

Period 3 - Unit Overview

Regional and Transregional Interactions c. 600CE to c. 1450CE

<p style="text-align: center;"><u>Key Terms</u></p>	<p style="text-align: center;"><u>Key Concepts</u></p>	
<p>Silk Road Indian Ocean Maritime System Trans-Saharan Caravan Routes Bantu Migrations Mecca Muhammad Muslim Islam Medina Umma Five Pillars of Islam Hajj Caliphate Quran Shi'ites Umayyad Caliphate Sunnis Abbasid Caliphate Ghana Ulama Hadith Women in Early Islam Charlemagne Medieval Byzantine Empire Justinian Schism between Latin/Orthodox Feudalism in Europe Feudal pyramid Papacy Holy Roman Empire Investiture Controversy Kievan Russia Crusades</p> <p>Grand Canal Tang Empire Tributary System Buddhism in the Tang Song Empire Gunpowder Neo-Confucianism Civil Service Exams Moveable Type Kamakura Shogunate Mongols Chinggis Khan Yuan Empire Bubonic Plague Il-Khan Tsar/Czar Ottoman Empire Khubilai Khan Beijing Ming Empire Zheng He Kamikaze Hanseatic League Renaissance Humanists Printing Press Great Western Schism Hundred Years War Reconquest of Iberia Ibn Battuta Mali Mansa Musa Aztecs Inka/Inca</p>	<p>Key Concept 3.1. Expansion and Intensification of Communication and Exchange Networks</p> <ul style="list-style-type: none"> - Trade networks expanded greatly with technological and commercial innovations - Cultural diffusion & pathogen diffusion resulted from intensified trade <p>Key Concept 3.2. Continuity and Innovation of State Forms and Their Interactions</p> <ul style="list-style-type: none"> - Contact and conflict resulted from increased interactions 	<p>Key Concept 3.3. Increased Economic Productive Capacity and Its Consequences</p> <ul style="list-style-type: none"> - Cities saw great swings in growth and decline <ul style="list-style-type: none"> • Labor structures changed dramatically • State development and expansion - Cultural development in the early civilizations
	<p style="text-align: center;"><u>Major Comparisons and Snapshots</u></p> <ul style="list-style-type: none"> • Japanese and European feudalism • Developments in political and social institutions in both eastern and western Europe • Compare the role and function of cities in major societies • Compare Islam and Christianity • Gender systems and changes, such as the impact of Islam • Aztec Empire and Inca Empire • Compare European and sub-Saharan African contacts with the Islamic world 	<p style="text-align: center;"><u>Examples of What You Need to Know</u></p> <ul style="list-style-type: none"> • Arab caliphates, but not the transition from Umayyad to 'Abbasid • Mamluks, but not Almohads • Feudalism, but not specific feudal monarchs • Manorialism, but not the three-field system • Crusading movement and its impact, but not specific crusades • Viking exploration, expansion, and impact, but not individual explorers • Mongol expansion and its impact, but not details of specific khanates • Papacy, but not particular popes • Indian Ocean trading patterns, but not Gujarati merchants

PERIOD 3: REGIONAL AND INTERREGIONAL INTERACTIONS

c. 600 C.E. to c. 1450

Key Concept 3.1. Expansion and Intensification of Communication and Exchange Networks

Although Afro-Eurasia and the Americas remained separate from one another, this era witnessed a deepening and widening of networks of human interaction within and across regions. The results were unprecedented concentrations of wealth and the intensification of cross-cultural exchanges. Innovations in transportation, state policies, and mercantile practices contributed to the expansion and development of commercial networks, which in turn served as conduits for cultural, technological, and biological diffusion within and between various societies. Pastoral or nomadic groups played a key role in creating and sustaining these networks. Expanding networks fostered greater interregional borrowing, while at the same time sustaining regional diversity. The prophet Muhammad promoted Islam, a new monotheistic religion, at the start of this period. It spread quickly through practices of trade, warfare, and diffusion characteristic of this period.

LEARNING OBJECTIVES FOR 3.1.I

ENV-3 Explain the environmental advantages and disadvantages of major migration, communication, and exchange networks.

ENV-6 Explain how people used technology to overcome geographic barriers to migration over time.

ENV-8 Assess the demographic causes and effects of the spread of new foods and agricultural techniques.

CUL-6 Explain how cross-cultural interactions resulted in the diffusion of technologies and scientific knowledge.

SB-1 Explain and compare how rulers constructed and maintained different forms of governance.

SB-2 Analyze how the functions and institutions of governments have changed over time.

SB-4 Explain and compare how social, cultural, and environmental factors influenced state formation, expansion, and dissolution.

I. Improved transportation technologies and commercial practices led to an increased volume of trade, and expanded the geographical range of existing and newly active trade networks.

- A. Existing trade routes — including the Silk Roads, the Mediterranean Sea, the Trans-Saharan, and the Indian Ocean basin — flourished and promoted the growth of powerful new trading cities.

ILLUSTRATIVE EXAMPLES, NEW TRADING CITIES:

- ♦ Novgorod
- ♦ Timbuktu
- ♦ Swahili city-states
- ♦ Hangzhou
- ♦ Calicut
- ♦ Baghdad
- ♦ Melaka
- ♦ Venice
- ♦ Tenochtitlan
- ♦ Cahokia

- B. Communication and exchange networks developed in the Americas.

ILLUSTRATIVE EXAMPLES, NETWORKS:

- ♦ Mississippi River Valley
- ♦ Mesoamerica
- ♦ Andes

LEARNING OBJECTIVES FOR 3.1.I
(CONTINUED)

SB-5 Assess the degree to which the functions of cities within states or empires have changed over time.

SB-6 Assess the relationships between states with centralized governments and those without, including pastoral and agricultural societies.

ECON-2 Analyze the economic role of cities as centers of production and commerce.

ECON-5 Explain and compare forms of labor organization, including families and labor specialization within and across different societies.

ECON-10 Analyze the roles of pastoralists, traders, and travelers in the diffusion of crops, animals, commodities, and technologies.
ECON-11 Explain how the development of financial instruments and techniques facilitated economic exchanges.

ECON-12 Evaluate how and to what extent networks of exchange have expanded, contracted, or changed over time.

I. Improved transportation technologies and commercial practices led to an increased volume of trade, and expanded the geographical range of existing and newly active trade networks.
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C. The growth of interregional trade in luxury goods was encouraged by significant innovations in previously existing transportation and commercial technologies, including the caravanserai, use of the compass, astrolabe, and larger ship designs in sea travel; and new forms of credit and monetization.

- ILLUSTRATIVE EXAMPLES, LUXURY GOODS:**
- ♦ Silk and cotton textiles
 - ♦ Porcelain
 - ♦ Spices
 - ♦ Precious metals and gems
 - ♦ Slaves
 - ♦ Exotic animals

- ILLUSTRATIVE EXAMPLES, NEW FORMS OF CREDIT AND MONETIZATION:**
- ♦ Bills of exchange
 - ♦ Credit
 - ♦ Checks
 - ♦ Banking houses

D. Commercial growth was also facilitated by state practices, including the Inca road system; trading organizations, including the Hanseatic League; and state-sponsored commercial infrastructures, including the Grand Canal in China.

- ILLUSTRATIVE EXAMPLES, STATE PRACTICES:**
- ♦ Minting of coins
 - ♦ Use of paper money

E. The expansion of empires — including China, the Byzantine Empire, the caliphates, and the Mongols — facilitated Afro–Eurasian trade and communication as new peoples were drawn into their conquerors’ economies and trade networks.

LEARNING OBJECTIVES FOR 3.1.II

ENV-3 Explain the environmental advantages and disadvantages of major migration, communication, and exchange networks.

ENV-5 Explain how human migrations affected the environment.

ENV-6 Explain how people used technology to overcome geographic barriers to migration over time.

CUL-6 Explain how cross-cultural interactions resulted in the diffusion of technologies and scientific knowledge.

SB-4 Explain and compare how social, cultural, and environmental factors influenced state formation, expansion, and dissolution.

II. The movement of peoples caused environmental and linguistic effects.

A. The expansion and intensification of long-distance trade routes often depended on environmental knowledge and technological adaptations to it.

ILLUSTRATIVE EXAMPLES, ENVIRONMENTAL KNOWLEDGE AND TECHNOLOGICAL ADAPTATIONS:

- ♦ The way Scandinavian Vikings used their longships to travel in coastal and open waters as well as in rivers and estuaries
- ♦ The way the Arabs and Berbers adapted camels to travel across and around the Sahara
- ♦ The way Central Asian pastoral groups used horses to travel in the steppes

B. Some migrations had a significant environmental impact, including:

- ▶ The migration of Bantu-speaking peoples who facilitated transmission of iron technologies and agricultural techniques in Sub-Saharan Africa
- ▶ The maritime migrations of the Polynesian peoples who cultivated transplanted foods and domesticated animals as they moved to new islands

C. Some migrations and commercial contacts led to the diffusion of languages throughout a new region or the emergence of new languages.

ILLUSTRATIVE EXAMPLES, DIFFUSION OF LANGUAGES:

- ♦ The spread of Bantu languages
- ♦ The spread of Turkic and Arabic languages

LEARNING OBJECTIVES FOR 3.1.III

CUL-1 Compare the origins, principal beliefs, and practices of the major world religions and belief systems.

CUL-2 Explain how religious belief systems developed and spread as a result of expanding communication and exchange networks.

CUL-3 Explain how major philosophies and ideologies developed and spread as a result of expanding communication and exchange networks.

CUL-4 Analyze the ways in which religious and secular belief systems affected political, economic, and social institutions.

CUL-6 Explain how cross-cultural interactions resulted in the diffusion of technologies and scientific knowledge.

CUL-7 Analyze how new scientific, technological, and medical innovations affected religions, belief systems, philosophies, and major ideologies.

CUL-8 Explain how economic, religious, and political elites defined and sponsored art and architecture.

CUL-9 Explain the relationship between expanding exchange networks and the emergence of various forms of transregional culture, including music, literature, and visual art.

SB-4 Explain and compare how social, cultural, and environmental factors influenced state formation, expansion, and dissolution.

SB-9 Assess how and why commercial exchanges have influenced the processes of state building, expansion, and dissolution.

SB-10 Analyze the political and economic interactions between states and non-state actors.

III. Cross-cultural exchanges were fostered by the intensification of existing, or the creation of new, networks of trade and communication.

A. Islam, based on the revelations of the prophet Muhammad, developed in the Arabian Peninsula. The beliefs and practices of Islam reflected interactions among Jews, Christians, and Zoroastrians with the local Arabian peoples. Muslim rule expanded to many parts of Afro–Eurasia due to military expansion, and Islam subsequently expanded through the activities of merchants and missionaries.

B. In key places along important trade routes, merchants set up diasporic communities where they introduced their own cultural traditions into the indigenous culture.

C. As exchange networks intensified, an increased number of travelers within Afro–Eurasia wrote about their travels. Their writings illustrate both the extent and the limitations of intercultural knowledge and understanding.

ILLUSTRATIVE EXAMPLES, DIASPORIC COMMUNITIES:

- ♦ Muslim merchant communities in the Indian Ocean region
- ♦ Chinese merchant communities in Southeast Asia
- ♦ Sogdian merchant communities throughout Central Asia
- ♦ Jewish communities in the Mediterranean, Indian Ocean basin, or along the Silk Roads

ILLUSTRATIVE EXAMPLES, TRAVELERS:

- ♦ Ibn Battuta
- ♦ Marco Polo
- ♦ Xuanzang

LEARNING OBJECTIVES FOR 3.1.III
(CONTINUED)

ECON-10 Analyze the roles of pastoralists, traders, and travelers in the diffusion of crops, animals, commodities, and technologies.

ECON-12 Evaluate how and to what extent networks of exchange have expanded, contracted, or changed over time.

SOC-3 Assess the impact that different ideologies, philosophies, and religions had on social hierarchies.

SOC-5 Analyze ways in which religious beliefs and practices have sustained or challenged class, gender, and racial ideologies.

SOC-8 Analyze the extent to which migrations changed social structures in both the sending and receiving societies.

III. Cross-cultural exchanges were fostered by the intensification of existing, or the creation of new, networks of trade and communication.
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D. Increased cross-cultural interactions resulted in the diffusion of literary, artistic, and cultural traditions, as well as scientific and technological innovations.

ILLUSTRATIVE EXAMPLES, DIFFUSION OF LITERARY, ARTISTIC, AND CULTURAL TRADITIONS:

- ♦ The spread of Christianity throughout Europe
- ♦ The influence of Neoconfucianism and Buddhism in East Asia
- ♦ The spread of Hinduism and Buddhism into Southeast Asia
- ♦ The spread of Islam in Sub-Saharan Africa and Asia
- ♦ The influence of Toltec/Mexica and Inca traditions in Mesoamerica and Andean America

ILLUSTRATIVE EXAMPLES, DIFFUSION OF SCIENTIFIC AND TECHNOLOGICAL INNOVATIONS:

- ♦ The influence of Greek and Indian mathematics on Muslim scholars
- ♦ The return of Greek science and philosophy to western Europe via Muslim al-Andalus in Iberia
- ♦ The spread of printing and gunpowder technologies from East Asia into the Islamic empires and western Europe

LEARNING OBJECTIVES FOR 3.1.IV

ENV-5 Explain how human migrations affected the environment.

ENV-7 Assess the causes and effects of the spread of epidemic diseases over time.

ENV-8 Assess the demographic causes and effects of the spread of new foods and agricultural techniques.

IV. There was continued diffusion of crops and pathogens, including epidemic diseases like the bubonic plague, throughout the Eastern Hemisphere along the trade routes.

ILLUSTRATIVE EXAMPLES, DIFFUSION OF CROPS:

- ♦ Bananas in Africa
- ♦ New rice varieties in East Asia
- ♦ The spread of cotton, sugar, and citrus throughout Dar al-Islam and the Mediterranean basin

LEARNING OBJECTIVES FOR 3.1.IV
(CONTINUED)

ECON-10 Analyze the roles of pastoralists, traders, and travelers in the diffusion of crops, animals, commodities, and technologies.

ECON-12 Evaluate how and to what extent networks of exchange have expanded, contracted, or changed over time.

IV. There was continued diffusion of crops and pathogens, including epidemic diseases like the bubonic plague, throughout the Eastern Hemisphere along the trade routes.

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Key Concept 3.2. Continuity and Innovation of State Forms and Their Interactions

State formation in this era demonstrated remarkable continuity, innovation, and diversity in various regions. In Afro-Eurasia, some states attempted, with differing degrees of success, to preserve or revive imperial structures, while smaller, less centralized states continued to develop. The expansion of Islam introduced a new concept — the caliphate — to Afro-Eurasian statecraft. Pastoral peoples in Eurasia built powerful and distinctive empires that integrated people and institutions from both the pastoral and agrarian worlds. In the Americas, powerful states developed in both Mesoamerica and the Andean region.

LEARNING OBJECTIVES FOR 3.2.I

CUL-2 Explain how religious belief systems developed and spread as a result of expanding communication and exchange networks.

CUL-4 Analyze the ways in which religious and secular belief systems affected political, economic, and social institutions.

CUL-5 Explain and compare how teachings and social practices of different religious and secular belief systems affected gender roles and family structures.

SB-1 Explain and compare how rulers constructed and maintained different forms of governance.

I. Empires collapsed and were reconstituted; in some regions new state forms emerged.

A. Following the collapses of empires, most reconstituted governments, including the Byzantine Empire and the Chinese dynasties (Sui, Tang, and Song), combined traditional sources of power and legitimacy with innovations better suited to their specific local context.

ILLUSTRATIVE EXAMPLES, TRADITIONAL SOURCES OF POWER AND LEGITIMACY:

- ♦ Patriarchy
- ♦ Religion
- ♦ Land-owning elites

ILLUSTRATIVE EXAMPLES, INNOVATIONS:

- ♦ New methods of taxation
- ♦ Tributary systems
- ♦ Adaptation of religious institutions

LEARNING OBJECTIVES FOR 3.2.I
(CONTINUED)

SB-2 Analyze how the functions and institutions of governments have changed over time.

SB-3 Analyze how state formation and expansion were influenced by various forms of economic organization, such as agrarian, pastoral, mercantile, and industrial production.

SB-4 Explain and compare how social, cultural, and environmental factors influenced state formation, expansion, and dissolution.

SB-5 Assess the degree to which the functions of cities within states or empires have changed over time.

SB-6 Assess the relationships between states with centralized governments and those without, including pastoral and agricultural societies.

SB-9 Assess how and why commercial exchanges have influenced the processes of state building, expansion, and dissolution.

SB-10 Analyze the political and economic interactions between states and non-state actors.

ECON-3 Assess the economic strategies of different types of states and empires.

ECON-12 Evaluate how and to what extent networks of exchange have expanded, contracted, or changed over time.

SOC-1 Analyze the development of continuities and changes in gender hierarchies, including patriarchy.

SOC-4 Analyze ways in which legal systems have sustained or challenged class, gender, and racial ideologies.

I. Empires collapsed and were reconstituted; in some regions new state forms emerged.

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B. In some places, new forms of governance emerged including those developed in various Islamic states, the Mongol khanates, city-states, and decentralized government (feudalism) in Europe and Japan.

ILLUSTRATIVE EXAMPLES, ISLAMIC STATES:

- ♦ Abbasids
- ♦ Muslim Iberia
- ♦ Delhi Sultanates

ILLUSTRATIVE EXAMPLES, CITY-STATES:

- ♦ In the Italian peninsula
- ♦ In East Africa
- ♦ In Southeast Asia
- ♦ In the Americas

C. Some states synthesized local with foreign traditions.

ILLUSTRATIVE EXAMPLES, SYNTHESIS BY STATES:

- ♦ Persian traditions that influence Islamic states
- ♦ Chinese traditions that influence states in Japan

D. In the Americas, as in Afro-Eurasia, state systems expanded in scope and reach; networks of city-states flourished in the Maya region and, at the end of this period, imperial systems were created by the Mexica (Aztecs) and Inca.

LEARNING OBJECTIVES FOR 3.2.II

CUL-6 Explain how cross-cultural interactions resulted in the diffusion of technologies and scientific knowledge.

SB-4 Explain and compare how social, cultural, and environmental factors influenced state formation, expansion, and dissolution.

SB-6 Assess the relationships between states with centralized governments and those without, including pastoral and agricultural societies.

SB-8 Assess how and why external conflicts and alliances have influenced the process of state building, expansion, and dissolution.

SB-10 Analyze the political and economic interactions between states and non-state actors.

ECON-10 Analyze the roles of pastoralists, traders, and travelers in the diffusion of crops, animals, commodities, and technologies.

II. Interregional contacts and conflicts between states and empires encouraged significant technological and cultural transfers, including transfers between Tang China and the Abbasids, transfers across the Mongol empires, transfers during the Crusades, and transfers during Chinese maritime activity led by Ming Admiral Zheng He.

ILLUSTRATIVE EXAMPLES, TECHNOLOGICAL AND CULTURAL TRANSFERS:

- ♦ Paper-making techniques between Tang China and the Abbasids
- ♦ Gunpowder during the Mongol Empire
- ♦ Neoconfucianism from China to Korea and Japan

Key Concept 3.3. Increased Economic Productive Capacity and Its Consequences

Changes in trade networks resulted from and stimulated increasing productive capacity, with important implications for social and gender structures and environmental processes. Productivity rose in both agriculture and industry. Rising productivity supported population growth and urbanization but also strained environmental resources and at times caused dramatic demographic swings.

Shifts in production and the increased volume of trade also stimulated new labor practices, including adaptation of existing patterns of free and coerced labor. Social and gender structures evolved in response to these changes.

LEARNING OBJECTIVES FOR 3.3.I

ENV-8 Assess the demographic causes and effects of the spread of new foods and agricultural techniques.

ENV-9 Analyze the environmental causes and effects of industrialization.

ECON-1 Evaluate the relative economic advantages and disadvantages of foraging, pastoralism, and agriculture.

ECON-3 Assess the economic strategies of different types of states and empires.

ECON-5 Explain and compare forms of labor organization, including families and labor specialization within and across different societies.

ECON-10 Analyze the roles of pastoralists, traders, and travelers in the diffusion of crops, animals, commodities, and technologies.

ECON-12 Evaluate how and to what extent networks of exchange have expanded, contracted, or changed over time.

I. Innovations stimulated agricultural and industrial production in many regions.

A. Agricultural production increased significantly due to technological innovations.

ILLUSTRATIVE EXAMPLES, TECHNOLOGICAL INNOVATIONS:

- ♦ The *chinampa* field systems
- ♦ *Waru waru* agricultural techniques in the Andean areas
- ♦ Improved terracing techniques
- ♦ The horse collar

B. Demand for foreign luxury goods increased in Afro-Eurasia. Chinese, Persian, and Indian artisans and merchants expanded their production of textiles and porcelains for export; industrial production of iron and steel expanded in China.

LEARNING OBJECTIVES FOR 3.3.II

ENV-4 Explain how environmental factors influenced human migrations and settlements.

ENV-5 Explain how human migrations affected the environment.

ENV-7 Assess the causes and effects of the spread of epidemic diseases over time.

SB-4 Explain and compare how social, cultural, and environmental factors influenced state formation, expansion, and dissolution.

II. The fate of cities varied greatly, with periods of significant decline and periods of increased urbanization buoyed by rising productivity and expanding trade networks.

A. Multiple factors contributed to the decline of urban areas in this period, including invasions, disease, and the decline of agricultural productivity.

B. Multiple factors contributed to urban revival, including the end of invasions, the availability of safe and reliable transport, the rise of commerce and warmer temperatures between 800 and 1300, increased agricultural productivity and subsequent rising population, and greater availability of labor.

LEARNING OBJECTIVES FOR 3.3.II
(CONTINUED)

SB-5 Assess the degree to which the functions of cities within states or empires have changed over time.

SB-9 Assess how and why commercial exchanges have influenced the processes of state building, expansion, and dissolution.

ECON-2 Analyze the economic role of cities as centers of production and commerce.

ECON-3 Assess the economic strategies of different types of states and empires.

ECON-5 Explain and compare forms of labor organization, including families and labor specialization within and across different societies.

ECON-12 Evaluate how and to what extent networks of exchange have expanded, contracted, or changed over time.

II. The fate of cities varied greatly, with periods of significant decline and periods of increased urbanization buoyed by rising productivity and expanding trade networks.

LEARNING OBJECTIVES FOR 3.3.III

CUL-4 Analyze the ways in which religious and secular belief systems affected political, economic, and social institutions.

CUL-5 Explain and compare how teachings and social practices of different religious and secular belief systems affected gender roles and family structures.

SB-2 Analyze how the functions and institutions of governments have changed over time.

SB-4 Explain and compare how social, cultural, and environmental factors influenced state formation, expansion, and dissolution.

III. Despite significant continuities in social structures and in methods of production, there were also some important changes in labor management and in the effect of religious conversion on gender relations and family life.

A. The diversification of labor organization that began with settled agriculture continued in this period. Forms of labor organization included free peasant agriculture, nomadic pastoralism, craft production and guild organization, various forms of coerced and unfree labor, government-imposed labor taxes, and military obligations.

LEARNING OBJECTIVES FOR 3.3.III
(CONTINUED)

SB-6 Assess the relationships between states with centralized governments and those without, including pastoral and agricultural societies.

SB-7 Assess how and why internal conflicts, such as revolts and revolutions, have influenced the process of state building, expansion, and dissolution.

SB-10 Analyze the political and economic interactions between states and non-state actors.

ECON-3 Assess the economic strategies of different types of states and empires.

ECON-5 Explain and compare forms of labor organization, including families and labor specialization within and across different societies.

ECON-6 Explain and compare the causes and effects of different forms of coerced labor systems.

SOC-1 Analyze the development of continuities and changes in gender hierarchies, including patriarchy.

SOC-2 Assess how the development of specialized labor systems interacted with the development of social hierarchies.

SOC-4 Analyze ways in which legal systems have sustained or challenged class, gender, and racial ideologies.

SOC-5 Analyze ways in which religious beliefs and practices have sustained or challenged class, gender, and racial ideologies.

SOC-8 Analyze the extent to which migrations changed social structures in both the sending and receiving societies.

III. Despite significant continuities in social structures and in methods of production, there were also some important changes in labor management and in the effect of religious conversion on gender relations and family life.
(CONTINUED)

B. As in the previous period, social structures were shaped largely by class and caste hierarchies. Patriarchy persisted; however, in some areas, women exercised more power and influence, most notably among the Mongols and in West Africa, Japan, and Southeast Asia.

C. New forms of coerced labor appeared, including serfdom in Europe and Japan and the elaboration of the *mit'a* in the Inca Empire. Free peasants resisted attempts to raise dues and taxes by staging revolts. The demand for slaves for both military and domestic purposes increased, particularly in central Eurasia, parts of Africa, and the eastern Mediterranean.

D. The diffusion of Buddhism, Christianity, Islam, and Neoconfucianism often led to significant changes in gender relations and family structure.

ILLUSTRATIVE EXAMPLES, REGIONS WHERE FREE PEASANTS REVOLTED:

- ♦ China
- ♦ The Byzantine Empire

ILLUSTRATIVE EXAMPLES, CHANGES IN GENDER RELATIONS AND FAMILY STRUCTURE:

- ♦ Divorce for both men and women in some Muslim states
- ♦ The practice of foot binding in Song China

PILGRIMAGE TO MECCA

1350s

Ibn Battuta

One of a Muslim's most sacred duties is to go on a pilgrimage, or holy journey, to Mecca. The birthplace of Muhammad, Mecca is the most holy city of Islam. In the following selection, a 14th-century Muslim traveler, Ibn Battuta, describes his own pilgrimage to Mecca. As many Muslim pilgrims have done and continue to do, Battuta also visited the holy city of Medina (also Madina), where the tomb of Muhammad is located. Battuta is considered one of the greatest medieval travelers, journeying throughout North Africa, Southwest Asia, and all the way to China.

THINK THROUGH HISTORY: Drawing Conclusions

Based on Battuta's story of his pilgrimage, what conclusions can you draw about him?

From Tabúk¹ the caravan travels with great speed night and day, for fear of this desert. Halfway through is the valley of al-Ukhaydir, which might well be the valley of Hell (may God preserve us from it). One year the pilgrims suffered terribly here from the samoom-wind; the water-supplies dried up and the price of a single drink rose to a thousand dinars, but both seller and buyer perished. Their story is written on a rock in the valley. Five days after leaving Tabúk they reach the well of al-Hijr, which has an abundance of water, but not a soul draws water there, however violent his thirst, following the example of the Prophet, who passed it on his expedition to Tabúk and drove on his camel, giving orders that none should drink of its waters. Here, in some hills of red rock, are the dwellings of Thamúd.² They are cut in the rock and have carved thresholds. Anyone seeing them would take them to be of recent construction. Their decayed bones are to be seen inside these houses. Al-'Ulá, a large and pleasant village with palm-gardens and water-springs, lies half a day's journey or less from al-Hijr. The pilgrims halt there four days to provision themselves and wash their clothes. They leave behind them here any surplus of provisions they may have, taking with them nothing but what is strictly necessary. The people of the village are very trustworthy. The Christian merchants of Syria may come as far as this and no further, and they trade in provisions and other goods with the pilgrims here. On the third day after leaving al-'Ulá the caravan halts in the outskirts of the holy city of Madína.

That same evening we entered the holy sanctuary and reached the illustrious mosque, halting in salutation at the Gate of Peace; then we prayed in the illustrious "garden" between the tomb of the Prophet and the noble pulpit, and reverently

1. **Tabúk:** a city in what is now southern Jordan

2. **Thamúd:** a stop along the pilgrimage route to Mecca

touched the fragment that remains of the palm-trunk against which the Prophet stood when he preached. Having paid our meed of salutation to the lord of men from first to last, the intercessor for sinners, the Prophet of Mecca, Muhammad, as well as to his two companions who share his grave, Abú Bakr and ‘Omar,³ we returned to our camp, rejoicing at this great favour bestowed upon us, praising God for our having reached the former abodes and the magnificent sanctuaries of His holy Prophet, and praying Him to grant that this visit should not be our last, and that we might be of those whose pilgrimage is accepted. On this journey our stay at Madína lasted four days. We used to spend every night in the illustrious mosque, where the people, after forming circles in the courtyard and lighting large numbers of candles, would pass the time either in reciting the Koran from volumes set on rests in front of them, or in intoning litanies, or in visiting the sanctuaries of the holy tomb.

We then set out from Madína towards Mecca, and halted near the mosque of Dhu’l-Hulayfa, five miles away. It was at this point that the Prophet assumed the pilgrim garb and obligations, and here too I divested myself of my tailored clothes, bathed, and putting on the pilgrim’s garment I prayed and dedicated myself to the pilgrimage. Our fourth halt from here was at Badr, where God aided His Prophet and performed His promise. It is a village containing a series of palm-gardens and a bubbling spring with a stream flowing from it. Our way lay thence through a frightful desert called the Vale of Bazwá for three days to the valley of Rábigh, where the rainwater forms pools which lie stagnant for a long time. From this point (which is just before Juhfa) the pilgrims from Egypt and Northwest Africa put on the pilgrim garment. Three days after leaving Rábigh we reached the pool of Khulays, which lies in a plain and has many palm-gardens. The Badawin of that neighbourhood hold a market there, to which they bring sheep, fruits, and condiments. Thence we travelled through ‘Usfán to the Bottom of Marr, a fertile valley with numerous palms and a spring supplying a stream from which the district is irrigated. From this valley fruit and vegetables are transported to Mecca. We set out at night from this blessed valley, with hearts full of joy at reaching the goal of our hopes, and in the morning arrived at the City of Surety, Mecca (may God ennoble her!), where we immediately entered the holy sanctuary and began the rites of pilgrimage.

The inhabitants of Mecca are distinguished by many excellent and noble activities and qualities, by their beneficence to the humble and weak, and by their kindness to strangers. When any of them makes a feast, he begins by giving food to the religious devotees who are poor and without resources, inviting them first with kindness and delicacy. The majority of these unfortunates are to be found by the public bakehouses, and when anyone has his bread baked and takes it away to his house, they follow him and he gives each one of them some share of it, sending away none disappointed. Even if he has but a single loaf, he gives away a third or a half of it, cheerfully and without any grudgingness. Another good habit of theirs

3. **Abú Bakr and ‘Omar:** followers of Muhammad who became leaders of the Muslims after Muhammad’s death

is this. The orphan children sit in the bazaar, each with two baskets, one large and one small. When one of the townspeople comes to the bazaar and buys cereals, meat and vegetables, he hands them to one of these boys, who puts the cereals in one basket and the meat and vegetables in the other and takes them to the man's house, so that his meal may be prepared. Meanwhile the man goes about his devotions and his business. There is no instance of any of the boys having ever abused their trust in this matter, and they are given a fixed fee of a few coppers. The Meccans are very elegant and clean in their dress, and most of them wear white garments, which you always see fresh and snowy. They use a great deal of perfume and kohl and make free use of toothpicks of green arák-wood. The Meccan women are extraordinarily beautiful and very pious and modest. They too make great use of perfumes to such a degree that they will spend the night hungry in order to buy perfumes with the price of their food. They visit the mosque every Thursday night, wearing their finest apparel; and the whole sanctuary is saturated with the smell of their perfume. When one of these women goes away the odour of the perfume clings to the place after she has gone.

Source: Excerpt from *Travels in Asia and Africa* by Ibn Battuta, translated by H.A.R. Gibb, edited by Sir E. Denison Ross and Eileen Power (London: Routledge & Kegan Paul, 1929), pp. 73–79. Copyright © 1929. Reprinted with the permission of Routledge Ltd., London.

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Medieval Sourcebook: Yakut: Baghdad under the Abbasids, c. 1000 CE

[Introduction (adapted from Davis)]

Baghdad "the city of the Arabian nights" was founded in 764 CE. by the Abbasid Caliph Al-Mansur. It was in its prime about 800 CE., during the reign of the famous caliph Harun-al-Rashid. What this city - which represented the crown of Medieval Muslim civilization - resembled, is told by an author who saw Baghdad in its glory.

Yakut: Geographical Encyclopedia:

The city of Baghdad formed two vast semi-circles on the right and left banks of the Tigris, twelve miles in diameter. The numerous suburbs, covered with parks, gardens, villas and beautiful promenades, and plentifully supplied with rich bazaars, and finely built mosques and baths, stretched for a considerable distance on both sides of the river. In the days of its prosperity the population of Baghdad and its suburbs amounted to over two millions! The palace of the Caliph stood in the midst of a vast park several hours in circumference which beside a menagerie and aviary comprised an inclosure for wild animals reserved for the chase. The palace grounds were laid out with gardens, and adorned with exquisite taste with plants, flowers, and trees, reservoirs and fountains, surrounded by sculptured figures. On this side of the river stood the palaces of the great nobles. Immense streets, none less than forty cubits wide, traversed the city from one end to the other, dividing it into blocks or quarters, each under the control of an overseer or supervisor, who looked after the cleanliness, sanitation and the comfort of the inhabitants.

The water exits both on the north and the south were like the city gates, guarded night and day by relays of soldiers stationed on the watch towers on both sides of the river. Every household was plentifully supplied with water at all seasons by the numerous aqueducts which intersected the town; and the streets, gardens and parks were regularly swept and watered, and no refuse was allowed to remain within the walls. An immense square in front of the imperial palace was used for reviews, military inspections, tournaments and races; at night the square and the streets were lighted by lamps.

There was also a vast open space where the troops whose barracks lay on the left bank of the river were paraded daily. The long wide estrades at the different gates of the city were used by the citizens for gossip and recreation or for watching the flow of travelers and country folk into the capital. The different nationalities in the capital had each a head officer to represent their interests with the government, and to whom the stranger could appeal for counsel or help.

Baghdad was a veritable City of Palaces, not made of stucco and mortar, but of marble. The buildings were usually of several stories. The palaces and mansions were lavishly gilded and decorated, and hung

with beautiful tapestry and hangings of brocade or silk. The rooms were lightly and tastefully furnished with luxurious divans, costly tables, unique Chinese vases and gold and silver ornaments.

Both sides of the river were for miles fronted by the palaces, kiosks, gardens and parks of the grandees and nobles, marble steps led down to the water's edge, and the scene on the river was animated by thousands of gondolas, decked with little flags, dancing like sunbeams on the water,

and carrying the pleasure-seeking Baghdad citizens from one part of the city to the other. Along the wide-stretching quays lay whole fleets at anchor, sea and river craft of all kinds, from the Chinese junk to the old Assyrian raft resting on inflated skins.

The mosques of the city were at once vast in size and remarkably beautiful. There were also in Baghdad numerous colleges of learning, hospitals, infirmaries for both sexes, and lunatic asylums.

Source.

From: William Stearns Davis, ed., *Readings in Ancient History: Illustrative Extracts from the Sources*, 2 Vols. (Boston: Allyn and Bacon, 1912-13), Vol. II: *Rome and the West*, pp. 365-367

Scanned in and modernized by Dr. Jerome S. Arkenberg, Dept. of History, Cal. State Fullerton.

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The World in Transition – Justinian’s Code

The greatest contribution of the Byzantine emperor Justinian to civilization was in the field of law. Early in his reign, Justinian established a commission of legal scholars to organize and clarify all Roman law. After six years of work, the commission produced what is known as the Corpus Juris Civilis (“Body of Civil Law”), or Justinian’s Code. In the excerpt below, the nature of the law is discussed. Note the similarities between Justinian’s Code and the United States law.

Justice is the constant and perpetual desire to give to each one that to which he is entitled.

Jurisprudence is the knowledge of matters divine and human, and the comprehension of what is just and what is unjust...

The following are the precepts of the Law: to live honestly, not to injure another, and to give to each one that which belongs to him.

There are two branches of this study, namely, public and private. Public law is that which concerns the administration of the Roman government; Private Law relates to the interests of the individuals. Thus Private Law is said to be threefold in its nature, for it is composed of precepts of Natural Law, of those of the Law of Nations, and of those of the Civil Law.

Natural Law is that which nature has taught to all animals, for this law is not particular to the human race, but applies to all creatures which originate in the air, or on the earth, and in the sea. Hence arises the union of male and female which we designate marriage; and hence are derived the procreation and the education of children; for we see that other animals also act as though endowed with knowledge of this law.

The Civil Law and the Law of Nations are divided as follows. All peoples that are governed by laws and customs make use of the law which is partly peculiar to themselves and partly pertaining to all men; for what each people has established for itself is peculiar to that State, and is styled the Civil Law; being, as it were, the especial law of that individual commonwealth. But the law which natural reason has established among all mankind and which is equally observed among peoples, is called the Law of Nations, as being all nations make use of. The Roman people also employ a law which is in part peculiar to them, and in part common to all men.... Our Law, which we make use of, is either written or unwritten, just as among the Greeks written and unwritten law exist. The written law consists of the Statutes, the Plebiscita, the Decrees of the Senate, and the Decisions of the Emperors, the Orders of the Magistrates and the Answers of the Jurisconsults.

A Statute is what the Roman people have established as the result of [a formal proposal] of a senatorial magistrate, for example, a consul. The Plebiscitum is what the plebeians have established upon [a formal proposal] of a plebian magistrate, for instance, a tribune....

A Decree of the Senate is what the Senate orders and established, for since the Roman people have increased in numbers to such an extent that it is difficult for them to be convoked in an assembly for the purpose of adopting a law, it has seemed advisable for the Senate to be consulted instead of the people.

Whatever is approved by the sovereign has also the force of law, because the *Lax Regia*, from when his power derived, the people have delegated his to all their jurisdiction and authority. Therefore, whatever the Emperor establishes by means of...decrees... [or] by an Edict, stands as law, and these are called Constitutions....

The Answers of Jurisconsults are the decisions and opinions of persons upon whom has been conferred authority to establish laws; for it was decided in ancient times the laws should be publicly interpreted by those whom the right to answer had been granted by the Emperor, and who were called jurisconsults, and the unanimous decision and opinions and the latter had such force that... a judge was not permitted to deviate from what they had determined.

The unwritten law is that which usage has confirmed, for customs long observed and sanctioned by the consent of those who employ them, resemble law.

READING REVIEW:

1. According to the Code, what are the precepts of the Law?
2. Why did the need for Decrees of the Senate develop?
3. How are Justinian’s Code and the United States Law similar?

THE CHARACTER OF JUSTINIAN AND THEODORA

about A.D. 565

Procopius

Justinian, the ruler of the Byzantine Empire from A.D. 527 to 565, tried to reestablish the ancient Roman Empire. With iron-handed control and at a ruinous cost, Justinian eventually regained almost all the territory of the old empire. During this period the Byzantine historian Procopius wrote official accounts of Justinian's reign, praising the emperor for his great accomplishments and noble conduct. However, after Justinian died, Procopius wrote a different account, his *Secret History*, in which he blasted the emperor and his wife Theodora for their cruelty and dishonesty.

THINK THROUGH HISTORY: Recognizing Bias

Do you feel that Procopius' description of Justinian and Theodora is biased? Explain your answer.

All that has befallen the Roman nation in its wars up to the present day has been narrated by me, as far as it proved possible, on the plan of arranging all the accounts of its activities in accordance with their proper time and place. Henceforth, however, this plan of composition will be followed by me no longer, for here shall be set down everything that came to pass in every part of the Roman Empire. The reason for this is that it was not possible, as long as the actors were still alive, for these things to be recorded in the way they should have been. For neither was it possible to elude the vigilance of multitudes of spies, nor, if detected, to escape a most cruel death. Indeed, I was unable to feel confidence even in the most intimate of my kinsmen. . . .

This Emperor was insincere, crafty, hypocritical, dissembling [hiding] his anger, doubledealing, clever, a perfect artist in acting out an opinion which he pretended to hold, and even able to produce tears, not from joy or sorrow, but . . . according to the need of the moment, always playing false yet not carelessly, but adding both his signature and the most terrible oaths to bind his agreements. . . . But he departed straightway from his agreements and his oaths, just like the vilest slaves, who, through fear of the tortures hanging over them, are induced to make confession of acts which they had denied on oath. He was a fickle friend, a truceless enemy, an ardent devotee of assassination and of robbery. . . . And in addition to his other shortcomings, while he was very easygoing as to lending an ear to slanders, yet he was severe as to inflicting punishment. . . . He never paused for a

thorough investigation before reaching a decision, but straightway upon hearing what the slanderer said, he would make his decision and order it published. And he did not hesitate to write orders that called for the capture of towns and the burning of cities and the enslavement of whole peoples, for no reason whatever. . . .

And after he had slain perhaps myriads for no good reason, he straightway embarked on plans for the ruin of many more. So then, the Romans being at peace with the whole world, and he by reason of his lust for blood not knowing what to do with himself, Justinian kept bringing all the barbarians into collision with one another. . . .

Such, then, was Justinian. As for Theodora, she had a mind fixed firmly and persistently upon cruelty. For she never did anything at any time as the result of persuasion or compulsion by another person, but she herself, applying a stubborn will, carried out her decisions with all her might, no one daring to intercede for the victim who had given offense. . . . And to state the matter briefly, no one ever saw Theodora reconciled with one who had given offense, even after the person had died, but the son of the deceased received the Empress' enmity as an inheritance from him, just as he received anything else that had been his father's, and passed it on to the third generation. . . .

She claimed the right to administer the whole Roman Empire. And if the Emperor should impose any task upon a man without her consent, that man's affairs would suffer such a turn of fortune that not long thereafter he would be dismissed from his office with the greatest indignities and would die a most shameful death.

Source: Excerpt from *Secret History* by Procopius, Books XIII and XV, translated by H. B. Dewing (Cambridge, Mass.: Harvard University Press, 1935), Volume 6. Reprinted by permission of the publisher and the Loeb Classical Library.

THINK THROUGH HISTORY: ANSWER

Answers will vary. Certainly this particular account does not give a balanced portrayal of Justinian and Theodora. Procopius describes only their extreme cruelty and dishonesty. Because it thoroughly contradicts Procopius' earlier writings, scholars have long questioned the truth of his portrayal.

Source #1: WESTERN EUROPEAN: Pope Urban II

Excerpt from Speech at Clermont 1095, calling for a crusade

From the confines of Jerusalem and from the city of Constantinople a grievous report has gone forth and has - repeatedly been brought to our ears; namely, that a race from the kingdom of the Persians, an accursed race, a race wholly alienated from God, 'a generation that set not their heart aright and whose spirit was not steadfast with God,' violently invaded the lands of those Christians and has depopulated them by pillage and fire. They have led away apart of the captives into their own country, and a part have they have killed by cruel tortures. They have either destroyed the churches of God or appropriated them for the rites of their own religion. They destroy the altars, after having defiled them with their uncleanness....The kingdom of the Greeks is now dismembered by them and has been deprived of territory so vast in extent that it could be traversed in two months' time."

"This royal city, however, situated at the center of the earth, is now held captive by the enemies of Christ and is subjected, by those who do not know God, to the worship the heathen. She seeks, therefore, and desires to be liberated and ceases not to implore you to come to her aid. From you especially she asks succor, because as we have already said, God has conferred upon you above all other nations great glory in arms. Accordingly, undertake this journey eagerly for the remission of your sins, with the assurance of the reward of imperishable glory in the kingdom of heaven.."

Summary/Report:

Witness Tweets:

Source #2: WESTERN EUROPEAN: Stephen, Count of Blois and Chartres, Crusader

Excerpt from a letter to his Wife Adele; Antioch, March 29

Count Stephen to Adele, his sweetest and most amiable wife, to his dear children, and to all his vassals of all ranks - his greeting and blessing,

You may be very sure, dearest, that the messenger whom I sent to give you pleasure, left me before Antioch safe and unharmed and through God's grace in the greatest prosperity. And already at that time, together with all the chosen army of Christ, endowed with great valor by Him, we had been continuously advancing for twenty-three weeks toward the home of our Lord Jesus. You may know for certain, my beloved, that of gold, silver and many other kind of riches I now have twice as much as your love had assigned to me when I left you. For all our princes, with the common consent of the whole army, against my own wishes, have made me up to the present time the leader, chief and director of their whole expedition.

You have certainly heard that after the capture of the city of Nicaea we fought a great battle with the perfidious Turks and by God's aid conquered them. Next we conquered for the Lord all Romania and afterwards Cappadocia. And we learned that there was a certain Turkish prince Assam, dwelling in Cappadocia; thither we directed our course. All his castles we conquered by force and compelled him to flee to a certain very strong castle situated on a high rock. We also gave the land of that Assam to one of our chiefs and in order that he might conquer the above-mentioned Assam, we left there with him many soldiers of Christ. Thence, continually following the wicked Turks, we drove them through the midst of Armenia, as far as the great river Euphrates. Having left all their baggage and beasts of burden on the bank, they fled across the river into Arabia.

(Source: Dana C. Munro, "Letters of the Crusaders", Translations and Reprints from the Original Sources of European History, Vol 1:4, (Philadelphia: University of Pennsylvania, 1896), 5-8)

Summary/Report:

Witness Tweets:

Source #3: JEWISH PERSPECTIVE, Chronicle of Solomon bar Simson, c. 1140

In the year four thousand eight hundred and fifty-six (1096 in the Christian calendar), one thousand twenty eight of our exile...inflicted upon the Jewish people were the many evils related in all the admonitions. At this time an arrogant people, a people of strange speech, a nation bitter and impetuous, Frenchmen and Germans, set out for the Holy City, which had been desecrated by barbaric nations, there to seek their house of idolatry and banish the [Jews] and other citizens of the land and conquer the land for themselves. They decorated themselves prominently with their signs, placing a profane symbol - a horizontal line over a vertical one - on the vestments of every man and woman whose heart yearned to go on the stray path to the grave of their Messiah.

When the Jewish communities became aware of their intention, they resorted to the custom of our ancestors, repentance, prayer, and charity. The hands of the Holy Nation turned faint at this time, their hearts melted, and their strength flagged. They hid in their innermost rooms to escape the swirling sword. They subjected themselves to great endurance, abstaining from food and drink for three consecutive days and nights, and then fasting many days from sunrise to sunset, until their skin was shriveled and dry as wood upon their bones. And they cried out loudly and bitterly to God.

That year, Passover fell on Thursday, and the New Moon of the following month, Iyar, fell on Friday and the Sabbath. On the eighth day of Iyar, on the Sabbath, the foe attacked the community of Speyer and murdered eleven holy souls who sanctified their Creator on the holy Sabbath and refused to defile themselves by adopting the faith of their foe.

Summary/Report:

Witness Tweets:

Source #4: SOUTHWEST ASIA: The Crusades through Arab Eyes

Excerpt from "The Cannibals of Ma'arra" in *The Crusades Through Arab Eyes*, by Amin Maalouf

"The Franks arrived at dawn. It was carnage. As Ibn al-Athir described, 'for three days they put people to the sword, killing more than a hundred thousand people and taking many prisoners...In Ma'arra our troops boiled pagan adults in cooking-pots; they impaled children on spits and devoured them grilled.' While some of these descriptions might be a bit exaggerated, the people of the towns and villages near Ma'arra would never forget what they had seen and heard. The memory of these atrocities, preserved and transmitted by local poets and oral tradition, shaped an image of the Frank that would not easily fade. The chronicler Usamah Ibn Munquidh, born in the neighboring city of Shayzar three years before these events, would one day write,

'All those who were well-informed about the Franks saw them as beasts superior in courage and fighting ardour but in nothing else, just as animals are superior in strength and aggression.'

This unkind assessment accurately reflects the impression made by the Franks upon their arrival in Syria: they aroused a mixture of fear and contempt, quite understandable on the part of an Arab nation which, while far superior in culture had lost all combative spirit. The Turks would never forget the cannibalism of the Occidentals. Throughout their epic literature, the Franks are invariably described as [cannibals]."

****Important note:** "Franks" is a term used to describe the Europeans in the Arab world. To these people, the wars between 1096 and 1204 were referred not as crusades, but as "the Frankish wars" or "the Frankish invasions."

Summary/Report:

Witness Tweets:

Source #5: SOUTHWEST ASIA: Arrival of the Franks in Antioch

Excerpt from "The Franks** Arrive" in *The Crusades Through Arab Eyes*, by Amin Maalouf

"Rumours circulated constantly about the imminent arrival of redoubtable knights. At the end of July there was talk that they were approaching the village of al-Balana, in the far north of Syria. Thousands of cavalry gathered to meet them, but it was a false alarm: there was no sign of the Franks on the horizon. The most optimistic souls wondered whether the invaders had perhaps turned back. Ibn al-Qalanisi echoed that hope in one of those astrological parables of which his contemporaries were so enamoured: *that summer a comet appeared in the western sky; it ascended for twenty days, then disappeared without a trace.* But these illusions were soon dispelled. The news became increasingly detailed. From mid-September onwards, the advance of the Franks could be followed from village to village.

On 21 October 1097 shouts rang out from the peak of the citadel of Antioch, then Syria's largest city: "They're here!" A few layabouts hurried to the ramparts to gawk, but they could see nothing more than a vague cloud of dust far in the distance, at the end of the broad plain, near Lake Antioch. The Franks were still a day's March away, perhaps more, and there was every indication that they would want to stop to rest for a while after their long journey. Nevertheless, prudence demanded that the five heavy city gates be closed immediately.

In the souks the morning clamor was stilled, as merchants and customers alike stood immobile. Women whispered, and some prayed. The city was in the grip of fear."

****Important note:** "Franks" is a term used to describe the Europeans in the Arab world. To these people, the wars between 1096 and 1204 were referred not as crusades, but as "the Frankish wars" or "the Frankish invasions."

Summary/Report:

Witness Tweets:

Source #6: WESTERN EUROPEAN, Fulcher of Chartres, The Siege of Antioch

In the year of the Lord 1098, after the region all around Antioch had been wholly devastated by the multitude of our people, the strong as well as the weak were more and more harassed by famine. At that time, the famished ate the shoots of beansweeds growing in the fields and many kinds of herbs and unseasoned with salt; also thistles, which being not well cooked because of the deficiency of firewood, pricked the tongues of those eating them; also horses, asses, and camels, and dogs and rats. The poorer ones even ate the skins of the beasts and seeds of grain found in manure.

The endured winter's cold, summer's heat, and heavy rains for God. Their tents became old and torn and rotten from the continuation of rains. Because of this, many of them were covered by only the sky. So like gold thrice proved and purified sevenfold by fire, long predestined by God, I believe, and weighed by such a great calamity, they were cleansed of their sins. For even if the assassin's sword had not failed, many, long agonizing, would have voluntarily completed a martyr's course. Perhaps they borrowed the grace of such a great example from Saint Job, who, purifying his soul by the torments of his body, ever held God fast in mind. Those who fight with the heathen labor because of God.

...On a certain night, he sent twenty of our men over the wall by means of ladders made of ropes. Without delay, the gate was opened. The Franks, already prepared, entered the city. Forty of our soldiers, who previously entered by ropes, killed sixty Turks found there, guards of the tower. In a loud voice, altogether the Franks shouted, "God wills it! God wills it!" for this was our signal cry, when we were about to press forward on any enterprise.

Summary/Report:

Witness Tweets:

Source #7: EASTERN EUROPEAN: Nicetas Choniates, Byzantine Historian

The Fourth Crusade was directed at Egypt. There were, however, a series of financial difficulties which enabled the Venetians, who had been hired as transportation providers, to divert the crusade to their own ends. First it attacked the Christian city of Zara, and then Constantinople itself. The result was the establishment of a series of Latin states in Greece and the Aegean, and the permanent collapse of communion between Catholic and Orthodox Churches. The Byzantine historian Nicetas Choniates here gives an account of the sack of the city.

. . . How shall I begin to tell of the deeds wrought by these nefarious men! Alas, the images, which ought to have been adored, were trodden under foot! Alas, the relics of the holy martyrs were thrown into unclean places! Then was seen what one shudders to hear, namely, the divine body and blood of Christ was spilled upon the ground or thrown about. They snatched the precious reliquaries, thrust into their bosoms the ornaments which these contained, and used the broken remnants for pans and drinking cups, -precursors of Anti-Christ, authors and heralds of his nefarious deeds which we momentarily expect. Manifestly, indeed, by that race then, just as formerly, Christ was robbed and insulted and His garments were divided by lot; only one thing was lacking, that His side, pierced by a spear, should pour rivers of divine blood on the ground.

Nor can the violation of the Great Church [note: Hagia Sophia] be listened to with equanimity. For the sacred altar, formed of all kinds of precious materials and admired by the whole world, was broken into bits and distributed among the soldiers, as was all the other sacred wealth of so great and infinite splendor.

When the sacred vases and utensils of unsurpassable art and grace and rare material, and the fine silver, wrought with gold, which encircled the screen of the tribunal and the ambo, of admirable workmanship, and the door and many other ornaments, were to be borne away as booty, mules and saddled horses were led to the very sanctuary of the temple. Some of these which were unable to keep their footing on the splendid and slippery pavement, were stabbed when they fell, so that the sacred pavement was polluted with blood and filth.

Summary/Report:

Witness Tweets:

Source #8: WESTERN EUROPEAN, Children of the Children's Crusade

The survival of the Crusading spirit during the century is further shown by the extraordinary movement in 1212 which is known as the Children's Crusade. This expedition which, of course, was not a Crusade at all in the strict sense of the term - attracted thousands of children and young adults from northern France and western Germany to its banners. The "Crusade" was preached in France by a peasant boy named Stephen from a village near Vendome. In Germany, a boy named Nicholas from Cologne started the movement. The sorry business was summarized by a chronicler in these terms:

In this year occurred an outstanding thing and one much to be marveled at, for it is unheard of throughout the ages. About the time of Easter and Pentecost,⁴ without anyone having preached or called for it and prompted by I know not what spirit, many thousands of boys, ranging in age from six years to full maturity, left the plows or carts which they were driving, the flocks which they were pasturing, and anything else which they were doing. This they did despite the wishes of their parents, relatives, and friends who sought to make them draw back. Suddenly one ran after another to take the cross. Thus, by groups of twenty, or fifty, or a hundred, they put up banners and began to journey to Jerusalem. They were asked by many people on whose advice or at whose urging they had set out upon this path. They were asked especially since only a few years ago many kings, a great many dukes, and innumerable people in powerful companies had gone there and had returned with the business unfinished. The present groups, moreover, were still of tender years and were neither strong enough nor powerful enough to do anything. Everyone, therefore, accounted them foolish and imprudent for trying to do this. They briefly replied that they were equal to the Divine will in this matter and that, whatever God might wish to do with them, they would accept it willingly and with humble spirit. They thus made some little progress on their journey. Some were turned back at Metz, others at Piacenza, and others even at Rome. Still others got to Marseilles, but whether they crossed to the Holy Land or what their end was is uncertain. One thing is sure: that of the many thousands who rose up, only very few returned.

Summary/Report:

Witness Tweets:

Medieval Sourcebook:

Urban II:

Speech at Clermont 1095 (Robert the Monk version)

This account of Urban II's speech was written toward twenty-five years after Urban's visit to France and does not claim to give more than a general idea of the pope's arguments

In the year of our Lord's Incarnation one thousand and ninety-five, a great council was celebrated within the bounds of Gaul, in Auvergne, in the city which is called Clermont. Over this Pope Urban II presided, with the Roman bishops and cardinals. This council was a famous one on account of the concourse of both French and German bishops, and of princes as well. Having arranged the matters relating to the Church, the lord pope went forth into a certain spacious plain, for no building was large enough to hold all the people. The pope then, with sweet and persuasive eloquence, addressed those present in words something like the following, saying:

"Oh, race of Franks, race from across the mountains, race beloved and chosen by God, - as is clear from many of your works,- set apart from all other nations by the situation of your country as well as by your Catholic faith and the honor which you render to the holy Church: to you our discourse is addressed, and for you our exhortations are intended. We wish you to know what a grievous cause has led us to your country, for it is the imminent peril threatening you and all the faithful which has brought us hither.

From the confines of Jerusalem and from the city of Constantinople a grievous report has gone forth and has - repeatedly been brought to our ears; namely, that a race from the kingdom of the Persians, an accursed race, a race wholly alienated from God, `a generation that set not their heart aright and whose spirit was not steadfast with God,' violently invaded the lands of those Christians and has depopulated them by pillage and fire. They have led away a part of the captives into their own country, and a part have they have killed by cruel tortures. They have either destroyed the churches of God or appropriated them for the rites of their own religion. They destroy the altars, after having defiled them with their uncleanness....The kingdom of the Greeks is now dismembered by them and has been deprived of territory so vast in extent that it could be traversed in two months' time.

"On whom, therefore, is the labor of avenging these wrongs and of recovering this territory incumbent, if not upon you, you upon whom, above all other nations, God has conferred remarkable glory in arms, great courage, bodily activity, and strength to humble the heads of those who resist you ? Let the deeds of your ancestors encourage you and incite your minds to manly achievements:-the greatness of King Charlemagne, and of his son Louis, and of your other monarchs, who have destroyed the kingdoms of the Turks and have extended the sway of Church over lands previously possessed by the pagan. Let the holy sepulcher of our Lord and Saviour, which is possessed by unclean nations, especially arouse you, and the holy places which are now treated, with ignominy and irreverently polluted with the filth of the unclean. Oh, most valiant soldiers and descendants of invincible ancestors, do not degenerate; our progenitors., but recall the valor of your progenitors.

"But if you are hindered by love of children, parents, or of wife, remember what the Lord says in the Gospel, 'He that loveth father or mother more than me is not worthy of me', 'Every one that hath forsaken houses, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for my name's sake, shall receive an hundredfold, and shall inherit everlasting life.' Let none of your possessions retain you, nor solicitude for you, family affairs. For this land which you inhabit, shut in on all sides by the seas and surrounded by the mountain peaks, is too narrow for your large population; nor does it abound in wealth; and it furnishes scarcely food enough for its cultivators. Hence it is that you murder and devour one another, that you wage war, and that very many among you perish in intestine strife.'

*[Another of those present at the Council of Clermont, Fulcher of Chartres, thus reports this part of Urban's speech: "Let those who have formerly been accustomed to contend wickedly in private warfare against the faithful fight against the infidel, and bring to a victorious end the war which ought already to have been begun. Let those who have hitherto been robbers now become soldiers. Let those who have formerly contended against their brothers and relatives now fight against the barbarians as they ought. Let those who have formerly been mercenaries at low wages now gain eternal rewards. Let those who have been exhausting themselves to the detriment both of body and soul now strive for a twofold reward" See a complete translation of Fulcher's report of Urban's speech in **Translations and Reprints**, Vol. 1. No. 2.]*

"Let hatred therefore depart from among you, let your quarrels end, let wars cease, and let all dissensions and controversies slumber. Enter upon the road to the Holy Sepulcher-, wrest that land from the wicked race, and subject it to yourselves. That land which, as the Scripture says, 'floweth with milk and honey' was given by God into the power of the children of Israel. Jerusalem is the center of the earth ; the land is fruitful above all others, like another paradise of delights. This spot the Redeemer of mankind has made illustrious by his advent, has beautified by his sojourn, has consecrated by his passion, has redeemed by his death, has glorified by his burial.

"This royal city, however, situated at the center of the earth, is now held captive by the enemies of Christ and is subjected, by those who do not know God, to the worship the heathen. She seeks, therefore, and desires to be liberated and ceases not to implore you to come to her aid. From you especially she asks succor, because as we have already said, God has conferred upon you above all other nations great glory in arms. Accordingly, undertake this journey eagerly for the remission of your sins, with the assurance of the reward of imperishable glory in the kingdom of heaven.."

When Pope Urban had urbanely said these and very similar things, he so centered in one purpose the desires all who were present that all cried out, " It is the will of God! It is the will of God 1 " When the venerable Roman pontiff heard that, with eyes uplifted to heaven, he gave thanks to God and, commanding silence with his hand, said:

"Most beloved brethren, today is manifest in you what the Lord says in the Gospel, 'Where two or three are gathered together in my name, there am I in the midst of them'; for unless God had been present in your spirits, all of you would not have uttered the same cry; since, although the cry issued from numerous mouths, yet the origin of the cry as one. Therefore I say to you that God, who implanted is in your breasts, has drawn it forth from you. Let that then be your war cry in combats, because it is given to you by God. When an armed attack is made upon the enemy, this one cry be raised by all the soldiers of God: 'It is the will of God! It is the will of God!' [Deus vult! Deus Vult!]

"And neither command nor advise that the old or those incapable of bearing arms, undertake this journey. Nor ought women to set out at all without their husbands, or brother, or legal guardians. For such are more of a hindrance than aid, more of a burden than an advantage. Let the rich aid the needy and according to their wealth let them take with them experienced soldiers. The priests and other clerks, whether secular or regulars are not to go without the consent of their bishop; for this journey would profit them nothing if they went

without permission. Also, it is not fitting that laymen should enter upon the pilgrimage without the blessing of their priests.

"Whoever, therefore, shall determine upon this holy pilgrimage, and shall make his vow to God to that effect, and shall offer himself to him for sacrifice, as a living victim, holy and acceptable to God, shall wear the sign of the cross of the Lord on his forehead or on his breast. When, indeed, he shall return from his journey, having fulfilled his vow, let him place the cross on his back between his shoulders. Thus shall ye, indeed, by this twofold action, fulfill the precept of the Lord, as he commands in the Gospel, 'he that taketh not his cross, and followeth after me, is not worthy of me.'"

Source:

James Harvey Robinson, ed., *Readings in European History: Vol. I:* (Boston:: Ginn and co., 1904), 312-316

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2004 AP[®] WORLD HISTORY FREE-RESPONSE QUESTIONS

WORLD HISTORY SECTION II

Note: This examination uses the chronological designations B.C.E. (before the common era) and C.E. (common era). These labels correspond to B.C. (before Christ) and A.D. (anno Domini), which are used in some world history textbooks.

Part A

(Suggested writing time—40 minutes)

Percent of Section II score—33 1/3

Directions: The following question is based on the accompanying Documents 1-6. The documents have been edited for the purpose of this exercise. Write your answer on the lined pages of the Section II free-response booklet.

This question is designed to test your ability to work with and understand historical documents. Write an essay that:

- Has a relevant thesis and supports that thesis with evidence from the documents.
- Uses all or all but one of the documents.
- Analyzes the documents by grouping them in as many appropriate ways as possible. **Does not simply summarize the documents individually.**
- Takes into account both the sources of the documents and the authors' points of view.

You may refer to relevant historical information not mentioned in the documents.

1. Based on the following documents, analyze the responses to the spread of Buddhism in China. What **additional kind of document(s)** would you need to evaluate the extent of Buddhism's appeal in China?

Historical Background: Buddhism, founded in India in the sixth century B.C.E., was brought to China by the first century C.E., gradually winning converts following the collapse of the Han dynasty in 220 C.E. Buddhist influence continued to expand for several centuries. Between 220 C.E. and 570 C.E., China experienced a period of political instability and disunity. After 570 C.E., the imperial structure was restored.

2004 AP[®] WORLD HISTORY FREE-RESPONSE QUESTIONS

Document 1

Source: According to Buddhist tradition, “The Four Noble Truths,” the first sermon preached by the Buddha (563 B.C.E.-483 B.C.E.), India, fifth century B.C.E.

The First Noble Truth is the Noble Truth of Sorrow. Birth is sorrow, age is sorrow, disease is sorrow, death is sorrow, contact with the unpleasant is sorrow, separation from the pleasant is sorrow, every wish unfulfilled is sorrow.

The Second Noble Truth is the Noble Truth of the Arising of Sorrow; it arises from craving, which leads to rebirth, which brings delight and passion, and seeks pleasure—the craving for sensual pleasure, the craving for continued life, and the craving for power.

The Third Noble Truth is the Noble Truth of the Stopping of Sorrow. It is the complete stopping of that craving, so that no passion remains, leaving it, being emancipated from it, being released from it, giving no place to it.

The Fourth Noble Truth is the Noble Truth of the Way that Leads to the Stopping of Sorrow.

Document 2

Source: Zhi Dun, Chinese scholar, author, and confidant of Chinese aristocrats and high officials during the period when northern China was invaded by central Asian steppe nomads, circa 350 C.E.

Whosoever in China, in this era of sensual pleasures, serves the Buddha and correctly observes the commandments, who recites the Buddhist Scriptures, and who furthermore makes a vow to be reborn without ever abandoning his sincere intention, will at the end of his life, when his soul passes away, be miraculously transported thither. He will behold the Buddha and be enlightened in his spirit, and then he will enter Nirvana. *

*Nirvana: the extinction of desire and individual consciousness

2004 AP[®] WORLD HISTORY FREE-RESPONSE QUESTIONS

Document 3

Source: Anonymous Chinese scholar, “The Disposition of Error,” China, circa 500 C.E.

Question: If Buddhism is the greatest and most venerable of ways, why did the great sages of the past and Confucius not practice it? In the Confucian Classics no one mentions it. Why, then, do you love the Way of the Buddha and rejoice in outlandish arts? Can the writings of the Buddha exceed the Classics and commentaries and beautify the accomplishments of the sages?

Answer: All written works need not necessarily be the words of Confucius. To compare the sages to the Buddha would be like comparing a white deer to a unicorn, or a swallow to a phoenix. The records and teachings of the Confucian classics do not contain everything. Even if the Buddha is not mentioned in them, what occasion is there for suspicion?

Question: Now of happiness there is none greater than the continuation of one’s line, of unfilial conduct there is none worse than childlessness. The monks forsake wives and children, reject property and wealth. Some do not marry all their lives.

Answer: Wives, children, and property are the luxuries of the world, but simple living and inaction are the wonders of the Way. The monk practices the Way and substitutes that for worldly pleasures. He accumulates goodness and wisdom in exchange for the joys of having a wife and children.

Document 4

Source: Han Yu, leading Confucian scholar and official at the Tang imperial court, “Memorial on Buddhism,” 819 C.E.

Your servant begs leave to say that Buddhism is no more than a cult of the barbarian peoples spread to China. It did not exist here in ancient times.

Now I hear that Your Majesty has ordered the community of monks to go to greet the finger bone of the Buddha [a relic brought to China from India], and that Your Majesty will ascend a tower to watch the procession as this relic is brought into the palace. If these practices are not stopped, and this relic of the Buddha is allowed to be carried from one temple to another, there will be those in the crowd who will cut off their arms and mutilate their flesh in offering to the Buddha.

Now the Buddha was a man of the barbarians who did not speak Chinese and who wore clothes of a different fashion. The Buddha’s sayings contain nothing about our ancient kings and the Buddha’s manner of dress did not conform to our laws; he understood neither the duties that bind sovereign and subject, nor the affections of father and son. If the Buddha were still alive today and came to our court, Your Majesty might condescend to receive him, but he would then be escorted to the borders of the nation, dismissed, and not allowed to delude the masses. How then, when he has long been dead, could the Buddha’s rotten bones, the foul and unlucky remains of his body, be rightly admitted to the palace? Confucius said: “Respect ghosts and spirits, but keep them at a distance!” Your servant is deeply ashamed and begs that this bone from the Buddha be given to the proper authorities to be cast into fire and water, that this evil be rooted out, and later generations spared this delusion.

2004 AP[®] WORLD HISTORY FREE-RESPONSE QUESTIONS

Document 5

Source: Zong Mi, a leading Buddhist scholar, favored by the Tang imperial household, essay, "On the Nature of Man," early ninth century C.E.

Confucius, Laozi and the Buddha were perfect sages. They established their teachings according to the demands of the age and the needs of various beings. They differ in their approaches in that they encourage the perfection of good deeds, punish wicked ones, and reward good ones; all three teachings lead to the creation of an orderly society and for this they must be observed with respect.

Document 6

Source: Tang Emperor Wu, Edict on Buddhism, 845 C.E.

We have heard that the Buddha was never spoken of before the Han dynasty; from then on the religion of idols gradually came to prominence. So in this latter age Buddhism has transmitted its strange ways and has spread like a luxuriant vine until it has poisoned the customs of our nation. Buddhism has spread to all the nine provinces of China; each day finds its monks and followers growing more numerous and its temples more lofty. Buddhism wears out the people's strength, pilfers their wealth, causes people to abandon their lords and parents for the company of teachers, and severs man and wife with its monastic decrees. In destroying law and injuring humankind indeed nothing surpasses this doctrine!

Now if even one man fails to work the fields, someone must go hungry; if one woman does not tend her silkworms, someone will go cold. At present there are an inestimable number of monks and nuns in the empire, all of them waiting for the farmers to feed them and the silkworms to clothe them while the Buddhist public temples and private chapels have reached boundless numbers, sufficient to outshine the imperial palace itself.

Having thoroughly examined all earlier reports and consulted public opinion on all sides, there no longer remains the slightest doubt in Our mind that this evil should be eradicated.

END OF PART A

from
TEN-THOUSAND-WORD MEMORIAL
1058

Wang Anshi

To manage their large empire, Chinese rulers traditionally relied on a strong professional bureaucracy, an elite group of scholar-officials. However, in the 11th century the civil service system declined, and the government suffered. In 1058, Wang Anshi, a local official in a southern province, sent the emperor a list of ideas for reforming the system. Wang argued for improvements in the training, selection, and salary of civil servants. His ideas were ignored until 1069 when Wang became prime minister and could institute the reforms that eventually restrengthened the government.

THINK THROUGH HISTORY: Identifying Problems

According to Wang Anshi, what were the problems with the civil service system?

I, your Majesty's ignorant and incapable servant, have been honoured with your commission to take a part in the administration of one of the circuits.¹ I feel it to be my duty, now that I am called to Court to report on conditions in my district, to bring to your attention certain matters affecting the Government. I presume to do this on the ground of the experience gained during my period of official service, and regardless of my own inability. I shall consider it most fortunate if my suggestions receive your careful attention, and if you can see your way to adopt such as seem in your opinion to be of a reasonable character.

To my mind the greatest need of the time is the securing of capable officials. We should ensure that an increasing number of these should be made available for the services of the State, so that from this larger group we shall be able to select a sufficient number for our purpose, and secure the possibility of getting men into their right positions. Although the modern Empire is the same as that ruled by the ancients, there is this scarcity of capable men in the government services, while in their day such men were numerous. How are we to account for that? I believe it is due to our not having the right method of producing them.

The number of capable men available depends upon the ruler taking such a course as shall develop useful gifts in the people, and on making it possible for such to bring their natural gifts to fruition. By this I mean that a proper method should be devised whereby such men can be trained, maintained, selected and appointed.

Firstly, what is the proper method of instructing these men?

1. **circuits:** administrative districts

The ancient rulers had a graded system of schools ranging from the National University to the district and village schools. For the control and development of these, a considerable number of educational officers and teachers were appointed, who had been selected with the greatest care. The conduct of Court ceremonies, music, and Government administration were all part of the recognized curriculum. So that the model held up before the student, and in which he gradually became well versed, was the example, precept, and fundamental principles of government observed by the ancient rulers. The students trained under this system were found to be of such ability and character as the Government required and could use. . . .

This I consider to be the right method of training these men.

It is true that nowadays each “chou” and “hsien”² is supposed to have schools. In reality, however, these schools are just so much “bricks and mortar.” For there are no teachers or real training carried on in them. It is true there are instructors in the National University, but these are not selected with any care. Court ceremonies, music and government administration have no place in the curriculum. I admit that the students have a vague idea that these things form part of the responsibility of those in public office, but they do not apprehend that these are the very things with which they ought to make themselves fully acquainted.

In the main the instruction they receive consists of explanations of the texts of the Classics, analysed into sections and sentences. That, however, was not the ancient method.

More recently a new method of instructing students to prepare for the official tests by writing essays has come into existence. This method, however, calls for the recitation and memorizing of an enormous amount of literature, and the candidate must devote himself strenuously to this task the whole day long if he is to achieve success. But even if success in this matter is gained, it does not qualify the best student for the ruler’s position, or the less successful for the other public services. So that even if they should go on learning in these schools until their hair turned grey, and give themselves the whole day long to the attempt to conform to the requirements of their superiors, they would have only the vaguest notion of what to do when they were appointed to actual office.

The students of the present day ought to study methods of practical administration. But either no instruction at all is given, or they have to exhaust themselves in strenuous cultivation of the art of essay writing. . . .

Further, in the times of the ancient rulers, the students were given instruction in both civil and military subjects. In connection with the Military services, none who had not been specially trained in such matters were given positions, though those who had received such training were all given positions according to their ability. The better qualified were appointed to the chief civil posts during peace, or to the chief military posts in a time of border trouble or war. Those of lesser qualifications were appointed to the headship of the various civil groups, or to the command of the different military units. In this way the big garrison posts, and

2. “chou” and “hsien”: two governmental district divisions

the important Circuit positions were all filled by great men, who were at one and the same time both scholars and generals.

Nowadays great emphasis is laid upon the distinction between civil and military matters by the students. The rule is that they confess to knowing nothing about military matters, being solely concerned with the civil services. So it comes about that important military positions are left to those who are termed “military men.” These are often promoted from the hired levies,³ who in the main are the good-for-nothings of the country-side. For any who have the ability to maintain themselves alive in their own village are unwilling to offer themselves to the army. But these garrison posts and other military commands are of the most vital importance to the country, and the selection of the right men for these positions ought to have the serious attention of the ruler.

Nowadays, however, this most important responsibility, which should be carried by men selected with the greatest care, is thrust upon the shoulders of “good-for-nothings” who have been unable to maintain themselves in a bare livelihood in their own villages. That accounts for the fact that we have this constant anxiety about the situation on the borders, and explains why we are so concerned about the reliability of the regular army if the State should be endangered.

The main contributing factor to this is the way in which present-day students regard the carrying of weapons as a disgrace, so amongst them we find none who are able to ride, shoot, or take part in any military manoeuvres. This leaves us with no alternative but to depend upon the hired forces for the protection of the country.

Further, the reason why the carrying of arms is regarded as a disgrace by the students, is because no proper instruction in military matters is given in the schools, and because no proper care is given to the selection of men for the military positions.

This is an illustration of our not having the right method of instruction.

Secondly, what is the proper method of maintaining capable men?

In a word, they should be given adequate financial provision; they should be taught the restraints of propriety, and controlled by adequate laws and regulations.

The rate of salaries paid nowadays to officials is too low. With the exception of the very highly placed officials in the Court circle, all who have large families to support engage either in agriculture or trade to eke out. Those in the lower positions like district officials are at the most in receipt of 8,000 or 9,000 “cash,”⁴ while many only get as much as 4,000 or 5,000 a month. When the time during which they have to wait for appointments, and the intervals between appointments are taken into account, say over a period of six or seven years, we find that they only receive the equivalent of three years’ allowances. So that they draw in actual cash an average of less than 4,000 or 5,000 “cash” a month. From this they have to provide the wages of a servant, and make provision for the support of their parents; and funeral and wedding expenses.

It may be urged that a man of superior character will maintain his integrity and good name, even though he should be in very poor circumstances financially. It is

3. hired levies: drafted soldiers

4. cash: the standard Chinese coin

also commonly said that a man of inferior moral character will remain mean even though he should become rich. But the mediocre man does not come within these general rules. In this case poverty induces moral degradation, and wealth helps him to maintain his good name. If we consider for a moment the whole of the educated class in the country, not more than one per cent may be classed as either superior or inferior men. Practically all are of the mediocre class, in whom, as I have just said, poverty induces moral degradation, and wealth helps to maintain their good name.

With the present scale of salaries, however, it is impossible for the ordinary man to be honest and self-respecting, and it is useless to expect that he should. So we find that the big officials both offer and receive bribes and presents, and carry on private business, thinking nothing of being regarded as "corrupt." The smaller fry of the official world practice all manner of device for making money, not only engaging in trade and barter, but even descending to begging. Once the officials have earned the reputation of being corrupt, they become negligent, caring for nothing but the holding of their positions. Real earnestness and devotion to the public cause become unknown. With official duties neglected in this fashion, it is of course impossible for government to make any sound progress. . . .

Thirdly, what is the correct method of selecting officials?

I propose that those whom you have already found by experience to be of good character and great ability, and to whom you have committed important responsibilities, should be entrusted with the task of selecting men of like qualifications. Also that these should be given an adequate period of probation in official life, after which they too should be allowed to make recommendations to the throne. When this has been done, and when the men recommended have been found to be worthy, rank, emoluments, and promotion should be conferred by way of reward.

The present method of selecting officials is as follows:—If a man has a colossal memory, can repeat extensive portions of the classics, and has some skill at composition, he is termed specially brilliant or worthy, and chosen for the highest grades of State ministers. Those who are not possessed of such retentive memories, or of such wide recitative powers, and yet have some skill in composition, showing their gifts of poesy and rhyming, are granted the "Chin Shih"⁵ degree, the highest of which are also eligible to be appointed to the high positions. It should need no discussion to show that the knowledge and skill which these men display in no sense of itself fits them for such places of authority and distinction. It is, however, the prevailing opinion, that this method which has been used so long has been proved capable of producing men suitable for these posts. It is then urged that it is quite unnecessary to alter the regulations, or to seek to follow the ancient practice in the matter. That I contend is faulty reasoning. . . .

Fourthly, what is the right method to be adopted regarding the appointment of officials?

The ancient rulers were cognizant of the fact that men differ in character, and their ability for actual work. They recognized that they were specially suited for

5. **Chin Shih:** Doctor of Literature

certain definite tasks, and could not be reasonably expected to take up any and every kind of work indiscriminately.

They further recognized the fact that it is only after a prolonged period in any one appointment, allowing one's superior sufficient time to learn of his real capacity and attainments, and for the people under him to become truly subservient and happy under his control, that the really worthy have the chance to display their worth, and on the other hand that the evil-minded may have their wickedness exposed.

I have already indicated that the current method of selecting officials is wrong in principle. I have now to add that in the actual appointing of a man to office, no enquiry is made as to his real capability for the particular post to which he is allocated. All that is considered is his year of graduation, or his particular position in the examination lists. Or again instead of investigating his suitability for a certain position, regard is paid only to the number of years he has been engaged in the government service.

On the basis of possessing literary ability a man may be appointed to a financial post, then he may be transferred to a legal position, or again to an office connected with the Board of Rites. One cannot expect anything else than that he finds it difficult to fill any office in any satisfactory manner, seeing that he is required to be ready to fill any position whatsoever. It is only natural in such circumstances to find very few who can fulfil their obligations in any one position. That has led in its turn to their falling into the habit of doing nothing at all. . . .

Then I must refer to the current practice of frequent transfer of officials from one place to another. The fact that men are not allowed to remain in one office for any length of time prevents their superiors from getting to know them or their ability in any real sense. Again, those in inferior positions, because they have not had time to learn to respect superiors, are mostly unwilling to obey them. A worthy man has not sufficient time to bring his plans to fruition, and an unworthy man does not remain long enough in any one post for his evil disposition to manifest itself. There are other evils attendant upon this system, such as the burden which devolves upon the local population in the constant receptions of new officials, and the farewells to old occupants of the positions. There are too many defects in accounting and the keeping of records for which these constant changes are responsible. These are among the minor evils attendant upon this system.

It ought to be a rule that appointments should be made for a protracted period, relatively longer periods being allowed to those who have control of greater areas, or particularly heavy responsibilities. Only in that case can we expect a man to make some really valuable and constructive contribution to the state. But the current practice is of a contrary type, many officials being transferred after only a few days in one post. . . .

Seeing that all the evils outlined above do exist, even though worthy and able men should find their way into the government service, it is just as if they were unworthy and incapable.

Source: Excerpt from *Wang An-shih, Life and Writings*, translated by H. R. Williamson (London: Arthur Probsthain, 1935). Reprinted by permission of Arthur Probsthain.

Chinese Footbinding

NAME:

Directions: Read the text below ALOUD with a partner. Read the document segment by segment. After each segment note, what you thought as you read the text, what the author was trying to convey, and what the segment was about.

Source: Howard L. Levy. Chinese Footbinding: The History of a Curious Erotic Custom (NY: Walton Books, 1966); 224-227)

Doc. 1 Beauty

Words that Indicate

Though this account derives from an early 20th century narrative, the custom seems to have begun with the dancers of the imperial harem during the Southern Tang Dynasty (837-975). At first the custom was followed by higher class women but trickled down into the mainstream. The Empress Dowager Tz'u-hsi [Ci Xi] in 1902 issued a decree banning the custom, though the practiced continued well into the 1920s.

I was born in a certain district in western Honan Province, at the end of the Manchu dynasty. In accordance with custom, at the age of seven I began binding. I had witnessed the pain of my cousins, and in the year it was to begin I was very much frightened. That autumn, distress befell me. One day prior my mother told me: 'You are now seven, just at the right age for binding. If we wait your foot will harden, increasing the pain. You should have started in the spring, but because you were weak we waited till now. Girls in other families have already completed the process. We start tomorrow. I will do this for you lightly and so that it won't hurt; what daughter doesn't go through this difficulty?' She then gave me fruit to eat, showed me a new pair of phoenix-tip shoes, and beguiled me with these words: 'Only with bound feet can you wear such beautiful shoes. Otherwise you'll become a large-footed barbarian and everyone will laugh at and feel ashamed of you.' I felt moved by, a desire to be beautiful and became steadfast in determination, staying awake all night.

I got up early the next morning everything had already been prepared. Mother had me sit on a stool by the bed. She threaded a needle and placed it in my hair, cut off a piece of alum and put it alongside the binding cloth and the flowered shoes. She then turned and closed the bedroom door. She first soaked my feet in a pan of hot water, then wiped them, and cut the toenails with a small scissors. She then took my right foot in her hands and repeatedly massaged it in the direction of the plantar. She also sprinkled alum between my toes. She gave me a pen point to hold in my hands because of the belief that my feet might then become as pointed as it was. Later she took a cloth three feet long and two inches wide, grasped my right foot, and pressed down the four smaller toes in the direction of the plantar. She joined them together, bound them once, and passed the binding from the heel to the foot surface and then to the plantar. She did this five times and then sewed the binding together with thread. To prevent it from getting loosened, she tied a slender cotton thread from the tip of the foot to its center.

She did the same thing with the left foot and forced my feet into flowered shoes which were slightly smaller than the feet were. The tips of the shoes were adorned with threads in the shape of grain. There was a ribbon affixed to the mouth of the shoe and fastened on the heel. She ordered me to get down from the bed and walk, saying that if I didn't the crooked-shaped foot would be seriously injured. When I first touched the ground, I felt complete loss of movement; after a few trials, only the toes hurt greatly. Both feet became

feverish at night and hurt from the swelling. Except for walking, I sat by the k'ang. Mother rebound my feet weekly, each time more tightly than the last. I became more and more afraid. I tried to avoid the binding by hiding in a neighbor's house. If I loosened the bandage, mother would scold me for not wanting to look nice. After half a year, the tightly bound toes began to uniformly face the plantar. The foot became more pointed daily; after a year, the toes began to putrefy. Corns began to appear and thicken, and for a long time no improvement was visible. Mother would remove the bindings and lance the corns with a needle to get rid of the hard core. I feared this, but mother grasped my legs so that I couldn't move.

Father betrothed me at the age of nine to a neighbor named Chao, and I went to their house to serve as a daughter-in-law in the home of my future husband. My mother-in-law bound my feet much more tightly than mother ever had, saying that I still hadn't achieved the standard. She beat me severely if I cried; if I unloosened the binding, I was beaten until my body was covered with bruises. Also, because my feet were somewhat fleshy, my mother-in-law insisted that the foot must become inflamed to get the proper results. Day and night, my feet were washed in a medicinal water; within a few washings I felt special pain. Looking down, I saw that every toe but the big one was inflamed and deteriorated. Mother-in-law said that this was all to the good. I had to be beaten with fists before I could bear to remove the bindings, which were congealed with pus and blood. To get them loose, such force had to be used that the skin often peered off, causing further bleeding. The stench was hard to bear, while I felt the pain in my very insides. My body trembled with agitation.

Mother-in-law was not only unmoved but she placed tiles inside the binding in order to hasten the inflammation process. She was deaf to my childish cries. Every other day, the binding was made tighter and sewn up, and each time slightly smaller shoes had to be worn. The sides of the shoes were hard, and I could only get into them by using force. I was compelled to walk on them in the courtyard, they were called distance-walking shoes. I strove to cling to life, suffering indescribable pain. Being in an average family, I had to go to the well and a pound the mortar unaided. Faulty blood circulation caused my feet to become insensible in winter. At night, I tried to warm them by the k'ang, but this caused extreme pain. The alternation between frost and thawing caused me to lose one toe on my right foot.

Deterioration of the flesh was such that within a year my feet had become as pointed as new bamboo shoots, pointing upwards like a red chestnut. The foot surface was slightly convex, while the four bean-sized toes were deeply imbedded in the plantar like a string of cowry shells. They were only a slight distance from the heel of the foot. The plantar was so deep that several coins could be placed in it without difficulty. The large toes faced upwards, while the place on the right foot where the little toe had deteriorated away pained at irregular intervals. It left an ineffaceable scar.

My feet were only three inches long, at the most. Relatives and friends praised them, little realizing the cisterns of tears and blood which they had caused. My husband was delighted with them, but two years ago he departed this a world. The family wealth was dissipated, and I had to wander about, looking for work. That was how I came down to my present circumstances. I envy the modern woman. If I too had been born just a decade or so later, all of this pain could have been avoided. The lot of the natural-footed woman and mine is like that of heaven and hell.

Get a carpenter's adze to make the shoe-bottoms	找个木匠镑鞋底
Get a carpenter to make the outside of the shoes	找个木匠做鞋帮
Use a card of yarn	绒线用了一板半
Eight lengths of fine cloth	细布用了八皮箱
Altogether it will take three years	一共做了三年整
To make a pair of embroidered shoes	一双绣鞋做妥当
Call a girl to try the shoes	叫来姑娘把鞋试
Whether short or long	还是短来还是长
The girl stretches her foot	姑娘伸脚试绣鞋
to fit the embroidered shoes	鞋小脚大箍得慌
The shoe small the foot large	趑趑歪歪倒后墙
Constrained and uncomfortable	左脚踩死八只虎
Awkwardly and crookedly to the back wall	右脚踩死九只狼
The left foot crushing eight tigers	
The right foot crushing nine wolves	

Source: Crossley, Pamela. 2002. *The Manchus: The People of Asia*.

Doc. 3 On High-heels and Foot-binding by Chengde Chen

The heel of a high-heel shoe is the binding of foot-binding
It has been the same road under different feet
The footsteps of the hundred year women's movement
is merely an aesthetic change from the Chinese to the Western -
turning a compelled two dimensional restriction
into a freely chosen three dimensional bending
The social status is raised for a shoe-heel
while the price is walking on tiptoes for life
Oh, the ever-suffering feet, no matter how innocent you are
the definition of 'feminine beauty' is to deform you
Because this is the base enabling men to stand firmly

Source: "Philosophical Poems." *Philosophical Poems*. N.p., n.d. Web. 06 Oct. 2013.

PART 9

Imperial China and the Diffusion of East Asian Civilization

9.1 The Tang Dynasty (618–907): The Art of Government

In the following document, Tang Daizong, a founder of the Tang dynasty, set the tone for his new administration to his chosen officials. His emphasis on honesty and open communication contrasts the single-minded and obsessive rule of the former Sui dynasty.

Source: Reprinted with the permission of Scribner, a Division of Simon & Schuster, Inc., from *The Civilization of China*, translated by Dun J. Li. Copyright © 1975 by Dun J. Li.

TANG DAIZONG

Different people are bound to have different opinions; the important thing is that differences in opinion should not degenerate into personal antagonism. Sometimes to avoid the possibility of creating personal grievances or causing embarrassment to a colleague, an official might decide to go ahead with the implementation of a policy even though he knows that the policy is wrong. Let us remember that preservation of a colleague's prestige, or the avoidance of embarrassment to him, cannot be compared with the welfare of the nation in importance, and to place personal consideration above the well-being of the multitude will lead to defeat for the government as a whole. I want all of you to understand this point and act accordingly.

During the Sui dynasty, all officials, in the central as well as the local governments, adopted an attitude of conformity to the general trend in order to be amiable and agreeable with one another. The result was disaster as all of you well know. Most of them did not understand the importance of dissent and comforted themselves by saying that as long as they did not disagree, they could forestall harm to themselves that might otherwise cross their path. When the government, as well as their families, finally collapsed in a massive upheaval, they were severely but justifiably criticized by their contemporaries for their complacency and inertia, even if they themselves may have been fortunate enough to escape death through a combination of circumstances. This is the reason that I want all of you to place public welfare above private interest and hold steadfastly the principle of righteousness, so that all problems, whatever they are, will be resolved in such a way as to bring about a most beneficial result. Under no circumstances are you allowed to agree with one another for the sake of agreement.

As for Sui Wenti, I would say that he was politically inquisitive, but mentally closed. Being close-minded, he could not see truth even if it were spotlighted for him; being over inquisitive, he was suspicious even when there was no valid reason for his suspicion. He rose to power by trampling on the rights of orphans and widows and was consequently not so sure that he had the unanimous support of his own ministers. Being suspicious of his own ministers, he naturally did not trust them and had to make a decision on every matter himself. He became a hard worker out of necessity and, having overworked, could not make the right decision every time. Knowing the kind of man he was, all his ministers, including the prime minister, did not speak as candidly as they should have and unanimously uttered "Yes, sir" when they should have registered strong dissent.

I want all of you to know that I am different. The empire is large and its population enormous. There are thousands of matters to be taken care of, each of which has to be closely coordinated with the others in order to bring about maximum benefit. Each matter must be thoroughly investigated and thought out before a recommendation is submitted to the prime minister, who, having consulted all the men knowledgeable in this matter, will then present the commendation, modified if necessary, to the emperor for approval and implementation. It is impossible for one person, however intelligent and capable, to be able to make wise decisions by himself. . . .

I want all of you to know that whenever an imperial decree is handed down you should carefully study its content and decide for yourselves whether all or part of it is or is not wise or feasible. If you have any reservations, postpone the enforcement and petition me immediately. You can do no less as my loyal ministers.

Part 9: Imperial China and the Diffusion of East Asian Civilization

Governing a country is like taking care of a patient. The better the patient feels, the more he should be looked after, lest in a moment of complacency and neglect one irrevocably reverse the recovery process and send him to death. Likewise, when a country has only recently recovered from chaos and war, those responsible for running the country should be extremely diligent in their work, for false pride and self-indulgence will inevitably return the country to where it used to be and perhaps make it worse.

I realize that the safety of this nation relies to a great extent on what I can or may do and consequently I have not relaxed for a moment in doing the best I can. But I cannot do it alone. You gentlemen are my eyes and ears, legs and arms, and should do your best to assist me. If anything goes wrong anywhere in the empire, you should let me know immediately. If there is less than total trust between you and me and consequently you and I cannot do the best we can, the nation will suffer enormous damage.

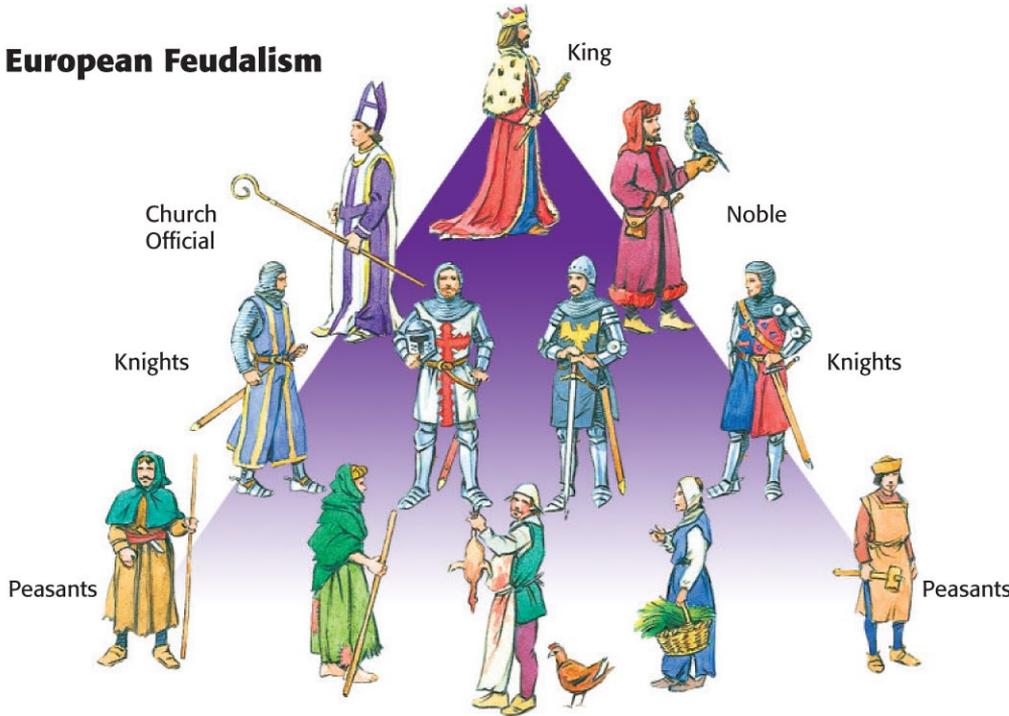
Questions:

1. What mistakes did Sui Wenti make?
2. What were the responsibilities of Tang government officials?

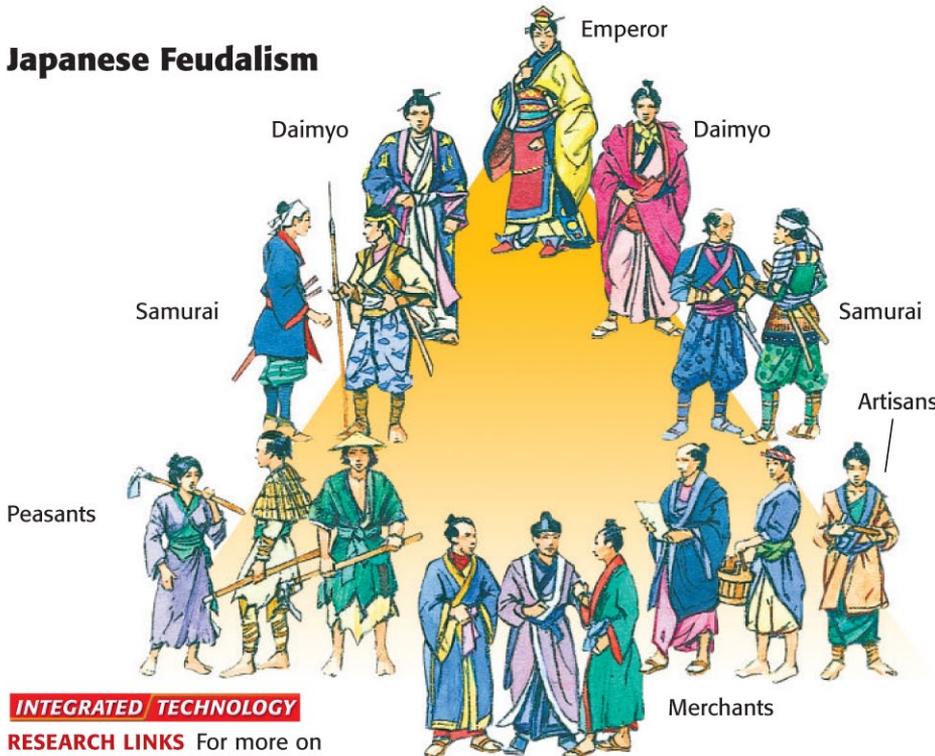
Feudalism

Feudalism was a political system in which nobles were granted the use of land that legally belonged to the king. In return, the nobles agreed to give their loyalty and military services to the king. Feudalism developed not only in Europe but also in countries like Japan.

European Feudalism



Japanese Feudalism



FEUDAL FACTS AND FIGURES

- In the 14th century, before the bubonic plague struck, the population of France was probably between 10 and 21 million people.
- In feudal times, the building of a cathedral took between 50 to 150 years.
- In feudal times, dukedoms were large estates ruled by a duke. In 1216, the Duke of Anjou had 34 knights, the Duke of Brittany had 36 knights, and the Count of Flanders had 47 knights.
- In the 14th century, the nobility in France made up about 1 percent of the population.
- The word *feudalism* comes from the Latin word *feudum*, meaning *fief*.
- The Japanese word *daimyo* comes from the words *dai*, meaning "large," and *myo* (shorten from *myoden*), meaning "name-land" or "private land."

* SOURCES: *A Distant Mirror* by Barbara Tuchman; *Encyclopaedia Britannica*

Connect to Today

- 1. Comparing** What are the similarities between feudalism in Europe and feudalism in Japan?
 See Skillbuilder Handbook, Page R7.
- 2. Forming and Supporting Opinions** Today, does the United States have a system of social classes? Support your answer with evidence.

INTEGRATED TECHNOLOGY
RESEARCH LINKS For more on feudalism, go to classzone.com

Heroes & Villains

Genghis Khan

The early-13th century saw a nomad rise from the tribal chaos of the Mongolian steppes to build an empire four times larger than Alexander the Great's

Written by Dave Roos

In the Western imagination, Genghis Khan is the blood-soaked infidel at the head of the Mongol hordes, wild-eyed murderers on horseback who slaughtered millions in a crusade for world domination.

He is the indiscriminate punisher, laying waste to great civilisations. But history tells a different story. Yes, Genghis Khan and his army wrought a lot of bloodshed, but it was not indiscriminate.

In fact, Genghis Khan may have been the medieval era's greatest military and political strategist, forging alliances and dispatching enemies with an eye to ultimate unification.

Genghis Khan's story begins in the mid-12th century at the edge of the Gobi Desert in eastern Mongolia. The Mongols followed a fiercely nomadic lifestyle centred around horses, in which families pledged loyalty to one of 30 or more tribes and slept in circular yurts called gers. Khan's father, a tribal chief, named his son Temüjin after a captured chief from a rival clan called the Tatars. Such was life in medieval Mongolia - a perpetual cycle of kidnappings and raids fuelled by blood feuds dating back centuries. Temüjin's grandfather, Khabul Khan, had briefly united the warring tribes during the 1100s, but that was ancient history.

Young Temüjin's life would be torn apart by tribal warfare. Aged nine, Temüjin was taken to a nearby tribe to live with the family of his betrothed. His

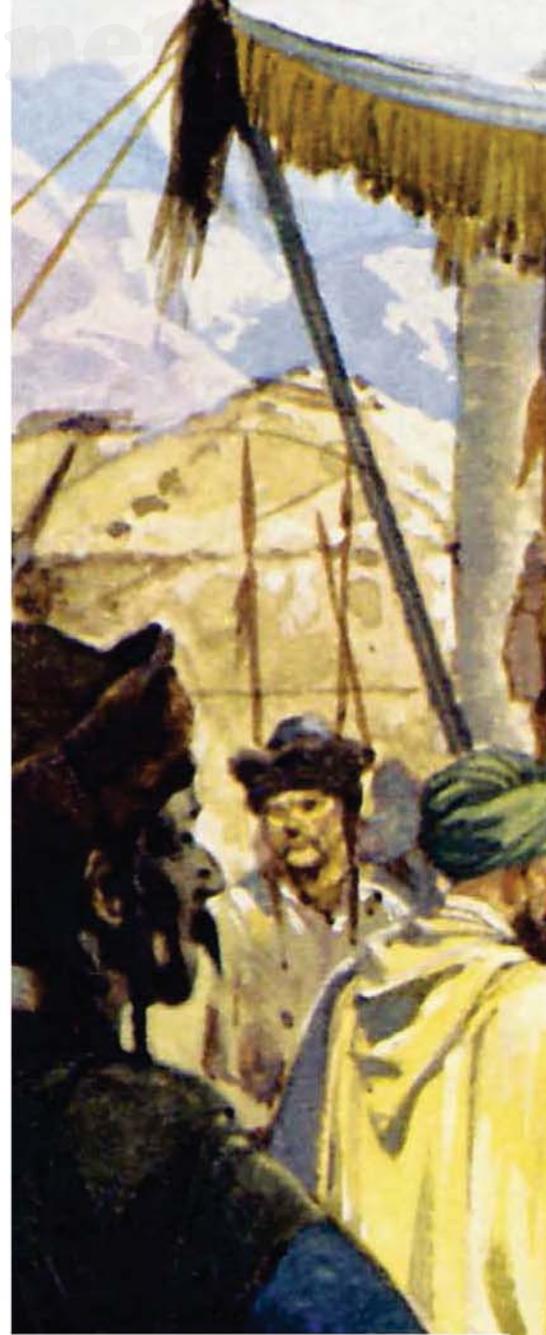
Khan's genetic legacy - imposed by rape of enemy women and many concubines - is present in 16 million male descendants, reportedly

father, Yesügei, was intercepted on the journey home by a band of Tatars, who tricked him into eating poisoned food, which killed him. When Temüjin received news of his father's death, he rushed home to assume tribal leadership and protect his family. But the tribe rejected his claim to power and abandoned his mother and his young brothers, leaving them to scavenge the desert wilderness for survival.

Temüjin's mother, Höelün, was herself kidnapped from the rival Merkits, and taught young Temüjin the importance of strength in numbers. As long as a tribe was unified, it couldn't be destroyed. Temüjin took that advice to heart, forging bonds with his father's former allies as a teenager. After he married at 16 to his betrothed Börte, he set out to present gifts to neighbouring tribal leaders in exchange for loyalty and mutual protection. While away, a legion of Merkit horsemen attacked his mother's camp, stealing away his bride.

At this point, Temüjin had a choice to make. He and his brothers could succumb to their thirst for revenge and pursue Börte's captors, or they could take a more strategic approach. Temüjin petitioned some of his allies for support, won their loyalty

Genghis Khan invented the passport, an iron medallion that allowed safe passage across his vast empire





The Mongol ruler did not kill 1,748,000 in an hour, but did murder every man, woman and child in the city of Nishapur



The Mongols captured the fortress-like Khara Khoto in 1226 and used its 3.7m (12ft)-thick walls to repel enemies until China's Ming Dynasty cut off water in 1372

Life in medieval Mongolia...

Tribal trouble

Temüjin, the boy who would become Genghis Khan, was born into a violent nomadic society, where warring tribes or confederations raided and plundered each other in a ruthless cycle of vengeance and betrayal. Genghis Khan's first great achievement was to unite these tribes under one Mongol banner.

Life on horseback

Mongol children learned to ride a horse as soon as they could walk. In nomadic Mongol culture, horses were more than transportation; they were hunting companions, war machines and, in desperate times, even food. Marco Polo reported that starving Mongol warriors would drink the blood of their horses for sustenance.

Strong women

Genghis Khan's mother Höelün and wife Börte are examples of strong Mongol women who were not only expected to raise the children, tend to livestock and prepare meals, but also collect arrows after battle and finish off wounded enemies. Genghis Khan's daughter became a fierce military leader too.

Moral code

As supreme leader of the Mongols, Genghis Khan was also its chief lawmaker. He wrote the *Great Yasa* as a guide to Mongol behaviour, which punished lying, stealing and adultery by death, and promoted humility and respect for all religions.

Anti-civilisation

Genghis Khan remained a nomad until the very end, refusing to establish a capital city for the Mongols. Mongol armies had no regard for the trappings of civilisation, sacking and burning priceless libraries and cultural treasures throughout the Islamic world.

Necessity of violence

Genghis Khan's war-like ways were driven just as much by economic necessity as they were by a lust for power and territory. As the Mongol population grew so food and resources became scarce and in 1211 his forces struck the Jin Dynasty in northern China to plunder their bountiful rice fields.

"Such was life in medieval Mongolia - a perpetual cycle of kidnappings and raids"

“He spared his enemy’s best horsemen and weapons experts, folding them into his growing army”

and assembled a small army of 500 men to raid the Merkit camp with devastating force. Not only did he liberate Börte but he utterly destroyed the Merkits.

Throughout his twenties and thirties, Temüjin would continue this pattern, strengthening his political alliances, sharpening his military tactics and expanding his reputation as a merciless butcher. He annihilated his father’s murderers, the Tatars, allegedly ordering the death of all males over three foot tall. He boiled enemy chieftains alive and built pyramids from the skulls of vanquished foes. All the while, he spared his enemy’s best horsemen and weapons experts, folding them into his growing army.

By 40 years old, Temüjin had achieved the unthinkable: the complete unification of the Mongol tribes. Having absorbed, subjugated or destroyed his political rivals, tens of thousands of his loyal followers gathered at a massive spiritual coronation called a khurital, during which Temüjin the warrior was renamed Genghis Khan – literally ‘king of the ocean’, or ‘universal ruler’.

Genghis Khan now commanded an army of 100,000 or more. These fighters weren't the barbaric raiders of lore, but a disciplined and highly trained war machine. Rank was based on merit and proven loyalty, not relations to the khan. Squads were composed of ten men, companies of 100 and divisions of 10,000. The Mongol horse – small and swift – was like a jet fighter. Mongol riders could fire their composite bows forward or backward while riding full speed, launching armour-piercing arrows as far as 320 metres (1,050 feet).

For centuries, the Mongol nomads paid steep taxes to travel along the Silk Road and conduct trade with the Chinese, who had amassed vast wealth in terms of food, technology and treasure. For his first great conquest, Genghis Khan set his

Genghis the god

The word 'khan' is an honorary title meaning 'sovereign ruler' in Altaic, a family of languages stretching across the Mongol Empire. In 1206, the young Temüjin was made the sole political and military leader of the newly unified nomadic tribes and given the title Genghis Khan, or 'universal ruler'. Like most Mongol warriors, Genghis Khan practised a form of shamanism called Tengriism and worshipped a god called Koko Mongke Tengri ('Eternal Blue Sky'). When he was named Genghis Khan, he was designated the earthly representative of Eternal Blue Sky. This holy mantle gave Genghis Khan the spiritual authority to rule over more 'civilised' nations. As Genghis Khan often proclaimed to his subjects, "One sun in heaven; one lord on Earth." As a ruler, though, he was unexpectedly tolerant to other religions, allowing Muslims, Christians and Buddhists to worship freely in his empire.



In order to communicate across thousands of miles, Genghis Khan designed a medieval 'Pony Express' network

sights on Xixia, a Chinese empire ruled by the Tanguts from Tibet. Outnumbered by the Xia defenders, the Mongol army employed a favourite tactic: false retreat. When the Xia warriors pursued the fleeing Mongols, Khan was waiting with a barrage of arrows.

Once Xixia pledged loyalty to the Mongols, Genghis Khan pushed east to the much larger

Jin Dynasty, whose 600,000-strong army was busy fighting the Song Dynasty to the south at the time. The Mongol army moved easily toward the capital Zhongdu (now Beijing) – the Great Wall wasn't built yet – but lacked the weaponry to siege the fortified city. Always the strategist, Temüjin set his armies free to plunder smaller cities, acquiring Chinese experts on siege warfare.

Defining moment

Marriage of Börte 1178

At 16, Temüjin and Börte get married, however the nuptial bliss is cut short by tragedy. While Temüjin is away establishing alliances with neighbouring chieftains, his home encampment is raided by Merkit tribesmen who vow to steal every woman in revenge for the kidnapping of Temüjin's mother. Temüjin returns in time to rescue his mother and brothers, but cannot save Börte, who has already been carried back to the Merkit camp. Temüjin makes the conscious decision not to pursue the Merkits immediately, but to assemble an army of supporters. Only when he has 500 men under his command does Temüjin crush the Merkits, returning home with Börte and the spoils of war, eg animals, women and weapons.



Timeline

1162

● Birth of Temüjin

The nomadic Mongols kept no birth records and were unconcerned with tracking age, so it's impossible to know the exact birth date of Temüjin. We know he was born into a ruling family of the Borjigin tribe and was a direct descendant of Khabul Khan, who united the Mongols in the early-12th century. According to legend, Temüjin is born claspng a blood clot – a sign he'll be a powerful leader.

Circa 1162

● Death of Temüjin's father

When Temüjin is only nine, he is promised in marriage to a girl named Börte from the neighbouring Olkhunut tribe. According to tradition, Temüjin is brought to live with the Olkhunut. While his father, Yesügel, rides home, he is tricked by Tatar clansmen into eating poisoned food that kills him.

1171

● Murder in the family

Temüjin's mother Höelün is abandoned by the rest of the clan. Temüjin returns home to help Höelün care for his younger brothers and several half-brothers. However, when a half-brother attempts to steal one of Temüjin's fish, the future khan kills him with an arrow.

1175

● Birth of an heir

When Börte is rescued from the Merkit tribe, she is pregnant, and there is some question whether the child is Temüjin's or the Merkit chieftain's. Temüjin accepts his son Jochi as his first-born male heir.

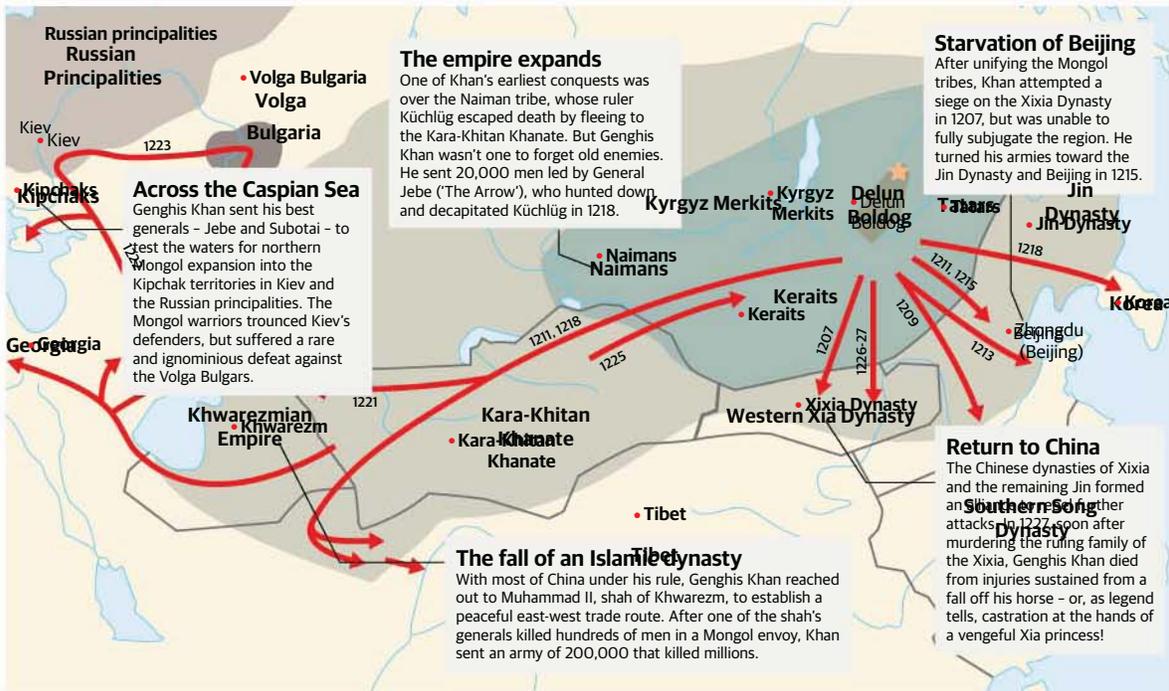
1181

● A thirst for power

Young Temüjin is determined to break down the divisions between tribes. Those who would not join his Mongol alliance would have to be destroyed or assimilated. His first act is to exact revenge on the Tatars who had poisoned his father.

1187

Despite centuries of exploration, Genghis Khan's hidden tomb, rumoured to contain priceless treasures, has never been found



useful and not useful, and then murdered anyway.

While Genghis Khan himself returned to the Mongolian heartland to oversee his immense bureaucracy, he sent his best generals on a scouting mission around the Caspian Sea, through the Ukraine and into Russia. The European armies had never encountered such an enemy, attacking with alarming speed

When the Mongols returned to Zhongdu in 1214, they were armed with trebuchets capable of hurling 45-kilogram (100-pound) stones or 'bombs' of sulphurous petroleum called naphtha. Cut off from food imports, the residents of Zhongdu were starved into submission and Khan plundered its treasures and massacred its remaining holdouts.

After easily wresting control of the Kara-Khitin Khanate west of Mongolia, Genghis Khan dreamed of extending his reach along the full length of the Silk Road to the Caspian Sea. The only remaining obstacle was the Muslim kingdom of Khwarezm, ruled by Shah Muhammad II. The Mongols extended a rare hand of diplomacy, showering the

shah with gifts in exchange for a free trade route through his territories. That all changed when a diplomatic convoy of unarmed Mongol merchants was killed by one of Muhammad's governors.

Genghis Khan's response to that treacherous act may be one of the most murderous in the history of warfare. The Mongol army pursued a three-year campaign of death and destruction that would claim millions of lives and erase centuries of Islamic literature, art and culture. In Urgench, the Mongols diverted a river to drown remaining survivors and stamp out all signs of the city. In Balkh, the hundreds of thousands of residents surrendered immediately, were divided into the

and calculated brutality. Decades later, under the command of Khan's grandson, Batu, the Mongols would return to establish the Golden Horde, which would rule eastern Europe until the 1500s.

Genghis Khan would not live to see the fullest extent of his self-made empire. After falling from his horse in battle against a Chinese insurrection, he died from his injuries in 1227. His grandson Kublai Khan would ultimately bring all of China under Mongol control, creating the largest empire the world had ever seen. Genghis Khan may have left a legacy of merciless brutality, but he is also credited with opening up the first major trade and cultural exchange between the East and the West.



Defining moment

Annihilation of Khwarezm 1219

Driven by vengeance, Genghis Khan lays waste to this Muslim empire, telling the few survivors of the city of Bukhara: "I am the flail [a spiked medieval weapon] of God. If you had not committed great sins, God would not have sent a punishment like me upon you."



Defining moment

Burial of a khan 1227

Genghis Khan left instructions to bury him according to the traditions of his tribe, without any markings or signs. To this day, his exact burial location is unknown. Legend tells that the burial team trampled the site with horses, redirected a river to run over it and then killed all witnesses.



Becoming a leader
Through strategic alliances and brute force, Temüjin is able to unite the warring nomad tribes into a single Mongol Empire. His loyal followers, culled from the top ranks of each rival clan, elect him as their 'supreme leader', otherwise known as Genghis Khan.
1206

Pillaging of China
Always the strategist, Genghis Khan turns his armies first on the Chinese dynasties of Xia and Jin. The huge Mongol army is starved for resources and weaponry, which they find abundant in China. The Mongols put captured Chinese engineers to work building war machines.
1207



Pax Mongolica
With the defeat of Khwarezm and the Russian principalities, Genghis Khan's dynasty now spreads across two continents. This heralds a century-long period of trade, cultural exchange and relative peace.
1225

Genghis Khan dies
One of Genghis Khan's final triumphs is the suppression of Chinese revolutionaries in the Xia and Jin dynasties. While chasing down the enemy, he falls off his horse and dies from the injuries. However, some claim he is mortally wounded by a knife-wielding Xia princess when he tried to claim 'spoils'.
1227

Document 1

Source: Michael Platiensis (1357), quoted in Johannes Nohl, *The Black Death*, trans. C.H. Clarke (London: George Allen & Unwin Ltd., 1926), pp. 18-20.

“At the beginning of October, in the year of the incarnation of the Son of God 1347, twelve Genoese galleys . . . entered the harbor of Messina. In their bones they bore so virulent a disease that anyone who only spoke to them was seized by a mortal illness and in no manner could evade death. The infection spread to everyone who had any contact with the diseased. Those infected felt themselves penetrated by a pain throughout their whole bodies and, so to say, undermined. Then there developed on the thighs or upper arms a boil about the size of a lentil which the people called "burn boil". This infected the whole body, and penetrated it so that the patient violently vomited blood. This vomiting of blood continued without intermission for three days, there being no means of healing it, and then the patient expired.

Not only all those who had speech with them died, but also those who had touched or used any of their things. When the inhabitants of Messina discovered that this sudden death emanated from the Genoese ships they hurriedly ordered them out of the harbor and town. But the evil remained and caused a fearful outbreak of death. Soon men hated each other so much that if a son was attacked by the disease his father would not tend him. If, in spite of all, he dared to approach him, he was immediately infected and was bound to die within three days. Nor was this all; all those dwelling in the same house with him, even the cats and other domestic animals, followed him in death. As the number of deaths increased in Messina many desired to confess their sins to the priests and to draw up their last will and testament. But ecclesiastics, lawyers and notaries refused to enter the houses of the diseased.

Soon the corpses were lying forsaken in the houses. No ecclesiastic, no son, no father and no relation dared to enter, but they hired servants with high wages to bury the dead. The houses of the deceased remained open with all their valuables, gold and jewels. . . . When the catastrophe had reached its climax the Messinians resolved to emigrate. One portion of them settled in the vineyards and fields, but a larger portion sought refuge in the town of Catania. The disease clung to the fugitives and accompanied them everywhere where they turned in search of help. Many of the fleeing fell down by the roadside and dragged themselves into the fields and bushes to expire. Those who reached Catania breathed their last in the hospitals there. The terrified citizens would not permit the burying of fugitives from Messina within the town, and so they were all thrown into deep trenches outside the walls.”

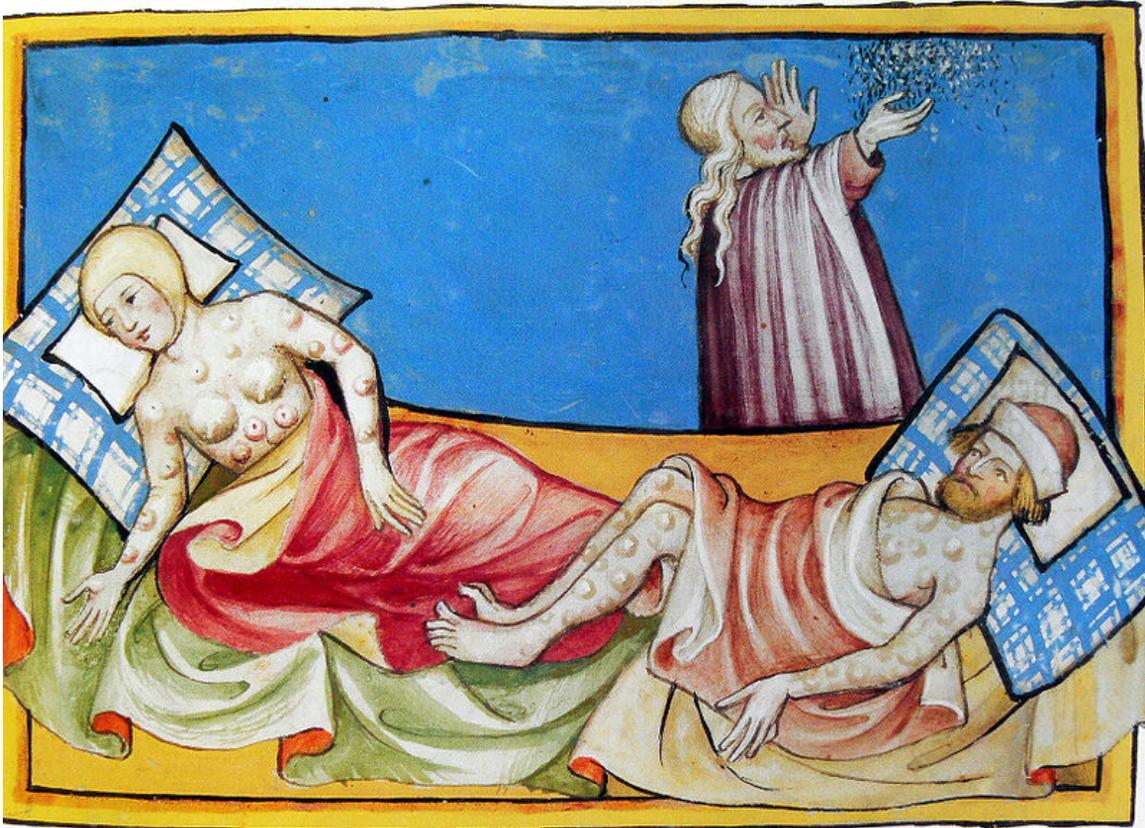
Document 2

Source: recommendations from Paris medical faculty to the Pope, 1348.

“No poultry should be eaten, no waterfowl, no pig, no old beef, altogether no fat meat. . . . It is injurious to sleep during the daytime. . . . Fish should not be eaten, too much exercise may be injurious . . . and nothing should be cooked in rainwater. Olive oil with food is deadly. . . . Bathing is dangerous. . . .”

Document 3

Painting of plague victims.



Document 4

Source: *History of England* by Henry Knighton, in *Source Book of English History*, by E.K. Kendall

"Then the grievous plague penetrated the seacoasts from Southampton, and came to Bristol, and there almost the whole strength of the town died, struck as it were by sudden death. There died at Leicester in the small parish of St. Leonard more than 380, in the parish of Holy Cross more than 400; in the parish of S. Margaret of Leicester more than 700; and so in each parish a great number. Then the bishop of Lincoln gave general power to all and every priest to hear confessions, and absolve with full and entire authority except in matters of debt, in which case the dying man, if he could, should pay the debt while he lived, or others should certainly fulfill that duty from his property after his death. . . . Meanwhile the king sent proclamation that reapers and other laborers should not take more than they had been accustomed to take (in pay). But the labourers were so lifted up and obstinate that they would not listen to the king's command, but if anyone wished to have them he had to give them what they wanted, and either lose his fruit and crops, or satisfy the wishes of the workmen."

Document 5
 Painting of a medieval doctor



Document 6

Drawing circa 14th Century



Document 7

Source: Agnolo di Tura, of Siena:

"The mortality in Siena began in May. It was a cruel and horrible thing. . . . It seemed that almost everyone became stupefied seeing the pain. It is impossible for the human tongue to recount the awful truth. Indeed, one who did not see such horribleness can be called blessed. The victims died almost immediately. They would swell beneath the armpits and in the groin, and fall over while talking. Father abandoned child, wife husband, one brother another; for this illness seemed to strike through breath and sight. And so they died. None could be found to bury the dead for money or friendship. Members of a household brought their dead to a ditch as best they could, without priest, without divine offices. In many places in Siena great pits were dug and piled deep with the multitude of dead. And they died by the hundreds, both day and night, and all were thrown in those ditches and covered with earth. And as soon as those ditches were filled, more were dug. I, Agnolo di Tura . . . buried my five children with my own hands. . . . And so many died that all believed it was the end of the world."

Document 8

Map of the spread of plague and trade routes.

<http://www.ucalgary.ca/HIST/tutor/imagemid/blackdeath.gif>

The Spread of the Black Death

December 1347	June 1349	December 1350
June 1348	December 1349	After 1351
December 1348	June 1350	Areas partially or totally spared

