AP World History Unit 3, Part 2
PERIOD 3: REGIONAL & INTERREGIONAL INTERACTIONS (600-1400)

Mongol Empire, A.D. 1294

Silk Roads
Great Wall
Border of Mongol Empire

Name: _________________________
Date:  __________________________
POST-CLASSICAL CHINA: SUI, TANG, AND SONG DYNASTIES

<table>
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<th>Dynasty</th>
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<th>Contributions</th>
<th>Notable Leaders</th>
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<td>Shang</td>
<td>1600 BCE-1046 BCE</td>
<td>Ancestor worship, oracle bones</td>
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<tr>
<td>Zhou</td>
<td>1046 BCE-475 BCE</td>
<td>Divided into many Feudal States</td>
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<td>Warring States Period</td>
<td>475 BCE-221 BCE</td>
<td>100 Schools of Thought: Confucianism, Daoism, and Legalism</td>
<td>Confucius, LaoTsi, and Han Feizi</td>
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<td>Qin</td>
<td>221-206 BCE</td>
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<td>Han</td>
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<td>Confucian Bureaucracy, Civil Service Exams, Compass, Paper-Making</td>
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<td>Tang</td>
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<td>Buddhism introduced to China, Tributary System, Gunpowder</td>
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<td></td>
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<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>
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</table>

EMERGENCE OF THE SUI 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?
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 anywhere 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?**

<table>
<thead>
<tr>
<th>Foot Binding:</th>
<th>Civil Service Exams:</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td></td>
</tr>
<tr>
<td>Time</td>
<td>Excerpts from Discovering China: The Song Dynasty</td>
</tr>
<tr>
<td>------</td>
<td>-------------------------------------------------</td>
</tr>
<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>
</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.

### Summary of the Transmission of Mechanical and Other Techniques from China To the West

<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?
HOW DID THE MONGOLS GAIN CONSOLIDATE, AND MAINTAIN POWER IN THEIR EMPIRES?

Read each of the documents below. As you read, annotated each document by:

- circling words or phrases you are confused by and defining them when you learn their meanings
- labeling details that identify methods of gaining power with a “G,” methods of consolidating power with “C,” and methods of maintaining power with an “HM” if honey is used and with a “VM” if vinegar is used.

Research Question: “How did the Mongols gain, consolidate, and maintain power in their empires?”

<table>
<thead>
<tr>
<th>Date</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>1227 C.E.</td>
<td>Temüjin defeats two important enemies, sets in motion the first Mongol westward thrust.</td>
</tr>
<tr>
<td>1236 C.E.</td>
<td>The Mongols invade Korea; beginning of the Mongol invasion of Europe; Mongol-Song Dynasty (China) war begins</td>
</tr>
<tr>
<td>1251 C.E.</td>
<td>Möngke elected as Great Khan; Mongol armies leave eastern Europe.</td>
</tr>
<tr>
<td>1257 C.E.</td>
<td>First Mongol invasion of Vietnam</td>
</tr>
<tr>
<td>1259 C.E.</td>
<td>Death of Möngke, Mongol armies leave eastern Europe.</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>Fall of Song Dynasty to the Yuan Dynasty</td>
</tr>
<tr>
<td>1278 C.E.</td>
<td>Yuan Dynasty overthrown by the Ming Dynasty</td>
</tr>
</tbody>
</table>

Notes

Research Question: “How did the Mongols gain, consolidate, and maintain power in their empires?”

<table>
<thead>
<tr>
<th>Date</th>
<th>Event</th>
</tr>
</thead>
</table>

Notes
**Research Question:** “How did the Mongols gain, consolidate, and maintain power in their empires?”

... 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*

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**Research Question:** “How did the Mongols gain, consolidate, and maintain power in their empires?”

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*

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**Research Question:** “How did the Mongols gain, consolidate, and maintain power in their empires?”

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.

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

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.

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 expresses 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 or 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.
<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>Expansion</td>
<td><img src="image1.png" alt="Map" /></td>
<td><img src="image2.png" alt="Map" /></td>
<td><img src="image3.png" alt="Map" /></td>
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<tr>
<td>Political Leadership</td>
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<tr>
<td>Society</td>
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<td></td>
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<tr>
<td>Trade</td>
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</tbody>
</table>
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 Mongolica was and what impact it had on world history.
THE MONGOLS: HEROES OR VILLAINS

The impact of the Mongol conquest on conquered peoples included:

- Death
- Destruction
- Extortion of wealth
- Disease
- Displacement

But, it also included:

- the intensification of activity on the trade routes connecting East Asia with the Mediterranean lands and Europe.
- the further spread of Islam in Asia
- the advancement of Tibetan Buddhism in China.

Death: The Mongols inflicted it on a large scale. In battle, their powerful bows caused heavy enemy casualties. Moreover, mass slaughter of defeated enemy soldiers and civilians was used as a deliberate policy of terror in order to:

- decrease the enemy’s will to fight.
- induce cities to surrender without fighting, thus avoiding long sieges, which the Mongol army could not afford because it needed to keep moving to find grazing land for its horses.
- avoid the risk of leaving enemies behind that might be capable of renewing resistance.
- reduce the size of the occupying detachments needing to be left behind.

The total death toll directly inflicted by the Mongols during the period of their conquests, spanning nearly two centuries, may have been several millions. This includes the deaths by hunger and disease that were by-products of Mongol military operations and rule.

But: More urban populations were spared than were massacred. Often spared were artisans, clerics of all religions, scribes, scholars, merchants, young women, and often officers, nobles, and administrators. Mass slaughter was not a Mongol monopoly either in their own time or later. In taking a little Song Chinese town in 1218, the Jin general had 15,000 of the inhabitants put to the sword. In 1291, King Edward of England slew nearly 10,000 people of Berwick. In 1303, 30,000 Hindus died in a battle at Chitor. By the time of Mongke’s rule, the Great Khan insisted that destruction be limited to a minimum and civilians be left alone. To show he was serious, he had a senior Mongol commander of 10,000 publicly executed for killing a Persian civilian. Khubilai’s revision of the Chinese law code reduced the number of offenses that carried the death penalty to half what it had been under the previous dynasties.

Destruction: The Mongols often destroyed the towns they attacked, usually as a by-product of the battle, sometimes deliberately after their conquest. Mongols traditionally had no use for towns. Destroying them was a practical measure to prevent their use for resistance. Irrigation channels, without which agriculture in regions with fragile ecosystems was impossible, were in many areas seriously damaged or neglected. Gradually they silted up and became unusable, with serious long-term ecological consequences that resulted in a set-back for agriculture over wide areas for centuries. This problem was especially acute in Persia and Iraq. Destruction was a by-product of the Mongols’ conquests, rather than policy. They were unaware of or uninterested in the damage; while the local population, reduced by flight, massacre, famine, disease, could not spare the labor to restore and maintain the irrigation channels.

But: There was a great deal of construction initiated and supported by the Mongols. Many of the towns the Mongols destroyed rose again a few years later with Mongol help. Courier services were expanded and many additional way stations were built along trade routes, where both troops and civilian travelers could get food, drink, lodging, and a change of horses. In China under Khubilai Khan, the postal relay system came to include 1400 way stations 14-40 miles apart. Roads and bridges built originally to service the Mongol military became trade and travel routes. The extension of the Grand Canal to Beijing by the Mongols allowed cheap transport of rice from southern to northern China.
**Extortion of wealth:** After first plundering the conquered, the conquerors were for a while satisfied with tribute in the form of demand of silk, grain, precious metals, and sophisticated war machinery. Unpredictable and capricious demands were gradually replaced with regular though intermittently extortionate taxes, sometimes made worse by demands that greedy Mongol princes and officials made for extra payments.

**But:** Some of the wealth that flowed to the Mongols was redistributed. Only part made its way to Mongolia. Much went back to those conquered areas where Mongols settled as occupying troops, administrators, and governors. From about 1250, the Mongols undertook reforms. The Great Khan Mongke commanded: “Make the agricultural population safe from unjustified harassment, and bring despoiled provinces back to a habitable condition.” He introduced the very modern graduated income tax; repaid debts of previous rulers said to be owing to merchants; and made it more difficult for princes and high officials to practice extortion. The lot of some segments of the conquered population actually improved, owing to profits from the trade promoted and supported by the Mongols, to their enforcement of law and order within their territories, and to their opening of careers to merit, not only birth or wealth. The poorest classes received something like government welfare assistance: food, clothes, and money.

**Disease:** The association of disease and warfare is commonplace. Troops live under more unsanitary conditions than is normal. Unburied corpses often contaminated water supplies. Among the overcrowded and underfed in besieged cities and in close quartered armies, an infectious illness could spread quickly. The existing food supply must be stretched to feed the invading army, leaving little for the local population and thereby reducing its immune system. The frequent long-distance travel of military personnel, merchants, and others promoted the wider spread of diseases. Of these the Black Death (bubonic plague) was the best known and most severe. This disease may have been carried by soldiers from Inner Eurasia to the Black Sea, and from there to West Asia, North Africa, and Europe. This infection killed about one third of the total population of Europe.

**Displacement:** During the Mongol campaigns of conquest and later, there was large-scale enslavement and forced movement of populations. Many fled in terror when news reached them of an approaching Mongol army. Within the army, peoples of different backgrounds were deliberately mixed in all groupings from 10 men to 10,000. They and their families, who often accompanied Mongol armies, moved long distances on campaigns and spent long periods in far-away places as occupying armies. In conquered territories, the Mongols usually rounded up the craftspeople, and assigned them to Mongol princes and commanders. These captives, who could number tens of thousands in a single city, were carried off to Mongolia or other parts of the growing empire. This gave rise to considerable population exchanges between Russia, Central Asia, Persia/Afghanistan, Mongolia, and China.

**But:** Although captive artisans and young women (destined to be slaves, concubines, prostitutes, and entertainers) often remained in their masters’ hands for the rest of their lives, some gained their freedom and married locally, some eventually returned to their homelands. Moreover, artisans often gained privileges. The movement of peoples resulted in exchanges of goods, ideas and styles and in frequent and widespread contact between peoples of widely different cultural, ethnic, religious, and language backgrounds. Thousands of people traveled from western and central parts of Eurasia to serve the Mongol regime in China. Marco Polo, the Venetian merchant who traveled to China with his father and uncle in 1271 and remained there for seventeen years, was just one of these foreigners seeking opportunity in Mongol administration. Genoese merchants, who traded extensively in the Muslim lands and Inner Eurasia in the Mongol era sold Chinese silk and “Tatar cloth” at the fairs of Northern France. Chinese artisans designed ceramics especially to appeal to Muslim tastes. The Chinese exported copper and iron goods, porcelain, silks, linens, books, sugar, and rice to Japan and Southeast Asia in return for spices and exotic items like rhino horns. At the time of his death in Italy, Marco Polo had among his possessions a Mongol slave, Tartar bedding, brocades from China, and a Buddhist rosary. Khubilai Khan had Persian copies of the works of Euclid and Ptolemy translated into Chinese. Muslim experts were called in to improve Chinese sugar-refining techniques. Muslim medical and astronomical sciences became known in China. Chinese medical works were translated into Persian. Buddhist monks built Chinese style
pagodas in Persia. Persian miniatures show Chinese-style mountains and dragons. A Mongol version of the traditional stories about Alexander the Great was produced. Diplomatic contact with Western Europe intensified. Columbus owned a copy of Marco Polo’s book, and on his first voyage he took with him a letter from the Spanish king to the Great Khan.

**Islam’s** spread among the peoples of the Mongol empire was also helped by the movement of peoples. Many of the Turkic groups that allied with the Mongols had earlier converted to Islam. A significant number of them were literate, and employed by the Mongols as clerks, administrators, and translators as well as soldiers. They carried the Qur’an and their beliefs to new potential converts. Persia and Iraq were overwhelmingly Muslim when the Mongols swept in. Persian became one of the official languages of the Mongol empire, used even in China. And Persian culture, along with Islam, spread into Central and Eastern Asia. The Mongol Great Khans’ preferred Muslims for senior positions in China. They thought that foreign Muslims could be more impartial than local Chinese. The foreign recruits could be blamed in case of Chinese dissatisfaction. Scholars from Persia were especially admired for their scientific and cultural achievements. Starting in the thirteenth century, the Mongol khans of the Golden Horde and of Persia converted to Islam and threw their governments’ power behind the Muslim faith.

**Buddhism** advanced in China owing partly to direct support from the Great Khans, starting with Khubilai. Tibetan lamas (monks), who had frequently held secular as well as religious power at home, began to move to China. Khubilai, whose wife Chabi was an ardent Buddhist, found the political experience of the lamas useful to him. He put a number of them in positions of power and influence. He also made large donations to Buddhist temples, gave tax-exemption to Buddhist monks, and supported them in their arguments with Chinese Daoists.

**Christianity** lost out in the long run in Asia, though not through any action of the Mongols. Some members of the Mongol princely houses and senior advisors were Nestorian Christians. Christians also served in the army. Some of the steppe tribes within the Mongol empire were Nestorian Christians. Several Popes, that is, the head of the Latin, or Roman Catholic Christian church, sent several envoys and missionaries from western Europe to Mongolia and China. European leaders had hopes of allying with Mongol leaders against the Muslim powers that challenged European political and commercial interests in the eastern Mediterranean. Neither the political overtures nor missionary labors resulted in much success for the Latin Church in Asia. Christianity suffered partly because it did not speak with a single voice: believers in Latin Catholic, Eastern Orthodox, Nestorian, and other Christian doctrines engaged in heated disputes with one another and competed for converts. Latin Christianity never caught on in any of the Mongol lands, and, with the advance of Islam, Nestorian communities in China and Inner Eurasia gradually shrunk.

**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 Mongols were heroes or villains from your assigned perspective to complete the statement below, which will be shared with the rest of the class:

As ___________________________, we believe that the Mongols were __________________, because...

1. 

2. 

**STEP THREE** Record the assessments shared by your classmates in the chart below:

<table>
<thead>
<tr>
<th>Peasant Farmer</th>
<th>Merchant</th>
<th>Government Official</th>
<th>Confucian Scholar</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
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</tr>
</tbody>
</table>
### STEP FOUR
Record the most heroic and villainous acts of the Mongols below during class discussion:

<table>
<thead>
<tr>
<th>Most Heroic Acts</th>
<th>Most Villainous Acts</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td></td>
</tr>
</tbody>
</table>

### STEP FIVE
Now is the time for you to decide whether **you** feel that the Mongols were heroes or villains! Complete the statement below from your own perspective:

I believe that the Mongols were ________________, because...

1.  

2.  

3.  

4.
JUDGING THE MONGOLS DEBATE

Your Task:
Analyze attitudes toward Mongol expansion and rule in the 13th century.

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. Each group should represent a different ________________________________.

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

<table>
<thead>
<tr>
<th>Describe the Group</th>
<th>Group 1:</th>
<th>Group 2:</th>
<th>Group 3:</th>
</tr>
</thead>
<tbody>
<tr>
<td>Documents</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Explain the arguments supported by these documents</td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

**SOUTHERNIZATION**, by Lynda Shaffer (condensed)
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.

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 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 ocean-going 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 well-watered 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 and Mongols 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 SEMINAR GUIDE

Did the process of southernization in the post-classical lay the foundation for westernization in the early modern era?

Your Task:
Using your packets, notes, and knowledge of history, create a list of questions using the guide below, with the goal of sparking discussion during tomorrow’s seminar.
Clarifying Questions: Simple questions of fact; used to clarify the dilemma and provide the information participants need to better understand the text and classmates’ ideas.
1. 
2. 

Thematic Questions: questions about the themes of the text; used to identify and develop “big ideas.” The themes for this seminar are the southernizations of China, Europe, and the Islamic World.
1. Theme: 
   Question: 
2. Theme: 
   Question: 

Open-Ended Questions: questions without a known or definite answer; used to explore topics more deeply and prompt classmates to share their own interpretations of evidence in the text.
1. Topic: 
   Question: 
2. Topic: 
   Question: 

SPICE Questions: prompt you classmates to connect ideas from the text/topic to the five themes of world history!
1. Topic: 
   Question: 
2. Topic: 
   Question: