AP World History Unit 3, Part 1
PERIOD 3: REGIONAL & INTERREGIONAL INTERACTIONS (600-1400)
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**Key Concept 3.1** | Expansion and Intensification of Communication and Exchange Networks
- 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.
- The movement of peoples caused environmental and linguistic effects.
- Cross-cultural exchanges were fostered by the intensification of existing, or the creation of new, networks of trade and communication.
- There was continued diffusion of crops and pathogens throughout the Eastern Hemisphere along the trade routes.

**Key Concept 3.2** | Continuity and Innovation of State Forms and Their Interactions
- Empires collapsed and were reconstituted; in some regions new state forms emerged.
- Interregional contacts and conflicts between states and empires encouraged significant technological and cultural transfers.

**Key Concept 3.3** | Increased Economic Productive Capacity and Its Consequences
- Innovations stimulated agricultural and industrial production in many regions.
- The fate of cities varied greatly, with periods of significant decline, and with periods of increased urbanization buoyed by rising productivity and expanding trade networks.
- 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.
BYZANTINE EMPIRE

284 AD: The Roman Emperor Diocletian splits the Roman Empire in half.

Constantinople – 330CE

Golden Age Under Emperor Justinian

Schism of 1054

The Fall of the Byzantine Empire
A SECOND ROME?

Historical Background: In 296 C.E. the Roman Empire was divided into two parts, the West and the East. Constantine was the first emperor of the East or the Byzantine Empire. The empire was culturally rich with ideas. It was influenced by Greek, Roman, and Christian beliefs. Many inhabitants of the empire still called themselves Roman. Constantinople, the capital city of the Byzantine Empire, was the political center of the Empire. It also was the educational center, where future government officials learned to read and write the language of ancient Greece. This period produced remarkable works in history as well as fine poetry, and much religious prose. Justinian became emperor in 527. He is most famous for the laws he advertised, the Corpus juris civilis and his building of the Santa Sophia. He also wanted to regain the land lost from the West, specifically Italy. Through the later Middle Ages, Byzantium gradually declined politically and became more isolated from the rest of Europe.

Evaluate the extent to which the Byzantine Empire preserved the legacy of Rome.

Document 1: Adapted from: Peter Knots, Patterns of Civilization, 1973

The Legal Code of the Emperor Justinian, 529 AD

1. Any privilege or right that is not given to the defendant should not be given to the plaintiff...
2. No one may be forcibly removed from his own house...
3. In cases where the claims of the two parties appear to be equal in merit, the person who has possession of the object in dispute has the stronger claim...
4. No one must suffer a penalty because of what he thinks.
5. It is better for the crime of a guilty person to go unpunished than for an innocent person to be condemned...
6. In the case of a major offense, it makes a difference whether the crime was committed accidentally or on purpose...
7. The guilt or punishment of a father should not be carried over to his son...
8. The person who accuses someone must prove that his charge is true. This is not the obligation of the person denying the charge.

Document 2:

Trade about A.D. 1000

Notes:

Document 3:
The city is enormous in size, and in two parts separated by a great river. The part of the city on the eastern bank of the river contains the residence of the Emperor, the nobles and the rest of the population. Its marketplaces and streets are spacious and paved. The city lies at the foot of a hill which projects about nine miles into the sea. On the top of the hill there is a small citadel and the Emperor's palace. Round this hill runs the city-wall, which is very strong and cannot be taken by assault from the sea front. Within its walls there are about thirteen inhabited villages.

The second part, on the western bank of the river is reserved to the western European Christians who dwell there. They are of different kinds, including Genoese, Venetians, Romans [other Italians?] and people of France; they are subject to the authority of the king of Constantinople. They are bound to pay a tax every year to the king of Constantinople, but often they revolt against him and he makes war on them. They are all men of commerce and their harbor is one of the largest in the world; I saw there about a hundred galleys [sailing ships] and other large ships, and the small ships were too many to be counted. The marketplaces in this part of the town are good but filthy, and a small and very dirty river runs through them. Their churches too are filthy and mean.

Source: “Travels in Asia and Africa, 1325-1354,” Ibn Battuta

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**Document 4:**

In its heyday, Constantinople was the richest and largest European city, exerting a powerful cultural pull and dominating economic life in the Mediterranean. This was due to its strategic position commanding the trade routes between the Aegean Sea and the Black Sea. Any traders in the area would be drawn to Constantinople and its great marketplaces. The Byzantine emperors, knowing this, uniformly taxed imports and exports at ten percent. Taxes could be paid with coinage, but also with luxury goods such as silk and precious metals. The Byzantines also regularly charged tolls for using its roads and waterways. It used a powerful Navy control the Bosphorous strait, the Black Sea, and parts of the Mediterranean Sea. It was through control of trade that Constantinople and the Byzantine Empire became a prosperous society.


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**Document 5:**

This description of Justinian is from Buildings by Procopius, Justinian’s official court historian.

Justinian created countless cities which did not exist before. And finding that the belief in God was... straying into errors... he brought it about that it stood on the firm foundation of a single faith. Moreover, finding the laws obscure because they had become far more numerous than they should be, and in obvious confusion because they disagreed with each other. He preserved them [in the Legal Code of Emperor Justinian, A.D. 529]... by controlling their discrepancies with the greatest firmness.

---

**Document 6:**

Source: The Justinian Code, Book 1: of Persons. Section VIII: Slaves. 529 to 565

In A.D. 528 the Emperor Justinian began a review of the old Roman laws. The emperor chose ten men to review 1,600 books full of Roman Law and create a simpler legal code. These men were able to create the Justinian Code with just over 4,000 laws.

VIII. Slaves
1. Slaves are in the power of masters, a power derived from the law of nations: for among all nations it may be remarked that masters have the power of life and death over their slaves, and that everything acquired by the slave is acquired for the master.
Justinian was described by Procopius in a different book, the *Secret History*, which was published after his death.

Justinian was ... crafty, hypocritical, secretive by temperament, two-faced: a clever fellow with marvelous ability to conceal his real opinion ... lying all the time....

Document 8 (Constantinople under Justinian):

The Byzantine Empire reached its greatest size under Justinian. From 565 until its collapse in 1453, several invaders took sections of the empire.

**The Byzantine Empire in 527**

Document 9:

Document 10: This excerpt from Procopius, describes the Hagia Sophia upon its completion in 537 CE.
In height it rises to the very heavens… A spherical-shape dome… make it exceedingly beautiful: from the lightness of the building it does not appear to rest upon a solid foundation, but to… be suspended from heaven…

The entire ceiling is covered with pure gold, which adds glory to the beauty, through the rays of light reflected upon the gold from the marble surpass it in beauty… And whenever anyone enters this church to pray, he understands at once that it is not by any human strength or skill, but by the influence of God, that his work has been perfected.

And so his mind is lifted up toward God… Moreover, it is impossible to describe the treasure of gold and silver plate and gems, which the Emperor Justinian has presented.

Grouping the Documents

<table>
<thead>
<tr>
<th>How does this document group answer the question?</th>
<th>Group 1:</th>
<th>Group 2:</th>
<th>Group 3:</th>
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<tr>
<td>Documents</td>
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<tr>
<td>Explain the arguments supported by these documents</td>
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BYZANTINE INFLUENCE IN KIEVAN RUSSIA
Geography of Russia
Russia lies on a vast Eurasian plain that reaches from Europe to the borders of China. Early Russia was made up of forests in the north; further south included fertile land that attracted early farmers and even farther south (present-day Ukraine), was home to Russia’s first civilization.
At the beginning of the 9th century, the Byzantines regarded the forests north of the Black Sea as a wilderness. In their minds, these forests were inhabited only by “barbarians,” who sometimes made trouble along their borders. They would soon consider these Slavic peoples as fellow Byzantine Christians.
1. Describe the geography of early Russia.
2. How did the Byzantines first view the forests north of the Black Sea? How did their views change over time?
3. What is the relative location of Russia to Constantinople?
4. Which geographical features in Russia would link Russia to Constantinople?
5. If you had to predict, what do you think is going to happen between the Byzantine Empire and the early peoples of Russia?
Early Peoples of Russia
Midway through the 9th century, the **SLAVS** – people from the forests north of the Black Sea – began trading with Constantinople. As they traded, they began absorbing Byzantine ideas. Russian culture grew out of this blending of Slavic and Greek traditions. They spoke similar languages but had no political unity. Sometime in the 800’s, the Vikings came down among them from the north. Eventually, the **Vikings** built forts along the rivers and settled with the Slavs.

6. Who were the Slavs?

7. What happened as a result of trading with Constantinople?

Byzantine Influences on Russia
In 957, a member of the Kievan nobility, Princess Olga, paid a visit to Constantinople and publicly converted to Christianity. Her grandson, Vladimir, came to the throne in 980, and also considered converting. Vladimir sent out teams to observe the major religions of this time. Three of the teams returned with lukewarm accounts of Islam, Judaism, and Western C

However, those that visited the Byzantine Empire had a different account:
“The (Byzantine) led us to buildings where they worship their God, and we knew not whether we were in heaven or on earth. For on earth there is not such splendor or such beauty, and we are at a loss for how to describe it. We only know that God dwells there among men…and were cannot forget that beauty.”

The reports convinced Vladimir to convert to **Byzantine (Orthodox) Christianity** and to make all his subjects convert. Kiev now looked to Constantinople not only to trade, but also for religious guidance.

The Roman Catholic Church and the Eastern Orthodox churches began to compete for followers (Remember our schism!!!!!). Missionaries from the Orthodox Church, for example, took their form of Christianity to the Slavs. Saint Methodius and Saint Cyril, worked among the Slavs in the 9th century. They invented an alphabet for the Slavic languages. With an alphabet, Slavs would be able to read the Bible in their own tongues. Many Slavic languages, including Russian, are now written in what is called the **Cyrillic alphabet**.

8. Why did Vladimir send teams to different parts of the world?

9. According to the quote, what impressed the team that visited the Byzantine Empire?

10. What does this report convince Vladimir to do?

11. Why did the missionaries Cyril and Methodius invent an alphabet for the Slavs? What is this alphabet known as?

Did you know?
Colorful Russian onion domes (as seen here) were based on Byzantine domes.
Now where did we leave off? ...

<table>
<thead>
<tr>
<th>31 CE</th>
<th>235-284 CE</th>
<th>284 CE</th>
<th>320 CE</th>
<th>400-476 CE</th>
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<tbody>
<tr>
<td>Rome:</td>
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<tr>
<td>Roman Empire Begins</td>
<td>Diocletian Splits the Empire:</td>
<td>Emperor Constantine:</td>
<td>Visigoths, Huns, and Germanic Tribes sack Rome, Odoacer gains control of Italy in 476</td>
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![Diag: 235-284 CE] ROME HAD 22 EMPERORS...

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<thead>
<tr>
<th>284 CE</th>
<th>320 CE</th>
<th>527-565 CE</th>
<th>1054 CE</th>
<th>1204 CE</th>
<th>1453</th>
</tr>
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<tr>
<td>Byzantine:</td>
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<td></td>
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<tr>
<td>Eastern Roman Empire established</td>
<td>Constantinople becomes Eastern capital</td>
<td>Age of Justinian:</td>
<td>The Great Schism:</td>
<td>Constantinople is sacked in the Crusades:</td>
<td>Ottomans siege Constantinople:</td>
</tr>
</tbody>
</table>

The time period after the Roman Empire collapsed is known as the Middle Ages (500 AD to 1500 AD). Following the collapse of the Roman Empire, there was no one to serve the functions of government such as law, providing food, and protecting people. In Europe during this time, people developed an economic and social system known as feudalism. Feudalism was a social and economic contract in which wealthy landowners gave land to people in exchange for their loyalty and protection.

**WHY FEUDALISM?**

- Group of People/Person: ____________________________________
  Explanation: ____________________________________

- Group of People/Person: ____________________________________
  Explanation: ____________________________________

- Group of People/Person: ____________________________________
  Explanation: ____________________________________

- Group of People/Person: ____________________________________
  Explanation: ____________________________________

**CHRISTIANITY SPREADS**
The First Holy Roman Emperor, Charlemagne, brought Christianity to much of Europe, though he played a small role in its global spread. Answer the following questions based on the information below:

Annotate and locate each of the following instances of the spread of Christianity on the map:

**Helena, Constantine’s mother:** At an advanced age, inspired by her faith, Helena journeyed to Palestine and helped to identify various places in Jerusalem mentioned in the New Testament around the turn of the fourth century. She returned to Constantinople with many holy artifacts—which spawned an enormous traffic in relics associated with Christ, the saints, and martyrs.

**Frumentius**—who later became Bishop of Axum—assisted Christian merchants, arranged for them to build churches, and translated the scriptures from Greek into the local language. By the sixth century, European demand for relics was insatiable. For the pious, relics were manifestations of holy presence, credited with miraculous cures; they were often magnificently enshrined. Ultimately, the widespread distribution of relics helped to spread Christianity beyond the Roman Empire. Merchants carried the religion from port to port down the African coast of the Red Sea to Axum, in what is now northern Ethiopia. Frumentius, a Christian from Constantinople, is credited with converting Ezana, the king of Axum, in the early fourth century.

**Charlemagne:** At the end of the eighth century, Charlemagne expanded the political and religious frontiers of his realm through conquest. For example, having vanquished the Saxons, he offered them the choice between death and conversion to Christianity. Most chose the latter. Pope Leo III rewarded Charlemagne for his efforts. On Christmas Day, 800 CE, Charlemagne was crowned Emperor, legitimizing his rule over the former Roman Empire in Western Europe.

When Charlemagne died in 814, his empire quickly fell apart as his heirs battled for control. In 843, Charlemagne’s grandsons signed the Treaty of Verdun which divided the empire into three separate kingdoms; one for each grandson.
Prince Vladimir was impressed by Byzantium’s wealth and power. Recognizing the political advantages of an alliance, he converted to the Christian Orthodox Church and married a sister of the Byzantine Emperor Basil II. Then, on a single day in 988 CE, he marched the entire population of Kiev into the Dnieper River to be baptized.

The Hanseatic League was an organization founded by north German towns and German merchant communities abroad to protect their mutual trading interests. The league dominated commercial activity in northern Europe from the 13th to the 15th century. It promoted the spread of both Catholicism and Eastern Orthodox Christianity into Scandinavia and the British Isles.

**REFLECT**

1. How did the fall of Charlemagne’s empire advance Feudalism in Europe?

2. What role did Charlemagne play in advancing Christianity? Explain.

3. What is similar about the spread of Christianity in Axum, Europe, and Kievian Russia? Explain.
Before the Crusades….

Motives for the Crusades:

1095, Pope Urban II:
An accursed race has violently invaded the lands of the Christians. They have destroyed the churches of God or taken them for their own religion. Jerusalem is now held captive by the enemies of Christ, subject to those who do not know God – the worship of the heathen….. He who makes this holy pilgrimage shall wear the sign of the cross of the Lord on his forehead or on his breast….. If you are killed your sins will be pardoned….let those who have been fighting against their own brothers now fight lawfully against the barbarians…. 

A French crusader writes to his wife, 1190:
Alas, my darling! It breaks my heart to leave you, but I must go to the Holy land. This is where I will win paradise and praise and your true love….

A French crusader writes to his wife, 1098:
My dear wife, I now have twice as much silver, gold and other riches as I had when I set off on this crusade……..

How did the pope justify the Crusades, and why were Europeans so willing to fight?

Historical Context | Between the end of the eleventh century and into the thirteenth century, European Christians, at the urging of the Church, conducted a series of nine wars that have come to be known as
the Crusades. The Crusades had both a positive and negative impact on the Eastern and Western worlds that were involved in the conflicts.

**STEP ONE** | Use the documents below to prove the claim that the Crusades were history’s most successful failure, by **evaluating and explaining** the impacts discussed in each document. After determining whether the evidence in each document supports that the Crusades were a success or failure, you will place a post-it on either the success or failure side of the board. There may be more than one impact per document. The group with the most post-its when time runs out wins.

**Document 1:**

<table>
<thead>
<tr>
<th>Impact</th>
<th>Evaluate: Success or Failure</th>
<th>Supporting Evidence</th>
<th>Explain: WHY is it a success or failure?</th>
</tr>
</thead>
<tbody>
<tr>
<td>The Crusades failed in their chief goal: the conquest of the Holy Land. They also left a bitter legacy of religious hatred behind them. In the Middle East, both Christians and Muslims committed appalling atrocities in the name of religion. In Europe, crusaders sometimes turned their fury against Jews, massacring entire communities.</td>
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**Document 4:**

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<th>Supporting Evidence</th>
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</tr>
</thead>
<tbody>
<tr>
<td>Merchants in Venice and other northern Italian cities built large fleets to carry crusaders to the Holy Land. They later used those fleets to open new markets in the crusaders’ states. Even after the Muslims had recaptured the city of Acre, Italian merchants kept these trade routes open, and even began to enhance trading networks, requiring new technologies and an increase in education in Europe. When crusaders returned to Europe, they brought back luxury goods such as spices, sugar, and silk. Spices were used to keep food from spoiling. Silk replaced wool in the clothing of many lords and ladies. Nobles and merchants enjoyed the new luxuries and wanted more of them.</td>
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</table>
“[After Urban had aroused the spirits of all by the promise of forgiveness to those who undertook the expedition with single-hearted devotion,] toward one hundred thousand men were appointed to the immediate service of God from Aquitaine and Normandy, England, Scotland, Ireland, Brittany, Galicia, Gascony, France, Flanders, Lorraine, and from other Christian peoples, whose names I no longer remember. It was truly an army of “crusaders,” for they bore the sign of the cross on their garments as a reminder that they should self-discipline, and in the hope that they would in this way triumph over the enemies of the cross of Christ, as it had once come to pass in the case of the great Constantine (Emperor who made the Roman Empire a Christian Empire). Thus, through the marvelous and unexampled working of God, all these members of Christ, so different in speech, origin, and nationality, were suddenly brought together as one body through their love of Christ.”

-Ekkeherd (monk and German historian who wrote Hierosolymita, a world history in 1099.)

<table>
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**Document 3:**

**The capture of Jerusalem**

A chronicler records the Crusaders capture of Jerusalem in 1099:

Entering the city, our pilgrims pursued and killed Muslims up to the temple of Solomon...so that their blood flowed throughout the temple. Finally...our knights seized a great number of men and women, and killed whom they wished...Soon the crusaders ran throughout the city, seizing gold, silver, horses, mules and houses full of all kinds of goods. Then, rejoicing and weeping from extreme joy, our men went to worship our Saviour Jesus....The Muslims who were still alive dragged the dead ones out in front of the gates, and made huge piles of them, as big as houses...

An English priest, writing in 1220, describes the capture of Jerusalem by Saladin, a Sultan, in 1187:

Saladin laid siege to the city, and broke into the holy places. A muezzin climbed the high mount of Calvary. There, on the site of the Crucifixion, the cry of a different religion rang out. Another shocking deed was to pull down the cross on the church of the Hospitallers [set up to help pilgrims in Jerusalem.] They smashed it and spat upon it, then dragged it through the city dungheap as an insult to our faith.

<table>
<thead>
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**Document 5:**
Then, just as the Crusaders had been inspired at least in part by commercial motives, those 200 years of constant coming and going between East and West obviously gave trade a tremendous boost. Merchants, studying the itineraries [routes] of the cross-bearers [crusaders] who paved the way, discovered the most direct routes between eastern Mediterranean ports and the heart of Europe. Venice was a particularly active port of entry for goods imported from the Middle East and India. From there the goods traveled a well established route through the Brenner Pass, up the Rhine to Brussels and then north to the Baltic Sea. Many a town which lies along this course owes its existence to a brisk demand for exotic wares from the East by medieval Europeans.

Source: “Legacy of the Crusades,” Aramco World

<table>
<thead>
<tr>
<th>Impact</th>
<th>Evaluate: Success or Failure</th>
<th>What in this document shows that?</th>
<th>Explain: WHY is it a success or failure?</th>
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STEP TWO | After time has been called, please proceed to the corner of the room designated for your assigned role. There, you will discuss whether the Crusades a success or failure from your assigned perspective to complete the statement below, which will be shared with the rest of the class:

As _____________________________, we believe that the Crusades were a ___________________, because...

1. 

2. 

STEP THREE | Record successes and failures shared by your classmates in the chart below:

<table>
<thead>
<tr>
<th>Serf</th>
<th>Clergyman</th>
<th>King</th>
<th>Scholar</th>
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</thead>
<tbody>
<tr>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Success</td>
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<tr>
<td>Failure</td>
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</table>

STEP FOUR | Now is the time for you to decide whether you feel that The Crusades were a success or a failure! Complete the statement below from your own perspective:

I believe that the Crusades were a ___________________, because...

1. 

2. 

FEUDALISM – 1, 2, 3 STRIKES, YOU’RE OUT!!
**STEEEEE-RIKE ONE! - The Hundred Years’ War**

### 5.4 The Hundred Years’ War

Between 1337 and 1453, England and France fought a series of battles for control over lands in France. Known as the *Hundred Years’ War*, this long conflict contributed to the erosion of feudalism in England and in France.

English monarchs had long claimed lands in France. This was because earlier English kings had actually been feudal lords over these French siefs. French kings now disputed these claims. When Philip VI of France declared that the French siefs of England’s King Edward III were part of Philip’s own realm, war broke out in France.

The *Impact of the Hundred Years’ War* contributed to the decline of feudalism by helping to shift power from feudal lords to monarchs and to common people. During the struggle, monarchs on both sides had collected taxes and raised large professional armies. As a result, kings no longer relied as much on nobles to supply knights for the army.

In addition, changes in military technology made the nobles’ knights and castles less useful. The longbow proved to be an effective weapon against mounted knights. Castles also became less important as armies learned to use gunpowder to shoot iron balls from cannons and blast holes in castle walls.

The new feeling of nationalism also shifted power away from lords. Previously, many English and French peasants felt more loyalty to their local lords than to their monarch. The war created a new sense of national unity and patriotism on both sides.

In both France and England, commoners and peasants bore the heaviest burden of the war. They were forced to fight and to pay higher and more frequent taxes. Those who survived the war, however, were needed as soldiers and workers. For this reason, the common people emerged from the conflict with greater influence and power.

List at least three ways that the Hundred Years’ War threatened the institution of feudalism:

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**STEEEEE-RIKE TWO! - The Bubonic Plague of the 14th century**

<table>
<thead>
<tr>
<th>Political Effects</th>
<th>Socioeconomic Effects</th>
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</thead>
<tbody>
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</table>

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**STEEEEE-RIKE THREE! - The Renaissance**

Welcome to the Renaissance: A rediscovered past and a productive present
A new secular desire for historical texts emerges as monarchs begin to surpass the power of the Church and a new middle class emerges as a result of increased trade.

The afterlife was once European Christian’s reason for living, but a new emphasis is placed on life on Earth through Renaissance Humanism:

**Early Northern Renaissance Genre Painting of a Goldsmith’s Shop**

*Goldsmith in His Shop, Possibly Saint Eligius, 1449*

This is one of the earliest genre paintings, which showed detailed portrayals of everyday life. The title refers to St. Eligius, the patron saint of goldsmiths. Art historians note, however, that the man in red probably represents a goldsmith of the Renaissance rather than the saint. The two people with him are a bride and groom in their wedding finery. The goldsmith is shown weighing a gold ring that he is selling to the couple. On the table and shelves behind him are many items for sale.

Study the objects pictured and identify and list as many objects as you can name. Be precise. Also be observant, looking at the fabric materials and their characteristics and small details of the items, clothing, and furnishings. Then, categorize the items according to various criteria:

1. Are they imported or of local origin?
2. Were they imported from outside of Europe?
3. Are they raw materials or finished goods?
4. Are they luxury items or necessities?

**Seeds of Change are Planted in Italy**

On rare occasion one comes across a period of such dynamic cultural change that it is seen as a major turning point in history. Ancient Greece, and especially Athens, in the fifth century B.C. was
such a turning point in the birth of Western Civilization. The Italian Renaissance was another. Both were drawing upon a rich cultural heritage. For the Greeks, it was the ancient Near East and Egypt. For the Italian Renaissance, it was ancient Rome and Greece. Both ages broke the bonds of earlier cultural restraints and unleashed a flurry of innovations that have seldom, if ever, been equalled elsewhere. Both ages produced radically new forms and ideas in a wide range of areas: art, architecture, literature, history, and science. Both ages shined brilliantly and somewhat briefly before falling victim to violent ends, largely of their own making. Yet, despite their relative briefness, both ages passed on a cultural heritage that is an essential part of our own civilization. There were three important factors making Italy the birthplace of the Renaissance.

1. Italy’s geographic location. Renaissance Italy was drawing upon the civilizations of ancient Greece and especially Rome, upon whose ruins it was literally sitting. During the Middle Ages, Italians had neglected and abused their Roman heritage, even stripping marble and stone from Roman buildings for their own constructions. However, by the late Middle Ages, they were becoming more aware of the Roman civilization surrounding them. Italy was also geographically well placed for contact with the Byzantines and Arabs who had preserved classical culture. Both of these factors combined to make Italy well suited to absorb the Greek and Roman heritage.

2. The recent invention of the printing press spread new ideas quickly and accurately. This was especially important now since many Renaissance ideas were not acceptable to the Church. However, with the printing press, these ideas were very hard to suppress.

3. Renaissance Italy, like the ancient Greeks, thrived in the urban culture and vibrant economy of the city-state. This helped in two ways. First, the smaller and more intimate environment of the city-state, combined with the freedom of expression found there, allowed a number of geniuses to flourish and feed off one another’s creative energies. Unfortunately, the city-state could also be turbulent and violent, as seen in the riot scene that opens Shakespeare’s Romeo and Juliet. Secondly, the Italian city-states, especially trading and banking centers such as Venice and Florence, provided the money to patronize the arts. Therefore, the wealth and freedom of expression thriving in the urban culture of Italy both helped give birth to the Renaissance.

Explain, in your own words, the three factors that made Italy an ideal environment for the birth of the Renaissance:

The Pope is the Bishop of Rome, and perceived leader of the Catholic Church, making Rome, Italy the center of the Christian world. What might this mean about the role of Christianity in the Renaissance?

Evaluating Middle Ages

Learning | The pace of change in Europe accelerated greatly from 1300 to 1500. Some of the events and facts associated with this acceleration are listed below. Consider these facts and events...
carefully and then fill in the center of the graphic organizer with your ideas about how life in Europe might have changed as a result.

<table>
<thead>
<tr>
<th>Category</th>
<th>What has changed?</th>
<th>Why?</th>
<th>What stayed the same?</th>
<th>Why?</th>
</tr>
</thead>
<tbody>
<tr>
<td>Some European scholars began searching monasteries for classical manuscripts that had been overlooked by medieval scholars.</td>
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<tr>
<td>The number of universities in Europe increased between 1300 and 1500.</td>
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<tr>
<td>The Chinese inventions of printing and movable type reached Europe and were improved upon by Johannes Gutenberg. His printing press made it possible for large numbers of books to be produced much faster and at a much lower cost than earlier hand copying.</td>
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<tr>
<td>Europeans became more interested in learning and knowledge. Artists and scholars drew inspiration from classical Greek and Roman models.</td>
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<tr>
<td>Contact with Arab lands resulted in the rediscovery of many ancient Greek and Roman texts as well as some important scientific and mathematical works by Muslim scholars.</td>
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<tr>
<td>Contact with Arab lands during and after the Crusades led to the adoption of Arab ideas and inventions which were then blended with existing European technologies to create new advances in many areas. Major improvements in ship design and navigation were one result.</td>
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<td>A wealthy merchant class arose that could afford to support scholars and artists.</td>
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<td>The Chinese invention of gunpowder reached Europe where warring powers competed to perfect gun-making. Europeans quickly became expert in firearms technology.</td>
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<tr>
<td>As you know, feudalism was the political system that organized life during most of the Middle Ages. The facts and events described below resulted in important changes to this system which altered the</td>
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</table>
way of life for many people. Read carefully and think about the facts and events listed. Fill in the center of the graphic organizer with your ideas about the possible results of these new changes in political systems and ways of life.

<table>
<thead>
<tr>
<th>Category</th>
<th>what has changed?</th>
<th>why?</th>
<th>what stayed the same?</th>
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</table>

**Trade and Exploration**

The facts and events described below motivated Europeans to begin trying to do some new things that were never considered by Europeans of the Middle Ages. Read carefully and think about the
facts and events listed. Fill in the center of the graphic organizer with your ideas about what these circumstances might have motivated Europeans to do.

**Category**
- What has changed?
- Why?
- What stayed the same?
- Why?

**THE EMERGENCE OF JAPAN**

**Early Japan 600-1450:**
1. Nara Japan (710-794 C.E.)
   a. The earliest inhabitants of Japan were nomadic peoples from northeast Asia
   b. Under the Taika reforms, early states were inspired by the Tang example of centralized
government – one clan claimed imperial authority over others

c. Chinese influence on surrounding areas and its limits
   i. Japan:

   ii. China conquered most of East Asia

   iii. Neo-Confucianism
   The conflict between Buddhism and Confucianism during the late Tang Dynasty
   eased under the Song, partly because of the development of Neo-Confucianism. Classical Confucians
   were concerned with practical issues of politics and morality, and their main goal was an
   ordered social and political structure. Neo-Confucians also became familiar with Buddhist
   beliefs, such as the nature of the soul and the individual's spiritual relationships. They came
to refer to li, a concept that defined a spiritual presence similar to the universal spirit of both Hinduism and Buddhism. This
new form of Confucianism was an important development because it reconciled
Confucianism with Buddhism, and because it influenced philosophical thought in
China, Korea, Vietnam, and Japan in all subsequent eras.

   How did many Confucian scholars react to the spread of Buddhism in China?
   What solution did Neo-Confucianism offer at the time?

Heian Japan (794-1185 C.E.)
- Moved to new capital, Heian (modern Kyoto), in 794
- Japanese emperors:

- Effective, centralized power in the hands of the Fujiwara family (married off many
daughters to emperors to maintain power
- Chinese learning dominated Japanese education and political thought

- Decline of Heian Japan
- The equal-field system began to fail
- Wealthy clans accumulated most land
- The 2 most powerful clan engaged in wars for power over the Shogunate

THE DEVELOPMENT OF ZEN BUDDHISM

Before the Arrival of Buddhism
During this period there was no formal Shinto religion, but many local cults that are now grouped under the name Shinto. Like many prehistoric people, the first inhabitants of Japan were probably animists: devoted to the spirits of nature. In their case these were the Kami that were found in plants and animals, mountains and seas, storms and earthquakes, and all significant natural phenomena. The early Japanese developed rituals and stories which enabled them to make sense of their uni-verse, by creating a spiritual and cultural world that gave them historical roots, and a way of seeming to take control of their lives, in what would otherwise have been a fearful and puzzling landscape.

Other cults that are grouped together into Shinto probably arrived in Japan from Korea with the Korean tribes which invaded Japan in late prehistoric times. These religions were highly localised, and not organised into a single faith. Nor were they seen as a single religion; the realms of Earth and the supernatural were so closely integrated in the world-view of the early Japanese that the things that modern people regard as a faith were seen in those times as just another part of the natural world, albeit a part of enormous power.

**Shinto and Buddhism Together**

From the 6th century CE the beliefs that are now known as Shinto were greatly altered by the addition of other ingredients. Shintoism was the only religions in Japan until the arrival of Buddhism in the 6th century CE. From then on Shinto faiths and traditions took on Buddhist elements, and later, Confucian ones. Some Shinto shrines became Buddhist temples, existed within Buddhist temples, or had Buddhist priests in charge. Buddhist temples were built, and Buddhist ideas were explored.

The ruling aristocracy saw advantages in harnessing Shinto, Confucianism and Buddhism together to guide the people of Japan. At the same period, government took a role in religion with the establishment of the 'Department for the Affairs of the Deities'. Shinto had a disadvantage compared to Buddhism and Confucianism in its lack of complex intellectual doctrines. This meant that the development of Japanese theology and philosophy inevitably drew on the comparative intellectual richness of Buddhism and Confucianism.

Buddhism began to expand significantly, and was given a role in supporting the growing influence of central government. The idea was put forward that humans should follow the will of the gods in political life. The rule of the state was referred to as matsurigoto, a word very close to that for religious ritual - matsuri - that was used to refer to both government and worship.

The Emperor and the court had very clear religious obligations, ceremonies that had to be carried out meticulously to make sure that the kami looked after Japan and its people. These ceremonies (which soon included as many Buddhist and Confucian elements as they did Shinto) became part of the administrative calendar of the Japanese government. This court liturgical calendar continued to play a major part in Japanese government until virtually the present day.

As time went on, the Japanese became more and more accustomed to including both the kami and Buddhist ideas in their spiritual lives. Philosophers put forward the idea that the kami were "transformations of the Buddha manifested in Japan to save all sentient beings".

**Shintoism**  
**Buddhism**

What elements are shared between Shintoism and Buddhism?

Based on the reading, what key factors enabled the spread of Buddhism in Japan?
Life in Tokugawa Japan

Life in Tokugawa Japan was strictly hierarchical with the population divided among four distinct classes: samurai, farmers, craftspeople, and traders. Prior to the Tokugawa period there was some movement among these classes, but the Tokugawa shoguns, intent upon maintaining their power and privilege, restricted this movement. In particular they tried to protect the samurai, making upward mobility from the farming class to the samurai impossible. The shogun Hideyoshi decreed in 1586 that farmers must stay on their land. In 1587 he decreed that only samurai would be allowed to carry the long sword, which would later define them as a class. As economic conditions changed, the shoguns were less successful, however, in maintaining the rigid boundaries separating the other classes.

Warriors

At the top was the shogun himself. Beneath him were the daimyo, local lords who controlled large amounts of land. The daimyo had their own collection of samurai, who would serve them in various ways. Some were advisors, some guards for his castle, and some comprised his private army. In addition, samurai in the large cities such as Edo might fulfill a variety of functions—as officials in the Shogun's government or as policemen, for example.

Samurai

were the warriors themselves, serving their land with the greatest honor. Finally, there were the ronin, who were "masterless" samurai, without a lord to answer to, but also without any definite means of support. The ronin might settle down in a particular location to teach or perform other duties, though many of them wandered the countryside, looking for gainful employment. Some sold their services as hired warriors to the highest daimyo bidder. Of the approximately 30 million Japanese during the Tokugawa period, about 2 million were samurai.

Farmers

The glue that bonded the social hierarchy was rice, produced of course by the farmers. The standard of measurement for rice was the koku, equivalent to approximately 5 bushels. One koku could feed one person for a year. The estimated annual production of rice in Japan at this time was 25 million koku. The shogun was responsible for the distribution of this national crop. He took 20% off the top for himself. In addition, he distributed significant amounts to the local lords, the daimyo. According to Charles J. Dunn, the most powerful daimyo (the Kaga in northern Japan) received 1,300,000 koku. There were over 270 daimyo in Tokugawa Japan who received at least 10,000 koku.

What was left for the farmers? That depended on the weather. Often farmers gave up over half of their rice crop to the system. In bad years the shogun and the daimyo did not reduce their demands, so the farmers were forced to live on even less. Famine in the countryside was not uncommon during this period. Thus, though farmers held a privileged position in society, their lives were often hard.

Artisans

The dividing line separating craftspeople from merchants was difficult to determine because their economic activities often overlapped. A clothmaker, for example, would likely engage in the selling of his products and the enterprise might also extend in other directions, to moneylending perhaps. Those crafts that were most in demand by the samurai, such as swordmaking, were highly prized in Tokugawa society, so sword makers had a great deal of status. Common crafts in Tokugawa Japan included carpentry, stonemasonry, sake-brewing, and lacquering.
Merchants | Merchants, especially those in the cities, were in a position to become wealthy, but they were at the bottom of the social hierarchy. This was due to the Confucian belief that merchants did not produce anything, like farmers or craftspeople did. Instead they made their money off the productive labor of others. Nevertheless, there was money to be made, and those in the other class positions—even the lower ranking samurai—were sometimes tempted to accept this lower status. Merchants’ social standings would not improve until Japan began to shift toward a more commercial economy.

Other Groups | Several other groups of people existed outside this class system, including actors and entertainers, priests, and the eta. In some respects, this outsider status allowed members of these groups a relative degree of freedom, since it was the class system that organized Japanese society in rigid patterns. However, living outside the system also brought its disadvantages because the system also afforded protection of life and livelihood.

The eta were outcasts, forced to live in their own communities and avoided by other members of Japanese society. They held this low status due to their occupations, which were associated with death: disposing of animal carcasses and tanning animal hides, for example. The eta faced a double religious whammy. Japanese were generally vegetarians as a result of Buddhist influences which prohibited the taking of life. And Shinto required purification following any contact with death. Discrimination against the eta persists even in modern Japan, where lists of eta families secretly circulate in the society. Conservative Japanese families consult such lists to prevent the marriage of a son or daughter to someone with eta ancestry.

Confucius and the Buddha Evaluate Feudal Japan

In the chart below, use information from the reading to describe the characteristics of Feudal Japan in each of the given areas. Using your knowledge of Confucianism and Buddhism, determine whether or not Confucius and the Buddha would approve.

<table>
<thead>
<tr>
<th>Characteristics of Feudal Japan</th>
<th>Confucius’s Grade and Criticism</th>
<th>Buddha’s Grade and Criticism</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Grade</td>
<td>Grade</td>
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<tr>
<td>Cultural Values</td>
<td>Explanation</td>
<td>Explanation</td>
</tr>
<tr>
<td>Social Hierarchy</td>
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</tbody>
</table>

Confucius and the Buddha Evaluate Feudal Japan

In the chart below, use information from the reading to describe the characteristics of Feudal Japan in each of the given areas. Using your knowledge of Confucianism and Buddhism, determine whether or not Confucius and the Buddha would approve.
## JAPANESE FEUDAL MANOR

Your roles (circle below):
- Market (food)
  - Fisherman
  - Farmer
  - Merchant
- Market (Imports and Luxury goods)
  - Tailor
  - Artisan
  - Merchant
- Zen Buddhist Monastery
  - Head Priest
  - Buddhist Monk
  - Shinto
- Women’s Tea House
  - Geisha
  - Female peasant
  - Samurai’s wife
- Shogun’s palace
  - Shogun
  - Daimyo
  - Emperor
- Samurai School
  - Specializing in combat
  - Specializing in The Code of Bushido
  - Specializing in dress

During group presentation, complete the following chart to indicate how each of the following aspects of Japanese society contribute to the thematic development of Japanese civilization:

<table>
<thead>
<tr>
<th></th>
<th>Family Relations and Gender Roles</th>
<th>State Building and Conflict</th>
<th>Development and Interaction of Economic Systems</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Market (Food)</strong></td>
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<tr>
<td><strong>Market (Goods)</strong></td>
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<tr>
<td><strong>Zen Buddhist Monastery</strong></td>
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<td><strong>Women’s Club</strong></td>
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<td><strong>Shogun’s Palace</strong></td>
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<tr>
<td><strong>Samurai School</strong></td>
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</tbody>
</table>
**ISLAM: CORE BELIEFS**

Where do we find most of the information about Muhammad and early Muslims?

Much of what we know about Muhammad and the early days of Islam comes from three sources:

- **Qur'an**: word of God as revealed to Muhammad
- **Hadith**: the recorded sayings and actions of Muhammad
- **Sira**: biographies of the prophet

**THE HOLY LAND**

Abrahamic religions are the monotheistic religions of West Asia that trace their common origin to Abraham. The three largest Abrahamic religions are Judaism (1000s B.C.E.), Christianity (30s C.E.) and Islam (600s C.E.) In the Qur’an, Christians and Jews are referred to "People of the Book" because they are followers of monotheistic Abrahamic religions. All the Abrahamic religions were established in current-day Middle East.

Why are Muslims, Christians and Jews considered Abrahamic religions?

What do Muslims call Christians and Jews? Why?

In what order were the Abrahamic religions established?

What are the three main commonalities between all Abrahamic religions?

---

**Place of Origin**

Why are Muslims, Christians and Jews considered Abrahamic religions?

What do Muslims call Christians and Jews? Why?

In what order were the Abrahamic religions established?

What are the three main commonalities between all Abrahamic religions?

---

**Prophets**

Muhammad, was a merchant born in the Arabian city of Mecca. Muslims consider Muhammad to be the final prophet sent by God to mankind. Muslims revere other prophets including Abraham, Jesus and Moses.

In addition to Prophet Muhammad, who are the other important prophets in Islam?

---

**Holy Texts**

The Qur’an is the holy book for Muslims. Muslims believe it was revealed in stages to the Prophet Muhammad over 23 years and written down into book form after Prophet Muhammad’s death. Muslims believed the Qur’an is the sacred word of God. Muslims also believe that the Qur’an intended to correct any errors in previous holy books such as the Old and New Testaments. There are 114 chapters in the Qur’an written in Arabic.

According to Muslim belief, how long did it take for the entire Qur’an to be revealed to Muhammad?

Other than the Qur’an, what is another holy texts in Islam?
Beliefs and Practices

- Muslims are **monotheistic** and believe that there is only one God, Allah.
- **Articles of Faith:** (1) Belief in Allah as the one and only God (2) Belief in angels (3) Belief in the holy books (Qur'an and Hadith) (4) Belief in the prophets (Abraham, Moses, David, Jesus, etc.) and Muhammad is the final prophet (5) Belief in the Day of Judgment where Allah will determine if you go to heaven or hell (6) Belief in Predestination
- **Beliefs About Jesus:** Unlike Christians, Muslims do not believe that Jesus is God or the son of God. Muslims also do not believe he was crucified. He is heavily discussed in the Qur’an as an important prophet but not as the son of God.
- **Sharia:** All aspects of a Muslim’s life are governed by Sharia or Islamic law. Sharia law comes from a combination of sources including the Qur’an (the Muslim holy book), the Hadith (sayings and conduct of the prophet Muhammad) and fatwas (the rulings of Islamic scholars).

How do Muslims view Jesus differently than Christians?

Moral/Ethical Code of Conduct

What makes the Five Pillars of Islam different from Sharia Law?

Five Pillars of Islam

The **Five Pillars** are five basic acts in Islam that are mandatory for all Muslims. The five pillars are the foundation of Muslim life.

- **Declaration of Faith**
  - A Muslim must testify that there is no God but Allah and that they will not worship any god but Allah.

- **Prayer**
  - A Muslim must pray to Allah five (5) times per day.

- **Charity**
  - A Muslim must pay charity to help the poor and disabled.

- **Hajj**
  - A Muslim must go on a pilgrimage to Mecca.

- **Fasting**
  - A Muslim must fast (no food or drink) during the month of Ramadan.
IMPACT OF ISLAM ON REGIONAL INTERDEPENDENCE

Define Interdependence:

The expansion and the new activities which became faintly evident in the rhythm of both caravan and trans-oceanic trade from the seventh century onwards in northern and southern China received a great deal of their impetus from the domestic aspirations and developments of the Tang and Sung (post-classical dynasties) empires. However, in the West it was joined by the second and most powerful of the historical forces of the time, the rise of Islam and its expansion across the fertile lands of the Near East and South Asia. Movements of people by definition involve the exchange of ideas, economic systems, social usage, political institutions, and artistic traditions. The spread of Islam subsumed all these things. It may be an exaggeration for lack of definite proof to state that the commerce of the Indian Ocean in the westward direction had entered a period of relative contraction during the later Roman empire with the weakening of a Mediterranean “world economy.” It is certainly true that the Arab conquests and rapid demographic diffusion and the political integration of Egypt, Syria, Iran, and North Africa created an enormously powerful zone of economic consumption ($$$). It was an expanding area that drew its commercial and fiscal strength from refashioning in the West the Mediterranean economy of antiquity and from harnessing the productive resources of the lands around the Indian Ocean in the East. Arab economic success in the early caliphate period was achieved with the aid of the skills possessed by the people of the ancient Near East. But the growth of great urban centers in the Islamic World and the new capital cities gave rise to an expanding demand for commodities of all kinds and for precious objects. This in turn quickened the pace of long-distance trade. The revival of the sea and caravan routes across the famous international boundary lines, known to merchants since Hellenistic times, owed much to the ability of the Islamic rulers to protect their property and persons against violence. The laws of commercial contracts and the principles of juridical rights, which evolved in the centuries following the foundation of Islam, took into account a cardinal fact of pre-modern trade. Merchants who traveled by land and sea into the realms of foreign princes were prone to take their business elsewhere without the guarantee of a certain amount of commercial freedom secured by reciprocal political rights and obligations.

How did Arabs and Muslims help increase cultural diffusion during the post-classical era?

Which factors allowed for improvements to trans-regional trade within and Beyond the Islamic world?
<table>
<thead>
<tr>
<th>Change within this aspect of society</th>
<th>Why did/ what allowed for the change occur?</th>
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<tbody>
<tr>
<td>Urbanization</td>
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<td>Trade</td>
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<tr>
<td>Governance &amp; Law</td>
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<tr>
<td>Knowledge</td>
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</tbody>
</table>

What role did urban centers play in increased interdependence in the post-classical era?

How does codified religion impact daily life in urban centers? Do you think that this impact is positive or negative? Explain.
UMAYYAD CALIPHATE

The Reign of Abd al-Malik

Abd al-Malik was perhaps the most important early caliph, and he made a number of significant reforms. It is during his reign that the empire broke from following the ways of its Byzantine and Persian predecessors, and instead developed its own unique character that would define Islamic states from then on. Abd al-Malik emphasized the importance of Islam to the state, and claimed the role of leader of Muslims, as well as leader of the empire. He used state money to build mosques, and also constructed one of the most important buildings in Islam—the Dome of the Rock.

The Dome of the Rock is not a mosque, but a monument built upon the Temple Mount in Jerusalem. Its location has great symbolic meaning. It was upon this spot that the Jewish Temple stood until it was destroyed by the Romans under Titus. This is also the spot where Muslims believe Muhammad ascended to heaven. The Dome may have been built by Abd al-Malik as a pilgrimage site, since the Kaaba was for some time in the hands of his enemy, Ibn al-Zubayr. But it was also meant to show Islamic domination over Jerusalem, and that Islam had surpassed Christianity and Judaism.

Indeed, it may have been built to overshadow the Christian Church of the Holy Sepulcher in Jerusalem, and it is decorated with verses from the Qur’an, some of which directly rebut Christian beliefs. For example, some of the writing on the Dome says: “There is no god but God alone, without partner. Say: He is God, One, God the Everlasting, who has not begotten and has not been begotten.”

Under Abd-al-Malik, the government of the caliphate abandoned the use of Greek and Persian language among its officials. All records were to be kept in Arabic, which became not only the primary language of religion (since the Qur’an was written in Arabic) but also the primary religion of government. This was a major factor in the spread of Arabic, which replaced Greek in Syria and Egypt as the most common language. Abd al-Malik also began minting the first coins with Islamic motifs on them.

Previously, the caliphate had taken over the Byzantine and Persian mints and produced coins based on their models. Under Abd al-Malik, completely new coins were made, inscribed with text from the Qur’an, emphasizing that the Islamic Empire was not a continuation of Byzantine or Persian rule, but a new state based on Islam. Abd al-Malik solidified control of Iran and Iraq after his victory in the Second Fitna. He also continued the rapid expansion of the Islamic Empire. He sent armies to complete the conquest of North Africa, and in 695 AD his soldiers captured Carthage, the crown jewel of Byzantine North Africa. When Abd al-Malik died in 705 AD, the Umayyad caliphate was stronger than ever before. Islam had been successfully placed at the center of the state, and the Byzantines were weak and vulnerable.

Under Abd al-Malik’s son and successor, Al-Walid, the Umayyad state expanded even more. Having taken North Africa from the Byzantines, Islamic forces began the invasion of Western Europe. In 711 AD, a Muslim army crossed the Straits of Gibraltar and entered Spain. Spain was ruled by the Visigoths, a Germanic nation that had taken Spain from the Romans, but who had gone on to embrace Roman culture and become Catholics. The Visigothic kingdom rapidly collapsed under Islamic attack, and within four years Spain was successfully integrated into the Umayyad caliphate. The Umayyad caliphate had become the largest empire so far in history, with lands ranging from Spain to the borders of modern-day China.

Which territories did Abd Al-Malik target in his military campaigns against the Byzantines?

Why did Abd Al-Malik target these areas?

Why was the conquest of the Byzantine Empire so important to Abd Al-Malik?
**SMACKDOWN:** Justinian takes on Caliph Abd Al-Malik

In the chart below, use information from the reading to determine Abd Al-Malik’s actions in regards to each issue, and use your knowledge of the Byzantine Emperor Justinian to determine how he would grade Abd Al-Malik’s leadership.

<table>
<thead>
<tr>
<th>Justinian’s Position</th>
<th>Abd Al-Malik’s Actions</th>
<th>Grade</th>
<th>Explanation</th>
</tr>
</thead>
<tbody>
<tr>
<td>Political Leadership</td>
<td></td>
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<tr>
<td>Culture</td>
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<tr>
<td>Social Structure</td>
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<tr>
<td>Military Expansion</td>
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<tr>
<td>Law</td>
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</tbody>
</table>

**Be the judge!**

Choose any leader from prior history to judge whether or not these grades were fair. Would he/she agree with Justinian’s rating? Why or why not?
Think About It!
What was the most significant change that the Abbasid Dynasty made to the Islamic World?
### Political

<table>
<thead>
<tr>
<th>Category</th>
<th>Umayyad Caliphate</th>
<th>Abbasid Caliphate</th>
</tr>
</thead>
<tbody>
<tr>
<td>Origin</td>
<td>(657-750CE) Umayyad clan starts as a foe to Muhammad. They are defeated at Mecca by Muhammad’s forces but are embraced by Muhammad and become a powerful Muslim clan that will lead the faith after Muhammad. After the first three caliphs, the followers of Ali will split away from the faith and form the Shiites (who think caliphs should be related to Muhammad) and the Umayyads will lead the remaining vast majority of Muslims (the Sunnis) who believe the caliphs should be chosen from among all Muslims. Umayyads will conquer much of North Africa, the Middle East, South Asia, and parts of Spain very rapidly. They will be halted from taking more of Europe at the Battle of Tours in France in 732CE. While the Umayyads will win political victory militarily (by the sword) they will not generally force their conquered peoples to convert on pain of death. The Umayyad capital will be Damascus and they will govern as ARAB ELITE Muslims looking down upon non-Arab converts known as Mawali and using an ethnic Arab military and ethnic Arab bureaucracy. The caliphs will be resented by the soldiers on the frontier for leading non-Islamic lavish lifestyles. Umayyads will set up a theocracy where religious and political law is one and the same. Their inspiration for all law will be the Koran. These laws will be known as Sharia Law. Umayyads will not aggressively seek to convert “people of the book” known as Dhimmis because these Jews, Christians, and later Zoroastrians and Hindus will pay a higher tax, making their status as non-Muslims very profitable for the Umayyads. Trade will be controlled by Muslims under standardized Sharia law making it flourish as never before. The central location of the Umayyad caliphate will link trading networks from around the old world on a continuous basis. Goods and ideas will be “globally” exchanged as never before. Women will have advantages and a higher status in the Umayyad Caliphate as compared to the Abbasid Caliphate. This higher status dates back to both the teachings of Muhammad and the nomadic Bedouin Arab traditions. Non-believers (Dhimmis) while certainly losing profitable jobs and trade routes and paying higher taxes to the Umayyad Arabs, and while being considered second class at best, will not be actively persecuted as some of them had been under the Byzantine and Sassanian Empires. The Lush, wealthy lifestyles of the elite Umayyad Arabs was considered by many in the army to be outside the faith of Islam, given Muhammad’s message about Social justice, equality, and helping the poor. Further, Many Arab soldiers were growing tired of being posted (garrisoned) on the frontier of the empire year after year. Revolts began. The final rebellion by soldiers in the northeast corner of the empire led to the overthrow and murder of most of the Umayyad clan.</td>
<td>(750-1258CE)Umayyad troops, garrisoned on the frontier for years at a time, were becoming increasingly disgusted with the lavish lifestyle of the Umayyad caliphs. This led to more and more revolts. Abu-al-Abbas led a successful revolt starting around Merv (Marw in Arabic), on the frontier in Northern Iran (former Sassanian Empire) after he, a Sunni, allied himself with many of the Shiites in the northeast of the empire. After gaining power by killing many Umayyad family members (the survivors will flee to Spain) he betrays and persecutes his Shiite allies (since their core belief is a bloodline descent from Muhammad required for caliphs). The Abbasids set up a bureaucracy of absolute authority under Sharia law. This absolute authority is symbolized by the ever present Royal Executioner at the side of each caliph. The empire was soon governed by mostly Persian bureaucrats in the Persian bureaucratic style with a Wazir (vizier in Egyptian) as the chief operating officer. Persian would soon largely take over control of the empire after the first century. The empire would also begin to break up into many smaller Muslim kingdoms still recognizing the religious authority of the Abbasid Caliph but not necessarily the Political authority. They moved the capital to Baghdad. The Abbasids would encourage conversion of the Dhimmis (people of the book) far more than the Umayyads and many Persians and others would convert to avoid the extra taxes forced on non-Muslims. These new converts (Mawalis) were treated much more equally than in the Umayyad caliphate. Trade exploded with a continuing growth of a new Muslim merchant (middle) class. Urbanization increased through trade and growing cities created large hand-craft industries (leather, rug, cloth, making). These were the first craft-guilds where the guild system controlled employment and prices. Farmland was soon controlled by a noble landed class and most peasants were tenant farmers. This would cause problems later. Slavery increased during the Abbasid Caliphate causing much hypocrisy when slaves converted to Islam. Due to urbanization, women lost status during the Abbasid Caliphate as the Islamic culture copied the traditional gender restrictions in their locally conquered areas. Cloistering, the Veil, and the Harem, would symbolize this loss of status. As in many cultures, poor women were the only ones allowed to go to the city or market unaccompanied by an adult male relative. Learning flowered at the Baghdad House of Wisdom. The decline of the Abbasid caliphate comes from both within and without. From within, Persian Bureaucrats became more and more influential in the first century of the Abbasid caliphate until they declare their independence as the Buyid Dynasty in 934CE. The Fatimids will break away from Abbasid rule in Egypt in 909 CE. Later, a slave class of Muslim soldiers who served the Abbasids will declare independence in Egypt in 1250 forming the Mamluk Sultanate. Seljuk Turks will take the Anatolian peninsula from the Abbasids by 1100CE. Finally, from without, the weakened Abbasid caliphate will be destroyed by the Mongols in 1258CE.</td>
</tr>
</tbody>
</table>
The empire of Ghana became a powerful political entity in West Africa in approximately 500 CE. The empire of Ghana, not to be confused with the present-day country in Africa by the same name, was located in the Sahel, or “edge” of the Sahara Desert on its southern side. It was after the introduction of camels to the region in about 300 CE that trade across the Sahara Desert became more feasible and profitable. The people living between the Sahara Desert and the forests in tropical West Africa were in a prime position to take advantage of the increasing trade along the trans-Saharan routes. Located in between two regions that had different products to trade, the ruler of Ghana was able to collect taxes on the trade between people to the north and to the south. The people of the rain forest to the south were willing and able to trade the gold from their mines for the salt they needed. Gold and salt were not the only items exchanged. Leather and metal goods, slaves, honey, tools, livestock, horses, textiles, and jewelry also were traded. Most of the traders who crossed the desert were Muslims. While most people in Ghana retained their traditional religion, some of the elite converted to Islam. Beginning in the ninth century, Muslim scholars created written records about Ghana, although most of these were written by North African geographers such as al-Bakri, who spoke with travelers who visited Ghana but did not visit the empire himself.

Ghana ceased to be a major political power in 1076 after it was invaded by Muslim invaders. Ghana achieved independence from the invaders but no strong ruler emerged to take control. As a result, the area became less stable and trade caravans tried to avoid Koumbi Saleh, Ghana’s Capital, making Ghana weaker until its ultimate fall under Sumanguru.

When the corrupted Sumanguru was king of Ghana, the empire was not nearly as large or strong as it had been at its peak. Yet, he was able to conquer the Malinke people. According to oral tradition, the rule of Sumanguru was extremely harsh. This is the origin of the story of the Lion King. This legend tells of Sundiata’s victory over Sumanguru at the battle on the plain of Krina. Under Sundiata and his successors, Mali was able to expand well beyond the territory of Ghana. At its peak, it may have been the largest land empire of its time except for the Mongol empire. The rulers of Mali controlled an area larger than western Europe. Its borders stretched to the Atlantic coast. Similarly to Ghana, Mali took advantage of its location to control the gold and salt trade. A tax upon this trade was an important source of revenue that helped generate Mali’s wealth. The rulers used this wealth to create an army, which included cavalry forces, to conquer other territories.

Compared to Ghana, Islam was adopted by more people in Mali. This was helped perhaps by Mansa Musa, or King Musa, Mali’s most famous ruler. The world became aware of Mali’s wealth after Mansa Musa made a pilgrimage to Mecca accompanied by 60,000 people and hundreds of camels loaded with gold. A Muslim scholar remarked that the amount of gold spent by Mansa Musa in Cairo depressed the value of gold for a decade after his visit. The spectacle of his pilgrimage drew the world’s attention to Mali. Mansa Musa and the gold of Mali appeared on a map produced in 1375 by Abraham Cresques. The attention brought by Mansa Musa’s pilgrimage increased the volume of trade between Mali and the rest of the world.

When Mansa Musa returned from his pilgrimage, he stopped in the city of Gao, which had been captured by his army. Gao, an important trade center on the Niger river, also controlled areas rich in copper. Upon departing from Gao, Mansa Musa took two Songhai princes as hostages to ensure the captured city’s loyalty. This also expanded the Mali empire further north, taking control of the city of Timbuktu, which became a center for Muslim learning and scholarship.

After the death of Mansa Musa, his descendents fought over who should succeed him as ruler. The internal fighting, combined with attacks from outlying territories, contributed to Mali’s decline. Both Timbuktu and Gao fell, and as a result, Mali lost of control over the economically-important salt, gold, and copper revenue.

The people of Songhai were not happy under Mali’s rule. When Mansa Musa died, the prince captives escaped and returned to Gao. One of these princes, Sonni Ali, was selected to be the ruler and began the Sonni dynasty. The Muslim accounts are very critical of Sonni Ali, because of the way he practiced...
a combination of Islam and traditional religion and left the people of Songhai to their traditional religions. Sonni Ali declared Gao independent and under his leadership, and Songhai expanded to encompass much of the area formerly controlled by Mali and beyond. He led a large army, which included a cavalry and a “navy” that patrolled the rivers of West Africa. Using his military might, he captured many important trading cities including Timbuktu. Sonni Ali did more than conquer. He also used diplomacy to help keep the Songhai empire strong. When the Malinke were threatening to form an alliance with the Portuguese, he offered the Portuguese trade on the Atlantic coast.

When Sonni Ali died, he was succeeded by his son, who also practiced a modified version of Islam. The Muslim scholars consequently selected a devout military leader to lead a coup against the ruler. The general, became ruler of Songhai as Askia Muhammad. His rule was endorsed by the sharif of Mecca when he declared Muhammad the “Caliph of the Sudan.” Similar to the Catholic Church’s attempt to wield political power by its support of leaders, Muslim leaders attempted to spread their influence in West Africa by supporting rulers that followed Islamic law.

During the Askia Muhammad’s rule, Songhai’s reputation for Islamic scholarship grew. Over a hundred Muslim schools were established in Timbuktu, and scholars from all over the Muslim empire came there to study. The empire received part of its wealth from controlling regional trans-Saharan trade networks as Ghana and Mali had done. But in addition, Songhai forces captured slaves both for production and export. Scholars estimate that the slave “plantations” that were established along the Niger river probably helped create its most productive period of farming. In addition to using slaves for farming, Songhai rulers sold slaves for export. Although a central government with five provincial governors was established during the rule of Sonni Ali and Askia Muhammad, Songhai did not last long. In the late sixteenth century, the empire was weakened by a civil war. It is also during this time that trade interactions between Africa and Europe increased and more gold was shipped to southern ports to be transferred to Europe.

<table>
<thead>
<tr>
<th>Geographic Influence</th>
<th>Ghana</th>
<th>Mali</th>
<th>Songhai</th>
</tr>
</thead>
<tbody>
<tr>
<td>Creation, Expansion, and Interaction of Economic Systems</td>
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<tr>
<td>State-Building, Expansion, and Conflict</td>
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<tr>
<td>Development and Interaction of Culture</td>
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<td>Document 1</td>
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<tr>
<td>How did Islam influence the growth of trade networks and power relations in the Songhai Empire and in East African city-states? How did these empires and states consolidate power?</td>
<td>How did these empires and states consolidate power?</td>
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<tr>
<td>... Merchants were carriers of Islam rather than agents of Islamization. They opened routes and exposed isolated societies to external influences, but they were not themselves engaged in the propagation [spread] of Islam, which was the work of religious leaders. The leaders became integrated into African societies by playing religious, social, and political roles similar to those of traditional priests. Like traditional priests, Muslim men of religion were peacemakers, who pleaded for those who broke the king’s laws. Mosques, like traditional shrines, were considered sanctuaries. Source: John L. Esposito, ed., The Oxford History of Islam, Oxford University Press, NYS Global Regents August 2010</td>
<td>The Mali Empire, which originated in the eighth century, gradually became the most powerful kingdom in the Sahel (the area south of the Sahara Desert), and the leader of the trans-Saharan gold and slave trade. Islam was first introduced to the Sahel region in the eleventh century and quickly spread throughout the region. Though traditional African religious remained popular among the populace, many of the leaders of the Mali Empire and subsequent states followed and supported Islam [...]. The cities of Timbuktu and Djenné were the economic centers of the Mali Empire and attracted traders, scholars, and artisans from across the Islamic world. In the fifteenth century, unchecked growth and political infighting prevented the Mali from addressing the spread of secession among their vassal states. The Tuareg, a Berber-speaking group, began encroaching on Malian territory, culminating in the capture of Timbuktu in 1430. The Mali were driven from their colonial territories and retreated to the upper Niger River, while the Sahel fractured into hundreds of warring states. Sonni ʿAli (d. 1492), who became Songhai emperor in 1464, led the military [...]. With the city secured, the Songhai began a program of military expansion and eventually controlled the Niger Delta and the gold trade [...]. By the 1480s, the Tuareg and Mossi had been [...] integrated into the Songhai state. Sonni ʿAli instituted an administrative structure based on regional military leadership. The administration angered the Islamic community by granting equal status to native tribal religions and reducing the power and influence of Islamic sects [...]. Sonni ʿAli died in 1492 after leading a military expedition [...] His son and successor was unable to consolidate support among the Islamic community and was overthrown in 1493 by Mohammed I Askia (d. 1538). The Songhai was the largest empire in African history, dominating thousands of tribes and controlling a region comparable in size to the United States. The central regions, including the major cities of Gao, Timbuktu, and Djenné, were predominantly Muslim. Timbuktu was one of the world’s foremost centers of Islamic scholarship and attracted students and religious adherents from across Africa and parts of Europe. More than 90 percent of Songhai subjects were non-Muslims, however, and the government adopted a policy of religious freedom, though Islam remained the dominant religion in the government.</td>
<td>Under which empire did Islam spread through West Africa?</td>
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</tr>
<tr>
<td>According to The Oxford History of Islam, what is one way Islam was spread to African societies?</td>
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</tr>
<tr>
<td>Under which empire did Islam spread through West Africa?</td>
<td>Explain how the Songhai empire became the strongest empire in African history?</td>
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<tr>
<td>What policy did the Songhai empire adopt to govern their diverse empire of mostly non-Muslims? How did this policy allow the Songhai empire to maintain and consolidate power?</td>
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</tbody>
</table>
Based on this image, identify **3 achievements of the Songhai empire.**

- **1464-1462:** Soldier-King Sonni Ali built the largest state that ever existed in West Africa by bringing trade routes and wealthy cities under his control.
- **1492-1528:** Emperor Askia Muhammad set up a Muslim empire. He created a stronger empire by 1) expanding his territory 2) setting different government departments to make the government run more smoothly 3) going on a pilgrimage to Mecca and upon his return built mosques and opened up Islamic schools.

Based on this image, what caused the decline of the Songhai Empire?

- **1528-1591:** The Songhai empire fell due to:
  1. Power struggles
  2. Power vacuums
  3. In 1591, the sultan of Morocco invaded with gunpowder weapons to take over the gold and salt mines.

---

**Document 3**

**How did African city-states and kingdoms interact with neighboring people?**

**Document 4**

The Songhai had settled on both banks of the middle Niger River. They established a state in the 15th century, which unified a large part of the western Sudan and developed into a brilliant civilisation [...] The capital was at Gao, a city surrounded by a wall. It was a great cosmopolitan market place where kola nuts, gold, ivory, slaves, spices, palm oil and precious woods were traded in exchange for salt, cloth, arms, horses and copper. [...] The slave trade was also important for the economic development of West Africa. For a very long time, West African kingdoms had relied on slaves to carry out heavy work. The Songhai kingdom under the rule of Askia Mohammed used slaves as soldiers. Slaves were trusted not to overthrow their rulers. Slaves were also given important positions as royal advisers [...] Another group of slaves was known as palace slaves or the Arbi. The Arbi slaves served mainly as craftspersons, potters, woodworkers, and musician. Slaves also worked on village farms to help produce enough food to supply the growing population in towns.

Based on this excerpt, what was the importance of slaves to Songhai’s economy?

Songhai would later become a major player in Portugal’s trans-Atlantic slave trade. How may Songhai’s attitudes toward slavery in the Post-Classic era have contributed to their participation in the trans-Atlantic slave trade in the early modern era?

---

**How did the growth of Islam in Africa affect the practice of traditional religions in Africa?**

Before Islam and Christianity was introduced to West Africa, most Africans had a variety of complex traditional beliefs. Some Africans were polytheistic while others believed in animism. Animism was the belief that spirits and forces reside in animals, objects, and dreams. Others believed that the forces of nature like rains or wind had divine spirits and attempted to influence these rituals and ceremonies. Additionally, some African people believed that there was one supreme and unseen creator god with lesser gods beneath the creator god. Again, the beliefs were varied and complex. Many of these beliefs were challenged when Islam was introduced by West African kings in the 11th century.
How is power gained, consolidated, and maintained?

**Directions:** After learning about each of the Post-Classical Civilizations listed below, record your notes on their methods for gaining, consolidating, and maintaining power.

<table>
<thead>
<tr>
<th>GAIN</th>
<th>CONSOLIDATE</th>
<th>MAINTAIN</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Gaining power</strong> is the process of getting it and expanding it.</td>
<td><strong>Consolidating power</strong> is the process of taking control from other people who also have power.</td>
<td><strong>Maintaining power</strong> is the process of keeping one’s power.</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Islamic Caliphates</th>
</tr>
</thead>
</table>

<table>
<thead>
<tr>
<th>Songhai Empire (1460-1591)</th>
</tr>
</thead>
</table>

Based on these practices, we will construct a definition for Post-Classical Civilization in the space below:
# African Civilizations in the Post-Classical Era (600-1450)

<table>
<thead>
<tr>
<th>Political</th>
<th>Economic</th>
<th>Religious</th>
<th>Social</th>
<th>Interaction</th>
<th>Artistic</th>
</tr>
</thead>
</table>
| - Varied geography (coastal, savanna, desert, rainforest acting as a mirror like image moving out from the equator) = diverse cultures
- Power shared among village people (decisions by consensus and councils)
- Powerful trading empires of west developed – Ghana, Mali, & Songhai (West African Kingdoms)
- Ghana: 800 - 1000; $ from gold trade, Muslim influences (military, gov’t, Arabic writing, architectural styles) but distinct culture preserved
- Mali: 1200-1450; conquers Ghana, most powerful ruler was Mansa Musa (converted to Islam, based laws on the Quran, went on hajj), Timbuktu (center of Muslim learning)
- Songhai: 1450-1600; largest West African state, efficient bureaucracy
- Ethiopia: East African empire, trade network connecting Africa, India, & Mediterranean; introduced to Christianity due to location near Red Sea and Middle East; defeats Italy during the Scramble for Africa but taken over under Mussolini (doesn’t last)
- Benin: West African civilization in rain forests, traded ivory, pepper, & slaves, dealt w/ Portuguese in 1500s (learned to cast bronze sculptures)
- Great Zimbabwe: 1500s powerful centralized city-states in rainforests of Sub-Saharan Africa by the Limpopo River; dominated gold trade & commerce w/ Swahili merchants but declined due to unknown reasons
- East African city-states: Mogadishu, Kilwa, Sofala, etc.; trade w/ Arab & Persian merchants & India; cultural blending (Arabic + Bantu = Swahili)
| - Africa's biggest contribution to global trade has been raw materials and slaves
- Early trading networks (gold, salt, iron, copper, & minerals) such as Indian Ocean trade network (dominated by Muslim merchants) & the Asian sea trade (e.g. China would manufacture goods & SEA spice islands would provide the raw materials) thrived peacefully
- West African empires traded gold (Wangara) from savanna for salt from (Taghaza)Sahara
- Slave trade (Muslim merchants bought for domestics)
- Portuguese arrive in the late 1400s (Prince Henry the Navigator sets up schools to map the East coast of Africa to find a trade route to Asia w/o middlemen) \( \rightarrow \) 1652, Cape Colony set up in southern tip of Africa by Dutch; British take Cape Colony in 1806 – independence granted in 1910
- Introduction of crops and animals from Europe & Asia
- Coffee native to Africa but sugar would be grown after it comes in from South Asia
| - Different forms of animism (worshipped forces of nature w/ rituals)
- Islamization of North Africa began in late 600s as Umayyad conquest, Islamic merchants brought Islam to East African city-states & West African Empires; but as Christianity spread during New Imperialism Islamic conversion became somewhat violent,
- Christianity in Ethiopia; during slave trade, Portuguese missionaries introduced Christianity to places like the Kongo kingdom
| - Bantu migrations = basic similarities in language/culture/farming techniques/tools in Sub-Saharan east, south and southeast; share cognates
- Population affected adversely by slave trade (families disrupted, unequal proportion between sexes as men were shipped to the New World yet introduction of New World crops like the potato would recover the populations
| - Portuguese merchants began to set up trading posts on the West and East African coast in the 1500s
- Cape Town was set up in the 1400s on the Southern tip; changed hands through the centuries
- Slave trade expanded w/ the European arrival = growth of triangular trade sent thousands of African slaves to the New World to work in plantations (families & demography disrupted) but African slave traders & kingdoms in alliance w/ the Europeans profited w/ new weapons & technology
| - Created in ivory, wood, & bronze (particularly Benin Kingdom)
- Jenne Mosque in Mali showed a cultural blending of Islamic architectural influences with native architecture
- Ethiopian Churches carved into the mountains.
- Closely tied to animistic religion (statues & masks)
- Timbuktu developed & manuscripts were translated in its universities
- Traditional literature (folk tales) passed down orally by griots
- Documents used in law, religion, & history written in Arabic

**Southernization:**
Take notes on the map below as we listen to a story about the growth of Islam through trans-regional trade in the Post-Classical Era using one color. Using another color, you will create a map to illustrate “Southernization” as explained by Schaeffer.
The term southernization is a new one for many people. It is used here to refer to a multifaceted process that began in Southern Asia and spread from there to various other places around the globe. The process included so many interrelated strands of development that it is impossible to do more here than sketch out the general outlines of a few of them. Among the most important that will be omitted are the metallurgical, the medical, and the literary. Those included are the development of mathematics; the production and marketing of subtropical or tropical spices; the pioneering of new trade routes; the cultivation, processing, and marketing of southern crops such as sugar and cotton; and the development of various related technologies.

The term southernization is meant to be analogous to westernization. Westernization refers to certain developments that first occurred in Western Europe. Those developments changed Europe and eventually spread to other places and changed them as well. In the same way, southernization changed Southern Asia and later spread to other areas, which then underwent a process of change.

Southernization was well under way in Southern Asia by the 5th century, C.E., during the reign of India’s Gupta kings [320-535 C.E.]. It was by that time already spreading to China. In the 8th century, various elements characteristic of southernization began spreading through the lands of the Muslim caliphates. Both in China and in the Islamic lands, the process led to dramatic changes, and by the year 1200, it was beginning to have an impact on the Christian Mediterranean. One could argue that within the Northern Hemisphere, by this time, the process of southernization had created an eastern hemisphere characterized by a rich south and a north that was poor in comparison. And one might even go so far as to suggest that in Europe and its colonies, the process of southernization laid the foundation for westernization.

The Indian Beginnings

Southernization was the result of developments that took place in many parts of Southern Asia, both on the Indian subcontinent and in Southeast Asia. By the time of the Gupta kings, several of its constituent parts already had a long history in India. Perhaps the oldest strand in the process was the cultivation of cotton and the production of cotton textiles for export.

Cotton was first domesticated in the Indus River Valley some time between 2300 and 1760 B.C.E., and gradually the Indians began to develop sophisticated dyeing techniques. During this time, Indus River Valley merchants are known to have lived in Mesopotamia, where they sold cotton textiles. In the 1st century C.E., Egypt became an important overseas market for Indian cottons. By the next century, there was a strong demand for these textiles, both in the Mediterranean and in East Africa, and by the 5th century, they were being traded in Southeast Asia. The Indian textile trade continued to grow throughout the next millennium. Even after the arrival of European ships in Asian ports at the turn of the 16th century, it continued unscathed. According to one textile expert, “India virtually clothed the world” by the mid-1700s. The subcontinent’s position was not undermined until Britain’s Industrial Revolution, when steam engines began to power the production of cotton textiles.

In the 1st century C.E., Egypt became an important overseas market for Indian cottons. By the next century, there was a strong demand for these textiles, both in the Mediterranean and in East Africa, and by the 5th century, they were being traded in Southeast Asia. The Indian textile trade continued to grow throughout the next millennium. Even after the arrival of European ships in Asian ports at the turn of the 16th century, it continued unscathed. According to one textile expert, “India virtually clothed the world” by the mid-1700s. The subcontinent’s position was not undermined until Britain’s Industrial Revolution, when steam engines began to power the production of cotton textiles.

Another strand in the process of southernization, the search for new sources of bullion, can be traced back in India to the end of the Mauryan Empire [321-185 B.C.E.]. During Mauryan rule, Siberia had been India’s main source of gold, but nomadic disturbances in Central Asia disrupted the traffic between Siberia and India at about the time that the Mauryans fell. Indian sailors then began to travel to the Malay Peninsula and the islands of Indonesia in search of an alternative source, which they most likely “discovered” with the help of local peoples who knew the sites. [This is generally the case with bullion discoveries, including those made by Arabs and Europeans.] What the Indians, and others later on, did do was to introduce this gold to international trade routes.

The Indians’ search for gold may also have led them to the shores of Africa. Although its interpretation is controversial, some archaeological evidence suggests the evidence of Indian influence on parts of East Africa as early as 300 C.E. There is also one report that gold was being sought in East Africa by Ethiopian merchants, who were among India’s most important trading partners.
The 6th century Byzantine geographer Cosmas Indicopleustes described Ethiopian merchants who went to some location inland from the East African coast to obtain gold. “Every other year they would sail far to the south, then march inland, and in return for various made-up articles they would come back laden with ingots of gold.” The fact that the expeditions left every other year suggests that it took 2 years to get to their destination and return. If so, their destination, even at this early date, may have been Zimbabwe. The wind patterns are such that sailors who ride the monsoon south as far as Kilwa can catch the return monsoon to the Red Sea areas within the same year. However, if they go beyond Kilwa to the Zambezi River, from which they might go inland to Zimbabwe, they cannot return until the following year.

Indian voyages on the Indian Ocean were part of a more general development, more or less contemporary with the Mauryan Empire, in which sailors of various nationalities began to knit together the shores of the “Southern Ocean”, a Chinese term referring to all the waters from the South China Sea to the eastern coast of Africa. During the period, there is no doubt that the most intrepid sailors were the Malays, peoples who lived in what is now Malaysia, Indonesia, the southeastern coast of Vietnam, and the Philippines.

Sometime before 300 B.C.E., Malay sailors began to ride the monsoons, the seasonal winds that blow off the continent of Asia in the colder months and onto its shores in the warmer months. Chinese records indicate that by the 3rd century B.C.E., “Kunlun” sailors [the Chinese term for Malay seamen] were sailing north to the southern coasts of China. They may also have been sailing east to India, through the straits now called Malacca and Sunda. If so, they may have been the first to establish contact between India and Southeast Asia.

Malay sailors had reached the eastern coast of Africa at least by the 1st century B.C.E., if not earlier. Their presence in East African waters is testified to by the peoples of Madagascar, who still speak a Malay-Polynesian language. Some evidence also suggests that Malay sailors had settled in the Red Sea area. Indeed, it appears that they were the first to develop a long-distance trade in a southern spice. In the last century B.C.E., if not earlier, Malay sailors were delivering cinnamon from South China Sea ports to East Africa and the Red Sea.

By about 400 C.E., Malay sailors could be found 2/3rds of the way around the world, from Easter Island to East Africa. They rode the monsoons without a compass, out of sight of land, and often at latitudes below the equator where the northern pole star cannot be seen. They navigated by the wind and the stars, by cloud formations, the color of the water, and swell and wave patterns on the ocean’s surface. They could discern the presence of an island some 30 miles from its shore by noting the behavior of the birds, the animal and plant life in the water, and the swell and wave patterns. Given their manner of sailing, their most likely route to Africa and the Red Sea would have been by way of the island clusters, the Maldives, the Seychelles, etc.

Malay ships used balance lug sails, which were square in shape and mounted so that they could pivot. This made it possible for sailors to tack against the wind, that is, to sail into the wind by going diagonally against it, first one way and then the other. Due to the way the sails were mounted, they appeared triangular in shape, and thus may be the prototype of the Arab triangular sails which were then used to tack against the wind.

Indian traders and shippers and Malay sailors were also responsible for opening up an all-sea route to China. The traders’ desire for silk drew them out into dangerous waters in search of a more direct way to its sources. By the 2nd century C.E., Indian merchants could make the trip by sea, but the route was slow, and it took at least 2 years to make a round trip. Merchants leaving from India’s eastern coast rounded the shores of the Bay of Bengal and went on to the coast of Vietnam and on to China with the monsoon winds.

It was also during this time period that the Indians discovered how to crystallize sugar. There is considerable disagreement about where sugar was first domesticated. Some believe that the plant was native to New Guinea and domesticated there, and others argue that it was domesticated by Southeast Asian peoples living in what is now southern China. In any case, sugar cultivation spread to the Indian subcontinent. Sugar, however, did not become an important item of trade until the Indians discovered how to turn sugarcane juice into granulated crystals that could be easily stored
and transported. This was a momentous development, and it may have been encouraged by Indian sailing, for sugar and clarified butter [ghee] were among the dietary mainstays of Indian sailors.

The Indians also laid the foundation for modern mathematics during the time of the Gupta Empire. Western numerals, which the Europeans called Arabic since they acquired them from the Arabs, actually came from India. The Arabs still call them ‘Hindi’ numbers. The most significant feature of the Indian system was the invention of the zero as a number concept. The oldest existing work that used the zero in the modern way is a mathematical work attached to a text on astronomy, which is dated 499 C.E.

The Indian zero made the place value system of writing numbers superior to all others. Without it, the use of this system, base ten or otherwise, was fraught with difficulties and did not seem any better than alternative systems. With the zero, the Indians were able to perform calculations rapidly and accurately, to perform much more complicated calculations, and to discern mathematical relationships more aptly. These numerals, and the mathematics the Indians developed with them, are now universal – just one indication of the global significance of southernization.

As a result of these developments, India acquired a reputation as a place of marvels, a reputation that was maintained for many centuries after the Gupta dynasty fell. As late as the 9th century, Amr ibn Bahr al Jahiz [c. 776-868], one of the most influential writers of Arabic, had the following to say about India:

“As regards the Indians, they are among the leaders in astronomy, mathematics – in particular, they have Indian numerals – and medicine; they alone possess the secrets of the latter, and use them to practice some remarkable forms of treatment. They have the art of carving statues and painted figures. They possess the game of chess, which is the noblest of games. They make swords, and excel in their use. They have splendid music. They possess a script capable of expressing the sounds of all languages, as well as many numerals. They have a great deal of poetry, many long treatises, and a deep understanding of philosophy and letters. They are intelligent and courageous. Their sound judgment and sensible habits led them to invent pins, cork, toothpicks, and the dyeing of hair. They were the inventors of astronomical reckoning which was subsequently adopted by the rest of the world. When Adam descended from Paradise, it was to their land that he made his way.”

The Southernization of China

These Southern Asian developments began to have a significant impact on China after 350 C.E. The Han dynasty had fallen in China in 221 C.E., and for more than 350 years thereafter, China was ruled by an ever-changing collection of regional kingdoms. During these centuries in which Buddhism became increasingly important in China, Buddhist monasteries spread throughout the disunited realm, and cultural exchange between India and China grew accordingly. By 581, when the Chinese empire was reunited under the Sui dynasty, processes associated with southernization had already had a major impact on China. The influence of southernization continued during the Tang dynasty [618-906] and the Song dynasty [960-1279]. One might even go so far as to suggest that the process of southernization underlay the revolutionary social, political, economic, and technological developments of the Tang and Song.

The Chinese reformed their mathematics, incorporating the advantages of the Indian system, even though they did not adopt the Indian numerals at that time. They then went on to develop an advanced mathematics, which was flourishing by the time of the Song dynasty. Cotton and indigo became well established, giving rise to the blue-black peasant garb that became common in China. Also in the Song period, the Chinese first developed cotton canvas, which they used to make a more efficient sail for oceangoing ships.

Although sugar had long been grown in some parts of southern China, it did not become an important crop in this region until the process of southernization was well under way. The process also introduced new varieties of rice. The most important of these was what the Chinese called “Champa rice”, since it came to China from Champa, a Malay kingdom located on what is now the southern coast of Vietnam. Champa rice was a drought-resistant, early ripening variety that made it possible to extend cultivation up wellwatered hillsides, thereby doubling the area of rice cultivation in China.
In southern China, the further development of rice production brought significant changes in the landscape. Before the introduction of Champa rice, rice cultivation had been confined to lowlands, deltas, basins, and river valleys. Once Champa rice was introduced and rice cultivation spread up the hillsides, the Chinese began systematic terracing and made use of sophisticated techniques of water control on mountain slopes. Between the mid-8th and early 12th century, the population of southern China tripled, and the total Chinese population doubled. According to the Song dynasty household registration figures for the 1100’s, there were 100 million people in China by the 1st decade of the 12th century.

Before the process of southernization, northern China had always been predominant, intellectually, socially, and politically. The imperial center of gravity was clearly in the north, and the southern part of China was perceived as a frontier area. However, southernization changed this situation dramatically. By 600, southern China was well on its way to becoming the most prosperous and most commercial part of the empire. The most telling evidence for this is the construction of the Grand Canal, which was completed around 610, during the Sui Dynasty. Even though the rulers of the Sui dynasty had managed to put the pieces of the empire back together, and rule the whole of China again from a single northern capital, they were dependent on the new southern crops. Thus it is no coincidence that this dynasty felt the need to build a canal that could deliver southern rice to northern cities, and northern military regiments to the south.

The Tang dynasty, when Buddhist influence in China was especially strong, saw two exceedingly important technological innovations – the invention of printing and gunpowder. These developments may also be linked to southernization. Printing seems to have developed within the walls of Buddhist monasteries between 700 and 750, and southwestern China was one of the earliest centers of the art. The invention of gunpowder in China by Taoist alchemists in the 9th century may also be related to the linkages between India and China created by Buddhists. In 644, an Indian monk identified soils in China that contained saltpeter and demonstrated the purple flame that results from its ignition. As early as 919 C.E., gunpowder was used as an igniter in a flamethrower, and the 10th century also saw the use of flaming arrows, rockets, and bombs thrown by catapults.

By the time of the Song dynasty, the Chinese also had perfected the ‘south-pointing needle,’ otherwise known as the compass. Various prototypes of the compass had existed in China from the 3rd century B.C.E., but the new version developed during the Song dynasty was particularly well suited for navigation. Soon Chinese mariners were using the south-pointing needle on the oceans, publishing ‘needle charts’ for the benefit of the sea captains, and following ‘needle routes’ on the Southern Ocean.

Once the Chinese had the compass, they, like Columbus, set out to find a direct route to the spice markets of Southeast Asia. Unlike Columbus, they found them. They did not bump into an obstacle, now known as the Western Hemisphere, on their way, since it was not located between China and the Spice Islands. If it had been so situated, the Chinese would have found it some 500 years before Columbus.

Cities on China’s southern coast became centers of overseas commerce. Silk remained an important export, and by the Tang dynasty it had been joined by porcelain, which was developed in China sometime before 400 C.E. China’s southern ports were also exporting to Southeast Asia large quantities of ordinary consumer goods, including iron hardware, such as needles, scissors, and cooking pots. Until the British Industrial Revolution of the 18th century, no other place equaled the iron production of Song China.

The Islamic Caliphates [Empires]

In the 7th century C.E., Arab cavalries, recently converted to the new religion of Islam, conquered eastern and southern Mediterranean shores that had been Byzantine [and Christian], as well as the Persian empire of what is now Iraq and Iran. In the 8th century they went on to conquer Spain and Turkish areas of Central Asia, as well as northwestern India. Once established on the Indian frontier, they became acquainted with many of the elements of southernization.
The Arabs were responsible for the spread of many important crops, developed or improved in India, to the Middle East, North Africa, and Islamic Spain. Among the most important were sugar, cotton, and citrus fruits. Although sugarcane and cotton cultivation may have spread to Iraq and Ethiopia before the Arab conquests, only after the establishment of the caliphates did these southern crops have a major impact throughout the Middle East and North Africa.

The Arabs were the first to import large numbers of enslaved Africans in order to produce sugar. Fields at the northern end of the Persian Gulf were the most important sugar-producing areas within the caliphates, but before this land could be used, it had to be desalinated. To accomplish this task, the Arabs imported East African slaves. The Arabs were responsible for moving sugarcane cultivation and sugar manufacturing westward from southern Iraq into other relatively arid lands. Growers had to adapt the plant to new conditions, and they had to develop more efficient irrigation technologies. By 1000 or so, sugarcane had become an important crop in much of the Middle East and Spain. By this time, cotton had also become a major crop in the Islamic empires, with cotton industries producing for both local and distant markets.

Under Arab auspices, Indian mathematicians followed the same routes as the crops. By 825, mathematicians within the Islamic empires drew upon the Indian tradition, as well as the Greek and Persian. On this foundation, Muslim scientists of many nationalities made remarkable advances in both algebra and trigonometry.

The Arab conquests also led to an increase in long-distance commerce and the ‘discovery’ of new sources of bullion. Soon after the Abbasid caliphate established its capital at Baghdad in the 700s, the caliph remarked, “This is the Tigris River; there is no obstacle between us and China; everything on the sea can come to us.” By this time, Arab ships were plying the maritime routes from the Persian Gulf to China, and they soon outnumbered all others using these routes. By the 9th century they had acquired the compass [in China, most likely], and they may well have been the first to use it for marine navigation, since the Chinese do not seem to have used it for this purpose until after the 10th century.

Conclusion

By 1200, the process of southernization had created a prosperous south from China to the Islamic Mediterranean, based on mathematics, the pioneering of new ocean routes and ‘discoveries’ of bullion and crops such as sugar, cotton and spices.

In the 17th century, Francis Bacon singled out three technologies that changed the face and state of things throughout the world. These were all Chinese inventions – the compass, printing and gunpowder. It is most likely that the Arabs introduced the compass into Mediterranean waters. Block printing and gunpowder appeared first in Italy in the 1300s, probably through the Mongols.

The rise of Europe’s northwest began with the appropriation of those elements of southernization that were not confined by geography. In the wake of their southern European neighbors, they became partially southernized, but they could not engage in all aspects of the process due to their distance from the tropical sources of cotton, sugar and spices. Full southernization, and the wealth we now associate with northwestern Europe, came about only after their outright seizure of tropical and subtropical territories as they rounded Africa and participated in the Southern Ocean trade.

In conclusion, many scholars now argue that Europe’s northwest did not rise until it was reaping the profits of southernization. Therefore, the rise of the North Atlantic powers should not be oversimplified so that it appears to be an isolated and solely European phenomenon, with roots that spread no farther afield than Greece. Rather, it should be portrayed as one part of a hemisphere-wide process, in which a northwestern Europe ran to catch up with a more developed south – a race not completed until the 18th century.

REFLECT

1. What is Shaffer’s thesis (claim) in the article?
2. What does the author mean by “Southernization?”

3. How is the “South” defined in her article?

4. List the ideas, the agricultural, mineral, and manufactured products and the inventions that she associates with “Southernization.”

5. What were the major contributions of Indians, Malays, Chinese, and Arabs to hemispheric development?

6. According Shaffer, what role did the Arabs play in the spread of “Southernization?”

7. Why does she say that northwestern Europeans were most fully participating in the “Southernization” process only after they acquired tropical colonies?

8. Do you agree with Shaffer’s thesis? Why or why not?
**SOUTHERNIZATION PROJECT**

**Task** | In your groups, you will creatively represent the process of Southernization in a medium of your choice. You may create a theme park, a song, an interactive map, a travel blog, a chat room, a series of memes, a mockumentary, a children’s story book, or any other approved product. Each group will explain how southernization impacted the development of East Asia, Europe, the Middle East, Africa, and, in the instance of a fifth member, Central Asia.

Each group member will:
1. Choose **one** of the four or five regions assigned
2. Choose **three** SPICE themes and develop an argument for the impact of Southernization within each of those three themes
3. Each impact should be supported by **at least two** pieces of historical evidence.

### Presentations on Tuesday, November 20th

<table>
<thead>
<tr>
<th>Group</th>
<th>5 – Smithsonian-worthy</th>
<th>4- BBC-worthy</th>
<th>3- Wikipedia-worthy</th>
<th>2- Thanks for your submission</th>
</tr>
</thead>
<tbody>
<tr>
<td>Delegation of Responsibility</td>
<td>Each student in the group contributes unique research on 5 research questions. Content from all students' notecards is evident in the final product.</td>
<td>Each student in the group contributes research on research questions. Content from all students' notecards is evident in the final product.</td>
<td>Each student in the group contributes research on research questions, but there is overlap in the evidence cited.</td>
<td>Content from several group members' notecards overlaps or is not evident in the final product.</td>
</tr>
<tr>
<td>Creativity</td>
<td>Product shows a large amount of original thought. Ideas are creative and inventive.</td>
<td>Product shows some original thought. Work shows new ideas and insights.</td>
<td>Product shows little evidence of original thinking.</td>
<td>Uses ideas found online or through other sources.</td>
</tr>
<tr>
<td>Context</td>
<td>Describes a broader historical context relevant to the prompt.</td>
<td>Mentions a broader historical context relevant to the prompt.</td>
<td>Limited context</td>
<td>No context</td>
</tr>
<tr>
<td>Quality of Evidence</td>
<td>Covers topic in-depth with details and examples. Subject knowledge is excellent.</td>
<td>Includes essential knowledge about the topic. Subject knowledge appears to be good.</td>
<td>Includes essential information about the topic but there are 1-2 factual errors.</td>
<td>Content is minimal OR there are several factual errors.</td>
</tr>
<tr>
<td>Quality of Explanation</td>
<td>Examples are fully developed and easily understood by the reader</td>
<td>Examples are developed and understood by the reader</td>
<td>Examples are somewhat developed, but unclear to the reader</td>
<td>Examples are not developed</td>
</tr>
<tr>
<td>Quality of Analysis</td>
<td>Demonstrates a complex understanding of the migration, using evidence to corroborate, qualify, or modify an argument that addresses the question.</td>
<td>Demonstrates a basic understanding of the migration, using evidence to corroborate, qualify, or modify an argument that addresses the question.</td>
<td>Demonstrates a basic understanding of the migration, using evidence to qualify an argument.</td>
<td>Demonstrates a limited understanding of the migration.</td>
</tr>
<tr>
<td>Presentation</td>
<td>Well-prepared with smooth delivery that holds audience attention.</td>
<td>Well-prepared with fairly smooth delivery that holds audience attention most of the time.</td>
<td>Delivery not smooth, but able to maintain interest of the audience most of the time.</td>
<td>Delivery not smooth and audience attention often lost</td>
</tr>
<tr>
<td>Use of Class Time &amp; Collaboration</td>
<td>Used time effectively during each class period. Always on task and engaged in group work. Never distracted others. Continually contributed to project.</td>
<td>Used time well during each class period. Mostly on task and engaged with groups. Occasionally was distracted or distracted others. Often contributed to project.</td>
<td>Used some of the time well during each class period. Often distracted others; often off task. Did not participate in groups. Occasionally contributed to project.</td>
<td>Did not use class time effectively. Little focus on the project AND/OR often distracted others. Minimal contribution to the project.</td>
</tr>
</tbody>
</table>
### POST-CLASSICAL CHINA: SUI, TANG, AND SONG DYNASTIES

<table>
<thead>
<tr>
<th>Dynasty</th>
<th>Date</th>
<th>Contributions</th>
<th>Notable Leaders</th>
</tr>
</thead>
<tbody>
<tr>
<td>Shang</td>
<td>1600BCE-1046BCE</td>
<td>Ancestor worship, oracle bones</td>
<td></td>
</tr>
<tr>
<td>Zhou</td>
<td>1046BCE-475BCE</td>
<td>Divided into many Feudal States</td>
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<tr>
<td>Warring States</td>
<td>475BCE-221BCE</td>
<td>100 Schools of Thought: Confucianism, Daoism, and Legalism</td>
<td>Confucius, LaoTsi, and Han Feizi</td>
</tr>
<tr>
<td>Qin</td>
<td>221-206BCE</td>
<td>Terracotta Army, Great Wall of China, Standardization, Unification under Legalism</td>
<td>Shi Huangdi</td>
</tr>
<tr>
<td>Han</td>
<td>206BCE-220CE</td>
<td>Confucian Bureaucracy, Civil Service Exams, Compass, Paper-Making</td>
<td>Han Wudi</td>
</tr>
<tr>
<td>3 Warring</td>
<td>220-581</td>
<td>Horse Collars and Stirrups</td>
<td></td>
</tr>
<tr>
<td>Kingdoms</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Sui</td>
<td>581-618</td>
<td>Grand Canal</td>
<td></td>
</tr>
<tr>
<td>Tang</td>
<td>618-907</td>
<td>Buddhism introduced to China, Tributary System, Gunpowder</td>
<td></td>
</tr>
<tr>
<td>Song</td>
<td>960-1279</td>
<td>Guns, Paper Money, Block Printing, Foot-binding</td>
<td></td>
</tr>
<tr>
<td>Yuan (Mongols)</td>
<td>1279-1368</td>
<td>Mongol rule limited advancements</td>
<td>Kublai Khan</td>
</tr>
<tr>
<td>Ming</td>
<td>1368-1644</td>
<td>Great Wall of China Completed, Maritime Exploration</td>
<td>Zheng He (explorer)</td>
</tr>
<tr>
<td>Qing (Manchus)</td>
<td>1644-1911</td>
<td>Manchu rule limited advancement and interactions</td>
<td></td>
</tr>
</tbody>
</table>

**EMERGENCE OF THE SUÍ DYNASTY**

By 100 CE, the economy of the cities of Inner Eurasia was becoming dependent on east-west trade along the silk roads. During the powerful Han dynasty, the Chinese controlled much of eastern Inner Eurasia, although trade continued after the Han fell. Thus, the message of Buddhism was first introduced into China by foreign merchants. Soon after, missionaries also carried the teachings of Buddhism to China. The spread of Buddhism deepened when the sutras (Buddhist holy writings) were translated from Sanskrit into Chinese by both Inner Eurasian and Chinese monks. After the fall of the Han dynasty in 220 CE, China disintegrated into the “Period of Division.” The territory was broken into competing states until 589 CE. At one point non-Chinese were able to control parts of northern China. This was due in large part to the invention of the stirrup about 300 CE. This device gave advantage to cavalry in warfare and favored the superior riding ability of northern tribes. During this disunity, Buddhism spread in China and connected Chinese society with societies throughout Asia. At the same time, Daoism emerged as a rival to Buddhism, and Daoists wrote their own sacred texts and instituted monastic rites as a way to become more accepted into higher society and political circles. Finally, in 589 CE, the Sui dynasty defeated the last of the southern dynasties and China was politically reunited. The Sui founder, Wendi, presented himself as a Buddhist king and spread the teachings of Buddhism across China. At the same time, the Sui selected government officials based on their scores on civil service examinations which stressed knowledge of Confucianism. This highly-educated bureaucracy also constructed the Grand Canal, which eased trade and the spread of goods and ideas across China. However, the costly (in terms of money and casualties) battles the Sui waged to regain China’s control over Vietnam and Korea—as the Han had done—caused the Sui dynasty to fall after only two generations. The Tang dynasty, which took over in 618 CE and lasted until 907 CE, continued the civil service examinations. Eventually there were two main examinations: one tested knowledge of the Confucian classics, and the other tested the candidates’ ability to answer political questions and compose poetry. The Tang dynasty rivaled the Han in terms of territorial control, and the Tang elite was perhaps even better educated than the Han elite. For example, the Tang elite continued to prepare for and take the civil service exams as a matter of personal prestige. As we will see in the lessons in this unit, all three belief systems—Daoism, Confucianism, and Buddhism—flourished under the Tang and Song dynasties.

**What was the historical context surrounding the rise of the Sui, Tang, and Song Dynasties in post-classical Asia?**
AN INTRODUCTION TO THE TANG DYNASTY (618–906) AND SONG DYNASTY (960–1279)

Scholars often refer to the Tang (618–906) and Song (960–1279) dynasties as the “medieval” period of China [because Western Europe was in its Middle Ages, a time often referred to as “medieval”]. The civilizations of the Tang and Song dynasties of China were among the most advanced civilizations in the world at the time. Discoveries in the realms of science, art, philosophy, and technology—combined with a curiosity about the world around them—provided the men and women of this period with a worldview and level of sophistication that in many ways were unrivaled until much later times, even in China itself. When the rulers of the Tang dynasty (618–906) unified China in the early seventh century, the energies and wealth of the nation proved strong enough not only to ensure internal peace for the first time in centuries, but also to expand the Chinese realm to include large portions of neighboring lands such as Korea, Vietnam, northeast, central, and southeast Asia. The Tang became a great empire, the most powerful and influential of its time any place in the world. Flourishing trade and communication transformed China into the cultural center of an international age. Tang cities such as the capital of Chang’ an (modern Xi’an), the eastern terminus [end] of the great Silk Road, were global hubs of banking and trade as well as of religious, scholarly, and artistic life. Their inhabitants, from all parts of China and as far away as India and Persia, were sophisticated…. Government was powerful, but not oppressive; education was encouraged, with the accomplished and learned well rewarded. Great wealth was accumulated by a few, but the Tang rulers saw that lands were redistributed, and all had some measure of opportunity for material advancement. This was also a time when many women attained higher status at court, and a greater degree of freedom in society.

1. Based on the reading passage to the left, why was Tang China a “cultural center of an international age?”

What made it tang-y?

Foot Binding:  
Civil Service Exams:
<table>
<thead>
<tr>
<th>Time</th>
<th>Excerpts from Discovering China: The Song Dynasty</th>
<th>Questions</th>
</tr>
</thead>
<tbody>
<tr>
<td>1:17</td>
<td>...the Southern Song period was one of prosperity with flourishing art and culture as well as technological advancements. During the Song, the government started to grant farmers ownership of land which led to a huge increase in rice production. The economy started to change from a purely agricultural economy to a commercial one with peasants selling their surpluses to buy a wide range of goods such as tea, coal, oil, and wine. With the growth in the economy, so grew the population, hitting 100 million by the year 1100.</td>
<td>1. What evidence from this section suggests that the Song dynasty was prosperous?</td>
</tr>
</tbody>
</table>
| 1:50  | Three of China's four great inventions originate from the Song Dynasty namely, printing, the magnetic compass, and gunpowder. The Song government used its printing techniques for currency production and in the 12th century, became the first government in the world to print paper money. The Song was also the first Chinese dynasty to establish a permanent standing navy to safeguard foreign trade and guard against invasions from the north. The ships used the newly invented compass to navigate and used gunpowder in their weaponry. Gunpowder was first employed in bombs delivered from ships via catapult. The Song used these tactics to successfully defend their territory against a Jurchen invasion on the Yangtze River in the year 1161 AD. A Song force of only three thousand men on 120 ships defeated a Jurchen force of seventy thousand on over six hundred ships... | 2. Describe how each of the following innovations affected the Song Dynasty.  
2a. Printing  
2b. gunpowder  
2c. the compass |
| 3:25  | Southern Song scholars gave a lot of attention to how Confucian principles could be applied to society rather than to politics. They proposed ways to build a better society focusing on families communities. The most famous of the Song Dynasty scholars was a man named Zhu Xi who would go on to leave a legacy lasting seven hundred years. | 3. What philosophy was important to Song society? |
| 3:57  | ...Song painters also mimicked the mood of the time their artworks. Northern Song painters like Fan Quan painted huge grand landscape scenes. Whereas after the loss of the North, paintings became more intimate, focusing on family or village scenes within the natural environment. Scenes would often be in one corner with a large empty expanse occupying much of the painting. | 4. Based on this excerpt from the video, describe Song Dynasty painting. |
The Flourishing of Poetry in the Tang (618-906) and Song (960-1279) Dynasties

The Tang (618-906) and Song (960-1279) dynasties were the golden ages of Chinese classical literature in general, and poetry in particular. Poets of these periods, including Li Bo, Du Fu, and Su Shi, are well known throughout East Asia and are still regarded as revered models for later generations of poets.

So why was there a flourishing of literature during the Tang and Song dynasties? The answer to this question lies primarily in the fact that civil service exams instituted during the Tang and Song demanded significant literary skills. Poetry was considered the most refined and elevated means of expression, and was believed to be relevant to many professional arenas, including diplomacy, communication, reasoning, and philosophy. Civil service exams were used to identify capable people for government service and were the most important avenue for people from different social backgrounds to achieve political ambitions and gain prestige. Although the practice of the exams originated in the sixth century, it was not widely established until the Tang and significantly expanded during the Song. During the Tang, exam candidates were tested on poetry composition. This meant that if a person in the Tang wanted to achieve his social ambition or simply live a better life, he needed to be able to write poems. Even though by the middle of the Song, the exam requirement for poetry was replaced by essays, essays demanded no less literary skill. During the Song, along with the increase in the national literacy rate, the government increased exam enrollment among people of all classes. This development in turn prompted more people to acquire literary skills. Besides the great significance and widespread pursuit of the civil service exams, the invention and development of printing in the Tang and Song made the circulation of poems easier than before, and facilitated the study of poetry. All this contributed to the flourishing of poetry during the Tang and Song dynasties.

1. Based on the passage above, what were “civil service exams?” What were they used for during the Tang and Song Dynasties?

2. Based on the passage, what tasks did students need to complete on the civil service exams during the Tang and Song dynasties?

3. Answer the question that the author poses in the second paragraph of this passage. “So why was there a flourishing of literature during the Tang and Song dynasties?”

SPREAD OF CHINESE CONTRIBUTIONS: EAST AND WEST
The westward flow of Chinese technology occurred throughout the existence of the Silk Road. Historian Joseph Needham summarized the plethora [large amount] of new inventions that reached Europe between the first and eighteenth centuries, often after a time lapse of several hundred years. There are many other examples not listed in the chart below, such as the use of paper money, the abacus and the use of coal for fuel, but the table gives a good illustration of how technologically advanced the Chinese were from the Europeans.

<table>
<thead>
<tr>
<th>Type of Device</th>
<th>Approximate Time-lag (centuries)</th>
<th>Type of Device</th>
<th>Approximate Time-lag (centuries)</th>
</tr>
</thead>
<tbody>
<tr>
<td>Silk-Manufacturing Machinery</td>
<td>3-13</td>
<td>Printing (Block)</td>
<td>4 (Movable Type) 1 (Metal Movable Type)</td>
</tr>
<tr>
<td>Efficient Harness For Draught-Animals: Breast Strap (Postilion)</td>
<td>8</td>
<td>Gunpowder</td>
<td>5-6 4 (for military use)</td>
</tr>
<tr>
<td>Shipbuilding Methods (including watertight compartments, efficient sails, and the rudder)</td>
<td>10</td>
<td>Magnetic Compass</td>
<td>11</td>
</tr>
<tr>
<td>Crossbow (as an individual arm)</td>
<td>13</td>
<td>Paper</td>
<td>10</td>
</tr>
</tbody>
</table>

What is different about the diffusion of Chinese contributions east and west? Why do you think this difference exists?

Make predictions: What may have facilitated the spread of Chinese technologies to the west?
**Research Question:** “How did the Mongols gain, consolidate, and maintain power in their empires?”

<table>
<thead>
<tr>
<th>Year</th>
<th>Event</th>
</tr>
</thead>
<tbody>
<tr>
<td>1206 C.E.</td>
<td>Temüjin receives the title Genghis Khan, “Universal Ruler”</td>
</tr>
<tr>
<td>1211 C.E.</td>
<td>Genghis Khan leads his armies against the Jin Dynasty of northern China.</td>
</tr>
<tr>
<td>1219-1221 C.E.</td>
<td>Mongols wage war in central Asia</td>
</tr>
<tr>
<td>1227 C.E.</td>
<td>Genghis Khan’s death</td>
</tr>
<tr>
<td>1229 C.E.</td>
<td>Mongols conquer the Jurchen (Jin) dynasty in northern China</td>
</tr>
<tr>
<td>1234 C.E.</td>
<td>Mongols sack the city of Kiev in Russia</td>
</tr>
<tr>
<td>1240 C.E.</td>
<td>First Mongol invasion of Europe</td>
</tr>
<tr>
<td>1257 C.E.</td>
<td>Death of Möngke, Mongol armies leave eastern Europe.</td>
</tr>
<tr>
<td>1258 C.E.</td>
<td>Möngke elected as Great Khan</td>
</tr>
<tr>
<td>1264 C.E.</td>
<td>Kublai Khan becomes Great Khan</td>
</tr>
<tr>
<td>1271 C.E.</td>
<td>The establishment of Yuan Dynasty by Kublai Khan</td>
</tr>
<tr>
<td>1274 C.E.</td>
<td>The first Mongol invasion of Japan fails</td>
</tr>
<tr>
<td>1281 C.E.</td>
<td>Yuan Dynasty overthrown by the Ming Dynasty (1368 C.E.)</td>
</tr>
</tbody>
</table>

**Notes**

The map of the Mongol Empire in 1294 illustrates the vast extent of their territory. The Mongols gained power through conquest and expansion, consolidating it through military campaigns and administrative measures, and maintaining it through a complex system of governance and tribute. The diagram on the right highlights key events and regions under their control.
The Mongols had developed a composite bow made out of sinew and horn and were skilled at shooting it while riding, which gave them the upper hand against ordinary foot soldiers. With a range of more than 350 yards, the bow was superior to the contemporaneous [co-existing] English longbow, whose range was only 250 yards. A wood-and-leather saddle, which was rubbed with sheep’s fat to prevent cracking and shrinkage, allowed the horses to bear the weight of their riders for long periods and also permitted the riders to retain a firm seat. Their saddlebags contained cooking pots, dried meat, yogurt, water bottles, and other essentials for lengthy expeditions. Finally, a sturdy stirrup enabled horsemen to be steadier and thus more accurate in shooting when mounted. A Chinese chronicler recognized the horse’s value to the Mongols, observing that “by nature they [the Mongols] are good at riding and shooting. Therefore they took possession of the world through this advantage of bow and horse.”

Source: Morris Rossabi, “All the Khan’s Horses,” Natural History, October 1994

If it is necessary to write to rebels or send messages to them they shall not be intimidated by an excessive display of confidence on our part or by the size of our army, but they shall merely be told: if you submit you will find peace and benevolence [goodness]. But if you continue to resist—what then do we know [about your future]? Only God knows what then shall become of you…” - Genghis Khan

Source: Bar Hebraeus, Chronicon Syriacum, qtd. in Spuler 40-41

All Mongols were fighters, but Genghis made a reorganized army the core of the society and the carrier of many of his reforms. Under him and his successors, the Mongol army had the following characteristics:

- All males 15-70 served in the army, all as cavalry.
- The army’s 95 units of 10,000 soldiers were subdivided into units of 1,000, 100, and 10.
- Soldiers were promoted based on merit [their ability] not based on their family’s status in society.
- Members of different tribes were mixed together in units of every size to ensure loyalty to the army above loyalty to the tribe.
- Allies and levies [military men] from conquered territories were also integrated into the fighting force, the latter usually being placed in the front ranks.
- Absolute obedience to orders from superiors was enforced and officers had tight control over their troops’ actions (plunder only with permission, no one allowed to transfer out of their unit).
- No one in the army was paid, though all shared to varying degrees in the booty.
<table>
<thead>
<tr>
<th>Research Question: “How did the Mongols gain, consolidate, and maintain power in their empires?”</th>
<th>Notes</th>
</tr>
</thead>
<tbody>
<tr>
<td>...Kublai Khan [ruler of the Yuan Dynasty, the Mongol run empire in China] was a vigorous and capable ruler. He carried on large warlike hunts to show that he kept Mongol tradition, but he also showed some appreciation for Chinese culture. He acted to restore some of the devastation in North China. He began a vast renovation of the Grand Canal, which was so important to the wealth and unity of the country. He directed the building of water-control projects, such as dams and dikes, along the Yellow River. ...</td>
<td></td>
</tr>
<tr>
<td>Research Question: “How did the Mongols gain, consolidate, and maintain power in their empires?”</td>
<td>Notes</td>
</tr>
<tr>
<td>...Once conquest was completed, the Mongols were not oppressive rulers. Often, they allowed conquered people to live much as they had before-as long as they regularly paid tribute [a tax paid to prevent invasion and ensure protection] to the Mongols. Genghis Khan had set an example for his successors by ruling conquered lands with toleration and justice. Although the Mongol warrior had no use for city life, he respected scholars, artists, and artisans. He listened to the ideas of Confucians, Buddhists, Christians, Muslims, Jews, and Zoroastrians.</td>
<td></td>
</tr>
</tbody>
</table>
| An Excerpt from *The Travels of Marco Polo*  
Now you must know that from this city of Cambaluc proceed many roads and highways leading to a variety of provinces... messengers of the Emperor in travelling from Cambaluc, be the road whichever they will, find at every twenty-five miles of the journey a station which they call Yamb, or, as we should say, the “Horse-Post-House.” You must know that by the Great Kaan’s orders there has been established between those post-houses, at every interval of three miles, a little fort with some forty houses round about it, in which dwell the people who act as the Emperor’s foot-runners. Every one of those runners wears a great wide belt, set all over with bells, so that as they run the three miles from post to post their bells are heard jingling a long way off. And thus on reaching the post the runner finds another man similarly equipped, and all ready to take his place, who instantly takes over whatsoever he has in charge, and with it receives a slip of paper from the clerk, who is always at hand for the purpose; and so the new man sets off and runs his three miles. At the next station he finds his relief ready in like manner; and so the post proceeds, with a change at every three miles. And in this way the Emperor, who has an immense number of these runners, receives despatches with news from places ten days’ journey off in one day and night; or, if need be, news from a hundred days off in ten days and nights; and that is no small matter! Moreover, there are also at those stations other men equipped similarly with girdles hung with bells, who are employed for express when there is a call for great haste in sending despatches to any governor of a province, or to give news when any Baron has revolted, or in other such emergencies; and these men travel a good two hundred and fifty miles in the day, and as much in the night. I’ll tell you how it stands. They take a horse from those at the station which are standing ready saddled, all fresh and in wind, and mount and go at full speed, as hard as they can ride in fact. And when those at the next post hear the bells they get ready another horse and a man equipped in the same way, and he takes over the letter or whatever it be, and is off full-speed to the third station, where again a fresh horse is found all ready, and so the despatch speeds along from post to post, always at full gallop, with regular change of horses. And the speed at which they go is marvellous. | Marco Polo: |
MONGOLS CONQUER THE POST-CLASSICAL WORLD!

<table>
<thead>
<tr>
<th>Location</th>
<th>Khanate of the Golden Horde</th>
<th>Yuan Dynasty</th>
<th>Il Khanate</th>
</tr>
</thead>
<tbody>
<tr>
<td>Political Leadership</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Society</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Trade</td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>
**PAX MONGOLICA**

Through their conquests and strong-handed rule, Genghis Khan and his sons and grandsons who followed him created stability and peace in the Mongol Empire in the 1200s and 1300s. Historians now refer to this period of order as the *Pax Mongolica*, or “Mongol Peace.” You may recall that the years between 27 BC and 180 AD of the Roman Empire are known as the Pax Romana, or the “Roman Peace” because of the prosperity in the Roman Empire that resulted from a strong centralized government and few wars. The same was true for the *Pax Mongolica*.

The political stability during the hundred years of the *Pax Mongolica* led to more and safer trade on the Silk Roads. Under the protection of the Mongols, goods and ideas moved between China and the Middle East once again. Most importantly, the innovations that started in the Golden Ages of the Tang and Song Dynasties in China, spread to the rest of Eurasia. Chinese techniques for making paper, printmaking, the compass, new agricultural techniques, and the use of gunpowder were then used and improved upon by people in Central Asia, India, the Middle East, North Africa, and eventually Europe.

These innovations spurred historical events for centuries to come including the Age of Exploration during which European sailors using compasses for navigation travelled to the western hemisphere; The Reformation, a religious movement fueled by the writings of a monk named Martin Luther whose ideas circulated in paper pamphlets rapidly produced by printing presses; and gunpowder continues to spark conflict throughout the world.

“Under the reign of Genghis Khan, all the countries . . . enjoyed such peace that a man might have journeyed from the land of the sunrise to the land of sunset with a golden platter upon his head without suffering the least violence from anyone.”

Source: Ghazi, Muslim chronicler, 1270.

In the space below, explain what the *Pax Mongolia* was and what impact it had on world history.
Using the sources provided, you will either confirm or deny your assigned myth in an episode of Mongol Mythbusters. Your episode must take an in-depth look at THREE pieces of conclusive evidence that supports your argument and undermine at least ONE piece of evidence that contradicts your argument. Use the rubric below as a checklist while drafting your script.

<table>
<thead>
<tr>
<th>2 - Thanks for your submission</th>
<th>3 - Youtube-worthy</th>
<th>4 - Daytime-worthy</th>
<th>5 - Primetime-worthy</th>
</tr>
</thead>
<tbody>
<tr>
<td>Uses ideas found online or through other sources.</td>
<td>For at least two sources, attempts to explain how or why the source's point of view, purpose, historical situation, and/or audience is relevant to an argument.</td>
<td>For at least two sources, explains how or why the source’s point of view, purpose, historical situation, and/or audience is relevant to an argument.</td>
<td>For at least three sources, explains how or why the source’s point of view, purpose, historical situation, and/or audience is relevant to an argument.</td>
</tr>
<tr>
<td>No context</td>
<td>Limited context</td>
<td>Mentions a broader historical context relevant to the prompt.</td>
<td>Describes a broader historical context relevant to the prompt.</td>
</tr>
<tr>
<td>Does not present a clear evaluation of the myth assigned</td>
<td>Presents an evaluation of the myth assigned without establishing a clear line of reasoning.</td>
<td>Presents an evaluation of the myth assigned that establishes a line of reasoning.</td>
<td>Presents a clear evaluation of the myth assigned that establishes a line of reasoning.</td>
</tr>
<tr>
<td>Content is minimal OR there are several factual errors.</td>
<td>Includes essential information about the topic but there are 1-2 factual errors.</td>
<td>Includes essential knowledge about the topic. Subject knowledge appears good.</td>
<td>Covers topic in-depth with details and examples. Subject knowledge is excellent.</td>
</tr>
<tr>
<td>Examples are not developed</td>
<td>Examples are somewhat developed, but unclear to the reader</td>
<td>Examples are developed and understood by the reader</td>
<td>Examples are fully developed and easily understood by the reader</td>
</tr>
<tr>
<td>Demonstrates a limited understanding of the central argument.</td>
<td>Demonstrates a basic understanding of the central argument, using evidence to qualify an argument.</td>
<td>Demonstrates a basic understanding of the central argument, using evidence to corroborate, qualify, or modify an argument that addresses the question.</td>
<td>Demonstrates a complex understanding of central argument, using evidence to corroborate, qualify, or modify an argument that addresses the question.</td>
</tr>
<tr>
<td>Delivery not smooth and audience attention often lost</td>
<td>Underprepared, but able to maintain interest of the audience most of the time.</td>
<td>Well-prepared delivery that holds audience attention most of the time.</td>
<td>Well-prepared delivery that holds audience attention.</td>
</tr>
<tr>
<td>Did not use class time effectively. Little focus on the project AND/OR often distracted others.</td>
<td>Used some of the time well during each class period. Often distracted others; often off task. Did not participate in groups.</td>
<td>Used time well during each class period. Mostly on task and engaged with groups. Occasionally was distracted or distracted others.</td>
<td>Used time effectively during each class period. Always on task and engaged in group work. Never distracted others.</td>
</tr>
<tr>
<td>Some group members minimally contributed to project.</td>
<td>Some group members occasionally contributed to project.</td>
<td>All group members often contributed to project.</td>
<td>All group members continually contributed to project.</td>
</tr>
</tbody>
</table>

**Creativity**

- Presentation shows a large amount of original thought. Ideas are creative and inventive.
- Presentation shows some original thought. Work shows new ideas and insights.
- Presentation shows little evidence of original thinking.

**Sourcing**

- For at least three sources, explains how or why the source's point of view, purpose, historical situation, and/or audience is relevant to an argument.
- For at least two sources, explains how or why the source's point of view, purpose, historical situation, and/or audience is relevant to an argument.
- No attempt to explain how or why the source’s point of view, purpose, historical situation, and/or audience is relevant to an argument.

**Context**

- Describes a broader historical context relevant to the prompt.
- Mentions a broader historical context relevant to the prompt.
- Limited context
- No context

**Quality of Evaluation**

- Presents a clear evaluation of the myth assigned that establishes a line of reasoning.
- Presents an evaluation of the myth assigned without establishing a clear line of reasoning.
- Does not present a clear evaluation of the myth assigned

**Quality of Evidence**

- Covers topic in-depth with details and examples. Subject knowledge is excellent.
- Includes essential knowledge about the topic. Subject knowledge appears good.
- Includes essential information about the topic but there are 1-2 factual errors.
- Content is minimal OR there are several factual errors.

**Quality of Explanation**

- Examples are fully developed and easily understood by the reader
- Examples are developed and understood by the reader
- Examples are somewhat developed, but unclear to the reader
- Examples are not developed

**Quality of Analysis**

- Demonstrates a complex understanding of central argument, using evidence to corroborate, qualify, or modify an argument that addresses the question.
- Demonstrates a basic understanding of the central argument, using evidence to corroborate, qualify, or modify an argument that addresses the question.
- Demonstrates a basic understanding of the central argument, using evidence to qualify an argument.
- Demonstrates a limited understanding of the central argument.

**Presentation**

- Well-prepared delivery that holds audience attention.
- Well-prepared delivery that holds audience attention most of the time.
- Underprepared, but able to maintain interest of the audience most of the time.
- Delivery not smooth and audience attention often lost

**Use of Class Time**

- Used time effectively during each class period. Always on task and engaged in group work. Never distracted others.
- Used time well during each class period. Mostly on task and engaged with groups. Occasionally was distracted or distracted others.
- Used some of the time well during each class period. Often distracted others; often off task. Did not participate in groups.
- Did not use class time effectively. Little focus on the project AND/OR often distracted others.

**Collaboration**

- All group members continually contributed to project.
- All group members often contributed to project.
- Some group members occasionally contributed to project.
- Some group members minimally contributed to project.
JUDGING THE MONGOLS DEBATE

Your Task:
Evaluate the extent to which perceived legitimacy of Mongol rulers affected Mongol expansion from 1200-1300

After analyzing and grouping the following documents, we will have a three-paneled debate to evaluate attitudes developed toward the Mongols as they established their vast empire in the 13th century. You will complete notes around the document as instructed by the diagram below, then we will create three document groups as a class, which will be represented in our debate.

Notes around the Documents (8pts, one point per document):
Complete BRIEF left- and right- side notes around each document. Include bottom-side notes only where evidence beyond the documents is clear and appropriate. You should spend no more than 20 minutes reading and annotating the documents.

Document 1:
According to Chinggis Khan’s shaman, reported in a Mongol-written history in 1228: you were born [1167] . . . everyone was feuding. Rather than sleep they robbed each other of their possessions. . . . The whole nation was in rebellion. Rather than rest they fought each other. In such a world one did not live as one wished, but rather in constant conflict. There was no respite [letup], only battle. There was no affection, only mutual slaughter (Secret History of the Mongols, sec. 254, qtd. in Ratchnevsky 12).

Document 2:
According to the Italian friar John of Plano Carpini, who spent several months in the Great Khan’s court in the late 1240’s:
In the whole world there are to be found no more obedient subjects than the Tatar . . . they pay their lords more respect than any other people, and would hardly dare to lie to them . . . Their women are chaste . . . Wars, quarrels, the infliction [causing] of bodily harm, and manslaughter do not occur among them, and there are no large-scale thieves or robbers among them . . . They treat one another with due respect; they regard each other almost as members of one family, and, although they do not have a lot of food, they like to share it with one another. Moreover, they are accustomed to deprivation [doing without]; if, therefore, they have fasted for a day or two, and have not eaten anything at all, they do not easily lose their tempers . . . While riding they can endure extreme cold and at times also fierce heat. They are extremely arrogant toward other people, [and] tend to anger . . . easily . . . They are the greatest liars in the world in dealing with other people . . . They are crafty and sly . . . [and] have an admirable ability to keep their intentions secret . . . They are messy in their eating and drinking and in their whole way of life, [and] cling fiercely to what they have. They have no conscience about killing other people . . . If anyone is found in the act of plundering or stealing in the territory under their power, he is put to death without any mercy. The chiefs or princes of the army . . . take up their stand some distance away from the enemy, and they have beside them their children on horseback and their womenfolk and horses . . . to give the impression that a great crowd of fighting- men is assembled there. (Qtd. in Spuler 78-79.)
Document 3:
According to the French friar William of Rubruck who spent several months in the Great Khan’s court in the early 1250’s:
It is the duty of the women to drive the carts, get the dwelling on and off them, milk the cows, make butter and to dress and sew skins . . . They also sew the boots, the socks, and the clothing, make the felt and cover the houses. The men make the bows and arrows, manufacture stirrups and bits, do the carpentering on their dwellings and carts; they take care of the horses, milk the mares, churn the mares’ milk, make the skins in which it is put; they also look after the camels and load them. Both sexes look after the sheep and goats. At the entrance [of the palace] Master William of Paris has made for him [the Great Khan] a large silver tree, at the foot of which are four silver lions each having a pipe and all belching forth white mares’ milk . . . The whole dwelling was completely covered inside with cloth of gold, and in the middle in a little hearth was a fire of twigs and roots of wormwood . . . and also the dung of oxen (Qtd. in Spuler 96-97).

Document 4:
According to a letter by a Hungarian bishop who had custody of two Tartar captives taken in Russia, written to the bishop of Paris in 1257:
I asked them about their belief; and in few words, they believe nothing. They began to tell me, that they were come from their own country to conquer the world. They make use of the Jewish [actually, Uighur; the Uighurs were a semi-sedentary, literate steppe people, and early allies of the Mongols] letters, because formerly they had none of their own . . . They eat frogs, dogs, serpents and all things . . . Their horses are good but stupid (Qtd. in Paris 449). According to a description by Matthew Paris, English chronicler, in the 1270’s: They are inhuman and beastly, rather monsters than men, thirsting for and drinking blood, tearing and devouring the flesh of dogs and men, dressed in ox-hides, armed with plates of iron . . . thickset, strong, invincible, indefatigable . . . They are without human laws, know no comforts, are more ferocious than lions or bears . . . They know no other language than their own, which no one else knows; for until now there has been no access to them….so that there could be no knowledge of their customs or persons . . . They wander about with their flocks and their wives, who are taught to fight like men.

Document 5:
According to a southern Chinese author who was an eyewitness of the bloody Mongol campaign in north China:
This man is brave and decisive, he is self-controlled, and lenient [merciful] towards the population; he reveres [respects] Heaven and Earth, prizes loyalty and justice.

Document 6:
The Indian historian Juzjani wrote in 1256 in the Sultanate of Delhi and had been an eyewitness of Chinggis Khan’s raid on India in 1221. According to him:
A man of tall stature, of vigorous build, robust in body, the hair on his face scanty and turned white, with cat’s eyes, possessed of great energy, discernment [judgment], genius and understanding, awe inspiring, a butcher, just, resolute, an over thrower of enemies, intrepid [fearless], sanguinary [bloodthirsty] and cruel (Qtd. in Saunders 63).
Document 7:
Chinggis himself had a letter written to a Chinese Daoist sage whom he had invited to discuss religious topics. The Daoist’s companion included the letter in the account of the trip. He said: I wear the same clothing and eat the same food as the cow-herds and horse-herders. We make the same sacrifices and we share our riches. I look upon the nation as my new-born child, and I care for my soldiers as if they were my brothers (Qtd. in Ratchnevsky 149).

Document 8:
The Muslim historian Rashid al-Din, the official court historian of the Mongol khan of Persia. According to him, some of Chinggis’s sayings included:
From the goodness of severity the stability of government. When the master is away hunting, or at war, the wife must keep the household in good order. Good husbands are known by their good wives. If a wife be stupid or dull, wanting in reason and orderliness, she makes obvious the badness of her husband. Only a man who feels hunger and thirst and by this estimates the feelings of others is fit to be a commander of troops. The campaign and its hardships must be in proportion with the strength of the weakest of the warriors. It is delightful and felicitous [good] for a man to subdue rebels and conquer and extirpate [destroy] his enemies, to take all they possess, to cause their servants to cry out, to make tears run down their faces and noses, to ride their pleasant-paced geldings [horses], to make the bellies and navels of their wives his bed and bedding, to admire their rosy cheeks, to kiss them and suck their red lips.

Document 9:
According to inference from the laws that by tradition Chinggis set up:
• If it is necessary to write to rebels or send messages to them they shall not be intimidated by an excessive display of confidence on our part or by the size of our army, but they shall merely be told: if you submit you will find peace and benevolence. But if you continue to resist—what then do we know [about your future]? Only God knows what then shall become of you.
• Whoever gives food or clothing to a captive without the permission of his captor is to be put to death. [Leaders are to] personally examine the troops and their armament before going to battle, even to needle and thread; to supply the troops with everything they need; and to punish those lacking any necessary equipment. Women accompanying the troops [are] to do the work and perform the duties of men, while the latter are absent fighting. All religions are to be respected and no preference is to be shown to any of them.

Document 10:
According to inference from the following decisions made by Chinggis Khan:
When fighting against hereditary enemies of his tribe, Chinggis’s own son begged him to spare the life of the enemy leader’s son. Chinggis replied: “How often have we fought them? They have caused us much vexation and sorrow. How can we spare his life? He will only instigate another rebellion. I have conquered these lands, armies, and tribes for you, my sons. Of what use is he? There is no better place for an enemy of our nation than the grave (Rashid al-Din, Collected Chronicles, qtd. in Riasanovsky 86)!
At a Grand Council meeting headed by Chinggis in 1202, it was decided that “in days gone by the Tartars killed our ancestors and forefathers. [Therefore] we will sacrifice them in revenge and retribution...by massacring all except the youngest....down to the very last male and the remainder will be shared as slaves among us all.
Use the space below to brainstorm possible documents groups.

We will create three groups, together as a class, using the chart below:

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<thead>
<tr>
<th>Describe the Group</th>
<th>Group 1:</th>
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<td>Explain the arguments supported by these documents</td>
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MONGOL MYTHBUSTERS NOTES
REFLECT | How and why are Mongol myths formed?

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<tr>
<th>Myth</th>
<th>Content Supporting</th>
<th>Content Challenging</th>
<th>My Perspective</th>
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Along with Marco Polo and Zheng He, Ibn Battuta is one of history’s great explorers. He set out from his native Tangier in 1325, when he was just 21. By the time he returned home for good almost 30 years later, he had covered some 120,000 km and nearly every part of the Islamic world.

ONE MAN’S ODYSSEY

BY ANDREA DORFMAN
I left Tangier, my birthplace, on Thursday, 2nd Rajab 725 [June 14, 1325], being at that time twenty-two years of age [22 lunar years; 21 and 4 months by solar reckoning], with the intention of making the Pilgrimage to the Holy House [at Mecca] and the Tomb of the Prophet [at Medina].

I set out alone, finding no companion to cheer the way with friendly intercourse, and no party of travelers with whom to associate myself. Swayed by an overmastering impulse within me, and a long-cherished desire to visit those glorious sanctuaries, I resolved to quit all my friends and tear myself away from my home. As my parents were still alive, it weighed grievously upon me to part from them, and both they and I were afflicted with sorrow.

**TASK** | Create a Post-Classical travel brochure based on Ibn Battuta’s accounts of the urban centers he visited.

**The Ummayad Mosque**

The Cathedral Mosque, known as the Umayyad Mosque, is the most magnificent mosque in the world, the finest in construction and noblest in beauty, grace and perfection; it is matchless and unequalled. The person who undertook its construction was the Caliph Walid I [AD 705-715]. He applied to the Roman Emperor at Constantinople, ordering him to send craftsmen to him, and the Emperor sent him twelve thousand of them. The site of the mosque was a church, and when the Muslims captured Damascus, one of their commanders entered from one side by the sword and reached as far as the middle of the church, while the other entered peaceably from the eastern side and reached the middle also. So the Muslims made the half of the church which they had entered by force into a mosque and the half which they had entered by peaceful agreement remained as a church. When Walid decided to extend the mosque over the entire church he asked the Greeks to sell him their church for whatsoever equivalent they desired, but they refused, so he seized it. The Christians used to say that whoever destroyed the church would be stricken with madness and they told that to Walid. But he replied "I shall be the first to be stricken by madness in the service of God," and seizing an axe, he set to work to knock it down with his own hands. The Muslims on seeing that followed his example, and God proved false the assertion of the Christians.

**Jerusalem and its holy sites**

We then reached Jerusalem (may God ennable her !), third in excellence after the two holy shrines of Mecca and Medina and the place whence the Prophet was caught up into heaven. Its walls were destroyed by the illustrious King Saladin and his Successors, for fear lest the Christians should seize it and fortify themselves in it. The sacred mosque is a most beautiful building, and is said to be the largest mosque in the world. Its length from east to west is put at 752 "royal" cubits and its breadth at 435. On three sides it has many entrances, but on the south side I know of one only, which is that by which the imam enters. The entire mosque is an open court and unroofed, except the mosque al-Aqsa, which has a roof of most excellent workmanship, embellished with gold and brilliant colours. Some other parts of the mosque are roofed as well. The Dome of the Rock is a building of extraordinary beauty, solidity, elegance, and singularity of shape. It stands on an elevation in the centre of the mosque and is reached by a flight of marble steps. It has four doors. The space round it is also paved with marble, excellently done, and the interior likewise. Both outside and inside the decoration is so magnificent and the workmanship so surpassing as to defy description. The greater part is covered with gold so that the eyes of one who gazes on its beauties are dazzled by its brilliance, now glowing like a mass of light, now flashing like lightning. In the centre of the Dome is the blessed rock from which the Prophet ascended to heaven, a great rock projecting about a man’s height, and underneath it there is a cave the size of a small room, also of a man’s height, with steps leading down to it.

Thence we travelled to Baghdad, the Abode of Peace and Capital of Islam. Here there are two bridges like that at Hilla on which the people promenade night and day, both men and women. The town has eleven cathedral mosques, eight on the right bank and three on the left, together with very many other mosques and madrasas, only the latter are all in ruins.

The baths at Baghdad are numerous and excellently constructed, most of them being painted with pitch, which has the appearance of black marble. This pitch is brought from a spring between Kufa and Basra, from which it flows continually. It gathers at the sides of the spring like clay and is shovelled up and brought to Baghdad. Each establishment has a large number of private bathrooms, every one of which has also a wash-basin in the corner, with two taps supplying hot and cold water. Every bather is given three towels, one to wear round his waist when he goes in, another to wear round his waist when he comes out, and the third to dry himself with. In no town other than Baghdad have I seen all this elaborate arrangement, though some other towns approach it in this respect.

The western part of Baghdad was the earliest to be built, but it is now for the most part in ruins. In spite of that there remain in it still thirteen quarters, each like a city in itself and possessing two or three baths. The hospital (maristan) is a vast ruined edifice, of which only vestiges remain.

The eastern part has an abundance of bazaars, the largest of which is called the Tuesday bazaar. On this side there are no fruit trees, but all the fruit is brought from the western side, where there are orchards and gardens.

Ibn Battuta describes Constantinople pp. 159-164.

The city is enormous in size, and in two parts separated by a great river [the Golden Horn], in which there is a rising and ebbing tide. In former times there was a stone bridge over it, but it fell into ruins and the crossing is now made in boats. The part of the city on the eastern bank of the river is called Istanboul, and contains the residence of the Emperor, the nobles and the rest of the population. Its bazaars and streets are spacious and paved with flagstones; each bazaar has gates which are closed upon it at night, and the majority of the artisans and sellers in them are women. The city lies at the foot of a hill which projects about nine miles into the sea, its breadth being the same or greater. On the top of the hill there is a small citadel and the Emperor's palace. Round this hill runs the city-wall, which is very strong and cannot be taken by assault from the sea front. Within its circuit there are about thirteen inhabited villages. The principal church is in the midst of this part of the city.

The second part, on the western bank of the river, is called Galata, and is reserved to the Frankish Christians who dwell there. They are of different kinds, including Genoese, Venetians, Romans [other Italians?] and people of France; they are subject to the authority of the king of Constantinople, who sets over them one of their own number of whom they approve, and him they call the Comes [count]. They are bound to pay a tax every year to the king of Constantinople, but often they revolt against him and he makes war on them until the Pope makes peace between them. They are all men of commerce and their harbour is one of the largest in the world; I saw there about a hundred galleys and other large ships, and the small ships were too many to be counted. The bazaars in this part of the town are good but filthy, and a small and very dirty river runs through them. Their churches too are filthy and mean
Key Concept 3.1 | Expansion and Intensification of Communication and Exchange Networks
- 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.
- The movement of peoples caused environmental and linguistic effects.
- Cross-cultural exchanges were fostered by the intensification of existing, or the creation of new, networks of trade and communication.
- There was continued diffusion of crops and pathogens throughout the Eastern Hemisphere along the trade routes.

Key Concept 3.2 | Continuity and Innovation of State Forms and Their Interactions
- Empires collapsed and were reconstituted; in some regions new state forms emerged.
- Interregional contacts and conflicts between states and empires encouraged significant technological and cultural transfers.

Key Concept 3.3 | Increased Economic Productive Capacity and Its Consequences
- Innovations stimulated agricultural and industrial production in many regions.
- The fate of cities varied greatly, with periods of significant decline, and with periods of increased urbanization buoyed by rising productivity and expanding trade networks.
- 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.

Prompt: