

**Final Exam Review Sheet**  
HIST 233: World Civilizations Spring 2017

**Note: You need to buy and bring with you to the exam a blank exam booklet.**

**Section I: Identification**

The exam will list **twenty** of the following **terms or images**. Choose **eight** items and identify them by stating basic historical information about them (**what, where, when**), and briefly stating their **historical significance**.

Identification questions are worth 5 points each (**40%** of the midterm exam total).

- |                              |                                    |                    |
|------------------------------|------------------------------------|--------------------|
| Abbasids                     | Song dynasty                       | Zheng He           |
| sharia                       | Chinese civil service examinations | three-mast rigging |
| agricultural intensification | Grand Canal                        | Vasco da Gama      |
| <i>Kitab al-Umm</i>          | Ibn Battuta                        | Pachacuti          |
| reconquista                  | The Plague                         | Tenochtitlan       |
| vassal                       | Temüjin                            | Tlaxcala           |
| El Cid                       | Yuan dynasty                       | Potosi             |
| Balla Fasseke                | English Peasants' Revolt           | Columbian Exchange |
| Mansa Musa                   | Ottomans                           |                    |
| Swahili Coast                |                                    |                    |

Image A



Image B

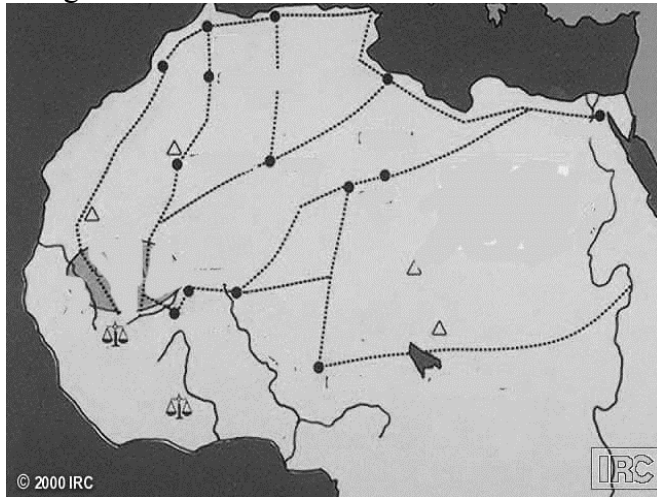


Image C



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## Section II: Essays

**The final exam will have two essay sections.**

The first essay will cover the **second half** of the semester. This essay is worth **30%** of the exam total. The exam will list **all three** of the following essay questions. Choose **one** question and answer it with an essay that makes an **argument** using historical **evidence**. Your essay should draw on evidence from **different materials** that the class has covered (different lectures, activities, etc.). The evidence should be historically specific, but you do not need citations.

- How did **long-distance economic interaction** change during the second half of the course (c. 300-1500 CE)?
- Agree or disagree with the following statement: **Religion** played a more important role than **economic activity** in the medieval world (c. 300-1500). (Note that a successful essay will consider the evidence both **for** and **against** the statement as well as taking a stance in a thesis statement.)
- Choose **one** of the primary source excerpts provided, describe the **circumstances of the author** (genre, purpose in writing, what they were doing, etc.) and explain how that source reflects its **historical context**.

Note: Copies of the excerpts will be available during the exam so you can include **short** quotations. Your essay should **not** simply rephrase what is in the excerpt, but should explain it by connecting it to other ideas. You should use other evidence in your essay (textbook, lectures, other primary sources, etc.) but that needs to be from memory.

The second essay will be **cumulative**, covering the whole semester. This essay is worth **30%** of the exam total. The exam will list **all three** of the following essay questions. Your essay should draw on evidence from **both halves** of the semester (different lectures, activities, etc.). Choose **one** question and answer it with an essay that makes an **argument** using historical **evidence**.

- Agree or disagree with the following statement: During the late antique/medieval period (c. 300-1500 CE), governments were trying to **rebuild or recover the achievements of ancient empires** (c. 3000 BCE-c. 300 CE) rather than do something new. (Note that a successful essay will consider the evidence both **for** and **against** the statement as well as taking a stance in a thesis statement.)  
Note that to answer this question, you need to give evidence of ancient empires (before 300 CE) and then show how later governments were (or weren't) trying to recover that.
- Compare and contrast the **desirable traits of a hero** in the *The Ramayana*, *Sundiata*, and *El Cid* (Your answer needs to make a general argument that is illustrated with examples from **all three** epics).
- What one century (or so) in the medieval world would you **most like to visit or live in** and **why**? (In explaining your decision, you might explain where you would go or avoid going, what you would do, etc.) (Note: Despite the playful premise, your essay for this question should still consist of an analytical thesis statement supported by specific historical evidence.)

### **Ibn Jubayr, *Travels*, 1180s**

We moved from Tibnin—may God destroy it—at daybreak on Monday. Our way lay through continuous farms and ordered settlements, whose inhabitants were all Muslims, living comfortably with the Franks. God protect us from such temptation. They surrender half their crops to the Franks at harvest time, and pay as well a poll-tax of one dinar [gold coin] and five qirat for each person. Other than that, they are not interfered with, save for a light tax on the fruits of trees. Their houses and all their effects are left to their full possession. All the coastal cities occupied by the Franks are managed in this fashion, their rural districts, the villages and farms, belonging to the Muslims. But their hearts have been seduced, for they observe how unlike them in ease and comfort are their brethren in the Muslim regions under their [Muslim] governors. This is one of the misfortunes afflicting the Muslims. The Muslim community bewails the injustice of a landlord of its own faith, and applauds the conduct of its opponent and enemy, the Frankish landlord, and is accustomed to justice from him.

### **Marco Polo, *Travels*, 1298**

[In the province of Malabar] The natives of this part of the country always go naked, excepting that they cover with a piece of cloth those parts of the body which modesty dictates. The king is no more clothed than the rest, except that he has a piece of richer cloth but is honourably distinguished by various kinds of ornaments, such as a collar set with jewels, sapphires, emeralds, and rubies of immense value. He also wears, suspended from the neck and reaching to the breast, a fine silken string containing one hundred and four large and handsome pearls and rubies. The reason for this particular number is that he is required by the rules of his religion to repeat a prayer or invocation so many times, daily, in honour of his gods; and this his ancestors never failed to perform. The daily prayer consists of these words, *pacauca, pacauca, pacauca*, which they repeat one hundred and four times. On each arm he wears three gold bracelets, adorned with pearls and jewels; on three different parts of the leg, golden bands ornamented in the same manner; and on the toes of his feet, as well as on his fingers, rings of inestimable value. To this king it is indeed a matter of facility to display such splendid regalia, as the precious stones and the pearls are all the produce of his own dominions.

He has at the least one thousand wives and concubines; and when he sees a woman whose beauty pleases him, he immediately signifies his desire to possess her. In this manner he appropriated the wife of his brother, who being a discreet and sensible man, was prevailed upon not to make it the subject of a brawl...

### **Ibn Battuta, *Voyages*, 1355**

I saw a remarkable instance of the veneration in which the Damascenes hold this mosque during the great pestilence on my return journey through Damascus, in the latter part of July 1348. The viceroy Arghun Shah ordered a crier to proclaim through Damascus that all the people should fast for three days and that no one should cook anything eatable in the market during the daytime. For most of the people there eat no food but what has been prepared in the market. So the people fasted for three successive days, the last of which was a Thursday, then they assembled in the Great Mosque, *amirs, sharifs, qadis*, theologians, and all the other classes of the people, until the place was filled to overflowing, and there they spent the Thursday night in prayers and litanies. After the dawn prayer next morning they all went out together on foot, holding *Qurans* in their hands, and the amirs barefooted. The procession was joined by the entire population of the town, men and women, small and large; the Jews came with their Book of

the Law and the Christians with their Gospel, all of them with their women and children. The whole concourse, weeping and supplicating and seeking the favor of God through His Books and His Prophets, made their way to the Mosque of the Footprints, and there they remained in supplication and invocation until near midday. They then returned to the city and held the Friday service, and God lightened their affliction; for the number of deaths in a single day at Damascus did not attain two thousand, while in Cairo and Old Cairo it reached the figure of twenty-four thousand a day.

**Bernal Diaz, *History of the Conquest of New Spain*, c. 1560**

[Montezuma] had over two hundred Chieftains in his guard, in other rooms close to his own, not that all were meant to converse with him, but only one or another, and when they went to speak to him they were obliged to take off their rich mantles and put on others of little worth, but they had to be clean, and they had to enter barefoot with their eyes lowered to the ground, and not to look up in his face. And they made him three obeisances, and said: "Lord, my Lord my Great Lord," before they came up to him, and then they made their report and with a few words he dismissed them, and on taking leave they did not turn their backs, but kept their faces towards him with their eyes to the ground, and they did not turn their backs until they left the room..

...When we arrived at the great marketplace, called Tlaltelolco, we were astounded at the number of people and the quantity of merchandise that it contained, and at the good order and control that was maintained, for we had never seen such a thing before. The chieftains who accompanied us acted as guides. Each kind of merchandise was kept by itself and had its fixed place marked out. Let us begin with the dealers in gold, silver, and precious stones, feathers, mantles and embroidered goods. Then there were other wares consisting of Indian slaves both men and women; and I say that they bring as many of them to that great market for sale as the Portuguese bring negroes from Guinea; and they brought them along tied to long poles, with collars round their necks that they could not escape, and others they left free.