

AP WORLD HISTORY - PRINCETON REVIEW BOOK OUTLINE

**PERIODIZATION II: Organization and Reorganization of Human Societies: 600 BCE – 600 CE**

**II. CLASSICAL CIVILIZATIONS (Around 300 BCE – 500 CE)**

- **Mayan**
  - political organization?
  - Pyramids
  - Hieroglyphics
  - Purpose of warfare? Religious implications?
  - calendar
- **India – Mauryan Empire (321 BCE – 180 BCE)**
  - Chandragupta ----- Ashoka
  - Trade
  - Buddhism – diffusion?
  - “Rock and Pillar Edicts”
- **India – Gupta Empire (320 CE – 550 CE)**
  - why considered a “Golden Age”? – features?
  - Women’s status/rights
- **China – Qin Dynasty (221 BCE – 209 BCE)**
  - Great Wall of China
  - High centralization/standardization
  - Legalism
- **China – Han Dynasty (220 BCE – 200 CE)**
  - trade = Silk Road
  - spread of Buddhism
  - civil service system – Confucianism – purpose?
  - Inventions?
- **Greece**
  - importance of geographic location? – wealth based on?
  - City-states (“polis”)
  - Athens/Sparta – major differences?
  - Democracy
  - Slavery
  - Polytheism
  - Peloponnesian War – significance?
  - Alexander the Great – “Hellenism/Hellenistic culture”
- **Rome**
  - Twelve Tables of Rome
  - Pax Romana
  - Constantine – “Edict of Milan” (Edict of Toleration)
  - Constantinople – significance?
- **Silk Road**
- **Trade – Diffusion – Migration**
- **Technology Innovations**



## **PERIODIZATION II (600 BCE – 600 CE)**

### **SHORT ANSWER QUESTIONS**

1. Identify and Explain THREE specific ways in which the Romans assimilated Greek culture during the period 100 BCE to 600 CE.

2. Answer ALL parts of the question below:

A. Analyze ONE reason why the Mandate of Heaven was developed by the Zhou dynasty in China.

B. Identify and Explain ONE similarity and ONE difference between the power of Chinese rulers under the Mandate of Heaven and the power of Egyptian pharaohs.

3. Use the passage below and your knowledge of world history to answer all parts of the question.

“The political landscape of the Classic Maya resembles many in the Old World – Classical Greece or Renaissance Italy are worthy comparisons – where a sophisticated and widely shared culture flourished among perpetual division and conflict,” Martin and Grube wrote in Chronicles of the Maya Kings and Queens (2000) .... It was a ‘world criss-crossed by numerous patron-client relationships and family ties, in which major centers vied with one another in enmities that could endure for centuries.’ .... Maya civilization indeed bore striking similarities to that of ancient Greece. The Greeks were divided into numerous fractious communities, some of which were able to dominate others by threat of force, unequal alliance, or commerce. And just as the conflicted relationship among Athens and Sparta was leitmotif of Greek life, so Maya society resounded for centuries with the echoes of the struggle between Mutal and Kaan.”

- Charles Mann, 1491: New Revelations of the Americas Before Columbus, 2006

A. Identify and Explain ONE similarity in the Mayan civilization and the Greek civilization based on the passage above.

B. Identify and Explain TWO similarities between the Mayan civilization and the Greek civilization NOT identified in the passage above.

4. Answer ALL parts of the question that follows:

A. Identify and Explain TWO similarities between the status of women under Islam during the 7<sup>th</sup> and 8<sup>th</sup> centuries CE, and the status of women in a Greek city-state during the 4<sup>th</sup> and 5<sup>th</sup> centuries BCE.

B. Identify and Explain ONE difference between the status of women under Islam during the 7<sup>th</sup> and 8<sup>th</sup> centuries CE and the status of women in a Greek city-state during the 4<sup>th</sup> and 5<sup>th</sup> centuries BCE.

5. Answer ALL parts of the question that follows:

A. Identify and Explain TWO effects of the spread of Buddhism on China.

B. Identify and Explain ONE effect on Buddhism from contact with Chinese culture

6. Answer ALL parts of the question that follows:

A. Explain ONE cause for the emergence of the Indian Ocean trade network between 600 BCE and the 1000's CE

B. Explain ONE effect of the emergence of the Indian Ocean trade network on Asia.

C. Explain ONE effect of the emergence of the Indian Ocean trade network on Asia.



## LONG ESSAY QUESTIONS

1. Using specific examples, compare and contrast the state building techniques employed by major states in east Asia with those employed by major states in South Asia during the period 600 BCE to 600 CE.
2. Analyze the cultural and political changes and continuities in ONE of the following civilizations during the last centuries of the classical era. (Chinese 100 CE – 600 CE, Roman 100 CE – 600 CE, Indian 300 CE – 600 CE)
3. Analyze changes and continuities in patterns of interactions along the Silk Roads from 200 BCE to 1450 CE.
4. Analyze similarities and differences in methods of political control in TWO of the following empires in the Classical period.
  - Han China (206 BCE – 220 CE)
  - Mauryan/Gupta Empire (320 BCE – 550 CE)
  - Imperial Rome (31 BCE – 476 CE)



CLASSICAL CIVILIZATIONS			
	Culture	Political Organization	Social Structure
<p><b>Greece</b> (about 800-300 BCE)</p>	<p>Most enduring influences come from Athens: Valued education, placed emphasis on importance of human effort, human ability to shape future events Interest in political theory: which form of government is best? Celebration of human individual achievement and the ideal human form Philosophy and science emphasized the use of logic Highly developed form of sculpture, literature, math, written language, and record keeping Polytheism, with gods having very human characteristics Cities relatively small Great seafaring skills, centered around Aegean, but traveling around entire Mediterranean area</p>	<p>No centralized government; concept of polis, or a fortified site that formed the centers of many city states Governing styles varied (Sparta a military state, Athens eventually a democracy for adult males) Athens government first dominated by tyrants, or strong rulers who gained power from military prowess; later came to be ruled by an assembly of free men who made political decisions. Both Athens and Sparta developed strong military organizations and established colonies around the Mediterranean.</p>	<p>Sparta theoretically equal; wealth accumulation not allowed  Slavery widely practiced  Men separated from women in military barracks until age 30; women had relative freedom; women in Sparta encouraged to be physically fit so as to have healthy babies; generally better treated and more equal to men than women in Athens  Athens encouraged equality for free males, but women and slaves had little freedom. Neither group allowed to participate in polis affairs. Social status dependent on land holdings and cultural sophistication</p>
<p><b>Rome</b> (about 500 BCE to 476 CE, although eastern half continued for another thousand years)</p>	<p>Perfection of military techniques: conquer but don't oppress; division of army into legions, emphasizing organization and rewarding military talent Art, literature, philosophy, science derivative from Greece Superb engineering and architecture techniques; extensive road, sanitation systems; monumental architecture – buildings, aqueducts, bridges Polytheism, derivative from Greeks, but religion not particularly important to the average Roman; Christianity developed during Empire period, but not dominant until very late Great city of Rome – buildings, arenas, design copied in smaller cities</p>	<p>Two eras: Republic – rule by aristocrats, with some power shared with assemblies; Senate most powerful, with two consuls chosen to rule, generally selected from the military Empire – non-hereditary emperor; technically chosen by Senate, but generally chosen by predecessor Extensive colonization and military conquest during both eras Development of an overarching set of laws, restrictions that all had to obey; Roman law sets in place principle of rule of law, not rule by whim of the political leader</p>	<p>Basic division between patricians (aristocrats) and plebeians (free farmers), although a middle class of merchants grew during the empire; wealth based on land ownership; gap between rich and poor grew with time <i>Paterfamilias</i> – male dominated family structure Patron-client system with rich supervising elaborate webs of people that owe favors to them Inequality increased during the empire, with great dependence on slavery during the late empire; slaves used in households, mines, large estates, all kinds of manual labor</p>

	Culture	Political Organization	Social Structure
<b>China</b> (about 500 BCE to 600 CE)	<p>Confucianism developed during late Zhou; by Han times, it dominated the political and social structure.</p> <p>Legalism and Daoism developed during same era.</p> <p>Buddhism appeared, but not influential yet</p> <p>Threats from nomads from the south and west sparked the first construction of the Great Wall; clay soldiers, lavish tomb for first emperor Shi Huangdi</p> <p>Chinese identity cemented during Han era: the "Han" Chinese</p> <p>Han -- a "golden age" with prosperity from trade along the Silk Road; inventions include water mills, paper, compasses, and pottery and silk-making; calendar with 365.5 days</p> <p>Capital of Xi'an possibly the most sophisticated, diverse city in the world at the time; many other large cities</p>	<p>Zhou -- emperor rules by <b>mandate of heaven</b>, or belief that dynasties rise and fall according to the will of heaven, or the ancestors.</p> <p>Emperor was the "son of heaven."</p> <p>Emperor housed in the forbidden city, separate from all others</p> <p>Political authority controlled by Confucian values, with emperor in full control but bound by duty</p> <p>Political power centralized under Shi Huangdi -- often seen as the first real emperor</p> <p>Han -- strong centralized government, supported by the educated shi (scholar bureaucrats who obtained positions through civil service exams)</p>	<p>Family basic unit of society, with loyalty and obedience stressed</p> <p>Wealth generally based on land ownership; emergence of scholar gentry</p> <p>Growth of a large merchant class, but merchants generally lower status than scholar-bureaucrats</p> <p>Big social divide between rural and urban, with most wealth concentrated in cities</p> <p>Some slavery, but not as much as in Rome</p> <p>Patriarchal society reinforced by Confucian values that emphasized obedience of wife to husband</p>
<b>India</b>	<p>Aryan religious stories written down into <i>Vedas</i>, and Hinduism became the dominant religion, although Buddhism began in India during this era;</p> <p>Mauryans Buddhist, Guptas Hindu</p> <p>Great epic literature such as the <i>Ramayana</i> and <i>Mahabharata</i></p> <p>Extensive trade routes within subcontinent and with others; connections to Silk Road, and heart of Indian Ocean trade; coined money for trade</p> <p>So-called Arabic numerals developed in India, employing a 10-based system</p>	<p>Lack of political unity -- geographic barriers and diversity of people; tended to fragment into small kingdoms; political authority less important than caste membership and group allegiances</p> <p>Mauryan and Gupta Empires formed based on military conquest; Mauryan Emperor Ashoka seen as greatest; converted to Buddhism, kept the religion alive "theater state" techniques used during Gupta -- grand palace and court to impress all visitors, conceal political weakness</p>	<p>Complex social hierarchy based on caste membership (birth groups called <i>jati</i>); occupations strictly dictated by caste</p> <p>Earlier part of time period -- women had property rights</p> <p>Decline in the status of women during Gupta, corresponding to increased emphasis on acquisition and inheritance of property; ritual of <i>sati</i> for wealthy women (widow cremated herself in her husband's funeral pyre)</p>



<b>TRADE DURING THE CLASSICAL ERA (1000 BCE to 600 CE)</b>				
<b>Route</b>	<b>Description</b>	<b>What traded?</b>	<b>Who participated?</b>	<b>Cultural diffusion</b>
<b>Silk Road</b>	Overland from western China to the Mediterranean Trade made possible by development of a camel hybrid capable of long dry trips	From west to east – horses, alfalfa, grapes, melons, walnuts From east to west – silk, peaches, apricots, spices, pottery, paper	Chinese, Indians, Parthians, central Asians, Romans Primary agents of trade – central Asian nomads	Chariot warfare, the stirrup, music, diversity of populations, Buddhism and Christianity, wealth and prosperity (particularly important for central Asian nomads)
<b>Indian Ocean Trade</b>	By water from Canton in China to Southeast Asia to India to eastern Africa and the Middle East; monsoon-controlled	Pigments, pearls, spices, bananas and other tropical fruits	Chinese, Indians, Malays, Persians, Arabs, people on Africa's east coast	Lateen sail (flattened triangular shape) permitted sailing far from coast Created a trading class with mixture of cultures, ties to homeland broken
<b>Saharan Trade</b>	Points in western Africa south of the Sahara to the Mediterranean; Cairo most important destination Camel caravans	Salt from Sahara to points south and west Gold from western Africa Wheat and olives from Italy Roman manufactured goods to western Africa	Western Africans, people of the Mediterranean  Berbers most important agents of trade	Technology of the camel saddle – important because it allowed domestication and use of the camel for trade
<b>Sub-Saharan Trade</b>	Connected Africans south and east of the Sahara to one another; connected in the east to other trade routes	Agricultural products, iron weapons	Diverse peoples in sub-Saharan Africa	Bantu language, "Africanity"

### **THE LATE CLASSICAL ERA: THE FALL OF EMPIRES (200 TO 600 CE)**

Recall that all of the river-valley civilization areas experienced significant decline and/or conquest in the time period around 1200 BCE. A similar thing happened to the classical civilizations between about 200 and 600 CE, and because the empires were larger and more connected, their fall had an even more significant impact on the course of world history. Han China was the first to fall (around 220 CE), then the Western Roman Empire (476 CE), and finally the Gupta in 550 CE.

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Questions 1.1 to 1.3 refer to the passage below.

"The manner of life in such a State is that of democrats; there is freedom and plainness of speech, and every man does what is right in his own eyes, and has his own way of life. Hence arise the most various developments of character; the State is like a piece of embroidery of which the colors and figures are the manners of men, and there are many who, like women and children, prefer this variety to real beauty and excellence. The State is not one but many, like a bazaar at which you can buy anything. The great charm is, that you may do as you like; you may govern if you like, let it alone if you like; go to war and make peace if you feel disposed, and all quite irrespective of anybody else. When you condemn men to death they remain alive all the same; a gentleman is desired to go into exile, and he stalks about the streets like a hero; and nobody sees him or cares for him. Observe, too, how grandly Democracy sets her foot upon all our fine theories of education—how little she cares for the training of her statesmen! The only qualification which she demands is the profession of patriotism. Such is democracy;—a pleasing, lawless, various sort of government, distributing equality to equals and unequals alike."

Socrates, as reported by Plato in *The Republic*, c. 380 B.C.E.

1.1 Socrates is most critical of the Athenian government because he thinks it

- (A) is too willing to condemn people to death
- (B) expects all people to be just alike
- (C) fails to treat all people equally
- (D) suffers from too much individualism

1.2 Which type of government would Socrates have most likely supported?

- (A) a military dictatorship like that of Sparta
- (B) a representative democracy like the one established by Pericles
- (C) a monarchy ruled by an educated and rational "philosopher-king"
- (D) a direct democracy like the one established by Athens during the fourth and fifth centuries B.C.E.

1.3 Why was the system described by Socrates not a true democracy?

- (A) The system was patriarchal, allowing only free males to participate in the democracy.
- (B) While upper-class women could vote on issues affecting Athens, lower-class women were prohibited from voting.
- (C) Slave men were allowed to vote, but their vote only counted half as much as that of a free-born male.
- (D) Voting rights were only extended to educated men and women.

KEY TERMS BY THEME

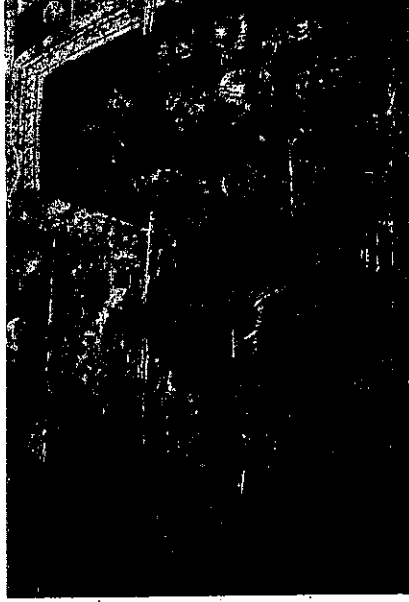
CULTURE: WRITERS & LITERATURE	ENVIRONMENT	STATE-BUILDING: KINGDOMS AND WARS
Herodotus <i>The Histories</i> Homer <i>Iliad</i> Odyssey Plato <i>The Republic</i> Aristotle Poetics Avestas Aristophanes Aeschylus <i>The Trojan Women</i> Euripides Sophocles	qanat  <b>STATE-BUILDING: LEADERS</b> Cyrus the Great Delian League Cambyses Darius I Xerxes Peloponnesian League Philip II Alexander the Great Solon Pericles Ptolemies  <b>STATE-BUILDING: GOVERNMENTS</b> Poleis (polis) monarchies aristocracy oligarchy tyrants democracy direct democracy representative democracy	Crete Knossos Minoan civilization Mycenae Syracuse Agrigentum Persian Wars Marathon Battle of Thermopylae Battle of Salamis Persians Achaemenid empire Seleucids Parthians Sassanids Athens Sparta Alexandria Hellenistic Period  <b>SOCIAL STRUCTURE</b> hoplites archons helots satraps aristocrats merchants Spartan women  <b>ECONOMICS</b> caravanserai common currency Royal Road

CULTURE: WRITERS & LITERATURE	ENVIRONMENT	STATE-BUILDING: KINGDOMS AND WARS
Herodotus <i>The Histories</i> Homer <i>Iliad</i> Odyssey Plato <i>The Republic</i> Aristotle Poetics Avestas Aristophanes Aeschylus <i>The Trojan Women</i> Euripides Sophocles	qanat  <b>STATE-BUILDING: LEADERS</b> Cyrus the Great Delian League Cambyses Darius I Xerxes Peloponnesian League Philip II Alexander the Great Solon Pericles Ptolemies  <b>STATE-BUILDING: GOVERNMENTS</b> Poleis (polis) monarchies aristocracy oligarchy tyrants democracy direct democracy representative democracy	Crete Knossos Minoan civilization Mycenae Syracuse Agrigentum Persian Wars Marathon Battle of Thermopylae Battle of Salamis Persians Achaemenid empire Seleucids Parthians Sassanids Athens Sparta Alexandria Hellenistic Period  <b>SOCIAL STRUCTURE</b> hoplites archons helots satraps aristocrats merchants Spartan women  <b>ECONOMICS</b> caravanserai common currency Royal Road

Then Cyrus (Emperor of the Persian Empire from 559 to 530 B.C.E.) . . . appointed various overseers: he had receivers of revenue, controllers of finance, ministers of works, guardians of property, superintendents of the household. . . . But when it came to those who were to be his fellow-guardians or the commonwealth, he would not leave the care and the training of these to others; he regarded that as his own personal task. He knew, if he were ever to fight a battle, he would have to choose his comrades and supporters, the men in his right hand and left, from these and these alone; it was from them he must appoint his officers for horse and foot. If he had to send out a general alone it would be from them that one must be sent: he must depend on them for satraps and governors over cities and nations; he would require them for ambassadors, and an embassy was, he knew, the best means for obtaining what he wanted without war."

Xenophon, Greek historian, *Cyropaedia: The Education of Cyrus*, c. 370 B.C.E.

- 1 The passage above provides evidence that the Persian Empire under Cyrus, and later, Darius
  - (A) had a highly centralized and elaborate bureaucracy
  - (B) used diplomacy as the main method of expanding the territory of the Empire
  - (C) relied on men who were chosen by the Empire's assembly of ministers to conduct diplomatic negotiations or to lead the Empire's army into battle
  - (D) refused to collect taxes or build public works projects
- 2 The officials mentioned in the passage most likely were able to keep in close contact with the Persian Emperor with the help of
  - (A) the gatekeeper of the Gate of All Nations
  - (B) the divine visions of the prophet Zarathustra
  - (C) the postal service along the Royal Road
  - (D) Greeks who served the emperor
- 3 The "controllers of finance" would most likely be associated with
  - (A) forcing people to accept Zoroastrianism as the state religion
  - (B) establishing a common currency within the Empire
  - (C) developing profitable trade routes
  - (D) engineering roads and other public works projects



Source: World Imaging / Wikimedia Commons  
The Buddha (far left) depicted in a scene showing the conversion of Nanda, the Buddha's half-brother, to Buddhism. Sculpture found in the city of Hadda in modern-day Afghanistan.



Source: PHG / Wikimedia Commons  
A banquet scene with wine and dancing. Sculpture found in the city of Hadda in modern-day Afghanistan.

- 3.1 These Greek-style clothing shown in these sculptures best supports which of the following interpretations?
  - (A) Alexander the Great spread Hellenistic culture to South and Central Asia.
  - (B) Buddhism and Greek culture both originated in Persia.
  - (C) Hellenistic culture originated in South and Central Asia.
  - (D) Buddhists had traveled to Greece sometime before the era of Alexander the Great.
- 3.2 The sculptures are examples of syncretism because they show
  - (A) similar scenes to each other
  - (B) elements of different cultures coming together
  - (C) religious leaders and celebrations
  - (D) how common people lived their lives

**MULTIPLE-CHOICE QUESTIONS**

Questions 1.1 to 1.3 refer to the table below.

**Comparing Early Forms of Government**

Civilization	Form	Top Position	Major Features	Relationship between Government and Religion
Egypt Middle Kingdom	<ul style="list-style-type: none"> <li>Dynasty</li> <li>Highly centralized</li> </ul>	Pharaoh	<ul style="list-style-type: none"> <li>Hierarchy of appointed officials under the pharaoh</li> </ul>	Pharaoh viewed as both ruler and god
Greece Athens City State	<ul style="list-style-type: none"> <li>Direct democracy</li> <li>Decentralized</li> </ul>	<ul style="list-style-type: none"> <li>Assembly</li> <li>Council</li> <li>Courts</li> </ul>	<ul style="list-style-type: none"> <li>Males over 18 could participate in government</li> </ul>	Religion was influential but separate from government
China Han Imperial	<ul style="list-style-type: none"> <li>Dynasty</li> <li>Centralized</li> </ul>	<ul style="list-style-type: none"> <li>Emperor, with advice from others</li> </ul>	<ul style="list-style-type: none"> <li>Emperor selected officials based on Confucian ideas; bureaucracy selected based on merit</li> </ul>	Religion was mostly separate from government
Rome Republic	<ul style="list-style-type: none"> <li>Republic</li> <li>Centralized</li> </ul>	<ul style="list-style-type: none"> <li>Consuls</li> <li>Senate</li> </ul>	<ul style="list-style-type: none"> <li>Citizens elected senators</li> </ul>	Religion was influential but separate from government

1.1 In which civilization was local autonomy most prized?

- (A) Egypt
- (B) Greece
- (C) China
- (D) Rome

1.2 Which similarity between Greece and Rome is shown in this chart?

- (A) Both were highly centralized.
- (B) Both gave citizens a role in choosing the government.
- (C) Both gave religion a dominant role over government.
- (D) Both chose rulers through heredity.

1.3 Which best describes the relationship between religion and government most clearly?

- (A) Egypt separated them more than did the other civilizations listed.
- (B) Greece united them more than did the other civilizations listed.
- (C) China separated them more than did the other civilizations listed.
- (D) Rome united them more than did the other civilizations listed.

**Impact of Christianity** One of the most provocative theories comes from the eighteenth century English historian Edward Gibbon. He partially blames Christianity with its emphasis on peace, forgiveness and devotion to God for undermining the Roman values that built the empire. military conquest, ruthless destruction of opponents, and intense loyalty to the Roman leaders.

**Desire for Status** Canadian historian Arthur Brinkman's 1974 book *A Vision of Rome to 565 A.D.* saw a wide-ranging transformation in society. Private industry languished, commerce declined, the fields by utilized a general feeling of hopelessness paralyzed all initiative. To Brinkman the main culprit in the decline of Rome was the change from a time when he encouraged individual initiative to a regime of status. In other words, people became less honored for what they actually did, such as running a farm or a business successfully, and more impressed by the wealth of titles their ancestors had accumulated.

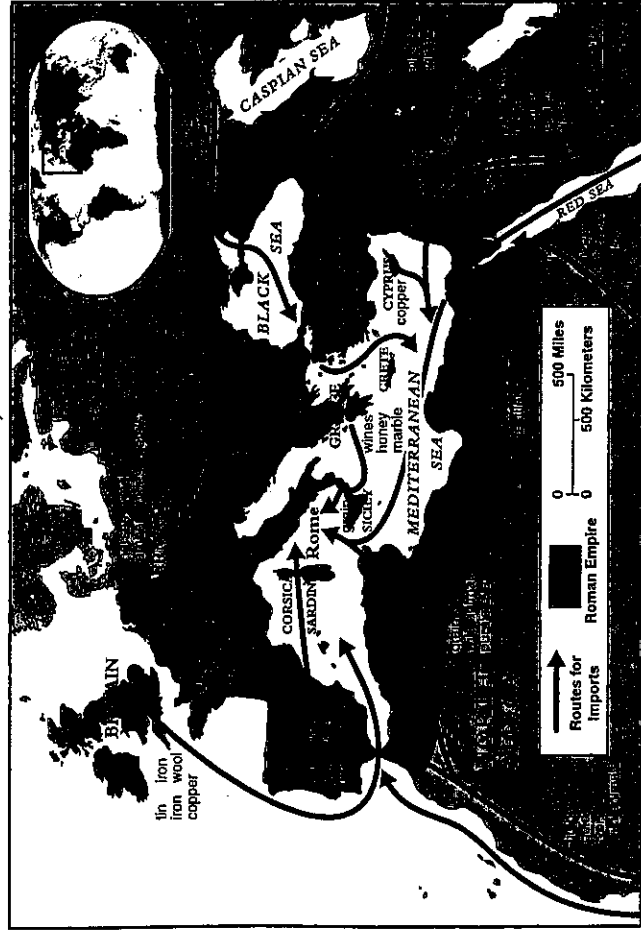
**The Environment** One of the more innovative theories in recent years is that Rome collapsed because of health problems caused by the heavy use of lead in aqueducts and dishes. This is an example of a local interpretation that has been made possible by new techniques for gathering information from artifacts.

**KEY TERMS BY THEME**

STATE-BUILDING	SOCIAL STRUCTURE
Octavian Battle of Actium Pax Romana Constantine Edict of Milan St. Augustine separation of church and state ENVIRONMENT Apennine Mountains Etruscans Latins Rome Tiber River Tyrrhenian Sea catapults siege devices stirrup	patricians plebeians equestrian class CULTURE Virgil The Aeneid Ovid Epicureanism Stoicism Syncretism pontifex maximus mystery cults Jesus Peter Paul Christianity martyrdom
republic Senate magistrates tribunes consuls checks and balances Laws of the Twelve Tables Cicero Carthage Punic Wars Vandals legions latifundia Spartacus Rebellion Marius Sulla Pompey Magnus Julius Caesar Marc Antony	

Questions 2.1 to 2.3 refer to the map below.

ROMAN IMPORTS, C. 120 C.E.



2.1 The route most clearly showing an interregional movement is the one

- (A) showing the movement of wine from Spain
  - (B) showing the movement of silk from China
  - (C) connecting Britain and Rome
  - (D) connecting Egypt and Rome
- 2.2 Which statement provides context for understanding Roman trade as shown in the map above?
- (A) Rome imported grain from North Africa to feed its large population.
  - (B) Rome relied primarily on land-based trade because the technology for water transportation was not yet developed.
  - (C) Rome's area of influence was limited because it had empires along each border.
  - (D) Rome's location near the Mediterranean Sea made trade with many regions easier.

2.3 Which statement most accurately describes the relationship between Rome's imports and exports?

- (A) Rome mostly imported raw goods and mostly exported finished goods.
- (B) Rome imported raw goods from the west and exported finished goods to the east.
- (C) Rome imported both raw goods and finished goods.
- (D) Rome exported a greater volume of goods than it imported.

Questions 3.1 and 3.2 refer to the passage below.

"Of all the religions that established themselves in the Roman Empire . . . none succeeded on such a large scale or over such a long time as Christianity. . . . During the first three centuries, Christianity developed under a serious political handicap. The earliest Christians were associated with parties of rebellious Jews who resisted Roman administration in Palestine. Later Christians, even gentiles, refused to honor the Roman emperor and state in the fashion deemed appropriate by imperial authorities. As a result, Christians endured not only social contempt and scorn but also organized campaigns of persecution. Meanwhile, the Roman state generously patronized many of the empire's pagan cults: in exchange for public honor and recognition, the emperors and other important political figures provided financial sponsorship for rituals, festivals, and other pagan activities."

Jerry Bentley, *Old-World Encounters: Cross-Cultural Contacts and Exchanges in Pre-Modern Times*, 1993

3.1 Which statement best reflects the attitude of the Roman government toward religion?

- (A) It was tolerant of religions that supported their government.
- (B) It endorsed Judaism but persecuted Christians.
- (C) It supported only certain monotheistic faiths.
- (D) It demanded exclusive obedience to Christianity.

3.2 One "serious handicap" under which Christianity developed, described in the passage, was

- (A) the inability of Christians to pay taxes because they were often poor
- (B) the connections Christians felt with other monotheistic faiths, such as Zoroastrianism
- (C) the Roman demand that Jews worship their emperor as a god
- (D) the enslavement of Christians in the Roman Empire

**MULTIPLE-CHOICE QUESTIONS**

Questions 1.1 to 1.3 refer to the passage below.

"I am not satisfied simply with hard work or carrying out the affairs of state, for I consider my work to be the welfare of the whole world. . . . There is no better deed than to work for the welfare of the whole world, and all my efforts are made that I may clear my debt to all beings. I make them happy here and now that they may attain heaven in the life to come. . . . But it is difficult without great effort."

Edicts of King Ashoka 268 B.C.E.-232 B.C.E.

- 1.1 How did Ashoka fulfill the goal he stated in the passage above?
- (A) He conquered other kingdoms and brought them under his rule.
  - (B) He sent out envoys to make peace with his neighbors in order to make amends for the wars he had waged against them.
  - (C) He first had to subdue rebellions in India before he could start to work for the welfare of the rest of the world.
  - (D) He encouraged the practice of Hinduism, by which he hoped to end the suffering of the people in his empire and in neighboring lands.

- 1.2 Many Indian elites disagreed with Ashoka primarily because they believed that his policies could
- (A) lead to a rejection of the caste system in Indian society
  - (B) encourage foreign powers to seize territory from India
  - (C) result in the spread of religious toleration in India
  - (D) allow Buddhists to participate in India's government

- 1.3 What evidence might a historian use to suggest a relationship between Buddhism and the Greek city-states?
- (A) a modern-day statue of King Ashoka in the city of Athens
  - (B) the ruins of a Buddhist stupa found outside of Cairo
  - (C) similarities between the ethical beliefs taught in Buddhism and by Aristotle
  - (D) Chinese armor and weapons found among the graves of Spartan soldiers

developed in small states, often while one great empire was declining and a new one was arising.

A Response to Sifting In 2006, Karen Ambrosio, a British author, expanded on the idea of an axial age in *The Great Transformation*. She argued that violence and suffering spurred people to be more reflective, which led to new systems of thinking.

Skoptic, another British scholar, Diarmuid McGuillich, called the idea of an axial age "an optical illusion." He suggested that people became more reflective at a certain time in history, but that humans' ability to write had developed to the point that they could write down their thoughts.

Others have concluded that any clustering of new belief systems in this period is insignificant. Several important religions developed outside of this period: two major traditions, Hinduism and Judaism, came earlier; three others, Sikhism and the two largest faiths in the world, Christianity and Islam, came later. In addition, several new faiths have arisen in the last two centuries, including Buddhism in the Middle East and Falun Gong in China.

**KEY TERMS BY THEME**

STATE-BUILDING	CULTURE	Confucius Confucianism Daoism Dao De Jing dao
provinces council of ministers districts Ashoka Maurya Kalinga Ceylon Bactria Pataliputra Ganges River Rock and Pillar Edicts Kushan Empire Gupta Dynasty Mauryan Dynasty Chandragupta Maurya White Huns Han Dynasty Pax Sinica Shihuangdi Xiongnu civil service examination Yellow Turban Rebellion	Vedās Upanishads Brahma dharma karma Mahavir Jain Jainism Buddhism ahimsa Siddhartha Gautama ascetic enlightenment Four Noble Truths <i>Bhagavad Gita</i> <i>Mahabharata</i> nirvana reincarnation monasteries <i>Ramayana</i> Gandhara Buddhas inoculations Arabic numerals Nalanda Sarnath	<b>SOCIAL STRUCTURE</b> caste system varna brahmins kshatriyas vaishyas shudras untouchables dalits jatis
	<b>GEOGRAPHY</b> Deccan Plateau	<b>ECONOMICS</b> Indian Ocean sea lanes Silk Roads

Questions 2.1 to 2.3 refer to the excerpt below.

“Following the laws of nature; utilizing the earth to the best advantage according to the various qualities of the soil; restricting one’s personal desires and enjoyment in order to support one’s parents—this is the filiality of the common people. So it is that, from the Son of Heaven [the Emperor] to the commoners, if filial piety is not pursued from beginning to end, disasters are sure to follow.

The relation between father and son is rooted in nature and develops into the proper relation between prince and ministers. . . . Therefore, to love others without first loving one’s parents is to act against virtue. . . . In this there is no goodness; it is all evil. Although such a person may gain position, men of learning and virtue will not esteem him.

The practice of a virtuous man is different: his speech is praiseworthy; his actions are enjoyable; his righteousness is respected; his management of affairs is [worthy of imitation]. . . . He descends to his people; therefore, they look on him with awe and love; they imitate and seek to resemble him. Thus, he realizes his own virtuous teaching and puts into effect his own directives. The Odes say: The virtuous man, the princely one, has nothing wrong in his deportment [the way a person behaves].”

Confucius, c. 551 B.C.E.–479 B.C.E.

2.1 Which describes the duty of “common people” in Confucianism?

- (A) to farm, to take care of their parents, and to respect the emperor
- (B) to demand that the emperor take care of their parents
- (C) to become individuals of learning and virtue
- (D) to strive to improve their wealth and social status

2.2 Which was the duty of the emperor according to Confucian philosophy?

- (A) to enact laws that required the common people to act virtuously
- (B) to act virtuously in order to act as an example for his subjects
- (C) to expand the size of the country and to increase its power
- (D) to live as a peasant briefly in order to understand their conditions

2.3 Confucianism helped to bring about social and political order in China by

- (A) emphasizing filial piety, a concept that shaped social relationships and encouraged obedience to the state
- (B) creating harsh laws and punishments that discouraged people from disobeying the state
- (C) encouraging the development of a military state that replaced the family unit in importance
- (D) elevating the status of merchants, thus creating general prosperity in China based on trade

Questions 3.1 and 3.2 refer to the passage and map below.

“In the nine markets [in Chang’an] they set up bazaars, their wares separated by type, their shop rows distinctly divided. There was no room for people to turn their heads, or for chariots to wheel about. People crammed into the city, spilled into the suburbs, Everywhere streaming into the hundreds of shops.”

Ban Gu (32 C.E.–92 C.E.), Chinese poet

SILK ROADS, c. 100 C.E.



3.1 Which statement about Chinese merchants is best supported by the poem?

- (A) Chariots were one of the main items merchants sold.
- (B) Chinese cities included prosperous merchants and vibrant trade.
- (C) The markets were so crowded that the imperial government considered merchants a source of problems.
- (D) Most merchants at the Chang’an markets lived outside the city.

3.2 Which artifact would be most useful for a historian trying to determine the volume of trade between Europe and China along the Silk Roads?

- (A) fragments of a silk garment found in a villa in Pompeii
- (B) memoirs of a Chinese merchant who had travelled to Rome
- (C) large amounts of Roman coins found in a Chang’an market
- (D) handwoven carpets from Persia found in Chang’an palaces



**HISTORICAL PERSPECTIVES WERE THE MAYANS VIOLENT?**

After the Mayans began building cities around 900 C.E., the surrounding jungle quickly reclaimed the area. So when Spaniards began exploring southern Mexico and Central America in the 1500s and 1600s, the great buildings and pyramids had been swallowed up by plants. The Spaniards heard stories about great ruins in the jungles, but not until the 1800s did scholars begin to uncover them. The greatest known Mayan site at Palenque was unknown to people from outside the region until 1842.

**Accomplishments and Peace** Linguists struggled to decipher the Mayan writing system. The first broken stele as they understood it, was a reference to stars and planets. Hence the first interpretations of Mayan culture focused on their great achievements in math, astronomy, and art. As more and more carvings and carvings were uncovered, people focused on the Mayans' achievements in art. The publication of *A Spring of Mayan Art* by Herbert Spinden in 1913 focused attention on Mayan accomplishments.

During the mid-1900s, archeologists such as Eric Thompson began to fill in their interpretation of what they saw. His 1957 book, *Maya Civilization*, portrayed a peaceful and successful culture.

**Violence** However, as in history depicted more and more Mayan writing, they began to read about wars between cities, deadly battles for political power, and sacrifices for religious purposes. In 1986, Linda Schele and May Miller organized an exhibit, "The Blood of Kings: A New Interpretation of Maya Art." The Maya, once viewed as so peaceful, were seen to have a strain of violence in their culture as well.

Then in 2006, the release of a Hollywood movie, *ApoCALyPTIC*, carried this understanding to a widely inaccurate extreme. The Maya were portrayed as bloodthirsty evil savages controlled by fanatic and mass executions. This unhistorical depiction led scholars of the Mayan to speak out in an effort to correct the public perception. If the Mayan were not as peaceful as scholars once thought they were, they were not as brutal as the people portrayed in the movie.

**KEY TERMS BY THEME**

<b>STATE-BUILDING</b> city-state tribute	ayllus Mesoamerica Olmec Teotihuacan Maya Mayan mother civilization hieroglyphics	Classic Period Caracol Chichén Itzá <b>ENVIRONMENT</b> obsidian slash-and-burn agriculture
<b>CULTURE</b> Moche Huaca del Sol Huaca de la Luna		

**MULTIPLE-CHOICE QUESTIONS**

Questions 1.1 to 1.3 refer to the table below.

Category	Teotihuacan	Mohenjo-Daro
Location	In a valley in central Mexico	Along the Indus River in India
Time Period	c. 100 B.C.E. to c. 700 C.E.	c. 2500 B.C.E. to c. 1900 B.C.E.
Peak Population	60,000 to 100,000	20,000 to 35,000
City Plan	Grid, aligned with the major directions	Grid, aligned with the major directions
Meaning of the Name	Place Where the Gods Were Born	Mound of the Dead

1.1 Which category of information suggests that both cities had strong central governments?

- (A) Location
- (B) Time Period
- (C) City Plan
- (D) Meaning of the Name

1.2 Archeologists comparing excavations in the two cities have concluded that

- (A) human sacrifice was evident in religious practices of both cities
- (B) both cities faced frequent foreign invasion
- (C) social inequality existed in both communities
- (D) religion was more important in Mohenjo-daro than in Teotihuacan

1.3 One similarity between the two cities is that both

- (A) were founded where water was easily available
- (B) flourished at the same time Rome did
- (C) declined as a result of global climate change
- (D) reached peak populations that were common for their time period

**Questions 2.1 to 2.3 refer to the passage below.**

“The Maya Long Count was the system used to record the dates of events of historical or ritual significance associated with the Classic Maya kings and queens. Using a horizontal bar to designate the number five, a stylized shell to designate zero, and a dot for the number one, numbers were written based on multiples of twenty. A date recorded the number of days, months, and years from the beginning of the Maya calendar (3114 B.C. in our calendar) to the described event. The dates are associated with hieroglyphic texts that describe events such as birth, accession to the throne, and the conquering of city-states. . . . Although the Postclassic Maya continued to use the same calendar, they used an abbreviated ‘Maya Short Count’ (comparable to our modern practice of shortening 1870 to ‘70), so that their calendar is difficult to interpret. . . .

Two of the hallmarks of Maya civilization, writing and the calendar, had their origins in Middle Preclassic cultures outside the Maya area. The Maya derived their number system and calendar from the Olmec or from the Zapotec of Oaxaca in highland Mexico.”

Heather Irene McKillop, *The Ancient Maya: New Perspectives*, 2004

**2.1** Which of the following structures did the Mayans use to create a calendar more accurate than the ones used in Europe at the same time?

- (A) the pyramid at Tikal
- (B) the Pyramid of the Moon in Teotihuacan
- (C) the Huaca del Sol built by the Moche
- (D) the Caracol in Chichen Itza

**2.2** The information in the passage about how the Mayans recorded numbers is significant because

- (A) it supports the idea that the Mayans borrowed their calendar from the Olmecs
- (B) the use of bars and dots was simpler than using numerals for a calendar
- (C) they used a different system in the Short Count calendar
- (D) it shows how the Mayans combined numbers with hieroglyphics

**2.3** Which statement does this passage support about the spread of information among cultures in the Americas?

- (A) Mesoamericans developed empires covering large territories.
- (B) All Mesoamerican cultures adopted the Mayan calendar.
- (C) The Olmecs adopted much of their culture from the Mayans.
- (D) The Olmecs were a foundational civilization.

**Questions 3.1 and 3.2 refer to the passage below.**

“The term *pantheon* [a collection of many gods] should not be taken in its strictly Greek sense. The idea of a general assembly of gods finds no place in Maya theology, and the visions of the behavior of the very carnal [sexual] gods of Greece and Rome that the word conjures up would have been rated by the Maya as conduct totally unbecoming divine beings. . . . More properly, Maya deities were impersonal. For the most part, their only marked human vice was a desire for recognition in the form of frequent offerings.”

J. Eric S. Thompson, *Maya: History and Religion*, 1970

**3.1** One similarity between the Mayans and the Greeks was that they both

- (A) used an alphabet in which symbols represented sounds
- (B) linked science and religion closely together
- (C) built tall structures to get closer to the heavens
- (D) developed ball games as religious rituals

**3.2** Which statement accurately compares the beliefs of the classical Greeks and the Mayans?

- (A) The Greeks were polytheistic and the Mayans were monotheistic.
- (B) The Greeks believed that gods often behaved like humans, but the Mayans believed that gods acted quite differently from humans.
- (C) Both the Greek and the Mayan belief systems included that all humans could become heavenly beings.
- (D) Both the Greek and the Mayan belief systems focused primarily on the importance of preparing for a life after death.

**HISTORICAL PERSPECTIVES: WAS JUSTINIAN NOBLE OR RUTHLESS?**

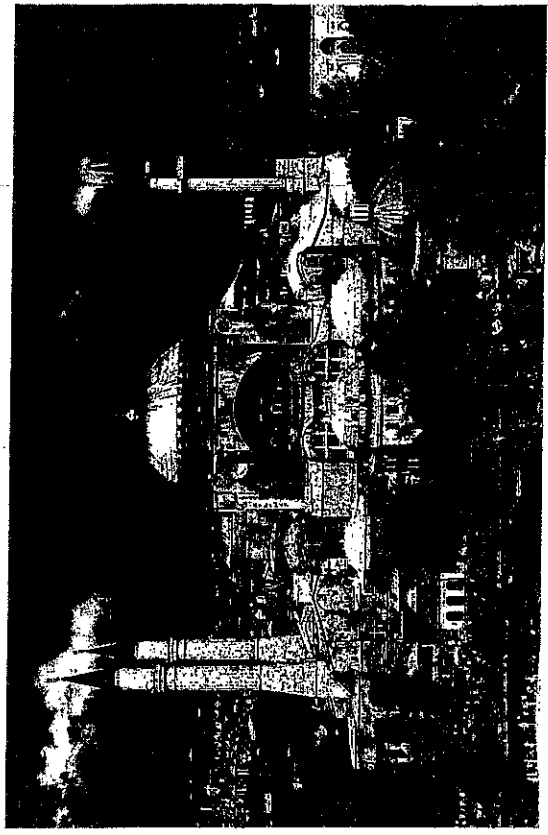
One of the first writers to evaluate Justinian was an adviser in his government, Procopius. In his public writings, Procopius painted Justinian as capable and honorable. However, he also wrote *Secret History*, a scathing account of Justinian's reign that remained hidden until 1623. Which account is more accurate? Was the *Secret History* the truth that Procopius was afraid to publish in his lifetime? Or was it an expression of jealousy that should not be taken seriously? Or was it simply an example of how leaders always appear flawed to those who know them best?

**A Christian and a Reformer.** Many European historians praised Justinian like him, they were living in a world in which leaders were praised for expanding their borders, especially, to spread Christianity. One of the first, a twelfth-century German bishop, writing during the Crusades, called Justinian a "most zealous and Christian monarch" who triumphed gloriously. As historians focused more on non-religious forces in history, they focused less on how Justinian expanded Christian territory and more on his reforms, such as his law code.

**An Autocrat.** Some recent historians have been more critical. For example, Peter Heather, in *The Restoration of Rome: Barbarian Popes and Imperial Pretenses*, attacked Justinian's style of rule. Justinian was an autocratic ruler of the Western Empire. He worried him not a jot to slaughter his own citizens at huge numbers to keep himself in power.

**MULTIPLE-CHOICE QUESTIONS**

Questions 1.1 to 1.3 refer to the visual below.



Source: askibek / Thinkstock  
Hagia Sophia, Constantinople

- 1.1 The shape of the dome of Hagia Sophia best reflects which of the following historical processes in world history?
- (A) interactions between humans and the environment
  - (B) state building and expansion
  - (C) technological and cultural diffusion
  - (D) the relationship between trade and cities
- 1.2 The most important reason Emperor Justinian might have commissioned the building of the Hagia Sophia was to
- (A) solidify his power and show his commitment to Christianity
  - (B) show the Islamic world the power and might of Christianity
  - (C) show the Germanic world that the Eastern Roman Empire was strong
  - (D) demonstrate his love for his wife, Theodora
- 1.3 Which statement best describes a trend symbolized by the building of the Hagia Sophia pictured above?
- (A) Governments were beginning to construct larger buildings.
  - (B) Roman architectural styles had spread throughout the region.
  - (C) The Byzantine rulers wanted to promote religious toleration.
  - (D) Secular rulers and the bureaucracy were replacing religious leaders.

**KEY TERMS BY THEME**

STATE-BUILDING	CULTURE	UNIVERSITY OF CONSTANTINOPLE
Byzantium	Leo III iconoclast policy	Constantinople
Corpus Juris Civilis	Hagia Sophia	<b>SOCIAL STRUCTURE</b>
Heraclius	theocracy	Hippodrome
Basil II	patriarch	Oleg
Battle of Kleidion	monasteries	Dnieper River
Byzantine Empire	Cyril	Kievan Rus
Justinian I, "the Great"	schism	boyars
Battle of Manzikert	Eastern Orthodox Church	Prince Vladimir I, "the Great"
Crusades	theme system	Yaroslav I, "the Wise"
Fourth Crusade	Cyrillic alphabet	Russkaya Pravda
Normans	illuminated manuscripts	<b>ENVIRONMENT</b>
Slavs	Bulgars	Constantinople
Vikings		Bosporus Strait
Rus		

Questions 2.1 and 2.2 refer to the table below.

Byzantine Empire Budget		
Year	Budget for Soldiers' Pay (in millions of Byzantine gold coins)	Total Budget (in million of Byzantine gold coins)
300	5.0	9.4
450	2.2	7.8
518	3.7	8.5
540	5.1	11.3
565	5.0	8.5
641	1.5	3.7
668	0.7	2.0
775	0.6	1.9
842	1.3	3.1
959	1.9	3.9
1025	3.0	5.9

Source: Adapted from Warren Treadgold, *A History of the Byzantine State and Society*. Stanford: Stanford University Press, 1997. Pages 145, 277, 412, 576.

2.1 Which statement is best supported by the information in the table above?

- (A) Pay to soldiers usually accounted for more than half of the empire's budget.
  - (B) The wealth of the empire reached its peak under Justinian.
  - (C) The cost of governing the empire grew steadily between 300 and 1025.
  - (D) The salary paid to individual soldiers was higher in 450 than in 300.
- 2.2 Which statement is most consistent with the evidence in the table?
- (A) The Byzantine government spent heavily on military actions.
  - (B) Peasant revolts actually increased the budget of the Byzantine bureaucracy.
  - (C) A schism split the Roman Catholic and Eastern Orthodox Church.
  - (D) The iconoclast movement led to a steady decline in the budget of the Byzantine government.

Questions 3.1 to 3.3 refer to the passages below.

"The Emperor Justinian was born in our time, and succeeding to the throne when the state was decayed, added greatly to its extent and glory by driving out from it the barbarians, who for so long a time had forced their way into it. . . . As for religion, which he found uncertain and torn by various heresies, he destroyed everything that could lead to error, and securely established the true faith upon one solid foundation. Moreover, finding the laws obscure through their unnecessary multitude, and confused by their conflict with one another, he firmly established them by reducing the number of those which were unnecessary, and in the case of those that were contradictory, by confirming better ones."

Procopius, *On the Buildings*, a document written in the mid-sixth century C.E. for publication

"Justinian brought on the Romans disasters which surely surpassed both in gravity and in number all that had ever been heard of at any period of history. For without the slightest hesitation he used to embark on the inexcusable murdering of his fellowmen and the plundering of other people's property; and it did not matter to him how many thousands lost their lives, although they had given him no provocation whatever. The maintenance of established institutions meant nothing to him: endless innovations were his constant preoccupation. In a word, he was a unique destroyer of valuable institutions."

Procopius, *Secret History*, a document written in the mid-sixth century C.E. but not intended for publication

3.1 Which answer best describes the context in which to better understand the author's tone in the first passage?

- (A) a Palestinian who has clear anti-Greek sentiment resulting from the constant conflict between Greeks and Palestinians
- (B) a proud Byzantine soldier and citizen who has witnessed multiple Byzantine victories extending their territories
- (C) an educated, elite member of the Byzantine bureaucracy who is trying to write an accurate history of the empire
- (D) an official writer for the Byzantine Empire who is trying to advance his standing within the imperial realm

3.2 The codification of law (Corpus Iuris Civilis) credited to Justinian and referred to above in the first passage was most influenced by the

- (A) Code of Hammurabi
- (B) Law of Manu
- (C) Law of the Twelve Tables
- (D) trial by ordeal