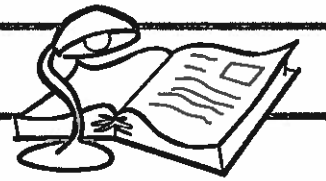


WH 11/24

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Reading Essentials and Study Guide



Chapter 8, Section 5

For use with textbook pages 273–278

CIVILIZATION IN SOUTHEAST ASIA

KEY TERMS

- archipelago** a chain of islands (page 273)
- agricultural society** a society whose economy is based primarily on farming (page 277)
- trading society** a society whose economy is based primarily on trade (page 277)

DRAWING FROM EXPERIENCE

Do people from a variety of cultures live in your community? How are these cultures reflected in your community?

In the last section, you read about the history of India after the Guptas. In this section, you will learn about the history of various countries in Southeast Asia.

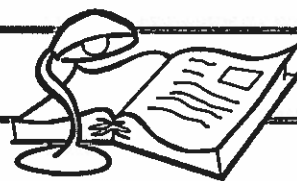
ORGANIZING YOUR THOUGHTS

Use the chart below to help you take notes. Compare the government, economy, and religion of the following areas in Southeast Asia.

	Government	Economy	Religion
Vietnam	1.	2.	3.
Angkor	4.	5.	6.
Thailand	7.	8.	9.
Burma	10.	11.	12.
Malay Peninsula and Indonesian Archipelago	13.	14.	15.

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Reading Essentials and Study Guide



Chapter 8, Section 5 (continued)

READ TO LEARN

- **The Land and People of Southeast Asia** (page 273)

Southeast Asia is the region between China and India. It has two major parts. One is the mainland region. It extends from the Chinese border to the tip of the Malay Peninsula. The other is a large **archipelago**, or chain of islands. Most of these islands are part of present-day Indonesia and the Philippines. Southeast Asia is a melting pot of peoples. It contains a mixture of races, cultures, and religions.

Mainland Southeast Asia has several mountain ranges. Between these ranges are several fertile river valleys. The people living in the river valleys were cut off from one another by the mountains, and they had only limited contacts with the people living in the mountains. The geographical barriers may explain why Southeast Asia was never unified under a single government. The barriers also encouraged the development of separate cultures, with different religions and languages.

16. How did geography affect the development of Southeast Asia?

- **The Formation of States** (page 274)

Between 500 and 1500, a number of states developed throughout Southeast Asia. They used China and India as models, but they adapted the models to their own needs and created their own unique states.

The Vietnamese were one of the first peoples in Southeast Asia to develop their own state. After the Chinese conquered Vietnam in 111 B.C., they tried to make Vietnam part of China. But the Vietnamese clung to their own identity. In the tenth century, they overthrew the Chinese. However, the Chinese did influence Vietnam. The Vietnamese adopted the Chinese model of centralized government. Their new state, which called itself Dai Viet (Great Viet), adopted state Confucianism. The rulers called themselves emperors and adopted Chinese court rituals. They also introduced the civil service examination. The Vietnamese state grew and expanded southward. By 1600, the Vietnamese had reached the Gulf of Siam.

Reading Essentials and Study Guide



Chapter 8, Section 5 (continued)

In the ninth century, the kingdom of Angkor arose in what is present-day Cambodia. Angkor is also called the Khmer Empire. A powerful leader named Jayavarman united the Khmer people and set up a capital at Angkor Thom. In 802, Jayavarman was crowned as the god-king of his people. For several hundred years, Angkor was the most powerful state in mainland Southeast Asia. In 1432, however, the Thai destroyed the Angkor capital. The Angkor ruling class fled to the southeast and set up a new capital near Phnom Penh. Phnom Penh is the capital of present-day Cambodia.

The Thai first appeared in the sixth century along the frontier of China. Beginning in the eleventh or twelfth century, Thai groups began moving south. They came into conflict with Angkor. They set up their own capital at Ayutthaya on the Chao Phraya River. They were a major force in the region for the next four hundred years. They converted to Buddhism and borrowed Indian political practices. But they also created a unique culture that evolved into the modern-day culture of Thailand.

The Burmans formed their own society in the valleys of the Salween and Irrawaddy Rivers. They had migrated from the highlands of Tibet in the seventh century A.D., probably to escape Chinese armies in the area. The Burmans were nomads, but they adopted farming after they arrived in Southeast Asia. In the eleventh century, they created the first Burman state, the kingdom of Pagan. Like the Thai, they converted to Buddhism and adopted Indian political institutions and culture. Pagan played an active role in the sea trade throughout the region. Attacks from the Mongols in the late thirteenth century weakened Pagan and caused it to decline.

In the Malay Peninsula and the Indonesian Archipelago, a different pattern developed. For centuries, this area had been involved in the trade that passed from East Asia to the Indian Ocean. However, the area had never been united as a single state. Two states eventually emerged in this region. In the eighth century, the state of Srivijaya dominated the trade route passing through the Strait of Malacca. At the same time, the kingdom of Sailendra emerged in eastern Java. The economy of Sailendra was based primarily on farming. Both states were influenced by Indian culture.

In the late thirteenth century, the new kingdom of Majapahit was founded. It became the greatest empire the region had ever seen. In the mid-fourteenth century, it united most of the archipelago, and perhaps part of the mainland, under a single rule. Around 1400, an Islamic state began to form in Melaka, a small town on the western coast of the Malay Peninsula. Melaka soon became the major trading port in the region and a chief rival of Majapahit. Eventually, nearly all the people of the region were converted to Islam and became part of the Sultanate of Melaka.

Reading Essentials and Study Guide



Chapter 8, Section 5 (continued)

17. In what ways did China and India influence Southeast Asia?

• Economic Forces (page 277)

The states of Southeast Asia can be divided into two groups: agricultural societies and trading societies. The economies of **agricultural societies** are based on farming, while the economies of **trading societies** are based on trade. Some states, such as Vietnam, Angkor, Pagan, and Sailendra, depended largely on farming. Others, such as Srivijaya and the Sultanate of Melaka, depended chiefly on trade. The demand for spices added to the amount of trade in the region. Merchants from India and the Arabian Peninsula sailed to the Indonesian islands to buy cloves, pepper, nutmeg, and cinnamon, as well as precious woods, like teak and sandalwood.

18. Which states in Southeast Asia were trading societies? Which were agricultural societies?

• Social Structures (page 277)

In most Southeast Asian societies, hereditary **aristocrats** were at the top of the social ladder. They held both political power and economic wealth. Most aristocrats lived in the major cities. Beyond the major cities lived the rest of the population, which consisted of farmers, fishers, artisans, and merchants. The majority of the people were rice farmers, who barely survived.

In most of the societies of Southeast Asia, women had more rights than they did in China and India. They worked side by side with men in the fields and were often involved in trading activities.

Reading Essentials and Study Guide



Chapter 8, Section 5 (continued)

19. How were women treated in most of the societies of Southeast Asia?

• Culture and Religion (page 277)

Chinese culture made an impact on Vietnam. Indian culture influenced other areas of Southeast Asia. The most visible evidence of the Indian influence is the architecture in these areas. The temple of Angkor Wat, at Angkor Thom, is a beautiful example. It combines Indian architectural techniques with native inspiration.

Hinduism and Buddhism were introduced into Southeast Asia, but they did not entirely replace existing beliefs. Old beliefs were blended with the new faiths. Buddhism did not have much impact at first. However, after Theravada Buddhism was introduced in Burma in the eleventh century, it spread rapidly to other areas of Southeast Asia. It eventually became the religion of the masses in much of Southeast Asia. It was popular because it taught that people could seek nirvana on their own, without the need for priests or rulers. It also tolerated local gods and posed no threat to established faiths.

20. Why was Theravada Buddhism popular in Southeast Asia?

WH 11/25

Reading Essentials and Study Guide



Chapter 9, Section 1

For use with textbook pages 285–290

TRANSFORMING THE ROMAN WORLD

KEY TERMS

- wergild** ("money for a man") a fine paid by a wrongdoer to the family of the person he or she had injured or killed (page 287)
- ordeal** a physical trial used as a means of determining a person's guilt or innocence (page 287)
- bishopric** a group of parishes under the authority of a bishop (page 287)
- pope** the head of the Roman Catholic Church (page 287)
- monk** a man who separates himself from ordinary human society in order to pursue a life of total dedication to God (page 288)
- monasticism** the practice of living the life of a monk (page 288)
- missionary** a person sent out to carry a religious message (page 288)
- nun** a woman who withdraws from the world to dedicate herself to God (page 288)
- abbess** the head of a convent (page 288)

DRAWING FROM EXPERIENCE

What do you think of when you hear the word "monk"? Why do monks live in monasteries? Are there any monasteries in or near your community?

In this section, you will learn about the division of the Western Roman Empire into states ruled by German kings. In this section and those following, you will learn about the role that monks played in the development of European civilization during the period from 500 to 1500 A.D. This period is called the Middle Ages or the medieval period.

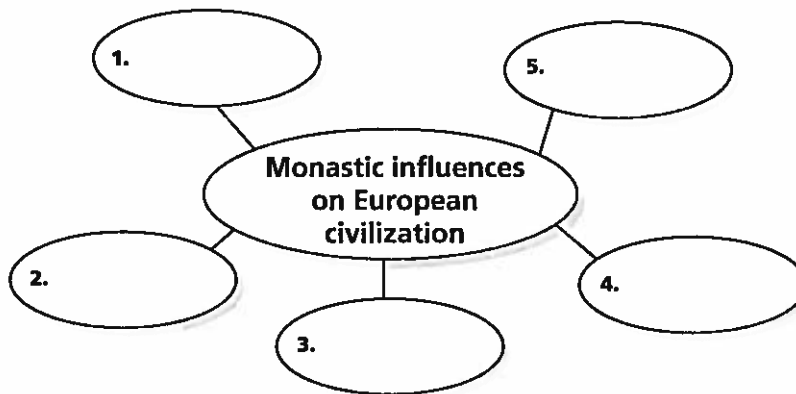
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Chapter 9, Section 1 *(continued)*



ORGANIZING YOUR THOUGHTS

Use the concept web below to help you take notes. List five ways that monks and monasteries contributed to, or influenced, life in Europe.



READ TO LEARN

• The New Germanic Kingdoms *(page 285)*

By 500, the Western Roman Empire had been divided into a number of states ruled by German kings. The Ostrogoths controlled Italy, and the Visigoths occupied Spain. The Ostrogoths and the Visigoths were both Germanic tribes. They continued to use the Roman structure of government, but they excluded Romans from holding power.

When the Roman armies abandoned Britain at the beginning of the fifth century, the Angles and Saxons settled there. The Angles and Saxons were Germanic tribes from Denmark and northern Germany. They eventually became the Anglo-Saxons.

By 510, Clovis had established a powerful kingdom in what is now France and western Germany. Clovis was the king of the Franks, a Germanic group. He became a Christian around 500. His conversion to Christianity gained him the support of the Christian church in Rome, which was now known as the Roman Catholic Church. After his death, his sons divided the Frankish kingdom among themselves.

Over time, Germans and Romans married one another and began to create a new society. Among the Germanic peoples, the family was very important. The concept of family included the extended family of husbands, wives, children, brothers, sisters, cousins, and grandparents. The family worked the land together and provided protection for one another. The German concept of family influenced Germanic law. Crimes were personal and could lead to feuds and bloodshed. To avoid bloodshed, a system developed that was based

Reading Essentials and Study Guide



Chapter 9, Section 1 (continued)

on a fine called wergild. **Wergild** was the amount paid by a wrongdoer to the family of the person he or she had injured or killed. Wergild means "money for a man," and was the value of a person in money. A crime against a member of nobility cost more than a crime against an ordinary person or a slave. In Germanic law, one way to determine whether a person was guilty or innocent was the ordeal. The **ordeal** was a physical trial. It was based on the idea that divine forces would not allow an innocent person to be harmed. If an accused person was unharmed after the ordeal, he or she was considered innocent.

6. Which Germanic tribes controlled Italy, Spain, Britain, and France by the sixth century?

• The Role of the Church (page 287)

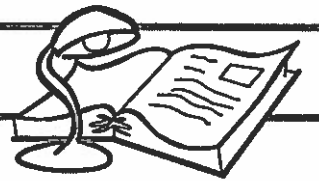
By the fourth century, the Christian church had developed a system of organization. Priests led local Christian communities, called parishes. A bishop headed a group of parishes. His area of authority was called a **bishopric**, or diocese. Over time, the bishops of Rome became the heads of the Roman Catholic Church. They became known as **popes**. In the sixth century, a strong pope, Gregory I, served as leader of Rome and its surrounding territories. This gave the papacy (office of the pope) political power. The territories around Rome became known as the Papal States.

Gregory I was also active in converting non-Christians to Christianity. He used monks to help spread Christianity to all of Europe. A **monk** is a man who separates himself from ordinary human society in order to pursue a life of total dedication to God. The practice of living the life of a monk is known as **monasticism**. English and Irish monks were especially enthusiastic **missionaries** (people sent to carry a religious message).

In the sixth century, Saint Benedict founded a community of monks. He wrote a set of rules for this community. Other monastic groups later used the Benedictine rule. It divided each day into a series of activities. The main emphasis was on prayer and manual labor. The monks ate, worked, slept, and worshiped together in a monastery. An abbot, or "father" ruled each monastery. Monasteries owned lands that allowed them to be self-supporting. They also became centers of learning.

Monks became an important force in the new European civilization. They provided schools, hospitals, and hospitality for travelers. Although the first monks were men, women also began to withdraw from the world to dedicate themselves to God. These women were called **nuns**. Nuns lived in convents headed by **abbesses**.

Reading Essentials and Study Guide



Chapter 9, Section 1 (continued)

7. How was the Christian church organized by the fourth century?

- **Charlemagne and the Carolingians** (page 289)

During the 600s and 700s, the kings of the Frankish kingdom began to lose their power to the mayors of the palace. The mayors of the palace were the chief officers of the king's household. One of these mayors, Pepin, became king himself. Pepin was the son of Charles Martel, the leader who had defeated the Muslims at the Battle of Tours in 732. When Pepin died, his son became king. This new king became known as Charles the Great, or Charlemagne. He ruled from 768 to 814.

Charlemagne expanded the territory of the Frankish kingdom and created the Carolingian Empire. At its height, the Carolingian Empire covered much of western and central Europe. Charlemagne used his household staff and counts (German nobles) to rule his empire. The counts were the king's representatives in the local districts. Charlemagne used *missi dominici* ("messengers of the lord king") to check on the counts to make sure that they were carrying out the king's wishes. In 800, Charlemagne was given a new title—emperor of the Romans. His coronation (crowning) symbolized the coming together of the Roman, Christian, and Germanic elements of European civilization. It also shows that the idea of a Roman Empire had not died.

Although Charlemagne could not read or write, he promoted learning in his kingdom. This led to a revival of learning and culture sometimes called the Carolingian Renaissance. This revival included a renewed interest in the works of the Greeks and Romans. The monks played a central role in this revival. Monasteries had scriptoria, or writing rooms, where the monks copied manuscripts. They copied the works of ancient Roman authors, as well as the Bible and other Christian works. Most of the ancient Roman literature we have today exists because the monks copied it.

8. What were some of Charlemagne's achievements as emperor?

Reading Essentials and Study Guide



Chapter 9, Section 2

For use with textbook pages 291–296

FEUDALISM

KEY TERMS

feudalism a political and social system in which a powerful lord offered protection to a vassal in return for military service (page 293)

vassal a man who served a lord in a military capacity (page 293)

knight a heavily armored soldier who fought on horseback (page 293)

fief land given to a vassal by a lord (page 294)

feudal contract a set of unwritten rules that determined the relationship between a lord and his vassal (page 294)

tournament a contest where knights could show their fighting skills (page 295)

chivalry a code of ethics that knights were supposed to uphold (page 295)

DRAWING FROM EXPERIENCE

What do you think of when you hear the word “Vikings”? Who were they? What were their contributions to the development of North America?

In the last section, you learned about the development of German kingdoms in Europe. In this section, you will learn about the invasion of Europe by other peoples, including the Vikings. These invaders threatened the safety of people throughout Europe, which led to the development of feudalism.

ORGANIZING YOUR THOUGHTS

Use the diagram below to help you take notes. Under the feudal contract, lords and vassals both had obligations to one another. Summarize some of those obligations in the boxes below.

1. Obligations of a Vassal

2. Obligations of a Lord



Reading Essentials and Study Guide



Chapter 9, Section 2 (continued)

READ TO LEARN

• The Invaders (page 291)

After Charlemagne's death in 814, the Carolingian Empire began to fall apart. Within 30 years, it was divided into three major sections: the western Frankish lands, the eastern Frankish lands, and the Middle Kingdom. There were also many invasions in Europe in the ninth and tenth centuries. The Muslims attacked southern France. The Magyars, a people from western Asia, moved into central Europe and invaded Western Europe. The most far-reaching attacks came from the Norsemen of Scandinavia, also known as the Vikings. They were warriors, but they were also great shipbuilders and sailors. Their ships were long and narrow. This made it possible for the Vikings to sail up European rivers and attack places that were far inland.

Beginning in 911, the ruler of the west Frankish lands gave land at the mouth of the Seine to one band of the Vikings. This section of France became known as Normandy. By allowing the Vikings to settle in this land, the Frankish people were able to convert the Vikings to Christianity. The Vikings soon became a part of European civilization.

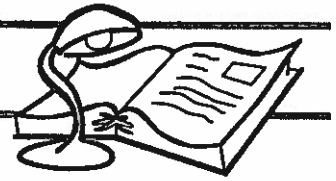
3. What peoples invaded Europe during the ninth and tenth centuries?

• The Development of Feudalism (page 292)

The Vikings and other invaders threatened the safety of people throughout Europe. People began to turn to local landed aristocrats (lords) to protect them. In return for protection, people were willing to serve the lords. This led to a new political and social system called **feudalism**. In Germanic society, warriors swore an oath of loyalty to their leaders and fought for them. In return, the leaders took care of the warriors' needs. A man who served a lord in a military capacity was known as a **vassal**. When a lord wanted men to fight for him, he gave each vassal a piece of land. The land supported the vassal and his family. By the ninth century, the gift of land to a vassal became known as a **fief**.

In feudal society, loyalty to one's lord was the chief virtue. The lord-vassal relationship was not a master-slave relationship. It was an honorable relationship between free men. Over time, a set of unwritten rules developed that determined the relationship between a lord and a vassal. These rules were known as the **feudal contract**. A vassal had to perform military service, usually

Reading Essentials and Study Guide



Chapter 9, Section 2 (continued)

about 40 days a year. The vassal could also be asked to come to the lord's court to give advice. Vassals had to make payments to the lord on certain occasions, such as the knighting of the lord's eldest son or the marriage of his eldest daughter. The lord also had responsibilities to the vassal. The lord supported the vassal by giving him land. He also had to protect the vassal. This could mean defending him militarily, or it could mean taking his side in a court of law.

The Frankish army began to change during this time. It had originally consisted of foot soldiers dressed in coats of mail (armor made of metal links or plates). In the eighth century, larger horses and the use of stirrups made it possible for horsemen to wear coats of mail, too. Armies now consisted mainly of armored cavalry (soldiers on horseback). These soldiers became known as **knights**.

4. Why did men choose to become vassals?

• The Nobility of the Middle Ages (page 295)

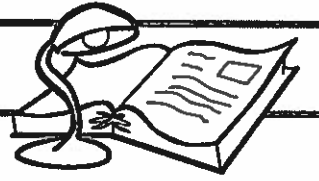
In the Middle Ages, the nobles were the kings, dukes, counts, barons, and even bishops who had large landed estates. They formed an aristocracy, or nobility, that had most of the political, economic, and social power. Knights also had social **prestige**. In the twelfth century, knights began to take part in tournaments. **Tournaments** were contests where knights could show their fighting skills. The joust became the main part of the tournament. The joust was an individual contest between two knights.

In the eleventh and twelfth centuries, the idea of chivalry evolved. **Chivalry** was a code of ethics that knights were supposed to follow. Knights were expected to defend the Church and defenseless people. They were also supposed to treat captives as honored guests instead of putting them in dungeons. Chivalry also implied that knights should fight for glory and not for material rewards.

5. What kinds of behavior did the code of chivalry expect from knights?

Reading Essentials and Study Guide

Chapter 9, Section 2 (continued)



- **Aristocratic Women** (page 296)

During this time, women could own property, but most remained under the control of their fathers or husbands. Some aristocratic women had opportunities to play important roles, however. The lady of the castle often had to manage the estate while the lord was away at war or court. This could involve supervising many servants, taking care of the financial accounts, and overseeing the supplies, including food, for the entire household. Women were expected to be subservient to their husbands, but some strong women advised or even dominated their husbands.

6. In what ways did aristocratic women play important roles?

Reading Essentials and Study Guide



Chapter 9, Section 3

For use with textbook pages 297–301

THE GROWTH OF EUROPEAN KINGDOMS

KEY TERMS

common law laws that are common to a whole kingdom, as opposed to laws that vary from place to place (page 298)

Magna Carta (the Great Charter) a document of rights that limited the king's power signed by King John in 1215 (page 299)

estate each of the three social classes in France (page 299)

DRAWING FROM EXPERIENCE

What rights are people in the United States guaranteed by the Constitution? Which of these rights do you think is the most important? Why?

In the last two sections, you learned about the rise of German kingdoms in Europe and the development of feudalism. In this section, you will learn about the growth of kingdoms in Europe during the High Middle Ages. You will also learn how representative government and the protection of rights developed in some of these countries.

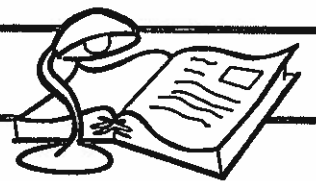
ORGANIZING YOUR THOUGHTS

Use the chart below to help you take notes. Indicate what contributions the following rulers made to the growth of kingdoms in their countries.

Ruler	Country	Contributions
William of Normandy	1.	2.
Henry II	3.	4.
John	5.	6.
Edward I	7.	8.
Philip II Augustus	9.	10.
Philip IV	11.	12.

Reading Essentials and Study Guide

Chapter 9, Section 3 (continued)



READ TO LEARN

• England in the High Middle Ages (page 297)

In the late ninth century, King Alfred the Great united the Anglo-Saxon kingdoms in England. After that time, Anglo-Saxons ruled England. On October 14, 1066, an army of knights under William of Normandy landed on the coast of England and defeated King Harold, the Anglo-Saxon king, at the Battle of Hastings. William was then crowned king of England. He took a census, known as the Domesday Book. This was the first census taken in Europe since Roman times. William also developed more fully the system of taxation and royal courts begun by the Anglo-Saxon kings. As the Norman ruling class married the Anglo-Saxon nobility, a new English culture began to develop. This culture merged Anglo-Saxon and French language and customs.

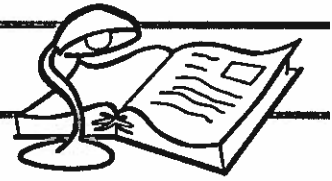
The power of the English monarchy was enlarged during the reign of Henry II. He ruled from 1154 to 1189. He increased the number of criminal cases tried in the king's court. He also made it possible for property cases to be tried in the royal courts. This expanded the power of the royal courts, as well as the king's power. Because the royal courts were now found throughout all of England, a body of **common law** (law that was common to the whole kingdom) began to replace laws that varied from place to place. Henry also believed that he had the right to try clergymen in royal courts. When Thomas à Becket, the archbishop of Canterbury, claimed that only Roman Catholic Church courts could try clerics, knights who supported the king murdered the archbishop.

Many English nobles resented the growing power of the kings. During the reign of King John, they rebelled. In 1215, they forced King John to sign a document of rights called the **Magna Carta** (Great Charter). The Magna Carta put in writing that the relationship between the king and vassals was based on mutual rights and obligations. In later years, it was used to support the idea that a king's power was limited, not absolute.

During the reign of Edward I in the thirteenth century, the English Parliament emerged. The parliament played an important role in the development of representative government. It was composed of two knights from every county, two people from every town, and all of the nobles and bishops throughout England. Eventually, the nobles and bishops formed the House of Lords, and the knights and townspeople formed the House of Commons. During the time of Edward I, the parliament passed laws and taxes.

13. What two cultures merged to form a new English culture?

Reading Essentials and Study Guide



Chapter 9, Section 3 (continued)

• The French Kingdom (page 299)

After the death of the last Carolingian king in 987, the west Frankish nobles chose Hugh Capet as the new king. This established the Capetian dynasty of French kings. The Capetians had the title of king, but they had little real power. The land that they controlled only included the area around Paris.

The reign of King Philip II Augustus was a turning point in the growth of the French monarchy. He ruled from 1180 to 1223. He waged war with England, and gained control of the French territories of Normandy, Maine, Anjou, and Aquitaine. These territories had been under English control. Adding these territories increased the income of the French monarchy and expanded its power.

Philip IV, called Philip the Fair, ruled from 1285 to 1314. He strengthened the monarchy by expanding the royal bureaucracy. He also brought a French parliament into existence by meeting with representatives of the three estates (classes). These **estates** were the clergy (first estate), the nobles (second estate), and townspeople (third estate). The meeting was held in 1302 and began the Estates-General, the first French parliament.

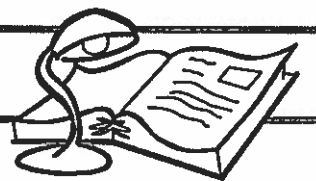
14. What were the three estates in France?

• The Holy Roman Empire (page 300)

In the tenth century, Saxon dukes became kings of the eastern Frankish kingdom. This kingdom became known as Germany. The best-known Saxon king of Germany was Otto I. In return for protecting the pope, Otto I was crowned emperor of the Romans in 962. This title had not been used since Charlemagne. The German kings tried to rule both German and Italian lands. Frederick I considered Italy the center of a "holy empire." This was the origin of the name Holy Roman Empire. Frederick's attempt to conquer northern Italy failed. The pope opposed him, because he was afraid that Frederick wanted to include Rome and the Papal States in his empire. The cities of northern Italy also opposed him. Together, the pope and the northern Italian cities defeated the army of Frederick I in 1176.

The struggle between popes and emperors weakened the Holy Roman Empire. The German emperors spent their time fighting in Italy. Back in Germany, powerful German lords ignored the emperors and created their own independent kingdoms. In the end, the Holy Roman Empire had no real power over either Germany or Italy. Germany and Italy continued to be made up of small, independent states. They did not develop national monarchies in the Middle Ages, like France and England did.

Reading Essentials and Study Guide



Chapter 9, Section 3 (continued)

15. What was the origin of the name Holy Roman Empire?

- **Central and Eastern Europe** (page 300)

The Slavic people were originally a single group of people in central Europe. Over time, they divided into three major groups: the western, southern, and eastern Slavs. The western Slavs formed the Polish and Bohemian kingdoms. German monks converted the Czechs in Bohemia and the Slavs in Poland to Christianity. The kingdom of Hungary was also converted. Czechs, Poles, and Hungarians all became part of the Roman Catholic Church.

The eastern and southern Slavs took a different path. Byzantine missionaries converted the eastern Slavs of Moravia to Eastern Orthodox Christianity. Most of the southern Slavs also converted to Eastern Orthodox Christianity. These peoples included the Croats, the Serbs, and the Bulgarians. By accepting Eastern Orthodox Christianity, the southern and eastern Slavs were linked to the Byzantine culture.

16. In what way did the eastern and southern Slavs take a different path from the western Slavs?

- **The Development of Russia** (page 301)

Eastern Slavic peoples had also settled in what is now Ukraine and Russia. Beginning in the eighth century, Swedish Vikings moved into their lands. The native peoples called the Viking rulers the Rus. This is the origin of the name Russia. One Viking leader, Oleg, settled in Kiev at the beginning of the tenth century. He created a Rus state known as the principality of Kiev. His successors extended their control over the eastern Slavs and expanded the principality of Kiev. The Rus married Slavic wives, and they were gradually assimilated into the Slavic population. Byzantine missionaries began to come to the principality of Kiev. One Rus ruler, Vladimir, married the Byzantine emperor's sister and accepted Eastern Orthodox Christianity in 988. Orthodox Christianity became the official religion of the state. The principality of Kiev prospered and reached its high point in the first half of the eleventh century. But civil wars and invasions brought an end to this first Russian state in 1169.