

## **Terms, Geographical and Historical Identifications (arranged by AP World time-period and key concept)**

Period 3: Regional and Transregional Interactions, c. 600 C.E. to c.1450

### **3.1 Expansion and Intensification of Communication and Exchange Networks**

#### **TERMS**

interregional trade	credit	monetization	state practices
linguistic	technological adaptations		maritime migration
diffusion of languages	cross-cultural exchange		diasporic communities
trading organization	interregional travelers		
diffusion of literary, artistic and cultural traditions			
diffusion of scientific and technological traditions			

#### **GEOGRAPHICAL**

Novgorod	Timbuktu	Swahili city-states	Hangzhou
Baghdad	Melaka	Tenochtitlan	Venice
Cahokia	Byzantine Empire		Central Asia
Polynesia	Arabian peninsula		Indian Ocean
Southeast Asia	Moslem al-Andulus		Calicut

#### **HISTORICAL**

compass	astrolabe	caravanserai	camel saddles
bills of exchange	banking houses	Hanseatic League	trans-Eurasian trade
caliphates	Mongols	Scandinavian Vikings	Berbers
Bantu-speaking peoples		Polynesian peoples	Swahili language
Turkic language	Arabic language	Islam	Muhammad
Zoroastrians	Sogdian merchants	Ibn Battuta	Marco Polo
Xuantang	Neoconfucianism	Toltec/Mexica(Aztecs)	Inca traditions

Greek mathematics    Indian mathematics    the Black Death    Dar al-Islam

### 3.2 Continuity and Innovation of State Forms and their Interactions

#### TERMS

sources of power and legitimacy    land-owning elites    tributary systems  
decentralized government    technological and cultural transfer

#### GEOGRAPHICAL

Moslem Iberia

#### HISTORICAL

Sui Dynasty    Tang Dynasty    Song Dynasty    Islamic states  
Abbasids    Delhi Sultanates    Mongol Khanates

### 3 Increased Economic Productive Capacity and its Consequences

#### TERMS

urbanization    demographic    coerced labor    indigenous  
industrial production    multiple factors    labor organization  
guild organization    free peasant farming    serfdom

#### GEOGRAPHICAL

#### HISTORICAL

Champa rice varieties    Chinampa field system    waru waru agricultural technique  
horse collar    Little Ice Age    mit'a

# MAJOR BELIEF SYSTEMS BY 1000 C.E.

## POLYTHEISM

**ORIGIN** Earliest religions across all cultural regions;  
**TENETS** Belief in many gods and spirits, gods as personification of nature, animism  
**SIGNIFICANCE** Examples: Sumerian, Greek, Germanic, Roman, Aztec, African religions. Hinduism a modern example

## CHRISTIANITY

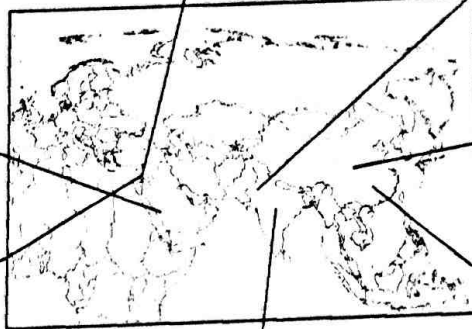
**ORIGIN** Teachings of Jesus, 30 CE  
**TENETS** One God, Jesus as the Messiah, people saved through God's grace and acceptance of Christ as savior; sins are forgiven. Gospels the main source of early teachings. Large body of later writing  
**SIGNIFICANCE** Persecuted by Romans, legalized by Constantine in mid 300s, strong monastic element, strong missionary outreach, disciplined, organized, bureaucratic, power of papacy rivaled that of European kings

## BUDDHISM

**ORIGIN** DEVELOPED AS PROTEST TO Hindu priest practices. Gautama Buddha, c. 550 BCE  
**TENETS** Four Noble Truths: universality of suffering, desire causes suffering, Nirvana ceases suffering, Eightfold Path as the guide to entering nirvana (right knowledge, right speech, right thought, right conduct, right effort, right mind, right livelihood, right meditation)  
**SIGNIFICANCE** monastic tradition, monks carried Buddhism beyond India, wiped out in India due to efforts of Hindus and Muslims by 1000 C.E., split into Mahayana (northern Asia) & Theravada by 100 C.E., Zen Buddhism 700s in China and 1200s in Japan (sudden enlightenment through meditation)

## ISLAM

**ORIGIN** Muhammad, 622  
**TENETS** one God, Allah; Muhammad as the seal of the prophets; accepted Noah, Abraham, Jesus as prophets, Five Basic Pillars: "There is no God but Allah and Muhammad is his prophet", prayer five times a day facing Mecca, charity, fasting during Ramadan, pilgrimage to Kaaba in Mecca, original teachings in Quran  
**SIGNIFICANCE** split into Sunni (modern majority, original adherents of Umayyads) and Shi'is (original followers of Ali) sects; development of Sharia, legal code; lack of hierarchical structure



## DAOISM

**ORIGIN** Traditionally attributed to Lao-tzu, 400 BCE;  
**TENETS** Tao refers to The Way, a natural approach, live in accord with one's nature, oneness with everything through the tao, interaction of yin and yang, passive and active principles  
**SIGNIFICANCE** Confucian rituals unnatural, popular with peasant beliefs, became polytheistic, interest in nature had dramatic influence on art

## JUDAISM

**ORIGIN** Hebrews, 1st historical writings c. 900 BCE; 1st monotheistic faith  
**TENETS** one God, chosen people through a special relationship with God, Messiah to come, beliefs set forth in Torah, Mosaic Law, and Talmud  
**SIGNIFICANCE** Monotheism; greatly influenced Christianity and Islam; no widespread hierarchical structure

## HINDUISM

**ORIGIN** Aryan invaders c. 1700 BCE  
**TENETS** Brahma is the ultimate reality, rebirth determined by karma; release of the soul (atman) achieved through oneness with Ultimate Reality; dharma is rules of conduct  
**SIGNIFICANCE** No founder, tolerant of other religions, few formal beliefs, adaptable, offers meditation and ritual, creation of caste system, perhaps oldest religion

## CONFUCIANISM

**ORIGIN** China, c. 550 BCE, Kung Fu-Tzu & Mencius (c. 350 BCE)  
**TENETS** Jen, a quality of sympathy that relates all humanity to each other; humaneness, filial piety, family as the teacher of social roles, family as extension of state, man superior, only the educated should govern  
**SIGNIFICANCE** philosophical and ethical system of conduct, dominant influence in Chinese government, education, and scholarship for 2000 years, basis of civil service, public reserved right to overthrow government due to mandate of heaven, ancestor wor-

## 6. The Spread of Islam

One of the great cultural contact experiences in world history involved the spread of Islam, from its initial base in the Arabian peninsula and the Middle East to a host of areas in Africa, Asia, and Europe. Islam appealed to people in a variety of societies and cultures, bringing important changes as a result of contact while often in some respects merging with the established local belief systems.

Muslims compelled new cultural contacts from about 700 CE onward as a result of conquests, far-reaching trade, and, increasingly, missionary activity. The geographical dimensions of the Muslim world were pretty well established by 1450 CE—the end of the postclassical period—though a few key later chapters would be written in Africa, southern Asia, and southeastern Europe. Islam's spread was gradual though amazingly rapid given the extensive geography and diverse regions involved.

Two primary patterns were involved. In some cases, Islam spread to other cultures

in a context of military conquest, even though the religion was tolerant of other beliefs. Muslims rarely forced people to convert to their religion, often preferring to levy a special tax on minority communities instead. The famous jihad, or holy war described by the prophet Muhammad, was mainly used for defense of the faith, not forced conversion, though there were exceptions. But the success of Muslim armies could create a context in which other people found it prudent to convert, or in which they were attracted to the religion simply because of its manifest power and triumph. In other instances, Islam spread through more spontaneous conversions as people learned of it through trade and missionary activity. The religion was clearly attractive, with an explicit set of beliefs about what to do and what not to do in order to win access to heaven and avoid a lamentable eternity in hell. It appealed to lower-class groups because of its commitment to charity and spiritual equality; it also legitimated merchant activity more than did most belief systems at the time, and so could attract traders. The

Deter Stearns, Cultures in Motion. Yale University Press.

cultural and political achievements of Islam drew people eager to advance their societies in a variety of ways, including religious ones.

Believing that he was divinely inspired, the prophet Muhammad, born in about 570 CE, generated the basic tenets of the newest world religion. The context for Islam involved the surge of Arab peoples, originally a nomadic group on the fringes of Mediterranean civilization that became increasingly active in trade and formulated a well-established culture, including a writing system. The collapse of the Roman Empire had left a welter of small states in the eastern Mediterranean, along with a confusing mixture of religions, including Judaism and Christianity. Muhammad sought to reorganize Arab culture but also to offer a religion that would build on and perfect Jewish and Christian thinking. Islam was a rigorous monotheistic system, offering a clear statement of duties that would help assure salvation. The Qu'ran, the holy book that Muhammad composed under the inspiration of Allah, provided detailed regulations for many aspects of life, including family life. Muslim principles urged rulers to defend the religion above all, though their political goals were often unfulfilled; Islam came to depend on a mixture of state support and the activities of scholars and legal philosophers who interpreted doctrine and law on a local basis and administered a system of religious courts.

Islam had begun to spread rapidly among the Arabs by the time of Muhammad's death in 632 CE. This growth helped galvanize Arabs to a surge of conquest, and armies quickly spread through the Middle East, including Persia, though the Byzantine Empire long held out amid reduced Asian territory. North Africa was another early conquest. A loose central government, the caliphate, was established for this West Asian-North African heartland by Muhammad's successors; it lasted until the thirteenth century. Arabs for a time sought to reserve Islam for their people alone, while tolerating local religions; but many people in the conquered regions sought access, some of them adopting Arab language and culture in the process. Conquests by Muslim Arabs gradually turned into a more general spread of Islam in its Middle Eastern-North African heartland and beyond.

The Middle East had long been a center of trade with Asia, Africa, and Europe alike. Arab and Muslim gains spurred further efforts toward achieving additional wealth, which were aided by Islam's approval of merchant activity leavened by charity. Muslim traders spread well beyond the caliphate, and they left new cultural contacts in their wake.

Finally, changes in Islam itself galvanized even more active and extensive spiritual leadership. After about 900 CE a movement

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called Sufism took hold. The movement emerged gradually and was fully defined only in about 1200 CE. Sufi leaders worried about the luxury and secular interests of the later caliphs, and also the diverse intellectual life that had developed as Islam interacted with Greek scientific heritage and various literary movements. They wanted a stricter focus on religion and a more intense piety. Interestingly, Sufi leaders, who initially flourished among outlying peoples like the Turks, borrowed some ideas from the Christian monastic movement and from Buddhism. Some Sufi leaders emphasized works of charity, but others offered a highly emotional religion complete with intense rituals. Characteristically, Sufi leaders sought to spread the beliefs of Islam to new regions. Their enthusiasm and the example of their holy devotion helped to persuade many people, as they showed how to bridge the gap between Allah and ordinary mortals.

From its base in the Middle East-North Africa, Islam gained adherents in several parts of southern Europe; in sub-Saharan Africa; in central Asia, including western China; in India; and in southeast Asia. The dates and patterns of growth varied in each case. In explaining how Islam caught on, a crucial variable involves the balance between conquest versus trade and spiritual example. Another division, when Islam spread mainly by persuasion, involves relationships between elites and masses of the

receiving areas. In some cases elites and ruling classes converted first, attracted by the religion but also by its praise for merchants and its political success; elites then disseminated the religion further. In other cases, conversion began among ordinary people, as when Sufi leaders interacted with peasant villages.

Inevitably, as Islam surged into areas of different traditional beliefs and styles, cultural amalgamations occurred. Some areas received the religion fully, including its associated artistic styles, such as the architecture of the mosques and the rich decoration of a religion that tried to forbid representations of people and animals. Other areas, however, accepted the religion but not some of the specifics concerning art or family life. A variety of patterns of syncretism, or cultural blending, occurred. Finally, some areas saw the development of an important Muslim minority along with resistance by the majority culture. Tracing the geography of Islam means exploring these various and important results.

## Sub-Saharan Africa

Islam reached Africa south of the Sahara in two ways. Important interactions occurred during the postclassical period, though only a minority of Africans converted (except in North Africa, which religiously merged with the Middle East). But the religious contacts were nonetheless important. They set the basis for much more extensive conversions from the late eighteenth century onward, when missionary efforts and religious wars conducted by fervent Muslims began to spread the religion to ordinary people. By

the late twentieth century about 40 percent of all sub-Saharan Africans were Muslim.

Initial contacts in West Africa focused on the Sudanic kingdoms, headed at first by Ghana. These contacts had some distinctive features. Trade with Muslim North Africa developed quickly, across the Sahara Desert by camel and horseback. The trade was vital to Ghana for tax revenues and supply of horses. The king of Ghana also hired Arab Muslims to keep records, because they had writing and bureaucratic experience. But contacts also facilitated raids by Muslims from the north, often encouraged by local Islamic groups.

The kingdom of Mali, which flourished after Ghana collapsed in about 1200, regularized interactions with Muslims. Rulers like Sundiata more systematically utilized Muslim bureaucrats and converted to Islam as a gesture of goodwill toward the North African trading partners. A king of Mali, Mansa Musa, made a famous pilgrimage to Mecca in 1324, dazzling Arabs with his lavish supply of gold. Mansa Musa also organized a center of Muslim scholarship in the city of Timbuktu, and Muslim architecture spread widely. This remained, however, a compromise contact. There was little effort to convert ordinary people, though Sufi missionaries fanned out in the common pattern, with gradual results; their efforts were lim-

ited by the lack of towns south of the Sudanic kingdoms and by disease. In the Sudanic region itself, kings continued to portray themselves as divine, in the West African tradition, despite the contradictions with Islamic faith. And even among the Muslim elite, customs such as giving a relatively prominent place to women persisted, which profoundly shocked Arab visitors, who were otherwise impressed with the culture and political organization they saw around them. Islamic punishments, such as cutting off the hands of thieves, were also rejected as too brutal.

A second strand of Islam stretched down the East African coast, propelled by Arab traders in the Indian ocean. From Egypt, traders and missionaries worked directly southward, in the nation now known as the Sudan (different from the Sudanic kingdoms); beginning with the elite, widespread conversions occurred. Farther south, Swahili merchants—the word in Arabic means “coasters,” or people who work along the coasts—established a lively commerce between Indian ocean ports and interior villages. In the process they also brought Arabic language and Muslim religion and political ideas. Many traders intermarried with the African elite, as Islam began to provide cultural unity for upper classes all along the coast. Conversions were voluntary, but Islam represented high social status and the

kind of generalized religion useful to far-flung trade—a religion that local African cultures did not provide. Mosques and other literary and artistic expressions of Islam followed the shift in beliefs, and a mixed Arabic-African language, Swahili, emerged as well, ultimately providing a system of writing as well as facilitating oral communication. The intrusion of Portuguese power in this region in the sixteenth and seventeenth centuries limited further growth, but when Portugal was expelled shortly before 1700 conversions resumed along the trade route inland.



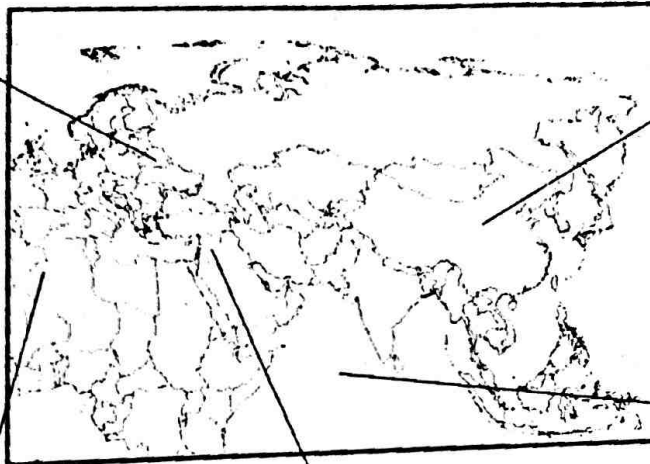
## MAJOR TRADE ROUTES, CIRCA 1000 ce

### EASTERN EUROPEAN

**TRADE GOODS:** Furs, wood, amber, grain from Kievan Russia; Wine, perfume, glass, silk from Byzantine Empire

**TRADE ROUTES:** Waterways of Kievan Russia

**SIGNIFICANCE:** Safe route away from Muslim raiders in Mediterranean and Black Seas; heavy Byzantine influence on development of Russian religion, art, architecture; Eastern Orthodox Christianity became official religion, strengthening



### CHINESE

**TRADE GOODS:** First silk, later porcelain

**TRADE ROUTES:** Silk Road from Han Dynasty onwards; northern route across central Asia, westward toward Mediterranean, southward toward India

**SIGNIFICANCE:** Spread Buddhism and Christianity to China; spurred European interest in water route to China

### INDIAN OCEAN

**TRADE GOODS:** slaves, ivory, gold, iron from Africa; porcelain from China; pottery from Burma; cloth from India

**TRADE ROUTES:** major route between east Africa and Asia; made possible by the action of **monsoons** (north-northeast from December to February and south-southwest from April to September);

**SIGNIFICANCE:** brought prosperity to east Africa; created **Swahili**, mix of Arabic and Bantu languages; brought Islam to coastal cities of east Africa; created east African trading cities of **Mombasa, Malindi, Sofala, Kilwa, Zanzibar**

### TRANS-SAHARAN

**TRADE GOODS:** gold, ivory, slaves and spices from Sub-Sahara; salt, cloth, metal-ware from Sahara

**TRADE ROUTES:** Across the Sahara

**SIGNIFICANCE:** aided the rise of African empires in West Africa; spread Islam through West Africa

### MUSLIM

**TRADE GOODS:** Carpets, linen, ceramics from Abbasid; silk and porcelain from China; rubies, silver, ebony, dyestuffs from India; trinkets and slaves from Byzantine empire

**TRADE ROUTES:** Silk Road, Indian Ocean, Trans-Saharan

**SIGNIFICANCE:** Spread of Islam, assimilating and adapting artistic styles, scientific, and intellectual achievements

# MAJOR TRADING CITIES OF THE WORLD TO 1500

## CAIRO

(founded in 969 as Al-Qahira)

**ECONOMIC IMPORTANCE:** commercial center between Europe, the Middle East, and Africa  
**POLITICAL/SOCIAL STRUCTURES:** part of Islamic Caliphates; Islamic social structure.

**SIGNIFICANCE:** Founded by the Fatimid Dynasty; Overrun by Seljuk Turks in 1168, Saladin regained city; became part of Ottoman empire in 1517; Site of early Islamic university, al-Azhar; center of intellectual life

## VENICE

(founded in 800s as Republic of St. Mark)

**ECONOMIC IMPORTANCE:** Grew through trade, first with Byzantium, made treaty with Saracens (muslims) to control European trade with Arabs. Major trade goods included spices and silk

**POLITICAL/SOCIAL STRUCTURES:** independent city-state, ruled by oligarchy of wealthy merchant families; city of independent merchants and craft workers. Roman Catholic, upper class women more limited in roles than lower class but gender distinctions for all women, women as assistants and helpmates

**SIGNIFICANCE:** originally settled by Veneti who were being pushed by Gauls, too marshy to farm, benefited from Crusades, supplying arms to Holy Land; important producer of fine glass

## SAMARKAND

(around 3000 BCE)

**ECONOMIC IMPORTANCE:** Major city on the Silk Route. Major goods included silk from China and grapes, cotton, and pomegranates from trading partners

**POLITICAL/SOCIAL STRUCTURES:** part of various Islamic empires; Islamic social system, female literacy, women could divorce, remarry, own property, inherit, rights of women became more diminished as time progressed

**SIGNIFICANCE:** Abbasid capital in the 800s and 900s, center of Islamic culture, Tamerlane's capital in 1300s and 1400s, declined with declining power of Tamerlane and Tartars

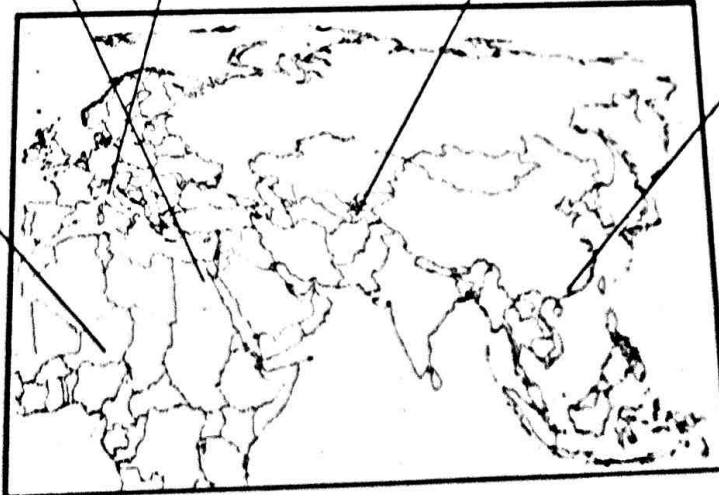
## TIMBUCTU

(Founded in 1000s)

**ECONOMIC IMPORTANCE:** On Trans-Saharan trade route exchanging gold from the south for salt from the desert; other trade goods included ivory and slaves

**POLITICAL/SOCIAL STRUCTURES:** Islamic, various African-Islamic empires

**SIGNIFICANCE:** major cultural/commercial center of Mali empire in 1300s, major center of Songhay empire in 1400s and 1500s; center of Islamic learning; site of University of Sankore



## GUANGZHOU

(200s, later called Canton)

**ECONOMIC IMPORTANCE:** Trade with Roman empire through Arab and Persian intermediaries. Trade goods included silk, spices, tea, trade with Islamic and Hindu merchants by 1000s, by 1500s, the first Chinese seaport to trade directly with Europeans

**POLITICAL/SOCIAL STRUCTURES:** Part of various Chinese dynasties, Neo-

Confucian class system, Scholar-gentry, aristocracy, gender distinctions that severely limited the role of women

**SIGNIFICANCE:** Large population, major Chinese city

## ARABS, NOMADS, BEDOUIN TRIBES, SEMITES

Originally the Arabian peninsula, moved out in a series of conquests between 600s and 700s

**ROUTE:** Through the entire Arabian peninsula west across north Africa; east through what are now Iran and Iraq; into Afghanistan, Pakistan, and northwest India; north and east through what are now Jordan, Syria, Israel, and Lebanon; Muslims in east African port cities as traders, not conquerors

**SIGNIFICANCE:** Rise of the Abbasid dynasty, the peak of Islamic power; power of the caliphs supplanted by sultans; rival caliphates in Egypt (Fatimid) and Spain (Moors) in 800s and 900s; Egypt ruled by Islamic Mamlukes and Ottomans; last Moorish stronghold defeated in Spain in 1504 by Christians; allowed Jews and Christians to practice their religions; gave *mawali* (Islamic converts) equal status with original Muslims; preserved and contributed to Greek learning; religious influence on art and architecture; influence of universal Arabic language and Islamic law

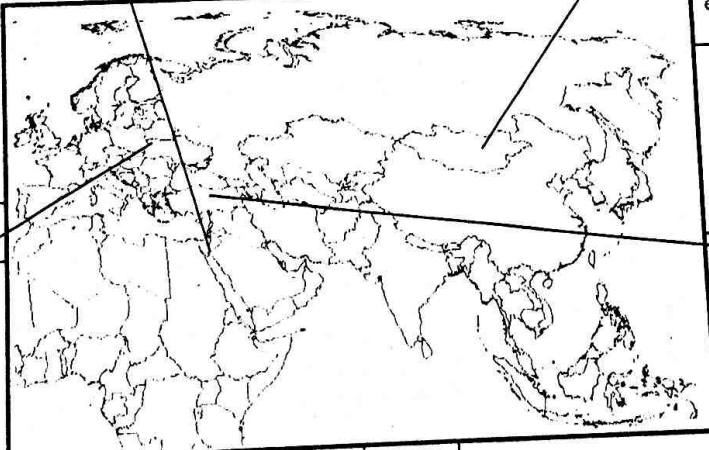
## COMPARING THE IMPACT OF NOMADIC INVADERS BETWEEN 1000 AND 1450

## MONGOLS

Loosely related nomadic tribes, moved out of northeastern steppes of Asia, Mongolia

**ROUTE:** Moved into what are now China, central Russia, Poland, Hungary, Bulgaria, Romania; later movement into Iran (Persia)

**SIGNIFICANCE:** United under Genghis Khan in 1200s; 1260, four khanates; khanate in China known as Yuan Dynasty; 1368, driven out by Chinese; 1480, end of Mongol control in Russia; rise of Moscow and the tsars



## SLAVS

Eastern Slavs: Russians, Ukrainians, Byelorussians; Western Slavs: Czechs, Poles, Slovaks; Southern Slavs: Serbs, Croats, Slovenes, Macedonians, Montenegrins, Bulgarians; Varangians related to the Vikings

Originally from north of the Black Sea until 2000 BCE; Varangians originally from Sweden

**ROUTE:** Slavs—an agricultural people, around 100 CE began to move north and northeast into the Russian forests and steppes, westward toward the Vistula River basin, and south into the Balkan peninsula. Varangians—crossed the Baltic Sea and began to move down the rivers into Slav territory

**SIGNIFICANCE:** Varangians conquered eastern Slavs and established basis of Kievan Russia, confederation of city-states.; created an extensive river-based trading network; influenced by Byzantine religion, art, architecture; cultural and religious ties strengthened trade and vice-versa; beginning of sense of national identity. Western and southern Slavs: merged with local peoples and cultures, wresting power from earlier settlers; set up trading networks, creating loose political confederation; converted to Roman Catholic or Byzantine church

## TURKIC PEOPLES

Tatars, Khazaks, Uzbeks, Turkmens, Uighurs Turkish area of central Asia; by 500s CE territory stretched from Mongolia to Caspian Sea

**ROUTE:** Began moving out of central Asia in the 500s, increasing migration through Middle East to what are now Armenia, Georgia, Syria, Turkey (Asia Minor)

**SIGNIFICANCE:** Converted to Islam in the 900s; Seljuk Turks: adopted Islamic culture, invaded Byzantine empire, took Jerusalem, weakened by Crusades, broke up into small dynasties, defeated by Genghis Khan and Golden Horde in 1200s. Ottoman Turks, 1300s to 1923: extended Turkish territory, took Constantinople in 1453, continued to expand under later sultans. Khazars: empire in southern Russia controlled trade between Slavs, Byzantium, Asia, defeated by Russians and Byzantium in late 900s

# MAJOR MESO-AMERICAN CIVILIZATIONS

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## AZTEC

(Mexico, Late 1100s CE, appeared in the valley of Mexico from Northern Mexico)

**LOCATION:** Built empire that covered most of what is today central and southern Mexico

**POLITICAL STRUCTURE:** Chief of Men both civil and religious leader; rigid class system, including slaves; exacted tribute from conquered peoples

**ECONOMIC SYSTEM:** Originally nomads who conquered farming peoples as they moved south; maize a main crop; extensive trade network; trade goods included metalwork and textiles

**ARTS/SCIENCE:** manuscripts; elaborate irrigation system; hillside terracing for farming; artificial lakes, causeways, island cities; featherwork, textiles; metalwork in gold and silver; jade objects; semiprecious stones as jewelry

## MAYAN

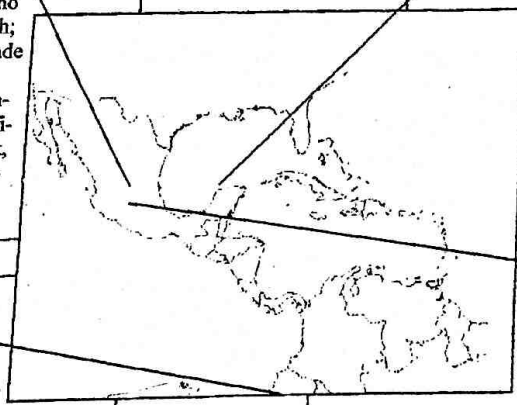
Possibly as early as the 2000s BCE, peaking between 300 and 900 CE

**LOCATION:** rain forests, from the Yucatan peninsula spread into what are now Guatemala, Honduras, Belize, El Salvador.

**POLITICAL STRUCTURE:** Rules by noble class of warriors and hereditary priests

**ECONOMIC SYSTEM:** Based on farming, but artisans and traders also existed; trade goods included carved jade products.

**ARTS/SCIENCE:** Hieroglyphic writing on stele and manuscripts; very accurate calendar; knew the movement of planets; knowledge of sophisticated mathematical concepts; ceremonial centers with temples, pyramids, and monuments of limestone blocks; used brick, mortar, stucco; frescoes; lacked knowledge of the



## INCA

C. 1200 CE, began to move out from the central Andes in the 1400s

**LOCATION:** What is now Peru and parts of Ecuador, Chile, Bolivia, and Argentina

**POLITICAL STRUCTURE:** Inca as ruler, descended from the Sun god, founder of the dynasty; rigid class system; Inca owned all the land and the people worked it for the ruler

**ECONOMIC SYSTEM:** farming, potato, quinoa (berry), maize

**ARTS/SCIENCE:** quipu for recordkeeping, hillside terracing for farming, extensive system of roads, suspension bridges, ceramics, textiles, metalwork, lacked system of writing and knowledge of the wheel

## TOLTEC

Possibly 750 CE, peaked between 900s and 1100s

**LOCATION:** Central Mexican highlands; invaded Mayan territory; influence widespread through its trade networks.

**POLITICAL STRUCTURE:** Jointly ruled by a military and a religious leader with the religious leader eventually losing power.

**ECONOMIC SYSTEM:** Originally nomads who conquered farming people; extensive trading network that stretched from the central Mexican plateau to what became the U.S. southwest; traded goods included copper, turquoise.

**ARTS/SCIENCE:** Massive buildings, pyramids, ceremonial ball courts; painted ceramics; metalworks in gold and copper.