

1. Which of the following is a reason that the Tang and Song dynasties are regarded as a “golden age” in China?
- a. The nearly universal adoption of Buddhism by the population
 - b. The development of democratic institutions
 - c. The peaceful transfer of power from the Tang to the Song
 - d. The setting of standards of excellence in art and literature
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2. Those who participated in the Chinese tribute system gained
- a. a permanent garrison of Chinese troops.
 - b. lower tax rates.
 - c. a gift of gunpowder and cannons.
 - d. the opportunity to trade in China.
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3. Which of the following explains why women's lives were more restricted in the Song dynasty than in the Tang dynasty?
- a. The revival of Confucianism
 - b. The influence of nomadic cultures
 - c. The spread of Daoism
 - d. The introduction of Buddhism
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4. Which of the following statements about the Chinese tribute system is true?
- a. China's neighbors in the premodern period often refused to submit to the rituals of the tribute system, resenting China's assumption of superiority.
 - b. The tribute system operated at the end of wars of conquest and was designed to humiliate the conquered people.
 - c. The Chinese government often gave other states gifts that were in fact worth more than the tribute that those states paid to China.
 - d. The tribute system was an exploitative “one-way street,” with foreign states paying tribute to China but the Chinese government offering nothing in return.
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5. China's most enduring and intense interaction with outsiders was with
- a. Muslim traders in the Indian Ocean.
 - b. the various empires that ruled India.
 - c. the gathering and hunting societies of Southeast Asia.
 - d. the nomadic pastoral peoples of the northern steppes.
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6. Which of the following describes Korea's relationship with China?
- a. Korea was incorporated into the Chinese empire for over a thousand years.
 - b. Korean male elites developed their own alphabet as a way to resist Chinese cultural influence.
 - c. Its capital city of Kumsong was modeled directly on the Chinese capital of Chang'an.
 - d. Korea was able to avoid participating in China's tribute system.
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7. What do the Xiongnu, the Uighurs, the Khitan, and the Jurchen have in common?
- a. All four established states in the southern portions of the Chinese empire.
 - b. All four required China to send them valuable goods in return for not attacking.
 - c. All four were ultimately conquered by China.
 - d. All four paid tribute to China in return for military protection.
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8. Chinese interaction with the northern nomads during the Tang dynasty resulted in
- a. the launching of maritime expeditions in the Indian Ocean.
 - b. the evolution of a mixed Chinese/Turkic culture in northern China.
 - c. the permanent abandonment of the tribute system.
 - d. the conversion of large numbers of the northern nomads to Daoism.
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9. Which of the following statements best describes Korea's relationship with China in the premodern period?
- a. Korean elites rejected Chinese culture while peasants and slaves adopted it wholesale.
 - b. Korean rulers never participated in the Chinese tribute system in an effort to assert their independence from China.
 - c. Korea was a subject state ruled directly by China for most of its history.
 - d. Korea adopted many elements of Chinese culture while still retaining a distinctive culture and separate political existence.
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10. Which of the following was a factor in the growth of Buddhism in China after 300 C.E.?
- a. The withdrawal of rival Shinto priests to Japan following persecution by the Tang Dynasty
 - b. Sustained missionary endeavors undertaken by Buddhist monks from Korea
 - c. The celibacy of Buddhist monks and their withdrawal from society correlated well with Confucian values
 - d. Increased disorder following the collapse of the Han dynasty, which discredited Confucianism
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11. Chinese references to "western barbarians" in the Tang dynasty included which group of people?
- a. Koreans
 - b. Portuguese
 - c. Indians
 - d. Vietnamese
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12. What did Korea, Japan, and Vietnam all develop that reflected their unique culture?

- a. Their own writing systems
 - b. Their own court rituals
 - c. Their own tribute systems
 - d. Their own law codes
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13. In what respect was Japan's borrowing of Chinese culture different from the experiences of Korea and Vietnam?

- a. Japan adopted many elements of Chinese culture but completely rejected Confucianism.
 - b. Japan's borrowing was wholly voluntary rather than occurring under conditions of direct military threat or outright occupation.
 - c. Japanese people viewed their own country less as a separate nation than as an extension of a universal civilization centered in China.
 - d. In Japan, only the lower classes and women embraced Chinese culture while elite men resisted Chinese influence in all arenas.
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14. Which of the following is an example of how Chinese inventions stimulated innovations in distant lands?

- a. The Chinese invention of the magnetic compass spurred the Scientific Revolution in Europe.
 - b. The Chinese formula for gunpowder triggered the development of cannons in Europe.
 - c. The Chinese invention of movable type was the inspiration for the creation of the world's first copy machine in the Islamic world.
 - d. The Chinese technique for producing salt by solar evaporation made possible the invention of windmills in Persia.
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15. The invention of printing in China was linked with which religion?

- a. Daoism
 - b. Buddhism
 - c. Christianity
 - d. Islam
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16. Which of the following shows the effect of the Indian Ocean trade on China?

- a. The emergence of Hong Kong as an international hub for all ocean-based trade routes
 - b. The transformation of southern China from a subsistence economy to an export-oriented economy
 - c. The transfer of Vietnam from Chinese control to the Southeast Asian sphere of influence
 - d. The replacement of the tribute system with a trade system based on free and equal access to markets
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17. Which religion provided an element of cultural commonality for the East Asian region?

- a. Islam
 - b. Daoism
 - c. Christianity
 - d. Buddhism
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18. Which of the following is an example of how Indian Buddhism was modified after its introduction into China?

- a. The Buddhist term *dao* was translated as the Confucian term *dharma*.
 - b. The patriarchal assumptions of early Indian Buddhism were replaced by an explicit message of equality between husbands and wives.
 - c. The Buddhist notion of “morality” was translated with the Confucian term for “filial submission and obedience.”
 - d. The social orientation of Indian Buddhism was replaced with an emphasis on individual salvation and enlightenment.
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19. How did the changed environment in China in the ninth century affect Buddhism?

- a. Buddhism was completely wiped out for centuries in China as a result of state-sponsored policies of persecution.
 - b. State support and popular acceptance of Buddhism made Buddhism the official religion of China.
 - c. Buddhist monasteries came under state control as a xenophobic reaction set in.
 - d. Buddhism reached its peak of influence as people flocked to the religion as a way to deal with the chaos and violence of the period.
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20. What does Map 8.5 in the textbook reveal about how Buddhism spread?

- a. Buddhism entered Japan directly from India.
 - b. Buddhism spread to Europe via the Silk Road.
 - c. Buddhism spread from north to south.
 - d. Buddhism entered Korea via China.
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21. Membership in the Islamic community known as the umma was based on a common

- a. culture.
 - b. faith.
 - c. race.
 - d. class.
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22. What initiated the division within Islam between the Sunnis and Shias?

- a. The belief that Husayn, the son of Ali, was the real messiah
 - b. Disagreement over who should assume leadership in the Islamic world
 - c. The imam Ali's new revelation and elaboration of the teachings of Islam
 - d. Fear that Muslims in conquered lands were “going native” and abandoning Islamic teachings
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23. Which of the following was the most thoroughly Islamized region in the period from 600 to 1500?

- a. India
 - b. Anatolia
 - c. West Africa
 - d. Southeast Asia
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24. Which of the following contributed to the rapid expansion of the Islamic/Arab Empire in the century following the death of Muhammad?

- a. The weakened condition of the Byzantine and Persian empires
 - b. The violent campaigns against infidels
 - c. The uniting of all Arabs behind Muhammad's relative Ali
 - d. A smooth succession of caliphs selected by election
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25. Which of the following religious traditions blended elements of Hinduism and Islam?

- a. Shia Islam
 - b. Sufism
 - c. Sikhism
 - d. Sunni Islam
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26. Which of the following statements expresses a view of women found in the Quran?

- a. Women were always to remain veiled and secluded.
 - b. Women were spiritually equal to men.
 - c. Women were socially equal to men.
 - d. Women were solely to blame for the existence of evil in the world.
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27. In contrast to the Umayyad dynasty, the caliphs of the Abbasid dynasty

- a. did not identify themselves as Arabs.
 - b. rejected Persian cultural influence.
 - c. were not challenged by the forces of local autonomy.
 - d. allowed non-Arabs to play a prominent role in society.
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28. Sufi practitioners facilitated the conversion to Islam of people living in Anatolia and India by

- a. freeing large numbers of slaves who agreed to convert.
 - b. promoting the enforcement of the sharia by local Islamic rulers.
 - c. emphasizing personal experience of the divine, rather than the law.
 - d. initiating campaigns to close Christian and Hindu schools.
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29. In which region was conversion to Islam motivated by a desire to expand trading networks rather than from the result of conquest and Islamic rule?
- a. Spain
 - b. West Africa
 - c. India
 - d. Anatolia
-
30. Which of the following refers to the pilgrimage to Mecca that Muslims should try to make at least once in their lifetime?
- a. Hajj
 - b. Jihad
 - c. Hijra
 - d. Umma
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31. The Arab Empire that accompanied the spread of Islam stretched from
- a. Spain to India.
 - b. the Gulf of Mexico to the Red Sea.
 - c. the Andes to the Himalayas.
 - d. Mesoamerica to Madagascar.
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32. Why was the city of Mecca important?
- a. Jews, Christians, and Muslims all regarded it as the Holy Land.
 - b. It was the site of the Kaaba where pilgrims congregated.
 - c. It was a crossroad for all the major long-distance trade routes.
 - d. It was the only city in pre-Islamic Arabia that enjoyed a high degree of social equality.
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33. Which of the following events marked the beginning of the new Islamic calendar?
- a. Muhammad's realization that he was Allah's messenger
 - b. Muhammad's conquest of Mecca
 - c. Muhammad's emigration to Yathrib/Medina
 - d. The birth of Muhammad
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34. Which of the following describes the effect of Islam on West Africa?
- a. The Arabic language was used in daily life by both Muslims and non-Muslims.
 - b. Islam had the greatest influence on rulers and urban elites.
 - c. Farmers comprised the majority of converts to Islam.
 - d. Merchants generally rejected Islam because of its hostility towards trade.
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35. Which of the following is an example of a role assumed by the ulama?

- a. Warriors
 - b. Doctors
 - c. Judges
 - d. Rulers
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36. Which of the following was a goal of the education offered at the madrassas?

- a. To train young scholars in logic, reason, and the laws of nature
 - b. To preserve an established body of Islamic learning
 - c. To revise the Quran to make it relevant for contemporary society
 - d. To prepare young men for military service
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37. Which of the following refers to the sayings and deeds of the Prophet Muhammad?

- a. The Quraysh
 - b. The Pillars of Islam
 - c. The hadiths
 - d. The “Islamic Green Revolution”
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38. Islam had roots in which set of religious or philosophical traditions?

- a. Legalism, Daoism, and Confucianism
 - b. Hinduism, Buddhism, and Manichaeism
 - c. Judaism, Christianity, and Zoroastrianism
 - d. Sufism, Sikhism, and Greek rationalism
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39. In contrast to the spread of Buddhism and Christianity, the early spread of Islam

- a. gave rise to a large empire.
 - b. was checked by surrounding older civilizations.
 - c. occurred at a much slower pace.
 - d. was limited to the immediate vicinity of its birthplace.
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40. Map 9.3 in the textbook shows that different parts of the Islamic world were connected through

- a. madrassas.
 - b. ethnicity.
 - c. trade.
 - d. language.
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41. What advantage did the Byzantine Empire have that enabled it to survive as a political entity for a thousand years longer than the western part of the Roman Empire?
- a. More territory under its control
 - b. A stronger military
 - c. A longer frontier
 - d. Assimilation to Germanic culture
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42. Which of the following was a long-term impact of the Crusades in Europe?
- a. The Crusades weakened significantly the influence of Turkic-speaking peoples in the Islamic world.
 - b. People from the Middle East migrated to Europe in large numbers.
 - c. Animosity from the Crusades ended the flow of Muslim learning into Europe.
 - d. Spain, Sicily, and the Baltic region permanently joined the world of Western Christendom.
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43. Disagreement over which of the following contributed to the split between the Roman Catholic Church and the Eastern Orthodox Church?
- a. The religious authority of the Bible
 - b. Veneration of icons
 - c. A church hierarchy of patriarchs, bishops, and priests
 - d. The missionary impulse
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44. Which of the following is an example of the Byzantine Empire's influence on Eurasia?
- a. Acceptance of Latin as the international language of diplomacy
 - b. Spread of Eastern Orthodox Christianity to North Africa and Central Asia
 - c. Control of the trade routes along the Silk Roads and across the Sahara
 - d. Transmission of ancient Greek learning to Western Europe and the Islamic world
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45. In Europe after the fall of the Roman Empire, what system emerged that emphasized the reciprocal ties between a king and his vassals, and between a lord and his serfs?
- a. Paganism
 - b. Caesaropapism
 - c. Investiture
 - d. Feudalism
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46. Which of the following describes the situation in Western Europe after the collapse of the Roman Empire in 476?
- a. Germanic peoples became a minority population.
 - b. Society became increasingly urban and literate.
 - c. Long-distance trade was limited to Italy.
 - d. The population doubled from what it had been at the peak of the Roman Empire.
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47. Technological changes in which field limited women's opportunities in Western Europe by the fifteenth century?

- a. Shipbuilding
 - b. Metallurgy
 - c. Farming
 - d. Weaving
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48. Besides Islam, which of the following was also a target of Western European crusaders?

- a. Eastern Orthodox Christianity
 - b. Protestantism
 - c. Buddhism
 - d. Roman Catholicism
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49. During the period from 1000 to 1300, the rulers in which region held the least power?

- a. The Byzantine Empire
 - b. Russia
 - c. China
 - d. Western Europe
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50. Which of the following is an example of a European innovation made possible by borrowing technologies from other civilizations?

- a. The use of papermaking in mills
 - b. The use of the compass in farming
 - c. The use of the lateen sail in textile production
 - d. The use of gunpowder in cannons
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51. Which of the following describes the situation of Christian communities in the Middle East and North Africa from 650 to 1300?

- a. Self-sufficient communities in isolated regions
 - b. Shrinking communities of second-class subjects
 - c. Marginalized communities threatened by state persecution
 - d. Thriving communities connected by inter-regional trade
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52. Outside of Europe, the strongest presence of Christianity from 500 to 1300 was in

- a. Ethiopia.
 - b. Egypt.
 - c. China.
 - d. Syria.
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53. Which of the following is an example of how Christianity was reinterpreted as it spread throughout Asia and Africa?
- a. Greek fire
 - b. Russification
 - c. Cyrillic script
 - d. Jesus sutras
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54. Which of the following describes a feature of the Byzantine state?
- a. Political authority was decentralized.
 - b. Competing interests contributed to the fragmentation of the state.
 - c. The state tightly controlled local affairs in the provinces.
 - d. The emperor claimed to be God's representative on earth.
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55. Which of the following brought the Byzantine Empire to an end?
- a. The capture of Constantinople by the Ottoman Empire
 - b. The loss of territory to an expanding Persian Empire
 - c. Emperor Justinian's attempt to reconquer the Mediterranean basin
 - d. The Roman Catholic Church's excommunication of Eastern Orthodox Christians
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56. In the eleventh century, the religious culture of the Byzantine Empire had a significant impact on
- a. the Roman Catholic Church in Western Europe.
 - b. the Nestorian church in China.
 - c. the rulers of the Axum state in Ethiopia.
 - d. Slavic-speaking peoples in the Balkans and Russia.
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57. In the centuries between 500 and 1000, Europe's center of gravity shifted away from the Mediterranean toward
- a. the Pacific Ocean.
 - b. the north and west.
 - c. the Indian Ocean.
 - d. the south and east.
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58. Which of the following describes the relationship between politics and religion in Western Europe from 500 to 1300?
- a. The ruler was the head of both the state and the Church.
 - b. The pope was the head of both the state and the Church.
 - c. Rulers were appointed by the pope of the Catholic Church.
 - d. Rulers provided protection for the Church in return for religious legitimacy.
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59. In which civilization was the rationalism and secularism of Greek thought used to explain religious doctrines?

- a. The Abbasid Caliphate
 - b. The Byzantine Empire
 - c. Western Europe
 - d. China
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60. Based on the information in Map 10.3 in the textbook, which region was the least threatened by foreign invasion between 700 and 1000?

- a. Al-Andalus
 - b. Kievan Russia
 - c. Byzantine Empire
 - d. Holy Roman Empire
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61. In what ways did Japanese women enjoy greater freedom than their counterparts in Korea despite the arrival of Confucian thought in Japan in the seventh century?

A good answer should include the following:

- Japanese widows were allowed to remarry without it being a source of shame.
 - Japanese women were not secluded in the home.
 - Japanese society did not practice foot binding.
 - Japanese women continued to inherit property.
 - Japanese married couples often lived apart or with the wife's family.
 - Marriages were made and broken easily.
 - A *really* good answer might note that Japanese women did begin to lose status in the twelfth century and later, though not necessarily because of Confucian pressures.
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62. Explain how, in theory, the Chinese tribute system worked.

A good answer should include the following:

- The tribute system required non-Chinese authorities to acknowledge Chinese superiority and their own subordinate place in a Chinese-centered world order.
- In exchange for foreigners' expressions of submission that included the kowtow—a series of ritual bowings and prostrations—and the presentation of tribute—produce of value from their countries—the Chinese emperor would grant them permission to trade in China and would provide them with gifts, which were often worth more than the tribute they had offered.

63. In what respects was China's relationship with the northern nomads one of mutual dependence?

A good answer should include the following:

- What China wanted from the northern nomads: horses, products of the steppes and forests (skins, furs, hides, amber)
 - What the northern nomads wanted from China: grain and other agricultural products, manufactured goods, luxury items (wine, silk)
 - The northern nomads controlled much of the Silk Road trading network which carried goods back and forth between China and the West.
 - Relations with the Xiongnu, the Uighurs, the Khitan, and the Jurchen show how China's relations with northern nomads were more equal than tributary as the rhetoric of the tribute system would suggest.
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64. In what ways did Korea, Vietnam, and Japan develop cultural traditions distinctive from Chinese culture?

A good answer should include the following:

- Chinese influence was deeper in elite culture, while popular culture reflected distinctive traditions.
- All three developed their own writing systems which were used by the non-elite and women.
- Vietnamese popular culture featured cockfighting and chewing betel nuts.
- Women's lives were not as restricted by Confucianism.
- Popular religion thrived (veneration of the kami in Japan, female nature deities in Vietnam).
- In Japan, a distinctive samurai culture emerged that emphasized military virtues.
- Courtly culture was practiced in Japan (tanka).

65. In China during the first millennium of the Common Era, what accounts for the initial resistance to Buddhism and the later persecution of Buddhism?

A good answer should include the following:

- Its foreign origins led Buddhism to be labeled a “barbarian” religion.
 - Indian worldviews expressed in Buddhism were at odds with Chinese understandings of the world.
 - Buddhism's ideal of a secluded and monastic life for monks and nuns was viewed as undermining Chinese family values.
 - Buddhism's concern with individual salvation and enlightenment was viewed as selfish and in conflict with the social orientation of Confucianism.
 - The abstract and philosophical nature of Buddhism ran counter to the concrete, “this-worldly” concerns of Confucianism.
 - Buddhist conception of time as infinite conflicted with Chinese understanding of time in terms of finite family generations or dynastic cycles.
 - The tax-exempt wealth of Buddhist monasteries incited resentment.
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66. What are the five Pillars of Islam?

A good answer should include the following:

- The five Pillars of Islam summarize the core message of the Quran as a set of requirements for believers.
- The first pillar affirms the central tenets of Islam in a basic profession of faith: “There is no god but Allah, and Muhammad is the messenger of God.”
- The second pillar is prayer, preferably five times a day at prescribed times and performed while facing toward Mecca.
- The third pillar requires believers to give generously of their wealth to maintain the community and to help the needy.
- The fourth pillar calls for a month of fasting during Ramadan.
- The fifth pillar urges a pilgrimage to Mecca.
- A *very* good answer might note that jihad is often regarded as the sixth pillar.

67. Explain the difference between the greater and lesser forms of jihad.

A good answer should include the following:

- The greater jihad was the personal effort of each Muslim against greed and selfishness, a spiritual striving toward living a God-conscious life.
 - The lesser jihad, or the “jihad of the sword,” referred to armed struggle against the forces of unbelief and evil as a means of establishing Muslim rule and of defending the umma from the threats of infidel aggressors.
 - A *really* good answer will note that the understanding and use of the concept of jihad varied widely in the history of Islam and remains a matter of controversy in the twenty-first century.
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68. In what ways did the experience of Islam in West Africa differ from its experience in Anatolia?

A good answer should include the following:

- Islam arrived in West Africa through commercial contact; Islam was brought to Anatolia by invading Arab or Turkic armies.
 - In West Africa, Islam was adopted primarily by political rulers and the urban elite; in Anatolia, nearly all of the population converted.
 - The arrival of Islam in West Africa did not coincide with a change in the political structure of the region. In Anatolia, however, such a change did occur, as seen in the dominance of the Turkic elite, who were followers of Islam, in the region and the settlement of a large Turkic population.
 - The arrival of Islam in West Africa did not lead to a collapse in the leadership of pre-existing religions; it did in Anatolia.
 - The arrival of Islam in West Africa had a less profound impact on the social and cultural traditions of the region than did the arrival of Islam in Anatolia.
 - Sufis played a smaller role in West Africa than in Anatolia.
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69. In what respects did the birth of Islam differ from that of Christianity?

A good answer should include the following:

- Birth of Christianity
 - o Early Christians were often persecuted by the Roman government.
 - o Jesus was a religious leader; he played no political or military role.
 - o A separate church hierarchy developed in response to a hostile state.
 - o Religious and political authority were separated, even when the state adopted Christianity.
 - o Religious law was distinguished from civil law.
- Birth of Islam
 - o The emergence of an Islamic community was closely linked with the creation of an Islamic state and empire.
 - o Muhammad was not only a religious figure but also a political and military leader.
 - o No separate religious organization emerged to counterbalance the state.
 - o No professional clergy developed.
 - o There was no distinction between religious law and civil law.

70. How did the rulers of the Arab Empire treat subjects in the newly conquered territories?

A good answer should include the following:

- Religious tolerance was practiced.
 - o Jews, Christians, and monotheistic Arabs were included in the category of “believers.”
 - o Jews, Christians, and Zoroastrians were considered “people of the book” and given the status of dhimmis, protected but second-class subjects.
 - o Dhimmis could practice their religion subject to payment of a special tax (jizya).
 - o Non-believers were not supposed to serve in the military, but in reality many served in armies and the government.
 - Local elites and bureaucratic structures were incorporated into the Arab Empire.
 - Arab rulers made efforts to minimize the destruction and exploitation of conquered peoples.
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71. In what ways did the multiple competing states in Western Europe shape European civilization?

A good answer should include the following:

- The multicenter political system gave rise to frequent wars.
- Rulers' political authority was weak.
- It enhanced the role and status of military men.
- It drove the so-called gunpowder revolution.
- It stimulated technological development.

72. What factors enabled Christian communities in Africa and Asia to survive in the face of Islamic expansion?

A good answer should include the following:

- Most Muslim rulers allowed Christians to continue practicing their religion as long as they paid a special tax and refrained from proselytizing.
 - Nestorian Christian communities in Syria, Iraq, and Persia (aka Church of the East) attest to the persistence of pockets of Christianity within the Arab Empire.
 - Coptic Christianity continued under tolerant Muslim rulers until the Crusades and the Mongol threat made the Muslim state regard Christians as politically suspect.
 - Christian minority communities persisted in some urban areas and in monasteries in remote regions of Egypt.
 - Christianity in Ethiopia thrived, largely because its geography protected it from Arab expansion.
 - The Nestorian church in China was not affected by the spread of Islam. It enjoyed state approval until the mid-ninth century when the state turned against all foreign religions.
 - Christianity enjoyed a brief revival under the Mongols, who regarded Jesus as a shaman.
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73. How did Western Europe's situation during the High Middle Ages (1000–1300) differ from the situation after the fall of the Roman Empire in the fifth century?

A good answer should include the following:

- The High Middle Ages experienced expansion and growth while the centuries following the fall of the Roman Empire were troubled by invasions and disease.
 - Examples that students should cite to show the contrast:
 - Population declined by 25 percent after the fall of Roman Empire.
 - Population more than doubled during the High Middle Ages.
 - Land under cultivation contracted after fall of Roman Empire; forests, marshland, and wasteland expanded.
 - New lands were opened up for cultivation during the High Middle Ages; forests and wastelands were cleared for villages, and marshes were drained for cultivation.
 - Invasions from Vikings, Magyars, and Muslims that had plagued Western Europe from 700–1000 were no longer an issue during the High Middle Ages.
 - Better climactic conditions after 750 created optimal conditions for agriculture.
 - Long-distance trade had been virtually non-existent after the fall of the Roman Empire (with the exception of the Italian city-states).
 - Long-distance trade picked up again in the High Middle Ages, linking northern and southern Europe as well as the trade in Asia via the Italian city-states.
 - Society after the fall of the Roman Empire was increasingly rural.
 - Society during the High Middle Ages showed signs of urbanization as towns and cities grew in size and number.
 - Political power became more consolidated in territorial states during the High Middle Ages.
 - During the High Middle Ages, loyalty began to shift from local ties (family, clan, village, manor) to the state.
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74. How did Western Europe compare to China in the eleventh century?

A good answer should include the following:

- Western Europe was less developed, with smaller cities, weaker rulers, less commercialized economies, and inferior technology.
- Both civilizations borrowed from others and built upon that knowledge, although Europe started out at a lower level and was more dependent on borrowed technology.
- A discussion of technology should identify the specific innovations of each civilization.
- Cities in Western Europe had more power and autonomy than cities in China.
- European merchants were able to exercise local power while Chinese merchants were more regulated by the state.
- Rulers in Western Europe had to share power with the church, the nobility, and merchants, while the Chinese emperor had no competing sources of power.

75. How did the understanding of the relationship between reason and faith in Western Europe differ from that found in the Byzantine Empire and the Islamic world?

A good answer should include the following:

- In Western Europe, reason was used to explain religious truths and the natural order. The goal was to provide a rational foundation for religious faith, not to challenge it. Eventually, the increasing emphasis on logic and reason led to inquiries in law, medicine, and nature that evolved into the separate field of natural philosophy and science.
 - In the Byzantine Empire, reason did not play a significant role in religion as there was a general animosity towards the rationalism of Greek learning. Reason and faith were seen as conflicting rather than compatible as in Western Europe.
 - In the Islamic world, the secularism of Greek thought prevented it from playing a significant world in religious thought. The integration of politics and religion in the Islamic world did not offer any room for the development of an independent field of rational inquiry as in Western Europe.
-