their assistance, they received tax exemptions, land, and gifts.
    2. Mahayana Buddhism was the most important school of Buddhism in Central Asia and East Asia. Mahayana beliefs were flexible, encouraged the adaptation of local deities into a Mahayana pantheon, and encouraged the translation of Buddhist texts into local languages.
    3. Buddhism spread through Central and East Asia, following the trade routes that converged on the Tang capital, Chang'an. These trade routes also brought other peoples and cultural influences to Chang'an, making it a cosmopolitan city.

- 59589
- C. To Chang'an by land and sea
    1. Chang'an was the destination of ambassadors from other states sent to China under the tributary system. The city of Chang'an itself had over a million residents, most of them living outside the city walls.
    2. Foreigners in Chang'an lived in special compounds, urban residents in walled, gated residential quarters. Roads and canals, including the Grand Canal, brought people and goods to the city. With Chinese control over South China firmly established, Islamic and Jewish merchants from Western Asia came to China via the Indian Ocean trade routes.
    3. Large Chinese commercial ships plied the sea routes to Southeast Asia, carrying large amounts of goods. Bubonic plague was also brought from West Asia to China along the sea routes.
  - D. Tang integration
    1. Tang China combined Central Asian influences with Chinese culture, bringing polo, grape wine, tea, and spices. In trade, China lost its monopoly on silk, but began to produce its own cotton, tea, and sugar.
    2. Tang roads, river transport, and canals facilitated a tremendous growth in trade. Tang China exported far more than it imported, with high quality silks and porcelain being among its most desired products.
- II. Fractured Power in Central Asia and China, to 907
- A. Reaction and repression
    1. In the late ninth century the Tang Empire broke the power of the Buddhist monasteries and Confucian ideology was reasserted. The reason for the crackdown was that Buddhism was seen as undermining the family system and eroding the tax base by accumulating tax-free land and attracting hundreds of thousands of people to become monks and nuns.
    2. Buddhism also had been used to legitimize women's participation in politics. The most significant example of this is the career of Wu Zhao, who took control of the government and made herself emperor with the ideological and material support of Buddhism.
    3. When Buddhism was repressed, Confucian scholars concocted accounts that painted highly critical portraits of Wu Zhao and other influential women in Chinese history. The crackdown on Buddhism also brought the destruction of many Buddhist cultural artifacts.
  - B. The end of the Tang Empire
    1. As its territory expanded and as it was faced with internal rebellions, the Tang dynasty relied on powerful provincial military governors to maintain peace. In 907, the Tang state ended and regional military governors established their own kingdoms.
    2. None of these smaller kingdoms was able to integrate territory on the scale of the Tang. As a result, East Asia was cut off from communication with the Islamic world and Europe.
  - C. The Uigur and Tibetan Empires in Central Asia
    1. In the mid-eighth century, a Turkic group, the Uigurs, built an empire in Central Asia. The Uigurs were known as merchants and scribes, had strong ties to both Islam and China, and developed their own script. The Uigur Empire lasted for about fifty years.
    2. Tibet was a large empire with access to Southeast Asia, China, South and Central Asia. Tibet was thus open to Indian, Chinese, Islamic and even (via Iran) Greek culture.
    3. In the early Tang, relations between China and Tibet were friendly. The Tibetan king received a Chinese princess and Mahayana Buddhism was brought to Tibet and combined with the local religion. But by the late 600s, friendly relations had given way to military rivalry in which Tibet allied with the southwestern kingdom of Nanchao against the Tang.

4. In the ninth century, a Tibetan king attempted to eliminate Buddhism, but failed. Tibet then entered a long period of monastic rule and isolation.

### III. The Emergence of East Asia, to 1200

#### A. The Liao and Jin challenge

1. After the fall of the Tang a number of new states emerged in the former Tang territory: the Liao, the Jin, and the Chinese Song. As the Liao and Jin cut the Chinese off from Central Asia, the Song developed seafaring and strengthened contacts with Korea, Japan, and Southeast Asia.
2. The Liao state included nomads and settled agriculturalists. The Liao kings presented themselves to their various subjects as Confucian rulers, Buddhist monarchs, and nomadic leaders. The Liao rulers were of the Kitan ethnic group.
3. The Liao empire lasted from 916–1121. The Liao had a strong military and forced the Song to give them annual payments of cash and silk in return for peace.
4. In order to rid themselves of the Liao, the Song helped the Jurchens of northeast Asia to defeat the Liao. The Jurchens established their own Jin Empire, turned on the Song, and drove them out of north and central China in 1127. The Song continued to reign in south China as the Southern Song Empire (1127–1279).

#### B. Song industries

1. During the Song period the Chinese made a number of technological innovations, many of them based on information that had been brought to China from West Asia during the cosmopolitan Tang era. Many of these innovations had to do with mathematics, astronomy, and calendar-making.
2. In 1088 the engineer Su Song constructed a huge, chain-driven mechanical clock that told the time, the day of the month, and indicated the movements of the moon and certain stars and planets. Song inventors also improved the previously invented compass, making it suitable for seafaring.
3. In shipbuilding, the Song introduced the sternpost rudder and watertight bulkheads. These innovations were later adopted in the Persian Gulf.
4. The Song also had a standing professionally-trained, regularly paid military. Iron and coal were important strategic resources for the Song military. The Song produced large amounts of high-grade iron and steel for weapons, armor, and defensive works. The Song also developed and used gunpowder weapons in their wars.

#### C. Economy and society

1. Song society was dominated by civilian officials and put higher value on civil pursuits than on military affairs. Song thinkers developed a sophisticated Neo-Confucian philosophy, while certain Buddhist sects, particularly Chan (Zen) continued to be popular.
2. The civil service examination system, introduced in the Tang, reached its mature form in the Song. The examination broke the domination of the hereditary aristocracy by allowing men to be chosen for government service on the basis of merit. However, men from poor families were unlikely to be able to devote the necessary time and resources to studying for the rigorous examinations.
3. With the invention of moveable type, the Song government was able to mass-produce authorized preparation texts for examination-takers. Printing also contributed to the dissemination of new agricultural technology and thus helped to increase agricultural production and spur population growth in South China.
4. During the Song period China's population rose to 100 million. Population growth and economic growth fed the rise of large, crowded, but very well-managed cities like Hangzhou.



5. The Song period saw the wide use of an interregional credit system called “flying money” and the introduction of government-issued paper money. The paper money caused inflation and was later withdrawn. ✓
  6. The Song government was not able to control the market economy as closely as previous governments had done. Certain government functions, including tax collection, were privatized, and a new merchant elite thrived in the cities, their wealth derived from trade rather than from land.
  7. Women’s status declined during the Song period. Women were entirely subordinated to men and lost their rights to own and manage property; remarriage was forbidden. Painfully bound feet became a mandatory status symbol for elite women. Working class women and women from non-Han peoples of southern China did not bind their feet and had more independence than elite Han Chinese women did. ✱
- D. Essential partners: Korea, Japan, and Vietnam
1. Korea, Japan, and Vietnam were all rice-cultivating economies whose labor needs fit well with Confucian concepts of hierarchy, obedience, and discipline. While they all adapted aspects of Chinese culture, the political ideologies of the three countries remained different. None of them used the Chinese civil service examination system, although they did value literacy in Chinese and read the Chinese classics. }
  2. The Korean hereditary elite absorbed Confucianism and Buddhism from China and passed them along to Japan. The several small Korean kingdoms were united first by Silla in 668, and then by Koryo in the early 900s. Korea used woodblock printing as early as the 700s, and later invented moveable type, which it passed on to Song China.
  3. Japan’s mountainous terrain was home to hundreds of small states that were unified, perhaps by horse-riding warriors from Korea, in the fourth or fifth century. The unified state established its government at Yamato on Honshu island.
  4. In the mid-seventh century, the rulers of Japan implemented a series of political reforms to establish a centralized government, legal code, national histories, architecture and city planning based on the model of Tang China. However, the Japanese did not copy the Chinese model uncritically: they adopted it to the needs of Japan and maintained their own concept of emperorship. The native religion of Shinto survived alongside the imported Buddhist religion.
  5. During the Heian period (794 to 1185), the Fujiwara clan dominated the Japanese government. The Heian period is known for the aesthetic refinement of its aristocracy and for the elevation of civil officials above warriors.
  6. By the late 1000s, some warrior clans had become wealthy and powerful. After years of fighting, one warrior clan took control of Japan and established the Kamakura shogunate with its capital at Kamakura in eastern Honshu.
  7. Geographical proximity and a similar irrigated wet-rice agriculture made Vietnam suitable for integration with southern China. Economic and cultural assimilation took place during Tang and Song times, when the elite of Annam (northern Vietnam) modeled their high culture on that of the Chinese. When the Tang empire fell, Annam established itself as an independent state under the name Dai Viet.
  8. In southern Vietnam, the kingdom of Champa was influenced by Malay and Indian as well as by Chinese culture. During the Song period, when Dai Viet was established, Champa cultivated a relationship with the Song state and exported the fast-maturing Champa rice to China.
  9. East Asian countries shared a common Confucian interest in hierarchy, but the status of women varied from country to country. Foot-binding was not common outside of China. Before Confucianism was introduced to Annam, women there had a higher status than women in Confucian China. Nowhere, however, was the education of women considered valuable or even desirable.

## IV. Conclusion

- A. Following the fall of the Tang, the fragmentation of East Asia allowed for the emergence of vibrant regional cultures that further developed the military, architectural, and scientific technologies that had been introduced by the Tang.
- B. The overwhelming power of the Tang economy distorted trade relations in East Asia and inhibited innovation and competition; the smaller Song economy circulated goods and money throughout the region, stimulating rather than crushing the economies of its neighbors. But in the long run, military pressure from the north overwhelmed Song finances and led to its downfall.

## DISCUSSION QUESTIONS

1. What roles did geography and the environment play in the development of states in and around China during this period?
2. How and why did the roles and status of women vary over time and space in East Asia?
3. How and why does the culture of Song China differ from the Chinese culture of the Tang period? What elements of continuity or shared characteristics are there that justify us in calling the cultures of both Tang and Song variants of a single "Chinese" culture?
4. Why do some historians call the Song "modern?" What does this indicate about their definition of the word "modern?"
5. Compare the relations between China and its Central Asian neighbors (Tibet, Uigur Empire, Liao Empire, and Jin Empire) on the one hand and its East Asian neighbors on the other (Japan, Korea, Vietnam). How do the relationships differ, and why?
6. Is there a relationship between the environment in which a civilization develops and its ability to develop and project military power?

## LECTURE TOPICS

1. The political and economic roles of Buddhism in Tang China

## Sources:

1. Gernet, Jacques. *Buddhism in Chinese Society: An Economic History from the Fifth to the Tenth Centuries*. New York: Columbia University Press, 1995.
2. Weinstein, Stanley. *Buddhism Under the T'ang*. Cambridge: Cambridge University Press, 1987.
3. Wright, Arthur F. *Buddhism In Chinese History*. Stanford: Stanford University Press, 1959.

2. Tang China and the world

## Sources:

1. Adshead, S.A.M. *China in World History*. New York: St. Martin's Press, 1988.

2. Schaefer, Edward. *The Golden Peaches of Samarkand*. Berkeley: University of California Press, 1981.

### 3. The Song technological revolution

#### Sources:

1. Elvin, Mark. *The Pattern of the Chinese Past*. Stanford: Stanford University Press, 1973.
2. Hartwell, Robert. "Markets, technology, and the Structure of Enterprise in the Development of the Eleventh-Century Chinese Iron and Steel Industry." *Journal of Economic History* 26 (1966).
3. Needham, Joseph. *Science in Traditional China: A Comparative Perspective*. Cambridge, Mass.: Harvard University Press, 1981.

### 4. Merchants and money in China

#### Sources:

1. *The Enlightened Judgments*. Translated by Brian McKnight and James T.C. Liu. Albany: State University of New York Press, 1999.
2. Shiba, Yoshinobu. *Commerce and Society in Sung China*. Ann Arbor: University of Michigan, Center for Chinese Studies, 1970.
3. Twitchett, Denis. "Merchant, Trade, and Government in Late T'ang." *Asia Major* 14:1 (1968).
4. Yang, Lien-cheng. *Money and Credit in China: A Short History*. Cambridge: Harvard University Press, 1952.

### 5. Seafaring and the ocean-going trade in Song China

#### Sources:

1. Abu-Lughod, Janet. *Before European Hegemony: The World System A.D. 1250–1350*. Oxford: Oxford University Press, 1989.
2. Ju-Kua, Chau. *Chau Ju-Kua: His Work on the Chinese and Arab Trade in the Twelfth and Thirteenth Centuries, Entitled Chu-Fan-Chi*. Amsterdam: Oriental Press, 1966.
3. Needham, Joseph. *Science and Civilization in China*. Vol. IV Part III, *Civil Engineering and Nautics*. Cambridge: Cambridge University Press, 1971.

## PAPER TOPICS

1. Compare the role of Buddhism in Tang China with the role of Christianity in medieval Europe.
2. Would you agree or disagree with the argument that Tibet became a part of China during the Tang period?
3. Research the development of one area of technology or science (including mathematics) in East Asia during the period 400–1200.
4. What role did Arabs play in the history of East and Central Asia during the period 400–1200?

## INTERNET RESOURCES

The following Internet sites contain written and visual material appropriate for use with this chapter. A more extensive and continually updated list of Internet resources can be found on *The Earth and Its Peoples* web site. Refer to the preface of this manual for information on how to locate the text homepage.

Collection of Ceramics: Tang Empire (Tsui Museum of Art)  
<http://www.cityu.edu.hk/~tmoa/tang.htm>

Tales from the Land of Dragons: 1000 Years of Chinese Painting (Boston Museum of Fine Arts)  
<http://www.boston.com/mfa/chinese/exhibit.htm>

East Asian History Sourcebook (P. Halsall, Fordham University)  
<http://www.fordham.edu/halsall/eastasia/eastasiasbook.html>

Images of the Buddha (University of Missouri, Columbia)  
<http://web.missouri.edu/~sacp/resource/gallery/buddha/b-index4.html>

## CHAPTER 12

### PEOPLES AND CIVILIZATIONS OF THE AMERICAS, 200–1500 C.E.

---

#### INSTRUCTIONAL OBJECTIVES

After studying this chapter students should:

1. Understand the ways in which the environment affected the development of the economies, politics, and culture of the various parts of the Americas.
2. Be able to name and describe the essential features of the classic-era and postclassic civilizations of Mesoamerica.
3. Know the locations and characteristics of the Anasazi, Adena, Hopewell, and the Mississippian cultures.
4. Be able to describe and to compare the development of Mesoamerican and Andean civilizations, particularly the Aztec and the Inca empires.

#### CHAPTER OUTLINE

##### I. Classic-Era Culture and Society in Mesoamerica, 200–900

###### A. Teotihuacan

1. Teotihuacan was a large Mesoamerican city at the height of its power in 450–600 C.E. The city had a population of 125,000 to 200,000 inhabitants and was dominated by religious structures including pyramids and temples where human sacrifice was carried out. ✓
2. The growth of Teotihuacan was made possible by forced relocation of farm families to the city and by agricultural innovations including irrigation works and chinampas (“floating gardens”) that increased production and thus supported a larger population.
3. Apartment-like stone buildings housed commoners including the artisans who made pottery and obsidian tools and weapons for export. The elite lived in separate residential compounds and controlled the state bureaucracy, tax collection, and commerce.
4. Teotihuacan appears to have been ruled by alliances of wealthy families rather than by kings. The military was used primarily to protect and expand long-distance trade and to ensure that farmers paid taxes or tribute to the elite.
5. Teotihuacan collapsed around 650 C.E. The collapse may have been caused by ✓ mismanagement of resources and conflict within the elite, or as a result of invasion.

###### B. The Maya

1. The Maya were a single culture living in modern Guatemala, Honduras, Belize, and southern Mexico, but they never formed a politically unified state. Various Maya kingdoms fought each other for regional dominance.

2. The Maya increased their agricultural productivity by draining swamps, building elevated fields and terraced fields, and by constructing irrigation systems. The Maya also managed forest resources in order to increase the production of desired products.
3. The largest Maya city-states dominated neighboring city-states and agricultural areas. Large city-states constructed impressive and beautifully decorated buildings and monuments by means of very simple technology—levers and stone tools.
4. The Maya believed that the cosmos consisted of three layers: the heavens, the human world, and the underworld. Temple architecture reflected this cosmology, and the rulers and elites served as priests to communicate with the residents of the two supernatural worlds.
- ★ 5. Maya military forces fought for captives, not for territory. Elite captives were sacrificed, commoners enslaved.
- ★ 6. Maya elite women participated in bloodletting rituals and other ceremonies, but rarely held political power. Commoner women probably played an essential role in agricultural and textile production.
7. The most notable Maya technological developments are the Maya calendar, mathematics, and the Maya writing system.
8. Most Maya city-states were abandoned or destroyed between 800 and 900 C.E. Possible reasons for the decline of Maya culture include the disruption of Mesoamerican trade attendant upon the fall of Teotihuacan, environmental pressure caused by overpopulation, and epidemic disease.

## II. The Post-Classic Period in Mesoamerica, 900–1500

### A. The Toltecs

1. The Toltecs arrived in central Mexico in the tenth century and built a civilization based on the legacy of Teotihuacan. The Toltecs did contribute innovations in the areas of politics and war.
2. The Toltec capital at Tula was the center of the first conquest state in the Americas. Dual kings ruled the state—an arrangement that probably caused the internal struggle that undermined the Toltec state around 1000 C.E. The Toltecs were destroyed by invaders around 1168 C.E.

### B. The Aztecs

1. The Aztecs were originally a northern people with a clan-based social organization. They migrated to the Lake Texcoco area, established the cities of Tenochtitlan and Tlatelolco around 1325, and then developed a monarchical system of government.
2. The kings increased their wealth and power by means of territorial conquest. As the Aztec Empire increased in size, commoners lost their ability to influence political decisions and inequalities in wealth grew more severe.
3. The Aztecs increased agricultural production in the capital area by undertaking land reclamation projects and constructing irrigated fields and chinampas. Nonetheless, grain and other food tribute met nearly one quarter of the capital's food requirements.
4. Merchants who were distinct from and subordinate to the political elite controlled long-distance trade. The technology of trade was simple: no wheeled vehicles, draft animals, or money was used. Goods were carried by human porters and exchanged through barter.
5. The Aztecs worshiped a large number of gods, the most important of whom was Huitzilopochtli, the Sun god. Huitzilopochtli required a diet of human hearts that were supplied by sacrificing thousands of people every year.

### III. Northern Peoples

#### A. Southwestern desert cultures

1. Irrigation-based agriculture was introduced to Arizona from Mexico around 300 B.C.E. The most notable Mexican-influenced civilization of the area was the Hohokam, who constructed extensive irrigation works in the Salt and Gila valleys around 1000 C.E.
2. The more influential Anasazi developed a maize, rice and bean economy and constructed underground buildings (kivas) in the Arizona/New Mexico/Colorado/Utah region around 450–750 C.E.
3. The large Anasazi community at Chaco Canyon had a population of about 15,000 people engaged in hunting, trade, and irrigated agriculture. Chaco Canyon people seem to have exerted some sort of political or religious dominance over a large region. The Anasazi civilization declined in the twelfth and thirteenth centuries as a result of drought, overpopulation, and warfare.

#### B. Mound builders: The Adena, Hopewell, and Mississippian cultures

1. The Adena people were a hierarchical hunter-gatherer society in the Ohio Valley that engaged in limited cultivation of crops and buried their dead in large mounds. Around 100 C.E. the Adena culture blended into the Hopewell culture.
2. The Hopewell culture was based in the Ohio Valley but its trade and influence extended as far as Illinois, Michigan, Wisconsin, New York and Ontario, and south to Florida. Like the Adena, the Hopewell economy was based on hunting and gathering and supplemented by agriculture.
3. The major Hopewell centers were ruled by hereditary chiefs. Chiefs served as priests and managed secular affairs such as long-distance trade. The Hopewell people built large mounds both as burial sites and as platforms upon which temples and residences of chiefs were constructed.
4. Hopewell sites were abandoned around 400 C.E., but the Hopewell technology and mound-building are linked to the development of the Mississippian culture (700–1500 C.E.). Urbanized Mississippian chiefdoms were made possible by increased agricultural productivity, the bow and arrow, and expanded trade networks.
5. The largest Mississippian center was Cahokia, with a population of about 30,000 around 1200 C.E. Cahokia was abandoned around 1250, perhaps because of climate changes and population pressure.

### IV. Andean Civilizations

#### A. Cultural response to environmental challenge

1. The harsh environment of the high-altitude Andes, the dry coastal plain, and the tropical headwaters of the Amazon forced the human inhabitants of these areas to organize labor efficiently in order to produce enough food to live.
2. The basic unit of Andean labor organization was the clan (ayllu). Clans held land collectively and clan members were obligated to assist each other in production and to supply goods and labor to the clan chief. ✓
3. The territorial states organized after 1000 C.E. introduced the institution of the mit'a, which required each ayllu to provide a set number of workers each year to provide labor for religious establishments, the royal court, or the aristocracy.
4. Work was divided along gender lines. Men were responsible for hunting, war, and ✓ government; women wove and cared for the crops and the home.
5. The Andean region is divided into four major ecological zones: the coast, mountain valleys, higher elevations, and the Amazonian region. Each region produced different goods, and these goods were exchanged between the various regions through a network of trade routes.

## B. Moche and Chimú

1. The Moche culture emerged in the north coastal region of Peru in about 200 C.E. The Moche used the mit'a labor system to construct an extensive irrigated agriculture that produced maize, quinoa, beans, and manioc.
2. Moche society was stratified and theocratic. Wealth and power were concentrated in the hands of an elite of priests and military leaders who lived atop large platforms and decorated themselves with magnificent clothing, jewelry, and tall headdresses. Commoners cultivated their fields and supplied mit'a labor to the elite.
3. Moche artisans were skilled in the production of textiles, portrait vases, and metallurgy. Gold and silver were used for decorative purposes, copper and copper alloy for farm tools and weapons.
4. The decline and fall of the Moche civilization may be attributed to a series of natural disasters in the sixth century and to pressure from the warlike Wari people in the eighth century.
5. The Chimú civilization emerged at the end of the Moche period and reached the height of its military power and territorial expansion around 1200 C.E. At their capital of Chan Chan, the Chimú rulers were distinguished by their conspicuous consumption of luxury goods and by their burial compounds.

## C. Tiwanaku and Wari

1. The civilization of Tiwanaku, in Bolivia, experienced increased agricultural productivity and urbanization in the years following 200 C.E. Tiwanaku cultivated potatoes and grains on raised fields reclaimed from marshland.
2. Tiwanaku's urban construction included a large terraced pyramid, walled enclosures, and a reservoir. Construction was done with large stones quarried, moved, and laid by thousands of laborers working with simple technology and copper alloy tools.
3. Tiwanaku society was highly stratified, ruled by a hereditary elite, and included specialized artisans. Some scholars believe that Tiwanaku was the capital of a vast empire, but archeological evidence suggests that it was only a ceremonial and political center for a large regional population.
4. The Wari culture was located near the city of Ayacucho, Peru. Wari had contact with Tiwanaku but was a separate culture; the city being built without central planning, with different techniques, and on a much smaller scale than Tiwanaku. Both Tiwanaku and Wari declined to insignificance by 1000 C.E.

## D. The Inca

1. The Inca were a small chiefdom in Cuzco until their leaders consolidated political authority and began a program of military expansion in the 1430s. By 1525, the Inca had constructed a huge empire.
2. The key to Inca wealth was their ability to develop a strong professional military and to use it in order to broaden and expand the traditional exchange system that had linked the various ecological zones of the Andes region together. The Inca used the mit'a labor system to man their armies, to build their capital city, to maintain their religious institutions, and to provide for the old, the weak, and the ill. ✓
3. ★ The Inca generally left local rulers in place, controlling them by means of military garrisons and by taking their heirs to Cuzco as hostages. At the central level, the Inca created an imperial bureaucracy led by a king. Each king was required to prove himself by conquering new territory.
4. ★ The capital city of Cuzco was laid out in the shape of a puma and its buildings constructed of stone laid together without mortar. Cuzco's palaces and richly decorated temples were the scene of rituals, feasts, sacrifices of textiles, animals, other tribute goods, and the occasional human.



5. The cultural attainments of the Inca Empire include astronomical observation, weaving, copper and bronze metallurgy, and gold and silver working. The Inca did not introduce new technologies, but made more efficient use of existing technology in order to increase the profits gained by the trade between the ecological zones of the Andean region.
6. Inca domination resulted in increased wealth, but also in reduced levels of local autonomy. When the elite fell into civil war in 1525, Inca control over its vast territories was weakened.

#### V. Conclusion

- A. Western Hemisphere societies developed in response to the needs of their respective environments.
- B. The Aztec and the Inca empires were created by force and could only be maintained by the ruling elite's continuing hold on superior military power. On the eve of the arrival of the Europeans in the late fifteenth century, both empires were plagued by internal revolts.

### DISCUSSION QUESTIONS

1. How did the different environments of Mesoamerica and the Andean region affect the development of civilizations?
2. Why did urban civilizations develop in Mesoamerica and the Andean region, but not in North America?
3. As you read this chapter, which things seemed to confirm your previous ideas about Native American peoples and civilizations? Were there any respects in which the authors challenged or contradicted your previous views?
4. How does technological development differ among the American peoples and societies discussed? What factors might explain the differences in technological development?
5. How does technological development in the Mesoamerican and Andean civilizations differ from technological development in the Eastern Hemisphere societies that you have studied thus far? What factors might explain the differences in technological development?
6. How does writing affect those civilizations that develop it?

### LECTURE TOPICS

1. Maya civilization

#### Sources:

1. Coe, Michael D. *The Maya*. 6th. New York: Thames and Hudson, 1999.
2. Sobloff, Jeremy A. *A New Archeology and the Ancient Maya*. New York: Scientific American Library, 1990.
3. Whitlock, Ralph. *Every Day Life of the Maya*. New York: Dorset Press, 1987.

## 2. The Moche and other Andean civilizations

## Sources:

1. Bawden, Garth. *The Moche*. London: Blackwell Publishers, 1999.
2. Katz, Friedrich. *The Ancient American Civilizations*. London: Weidenfeld and Nicolson, 1972.
3. Lanning, Edward P. *Peru Before the Incas*. Englewood Cliffs, N.J.: Spectrum/Prentice Hall, 1967.

## 3. Building the Aztec Empire

## Sources:

1. Davies, Nigel. *The Aztec Empire: The Toltec Resurgence*. Norman: University of Oklahoma Press, 1987.
2. Gillespie, Susan. *The Aztec Kings*. Tucson: University of Arizona Press, 1989.
3. Hassig, Ross. *Aztec Warfare: Imperial Expansion and Political Control*. Norman: University of Oklahoma Press, 1988.

## 4. The Inca Empire

## Sources:

1. Cameron, Ian. *Kingdom of the Sun God*. New York: Facts on File, 1990.
2. Murra, John V. *The Economic Organization of the Inca State*. Greenwich, Conn.: JAI Press, 1980.
3. Solomon, Frank. *The Native Lords of Quito in the Age of the Incas: The Political Economy of the North-Andean Chiefdoms*. Cambridge: Cambridge University Press, 1986.

## 5. Daily life in the Incan and Aztec Empires

## Sources:

1. Disselhoff, Hans Dietrich. *Daily Life in Ancient Peru*. New York, 1967.
2. Soustelle, Jacques. *Daily Life of the Aztecs*. Stanford: Stanford University Press, 1970.

## PAPER TOPICS

1. How do the road networks and road-building technologies of the Inca compare to those of the Romans?
2. Explain and justify your position on the following statement: Native American societies were more in touch with and sensitive to their environment than the civilizations of Europe and the Middle East.
3. What goods did the Hopewell and Mississippian people trade in, and what role did trade play in their economies?

4. Research the architecture, city planning, and construction technology of either the Maya, the Inca, or the Aztec civilizations.

### INTERNET RESOURCES

The following Internet sites contain written and visual material appropriate for use with this chapter. A more extensive and continually updated list of Internet resources can be found on *The Earth and Its Peoples* web site. Refer to the preface of this manual for information on how to locate the text homepage.

Mesoamerica Interactive Map (University of California, San Diego)

<http://weber.ucsd.edu/~anthclub/map2.htm>

Ancient Mesoamerican Writing

<http://pages.prodigy.com/GBonline/ancwrite.html>

The Andes, A Photo Gallery

<http://www.geocities.com/Yosemite/Gorge/3147/andes.html>

Machu Picchu, A Photo Gallery

<http://www.geocities.com/Athens/Olympus/4844/machu.html>

South American Ancient Civilization Center

<http://www.anthroarchart.org/south3.htm>

