

PART THREE

AN AGE OF ACCELERATING CONNECTIONS 500–1500

Chapter 7—Commerce and Culture, 500–1500

Chapter 8—China and the World: East Asian Connections, 500–1300

Chapter 9—The Worlds of Islam: Afro-Eurasian Connections, 600–1500

Chapter 10—The Worlds of Christendom: Contraction, Expansion, and Division, 500–1300

Chapter 11—Pastoral Peoples on the Global Stage: The Mongol Moment, 1200–1500

Chapter 12—The Worlds of the Fifteenth Century

OUTLINE: THE BIG PICTURE: DEFINING A MILLENNIUM

I. It is difficult to see when one phase of human history ends and another begins.

- A. Between about 200 and 850 C.E., many second-wave states and civilizations were disrupted, declined, or collapsed.
- B. Columbus’s transatlantic voyages around 1500 mark a new departure in world history for most people.
- C. How should we understand the millennium that stretches from the end of the second-wave era to the beginning of modern world history?

- 1. difficult to define a distinct identity for this period
 - a. some call it “postclassical,” others “medieval” or “middle”
 - b. this textbook uses the phrase “third-wave civilizations”

II. Third-Wave Civilizations: Something New, Something Old, Something Blended

- A. Various regions followed different trajectories in this era.
- B. Several distinct patterns of development emerged:
 - 1. some areas saw creation of new but smaller civilizations where none had existed before

- a. East African Swahili civilization
- b. Ghana, Mali, and Songhay in West Africa
- c. Kievan Rus
- d. new civilizations in East and Southeast Asia
2. all were part of the pattern of increasing globalization of civilization
 - a. the new civilizations were distinctive, but similar to earlier civilizations
 - b. all borrowed heavily from earlier or more established centers
3. the most expansive and influential third-wave civilization was Islam
4. some older civilizations persisted or were reconstructed (e.g., Byzantium, China, India)
 - a. collapse of Maya civilization and Teotihuacán opened the way to a reshaping of an ancient civilization
 - b. the Inca formed an empire out of various centers of Andean civilization
5. Western Europe: successor states tried to maintain links to older Greco-Roman-Christian traditions
 - a. but far more decentralized societies emerged, led by Germans
 - b. hybrid civilization was created of Greco-Roman and Germanic elements
 - c. development of highly competitive states after 1000 C.E.
1. trade, especially the growth of long-distance commerce
 - a. trade led to the establishment of many new states or empires
 - b. religious ideas, technologies, and germs also moved along trade routes
2. large empires, incorporating many distinct cultures under a single political system
 - a. provided security for long-distance trade
 - b. many of the third-wave civilizations were larger than earlier ones (Arab, Mongol, and Inca empires)
 - c. the largest empires were created by nomadic or pastoral peoples (Arabs, Berbers, Turks, Mongols, Aztecs), who ruled over agriculturalists
3. large-scale empires and long-distance trade worked together to facilitate the spread of ideas, technologies, crops, and germs
 - a. wide diffusion of religions
 - b. wide diffusion of technologies, many from China and India
 - c. devastating epidemic disease (e.g., Black Death) linked distant communities

III. The Ties That Bind: Transregional Interaction in the Third-Wave Era

- A. An important common theme is the great increase in interaction between the world's regions, cultures, and peoples.
 1. increasingly, change was caused by contact with strangers and/or their ideas, armies, goods, or diseases
 2. cosmopolitan regions emerged in a variety of places—"mini-globalizations"
- B. Part Three highlights the accelerating pace of interaction in the third-wave era, giving special attention to three major mechanisms of interaction:
 1. useful to remember women remain central to family life
 2. repositories of language, religious ritual, group knowledge, local history
 3. female labor generated many long-distance trade products
 4. realms not completely separate and changing roles and relationships between men and women also play role in period

Commerce and Culture

500–1500

CHAPTER LEARNING OBJECTIVES

- To consider the significance of trade in human history
- To explore the interconnections created by long-distance trade in the period of third-wave civilizations
- To examine the full range of what was carried along trade routes (goods, culture, disease)
- To explore the differences between the commerce of the Eastern Hemisphere and that of the Western Hemisphere and the reasons behind those differences

CHAPTER OUTLINE

I. Opening Vignette

- A. An Apple iPod ordered in the United States can be shipped from China in 40 hours.
 1. speed of transaction a very recent development
 2. but also evoke older patterns of global commerce
- B. The roots of economic globalization lie deep in the past.
 1. exchange of goods between people of different ecological zones is a major feature of human history

2. at times, some societies have monopolized desirable products (like silk)
 3. long-distance trade became more important than ever in 500–1500 C.E.
 - a. most trade was indirect
 - b. creation of a network of communication and exchange across the Afro-Eurasian world; a separate web in parts of the Americas
 - C. Why was trade significant?
 1. altered consumption
 2. encouraged specialization
 3. diminished economic self-sufficiency of local societies
 4. traders often became a distinct social group
 5. sometimes was a means of social mobility
 6. provided prestige goods for elites
 7. sometimes the wealth from trade motivated state creation
 8. religious ideas, technological innovations, plants and animals, and disease also spread along trade routes
 - D. The network of long-distance commerce is a notable feature of the third-wave civilizations.
- #### II. Silk Roads: Exchange across Eurasia
- A. Silk Roads form one of world's most extensive and sustained networks of exchange.

1. largely a relay trade
 2. provided a unity and coherence to Eurasian history
- B. The Growth of the Silk Roads**
1. Eurasia is often divided into inner and outer zones with different ecologies
 - a. outer Eurasia: relatively warm, well-watered (China, India, Middle East, Mediterranean)
 - b. inner Eurasia: harsher, drier climate, much of it pastoral (eastern Russia, Central Asia)
 - c. steppe products were exchanged for agricultural products and manufactured goods
 2. creation of second-wave civilizations and imperial states in the last five centuries B.C.E. included efforts to control pastoral peoples
 3. trading networks did best when large states provided security for trade
 - a. when Roman and Chinese empires anchored commerce
 - b. in seventh and eighth centuries, the Byzantine Empire, Abbasid dynasty, and Tang dynasty created a belt of strong states
 - c. in thirteenth and fourteenth centuries, Mongol Empire controlled almost the entirety of the Silk Roads
- C. Goods in Transit**
1. a vast array of goods traveled along the Silk Roads, often by camel
 - a. mostly luxury goods for the elite
 - b. high cost of transport did not allow movement of staple goods
 2. silk symbolized the Eurasian exchange system
 - a. at first, China had a monopoly on silk technology
 - b. by the sixth century C.E., other peoples produced silk
 - c. silk was used as currency in Central Asia
 - d. silk was a symbol of high status
 - e. silk industry only developed in Western Europe in twelfth century
 3. volume of trade was small, but of economic and social importance
 - a. peasants in the Yangzi River delta of southern China produced market goods (silk, paper, porcelain, etc.) instead of crops
 - b. well-placed individuals could make enormous profits
- D. Cultures in Transit**
1. cultural transmission was more important than exchange of goods
 2. the case of Buddhism
 - a. spread along Silk Roads through Central and East Asia
 - b. had always appealed to merchants
 - c. conversion was heavy in the oasis cities of Central Asia
 - d. conversion was voluntary
 - e. many of the Central Asian cities became centers of learning and commerce
 - i. e.g., Buddhist texts and cave temples of Dunhuang
 - f. spread much more slowly among Central Asian pastoralists
 - g. in China, was the religion of foreign merchants or rulers for centuries
 - h. Buddhism was transformed during its spread
- E. Disease in Transit**
1. the major population centers of the Afro-Eurasian world developed characteristic disease patterns and ways to deal with them
 2. long-distance trade meant exposure to unfamiliar diseases
 - a. early case: great epidemic in Athens in 430–429 B.C.E.
 - b. during the Roman and Han empires, smallpox and measles devastated both populations
 - c. in 534–750 C.E., bubonic plague from India ravaged Mediterranean world

3. the Black Death spread thanks to the Mongol Empire's unification of much of Eurasia (thirteenth–fourteenth centuries)
 - a. could have been bubonic plague, anthrax, or collection of epidemic diseases
 - b. killed as much as one-half of European population between 1346 and 1350
 - c. similar death toll in China and parts of the Islamic world
 - d. Central Asian steppes were badly affected (undermined Mongol power)
 4. disease exchange gave Europeans an advantage when they reached the Western Hemisphere after 1500
2. tempo of commerce increased in early centuries C.E. with greater understanding of monsoons
 - a. merchants from Roman Empire settled in southern India and East African coast
 - b. growing trade in eastern Indian Ocean and South China Sea
 3. fulcrum of trade was India
 4. two great encouragers for the Indian Ocean exchange:
 - a. economic and political revival of China
 - b. rise of Islam in seventh century C.E.
- D. Sea Roads as a Catalyst for Change: Southeast Asia

III. Sea Roads: Exchange across the Indian Ocean

- A. The Mediterranean Sea was an avenue for commerce from the time of the Phoenicians.
 1. Venice was a center of commerce by 1000 C.E.
 2. controlled trade of imports from Asia
 3. linked Europe to the much greater trade network of the Indian Ocean
- B. The Indian Ocean network was the world's most important until after 1500.
 1. trade grew from environmental and cultural diversity
 2. transportation was cheaper by sea than by land
 3. made transportation of bulk goods possible (textiles, pepper, timber, rice, sugar, wheat)
 4. commerce was possible thanks to monsoons (alternating wind currents)
 5. commerce was between towns, not states
- C. Weaving the Web of an Indian Ocean World
 1. Indian Ocean trade started in the age of the First Civilizations
 - a. Indus Valley writing may have been stimulated by cuneiform
 - b. ancient Egyptians and Phoenicians traded down the Red Sea
 - c. Malay sailors reached Madagascar in the first millennium B.C.E.
1. ocean commerce transformed Southeast Asia and East Africa
 - a. trade stimulated political change
 - b. introduction of foreign religious ideas
2. Southeast Asia: location between China and India made it important
 - a. Malay sailors opened an all-sea route between India and China through the Straits of Malacca ca. 350 C.E.
 - b. led many small ports to compete to attract traders
3. Malay kingdom of Srivijaya emerged from competition, dominated trade from 670 to 1025 C.E.
 - a. gold, access to spices, and taxes on ships provided resources to create a state
4. Inland states based on rice production also participated
 - a. Funan (0–600 C.E.) in modern Vietnam and eastern Cambodia hosted merchants from India and China
 - b. Khmer kingdom of Angkor (800–1300 C.E.) exported exotic forest products and attracted Chinese merchants
 - c. Champa in modern Vietnam tried to control trade between China and Southeast Asia provoking warfare

5. Elements of Indian culture spread to South East Asia, Chinese culture to Vietnam
 - a. Indian alphabets, artistic forms, political and religious ideas and especially Buddhism
 6. Sailendras kingdom (central Java) was also influenced by India
 - a. massive building of Hindu and Buddhist centers (eighth–tenth centuries)
 - b. shows Buddhist cultural grounding in Javanese custom
 7. Hinduism also found a place in Southeast Asia, especially in Champas and Angkor
 8. “Indianization” of Southeast Asia a voluntary process
 - a. traditional practices mixed or existed alongside new Indian ideas and practices
 - b. little conflict between
 - c. less patriarchal traditions of Southeast Asia persist
 9. Islam penetrated later
- E. Sea Roads as a Catalyst for Change: East Africa
1. Swahili civilization of East Africa developed from blend of Bantu with commercial life of the Indian Ocean (especially Islamic)
 - a. growing demand for East African products (gold, ivory, quartz, leopard skins, some slaves, iron, wood products)
 - b. African merchant class developed, with towns and kingships
 2. Swahili civilization flourished on East African coast between 1000 and 1500 C.E.
 - a. very urban, with cities of 15,000–18,000 people
 - b. each city was politically independent, ruled by a king
 - c. accumulated goods from the interior and traded for Asian goods
 - d. sharp class distinctions
 3. most of trade was in Arab ships; Swahili craft traveled coastal waterways
 4. deep participation in the Indian Ocean world
 - a. regular visits by Arab, Indian and Persian merchants; some settled
 - b. many ruling families claimed Arab or Persian origins
 - c. Swahili was written in Arabic script, with Arabic loan words
 - d. widespread conversion to Islam
 5. Islam and Swahili culture didn’t reach much beyond coast until the nineteenth century
 - a. but Swahili region traded with the interior, had an impact
 - b. trade with interior for gold led to emergence of Great Zimbabwe (flourished in 1250–1350 C.E.)
- IV. Sand Roads: Exchange across the Sahara**
- A. Commercial Beginnings in West Africa
1. trans-African trade was also based on environmental variation
 - a. North Africa manufactured goods
 - b. Sahara had copper and salt deposits, dates
 - c. agricultural peoples further south grew crops, produced textiles, mined gold
 2. earliest trade in the region was among agricultural peoples in the Sudan
 - a. emergence of urban clusters in the early centuries C.E.
 - b. most famous was Jenne-jeno (Niger Valley civilization)
- B. Gold, Salt, and Slaves: Trade and Empire in West Africa
1. introduction of the camel in early centuries C.E. was a turning point
 - a. camels can go 10 days without water
 - b. made it possible to cross the Sahara
 2. regular trans-Saharan commerce by 300–400 C.E.
 3. merchants especially wanted gold from West Africa (along with ivory, kola nuts, slaves)
 4. the Sahara became a major international trade route

- a. huge caravans (as many as 5,000 camels)
- b. caravans traveled the desert for over 1,000 years
- 5. trade encouraged new and larger political structures
 - a. creation of a series of states in western and central Sudan between 500 and 1600 C.E., including Ghana, Mali, Songhay, Kanem, and Hausa city-states
 - b. all were monarchies with elaborate court life and at least some administration and military forces
 - c. all had a reputation for great riches
- 6. slavery was present in West Africa
 - a. at first, most slaves were women
 - b. with development of civilization, male slaves were used as officials, porters, craftsmen, miners, agricultural laborers
 - c. most slaves came from societies raided farther south
 - d. some 5,500 slaves a year came from across the Sahara between 1100 and 1400
- 7. substantial urban/commercial centers (such as Koumbi-Saleh, Jenne, Timbuktu)
 - a. some became manufacturing centers
 - b. Islam was established in towns

V. An American Network: Commerce and Connection in the Western Hemisphere

- A. No sustained interaction occurred between the Western and Eastern hemispheres before the voyages of Columbus.
- B. American trade networks were not as dense as Afro-Eurasian ones.
 - 1. important limitations:
 - a. lack of domesticated large mammals, wheeled vehicles, large oceangoing ships
 - b. geographical or environmental obstacles, including north/south orientation
 - 2. local and regional commerce flourished, but not long-distance trade

- 3. cultural traditions did not spread as widely as in Eastern Hemisphere
- C. A “loosely interactive web” existed from the Great Lakes to the Andes.
 - 1. cultural elements spread gradually
 - 2. evidence of at least indirect contact
 - 3. Cahokia was at center of a widespread trading network
 - 4. Amazon and Orinoco river exchange networks
 - 5. Caribbean peoples conducted interisland trade
 - 6. Chincha people traded along Pacific coast of South America
- D. A major trade network operated in Mesoamerica.
 - 1. Chaco canyon culture also interacted with Mesoamerica
 - 2. Maya and Teotihuacán traded by land
 - 3. Maya traded by sea on both coasts (with dugout canoes)
 - 4. Aztecs of fifteenth century had professional merchants (pochteca)
- E. Major trade network in the Andes was largely state run.
 - 1. Inca distributed supplies from great state storehouses
 - 2. 20,000 miles of road
 - 3. some local exchange at fairs and along borders of the empire

VI. Reflections: Economic Globalization—Ancient and Modern

- A. The interconnections of the modern era have their roots in much earlier patterns.
- B. But premodern networks had important differences:
 - 1. most people still produced for their own consumption
 - 2. a much smaller range of goods was exchanged
 - 3. far fewer waged workers
 - 4. trade was in luxury goods
 - 5. circuits of commerce were more limited
 - 6. had no single center; units were much more equivalent

- C. The world of third-wave civilizations was more balanced and multicentered than that of the modern era.
- relationships among major civilizations were much more equal
 - perhaps the twenty-first century is returning to that pattern

CHAPTER QUESTIONS

Following are answer guidelines for the Big Picture Questions, Seeking the Main Point Question, Margin Review Questions, Portrait Question, and Documents and Visual Sources Feature Questions that appear in the textbook chapter. For your convenience, the questions and answer guidelines are also available in the Computerized Test Bank.

Big Picture Questions

1. What motivated and sustained the long-distance commerce of the Silk Roads, Sea Roads, and Sand Roads?

- The desire of elites for hard-to-find luxury items from distant parts of the Eurasian network, as well as the accumulation of wealth, especially among merchants who participated in the trade, motivated long-distance commerce.

- Sustaining the commerce were the support of empires and smaller states that benefited directly from the trade; the spread of religious traditions, including Islam and Buddhism, which, through shared beliefs, tied merchants and sometimes whole societies together over wide regions; and the development of technologies like larger ships and the magnetic compass.

2. Why did the peoples of the Eastern Hemisphere develop long-distance trade more extensively than did those of the Western Hemisphere?

- The Western Hemisphere did not develop the extensive long-distance trade as did the East for several reasons, including the absence of large domesticated mammals in the Americas and the absence of large oceanic vessels.

- The geographical realities of the Americas, especially the narrow bottleneck of Panama, which

was largely covered by dense rain forests, made long-distance trade more difficult.

- Finally, the north/south orientation of the Americas, which required agricultural practices to move through, and adapt to, quite distinct climatic and vegetation zones, hindered east/west expansion and trading.

3. “Cultural change derived often from commercial exchange in the third-wave era.” What evidence from this chapter supports this observation?

- Commercial exchange frequently provided the incentives and resources for the creation of larger, more powerful states.

- It provided sustained contact through which cultural influences were also exchanged, as was the case with the spread of Buddhism and Islam.

- It facilitated the spread of epidemic diseases beyond local regions, with sometimes devastating effects.

- It resulted in the spread of plants and animals along with technological innovations.

- It altered consumption patterns.

- It encouraged specialization and diminished the economic self-sufficiency of local societies.

- Sometimes it was a means of social mobility, with traders often becoming a distinct social group.

4. In what ways was Afro-Eurasia a single interacting zone, and in what respects was it a vast region of separate cultures and civilizations?

- Afro-Eurasia was an interacting zone in that it was a network of exchange that stretched all across the Afro-Eurasian world; and it altered consumption and encouraged peoples across the zone to specialize in producing particular products for sale rather than being self-sufficient. The spread of ideas and diseases across large parts of the interacting zone provides evidence of extensive and sustained contact across long distances.

- However, it was also a vast region of separate cultures: none of the participants knew the full extent of the zone, for it was largely a “relay trade” in which goods were passed down the line, changing hands many times before reaching their final destination; and numerous distinct cultural traditions existed side by side across the zone throughout the period.

5. **Looking Back:** Compared to the cross-cultural interactions of earlier times, what was different about those of the third-wave era?

- The scale of interaction was far greater than before.
- More regions became commercialized to a greater extent than in the past.
- The Sand Roads became a major route of exchange.
- Islam and Buddhism spread across cultural zones during this period.
- States emerged in regions where no states had existed in the past.

Seeking the Main Point Question

Q. In what ways did long-distance commerce act as a motor of change in premodern world history?

- Commercial exchange frequently provided the incentives and resources for the creation of larger, more powerful states.
- It provided sustained contact through which cultural influences were also exchanged, as was the case with the spread of Buddhism and Islam.
- It facilitated the spread of epidemic diseases beyond local regions, with sometimes devastating effects.
- It resulted in the spread of plants and animals along with technological innovations.
- It altered consumption patterns.
- It encouraged specialization and diminished the economic self-sufficiency of local societies.
- Sometimes it was a means of social mobility, with traders often becoming a distinct social group.

Margin Review Questions

Q. What lay behind the emergence of Silk Road commerce, and what kept it going for so many centuries?

- One important reason was the exchange of products of the forest and of the semi-arid northern grasslands of inner Eurasia, which were controlled by pastoral peoples, for the agricultural products and manufactured goods of the warmer, well-watered lands of outer Eurasia, including the Mediterranean, the Middle East, India, and China.
- Also important were the construction of second-wave civilizations and their imperial states during the last five centuries B.C.E.; second-wave civilizations invaded the territory of pastoral peoples, securing sections of the Silk Roads and providing security for merchants and travelers.

- The Silk Road had the continued support of later states, including the Byzantine, Abbasid, and Mongol empires, which also benefited from the trade.

- There was a continuing demand for hard-to-find luxury goods among elites across Eurasia.

Q. What made silk such a highly desired commodity across Eurasia?

- Silk was used as currency and as a means of accumulating wealth in Central Asia.
- It became a symbol of high status in China and the Byzantine Empire.
- It became associated with the sacred in the expanding world religions of Buddhism and Christianity.

Q. What were the major economic, social, and cultural consequences of Silk Road commerce?

- In some regions, long-distance trade profoundly affected the lives of peasant farmers. For instance, peasants in the Yangzi River delta of southern China sometimes gave up the cultivation of food crops, choosing to focus instead on producing silk, paper, porcelain, lacquer-ware, or iron tools, much of which was destined for the markets of the Silk Roads.
- Favorably placed individuals could benefit enormously from long-distance trade; some merchants accumulated considerable fortunes.

Q. What accounted for the spread of Buddhism along the Silk Roads?

- Buddhism appealed to Indian merchants, who preferred its universal message to that of a Brahmin-dominated Hinduism that privileged the higher castes.
- Many inhabitants of the sophisticated and prosperous oasis cities of Central Asia that engaged in long-distance trade found in Buddhism a link to the larger, wealthy, and prestigious civilization of India. This resulted in many voluntary conversions.
- Well-to-do Buddhist merchants built monasteries and supported monks to earn religious merit. These monasteries in turn provided convenient and culturally familiar places of rest and resupply for merchants making the trek across Central Asia.
- Buddhism progressed only slowly among pastoral peoples of Central Asia. It had its greatest success when pastoralists engaged in long-distance trade or came to rule settled peoples.

- In China, Buddhism remained for many centuries a religion of foreign merchants or foreign rulers. Only slowly did it become popular among the Chinese themselves.

- As it spread, Buddhism changed, and some of these changes may have made it more appealing to local populations. In particular, the Mahayana form of Buddhism flourished, its emphasis on compassion and the possibility of earning merit making it more appealing than the more austere psychological teachings of the original Buddha.

- As it spread, Buddhism picked up elements of other cultures, including Greek influences, and the gods of many peoples along the Silk Roads were incorporated into Buddhist practice as bodhisattvas.

Q. What was the impact of disease along the Silk Roads?

- Contact led to peoples being exposed to unfamiliar diseases to which they had little immunity or effective methods of coping.

- The spread of some particularly virulent epidemic diseases could lead to deaths on a large scale.

- The worst example of this occurred in the fourteenth century, when the Black Death, identified variously with bubonic plague, anthrax, or a package of epidemic diseases, swept away nearly one-third of the population in Europe, China, and the Middle East.

- In the long run, the exchange of diseases gave Europeans a certain advantage when, after 1500, they confronted the peoples of the Western Hemisphere, who had little natural protection from the diseases of the Eastern Hemisphere.

Q. What lay behind the flourishing of Indian Ocean commerce in the postclassical millennium?

- One important factor was the economic and political revival of China, especially during the Tang and Song dynasties (618–1279).

- China both supplied products for and consumed the products of the Indian Ocean trading network.

- China also provided technological innovations, including larger ships and the magnetic compass, which facilitated trade.

- Another important factor was the sudden rise of Islam in the seventh century C.E. and its subsequent spread across much of the Afro-Eurasian world.

- Islam was friendly to commercial life. The creation of an Arab Empire, stretching from the

Atlantic Ocean through the Mediterranean basin and all the way to India, brought together in a single political system an immense range of economies and cultural traditions and provided a vast arena for trade.

- Middle Eastern gold and silver purchased pepper, textiles, and gemstones in India.

- Merchants from the Arab Empire established communities from East Africa to the China coast.

- Opportunities for trade led to the production of sugar and dates in Mesopotamia and stimulated a slave trade from East Africa to provide labor for the growing and refining of these products.

- Widespread conversion to Islam among traders in the Indian Ocean underpinned an international maritime culture and also helped to facilitate commercial transactions.

Q. In what ways did Indian influence register in Southeast Asia?

- Indian alphabets were used to write a number of Southeast Asian languages.

- Indian artistic forms provided models for sculpture and architecture.

- The Indian epic *Ramayana* became widely popular.

- Southeast Asian rulers and elites found attractive the Indian belief that leaders were god-kings.

- Indian ideas about karma conveyed legitimacy to the rich and powerful based on their moral behavior in earlier lives.

- Srivijaya monarchs employed Indians as advisers, clerks, and officials.

- The Buddhist and Hindu faiths both attracted significant followings in Southeast Asia.

Q. What was the role of Swahili civilization in the world of Indian Ocean commerce?

- Economically, Swahili cities provided commercial centers that accumulated goods from the interior of sub-Saharan Africa and exchanged them for the products of the Indian Ocean trading network.

- Culturally, Swahili civilization also participated in the larger Indian Ocean world. Most important, Swahili civilization rapidly and voluntarily became Islamic. Moreover, Arab, Indian, and perhaps Persian merchants visited and sometimes permanently settled in Swahili cities.

- Swahili rulers often claimed Arab or Persian origins to bolster their authority.

- In terms of material culture, Swahili elite dined off Chinese porcelain and dressed in Indian cottons.

- The Swahili language was grammatically a Bantu African tongue, but it was written in Arabic script and contained a number of Arabic loan words.

Q. Summing Up So Far: To what extent did the Silk Roads and the Sea Roads operate in a similar fashion? How did they differ?

In terms of similarities:

- the role of commerce in the creation and maintenance of the networks
- the spread of ideas and technologies along the routes
- the commercialization of communities that participate in the routes
- the role of states along the two routes

In terms of differences:

- the lack of pastoralist participation on the Sea Roads
- the use of caravans versus vessels
- the commodity goods traded on the Sea Routes but not the Sand Roads
- the direct participation of East Africa and Southeast Asia in the Sea Roads but not the Silk Roads.

Q. What changes did trans-Saharan trade bring to West Africa?

- It provided both incentives and resources for the construction of new and larger political structures, including the city-states of the Hausa people and the empires of Ghana, Mali, Songhay, and Kanem.
- These Sudanic states established substantial urban and commercial centers where traders congregated and goods were exchanged. Some also became manufacturing centers, creating finely wrought beads, iron tools, or cotton textiles for trade.
- Islam accompanied trade and became an important element in the urban culture of West Africa.

Q. In what ways did networks of interaction in the Western Hemisphere differ from those in the Eastern Hemisphere?

- Direct connections among the civilizations and cultures of the Americas were less densely woven

than in the Afro-Eurasian region. There was no equivalent in the Western Hemisphere to the long-distance trade of the Silk, Sea, or Sand Roads of the Eastern Hemisphere.

- The spread of agricultural products was slower and less pronounced in the Americas than in Eurasia. The north/south orientation of the Americas required agricultural practices to adapt to various and distinct climatic and vegetation zones, whereas the east/west orientation of Eurasia made crop dissemination easier and quicker there.

- The Americas had no equivalent to the spread of distinct cultural traditions like Buddhism, Christianity, or Islam that ultimately helped to integrate distant peoples in the Afro-Eurasian web.

- Nevertheless, the Americas did have zones of interaction, as reflected in the slow spread of cultural elements.

- Commerce did play an important role in regions where contact was possible—for instance, along the river networks of North America, in the Amazon basin, and between the islands of the Caribbean. But the most active and dense networks of communication and exchange lay within, rather than between, the regions that housed the two great civilizations of the Western Hemisphere—Mesoamerica and the Andes.

Portrait Question

Q. How might these interactions have appeared if they were derived from the sagas of the native peoples?

While this question is speculative and so has no single correct answer, a strong answer would include some of the following:

- Draw on details of the Viking account, like the natives being frightened by the settler's bull, and bartering for red cloth and milk porridge.
- Offer possible interpretations for the sudden and unexpected arrival of these new peoples.
- Provide the reasoning for the native's attack on the settlement.
- Account for the murder of the five natives by the departing settlers.
- Describe unfamiliar objects like the Viking houses, boats, and domesticated animals using concepts familiar to the natives.

Using the Documents and Visual Sources Features

Following are answer guidelines for the headnote questions and Using the Evidence questions that appear in the documents and visual sources essays located at the end of the textbook chapter.

Headnote Questions

Document 7.1: A Chinese Buddhist in India

Q. What surprised or impressed Xuanzang on his visit to India? What features of Indian life might seem most strange to a Chinese visitor?

- Xuanzang was quite impressed with upright and honorable characters of ordinary people.
- The caste system, which Xuanzang accurately described, might very well have seemed most strange to a visitor from China. Also surprising or strange might have been the legal process and system of punishments used in India.

Q. How might these selections serve to illustrate or to contradict the descriptions of Indian civilization found in Chapters 3–5?

- The selections support much of what the textbook asserts concerning Buddhism in India; and Xuanzang’s passages concerning caste and marriage agree with the account of caste as varna in the textbook.
- However, these passages do not mention the Hindu faith.

Q. What can this document contribute to our understanding of Buddhist practice in India?

- It provides a useful description of the Bodhi tree pilgrimage site, and a detailed description of Nalanda University and how it operated.
- Most important, Xuanzang sheds light on the scholarly debate within the Buddhist tradition during his period and the means by which scholars attain recognition in the system.

Document 7.2: A European Christian in China

Q. How would you describe Marco Polo’s impressions of the city? What did he notice? What surprised him?

- Marco Polo was impressed with the size, wealth, and sophistication of the city.

- He noticed its physical features, trades, markets, and the social relations within its neighborhoods.

- He was surprised by the public amenities, like the pavilions on the islands in the lake and the 3,000 public baths; the fact that the city could be supplied by its system of markets; the lack of violence and weapons among the population; and the communal spirit in its neighborhoods.

Q. Why did Marco Polo describe the city as “the finest and the noblest in the world”?

- The city was a “hundred miles of compass,” suggesting that it covered a huge area.
- The city possessed many impressive features, including 12,000 bridges of stone; twelve guilds, each with large numbers of workers and wealthy masters; a large number of wealthy merchants; many beautiful palaces and mansions; and many Buddhist churches and monasteries.
- It had a set of public facilities on islands in a lake, where weddings and other celebrations were staged, and 3,000 baths.
- There was a large amount of silk in the city.
- Ten principal markets, and a great number of others, could be found throughout the town; and the tax revenues were so vast that they were not easy to account for in writing. There were various trades, and a system of royal justice.
- Marco Polo was also impressed with the peaceful character and sense of community in the city, and the lack of adulterous behavior between men and women.

Q. What marks his account of the city as that of a foreigner and a Christian?

- Marco Polo clearly appears to be an outsider and Christian when he describes Buddhist abbeys and churches as “abbeys and churches of the Idolaters” (p. 349), and when he describes the eating of every kind of flesh, including dogs and other unclean beasts, which he claims no Christian could be induced to eat.

Q. What evidence of China’s engagement with a wider world does this account offer?

- China’s engagement with the wider world is indicated by Marco Polo’s depiction of the large artisan and merchant classes in the city, and his account of how merchants from India and other foreign lands stored their wares in the city.

- Clear evidence is his description of the port Ganfu, twenty-five miles from the city, “which is engaged in the traffic to and from India and other foreign parts, exporting and importing many kinds of wares, by which the city benefits” (p. 349).

- In addition, he notes that wine and raisins were imported into the city from overseas.

Document 7.3: An Arab Muslim in West Africa

Q. How would you describe Ibn Battuta’s impression of Mali? What surprised or shocked him? What did he appreciate?

- Ibn Battuta’s account reveals both great admiration and shock.

- He was shocked by women’s freedom to interact with men, even in private, as well as their clothing, or more precisely their relative lack of clothing. He was also shocked by the persistence of local ceremonies, and the eating of dogs, asses, and carrion.

- Battuta was surprised by the gifts given to him by the sultan of Mali, and the court ceremony in Mali, especially the dress of court poets on feast days.

- He appreciated the piety and good practice of local Muslims; the safety of the roads; the justness of the population; the justice and security that he found in the kingdom; the cleanliness of clothing, especially that worn for Friday prayers; and the size and provisioning of some cities.

Q. What does Ibn Battuta’s description of his visit to Mali reveal about his own attitudes and his image of himself?

- He is very much attached to the Islamic culture that he lived in, and is not inclined to accept the differences he finds in Mali.

- He sees himself as a significant figure, as indicated by his expectation that the Mali ruler would entertain and provide gifts to him.

Q. What might historians learn from this document about the nature and extent of Islam’s penetration in this West African empire? What elements of older and continuing West African cultural traditions are evident in the document?

- Historians could learn that Islam was practiced with fervor in this region, as can be seen in Battuta’s description of Friday prayers in Mali, and that there were Muslims who had made the pilgrimage to

Mecca. Also of interest would be the number of qadi and religious scholars that Battuta notes meeting.

- Elements of continuing West African cultural traditions include the dress and demeanor of women; the relationships between women and men who are not members of the same family or household; the court ritual surrounding the *pempi*; the presence of two saddled and bridled horses and two goats at the *pempi* to protect against the evil eye; and the court poetry recited by costumed men on feast days.

Q. What specifically does Ibn Battuta find shocking about the women he encountered on his travels in West Africa?

- Particularly shocking to Battuta is that in Iwalatan, women are shown more respect than men, and men figure their lineage through their mother’s brother.

- Women show no bashfulness before men and do not veil themselves.

- Men and women have “friends” and “companions” of the opposite sex who are not members of their own families or households.

- In Mali, he notes that women servants, slave girls, and young girls go about in front of everyone naked.

Q. What indications of Mali’s economic involvement with a wider world are evident in the document?

- Ibn Battuta notes that the trade routes are safe and well-policed. In the villages along trade routes, local women are ready to sell food stuffs to travelers in exchange for salt and glass ornaments.

- There is a quarter for foreigners in the city of Mali, and the Mali kings do not confiscate the property of foreigners who die in their kingdom.

- The Mali king wore a red tunic on ceremonial occasions made of the European fabrics called “*mutanfas*.”

- The buying and selling in Gawgaw is done using cowry shells.

Visual Source 7.1: Silk Road Merchants Encounter Bandits

Q. What message did this painting seek to convey?

- Traveling on the Silk Roads was potentially a dangerous undertaking.

- Devotion to the bodhisattva Guanyin offers protection to travelers.

Q. What else might you learn about the Silk Roads from this image?

- You learn that merchants travelled in groups, and used pack animals to carry their products.
- You might gain some knowledge of the products carried through close examination of their packs and how merchants dressed for these long trips.
- The bandits in the scene offer insight into the types of weapons that they used.

Q. What might have been the possible outcomes to the story that this scene describes?

- There are a number of possible outcomes to this scenario.
- The bodhisattva Guanyin might intercede on the behalf of these merchants, saving them from their predicament.
- The merchants might be rescued by other merchants or the forces of the local ruler.
- The bandits might demand an extortionate payment, rob the merchants of their goods, or even murder them.

Visual Source 7.2: A Stop at a Caravanserai

Q. What specific activities can you identify in the painting?

- From left to right along the top of the painting, we see merchants settling in to a walled compound with shelters;
 - a camel hooked up to a cart;
 - two men standing at a table engaged in conversation, perhaps conducting business;
 - another man is watering his animals at a water trough;
 - further to the right two men are eating.
- From left to right along the bottom of the painting, three men seem to be giving spiritual or medical aid to an ill or injured man under a blanket;
 - two men are riding horses behind a pair of pack horses crossing a stone bridge;
 - further to the right, two men on foot leading a camel and a pair of horses, respectively, approach the stone bridge.

Q. Which of those activities might be thought capable of generating religious merit? Notice for example, the several figures at the bottom left of the image.

- The provision of shelter and food for both animals and people could generate religious merit, as

could the building of infrastructure including the walled compound in the top left and the stone bridge at the bottom center of the image.

- Perhaps most important in terms of religious merit is the provision of spiritual and medical aid to the sick or injured as portrayed at the bottom left of the image.

Q. What additional information about the Silk Roads is apparent in this image compared to what derives from Visual Source 7.1?

- This image depicts some of the physical infrastructure of the Silk Roads like the walled compound and stone bridge.
- It portrays a number of day-to-day activities, including interactions between merchants, the watering of animals, the procurement of food, and the care of the sick.
- It also depicts a greater variety of pack animals used on the routes.

Q. Why might merchants in particular find Buddhism an appealing faith?

- The protection offered by bodhisattva Guanyin
- The support infrastructure including shelter and medical care found in caravanserai which were often run by Buddhist monks
- The possibility to earn spiritual merit to compensate for the day-to-day worldly affairs that merchants, because of their profession, took part in on a daily basis

Visual Source 7.3: A Buddhist Monk on the Silk Road

Q. What function does the small Buddha sitting on a cloud at the upper left play in this painting?

- The small Buddha represents the promise of the Buddhist message, and the oversight and perhaps protection that the Buddha offered monks who were spreading his ideas.
- It also represents the teachings that the monk is carrying on his back, the aura of sanctity that surrounds the monk, and the reminder that the Buddha's homeland lay to the west.
- The relics in the container at the end of the monk's staff are those of the Buddha.

Q. On his back the monk is carrying a heavy load of Buddhist texts, or sutras. Why do you think Buddhist monks were so eager to acquire and to disseminate such texts? (See also Document 7.1, pp. 344–347.)

- The texts are the teachings of the Buddha and other great Buddhist thinkers, and therefore provide critical guidance in the quest for salvation.

- The texts support the monk's teachings and are symbols of his learning. The spreading of the texts through which Buddha's teachings were disseminated were key to the successful conversion of individuals and the growth of Buddhist communities.

Q. At the end of the monk's staff hangs what is probably a container for relics, perhaps a bone or a tuft of hair from the Buddha himself. Why might such relics have had such an appeal for the faithful? Can you identify a similar veneration of relics in other religious traditions?

- Relics allowed believers to have physical contact with their teacher, and could enhance the spiritual experience of believers as they came into contact with what they regarded as holy.
- This was particularly important as Buddhism spread from India to distant lands like China or Japan, which had no physical sites associated with the foundation and early spread of the faith.
- Many other faiths possess similar relic veneration, including the two other major world religions that spread along the Silk Roads.
- The medieval Christian church in Europe created dense networks of shrines and churches that contained what were believed to be the relics of saints, items that had come into contact with Christ, and other holy objects. These played a central role in medieval Christian practice and continue to play an important role in some Christian traditions.
- The Islamic faith also includes traditions that emphasize the veneration of early leaders of the faith through pilgrimage to their burial shrines, like that of the Imam Hussein.

Visual Source 7.4: Greek Culture, Buddhism, and the Kushans

Q. Why do you think the Kushan artist who created this pendant chose to weave together so many distinct cultural strands?

- All of these cultural strands were present and readily accessible in the region.
- Greek artistic traditions were well suited for telling the story of Hariti.
- There was a market for such works in this style.

Q. What does the story of Hariti's transformation tell us about the impact of Buddhism in the region?

- Buddhism had spread into the region, and had interacted with and altered Hindu traditions.
- Buddhist symbols and ideas had become integrated into Kushan art depicting Hariti's transformation.

Q. Why might the Greek goddess Tyche have been used as a model for Hariti? (Hint: you might want to do a little research on Tyche before answering this question.)

- Depictions of Tyche, another goddess, were easily adaptable.
- Because Tyche was a protector of some Greek cities, it made the connection to Hariti the protector of children seem natural.
- Tyche was a goddess of fortune, so her iconography, like the cornucopia, could have been easily modified to represent Hariti.

Visual Source 7.5: Islam, Shamanism, and the Turks

Q. What image of these dervishes was the artist trying to convey?

- The artist was trying to convey an image of holy men, as represented through their dress and their active participation in the whirling dance.
- The two figures in white with arms bent rather than fully extended might depict dervishes entering into an ecstatic state or closer contact with the divine.
- The musicians in the background and the dervishes in the foreground convey a sense of the sound and motion associated with these rituals.

Q. Why might such holy men have been effective carriers of Islam in Central Asia?

Possible answers:

- Their religious practices blended Islamic ideas with shamanic traditions indigenous to the region.
- Their activities and the ways in which they approached life contained features that peoples of Central Asia would identify as those of holy people.

Q. Notice the musical instruments that accompany the turning dance—sticks on the left, a flutelike instrument known as a ney in the center,

and drums on the right. What do you think this music and dance contributed to the religious experience of the participants?

- Music and dance set the religious experience apart from everyday experiences, adding to its sense of holiness.
- Rhythmic movement and sound contributed to its purpose, which was to distance participants from this world in order to come into closer contact with the divine.

Using the Evidence Questions

Documents: Travelers' Tales and Observations

1. Describing a foreign culture: Each of these documents was written by an outsider to the people or society he is describing. What different postures toward these foreign cultures are evident in the sources? How did the travelers' various religions shape their perception of places they visited? How did they view the women of their host societies? Were these travelers more impressed by the similarities or by the differences between their home cultures and the ones they visited?

- Marco Polo describes a culture more completely foreign to him than either Xuanzang or Ibn Battuta; China did not adhere to the same religious tradition as the region that he came from. This may account for his relatively brief descriptions of religious life and practice in Hangzhou.
- Xuanzang's posture toward the culture of India was primarily descriptive, without the clear criticisms of Ibn Battuta or the very positive passages found in Marco Polo's account.
- Ibn Battuta was most clearly shaped by his own culture, particularly his understanding of Islam and the cultural norms that Islam required. Based on this criteria, he either praises or criticizes West African culture.
- Battuta's description of West Africa was largely defined by his understanding of good Islamic practice and Islamic cultural norms.
- Xuanzang's account provides a nuanced description of Buddhist scholarly life in India, which he had traveled to India to take part in.
- Marco Polo's account reflects his very different religious background both in his branding of religious establishments in Hangzhou as idolatrous and his relative lack of attention to the religious life of the city.

- Xuanzang only refers to women in passing with relation to marriage to note that they are not allowed to remarry and that infidelity is rare.
- Marco Polo refers to the women of rich artisans as dainty, angelical creatures who live like queens; he also refers to prostitutes who ply their trade in Hangzhou.
- Ibn Battuta finds the cultural customs surrounding women in West Africa objectionable, noting that they are shown more respect than men; show no bashfulness before men and do not veil themselves; have "friends" and "companions" among men outside their own families; and that in Mali, women servants, slave girls, and young girls go about in front of everyone naked.
- All three accounts have a tendency to emphasize difference, as in the caste system described by Xuanzang, the size and wealth of Hangzhou described by Marco Polo, or the roles of women described by Ibn Battuta.
- Similarities are also explored, as in the practice of Buddhism by Xuanzang, the practice of Islam by Ibn Battuta, and the interest in trade and manufacture expressed by Marco Polo.

2. Defining the self-perception of authors:

What can we learn from these documents about the men who wrote them? What motivated them to travel so far from home? How did they define themselves in relationship to the societies they observed?

- Xuanzang was a Buddhist monk who traveled from China to India in order to further his understanding of Buddhist teachings and to bring back Buddhist texts that would help to address problems and holes in Buddhist learning in China. Xuanzang was an outsider; Indian social structure was very different from China, and some parts of the Indian spiritual tradition were very different than the Buddhist tradition of which he was a part. However, he was not a complete outsider in that he was welcomed into and participated in several Buddhist communities in India.
- Marco Polo was a merchant who traveled to China with his father and uncle and was ultimately employed by Khublai Khan in minor administrative positions in China. He therefore defined himself both as an outsider who had recently arrived in the region and as an insider who worked as an administrator in the empire.
- Ibn Battuta was a remarkable traveler who undertook lengthy journeys, although they rarely included destinations beyond the Islamic world. His trip to West Africa was his last and seems to have

been inspired by a desire to visit a region of the Islamic world that he had not previously seen. He seems to have intended to observe this culture and describe it to people upon his return, as he produced a written account of his travels the year that he returned to Morocco.

3. Assessing the credibility of sources: What information in these sources would be most valuable for historians seeking to understand India, China, and West Africa in the third-wave era? What statements in these sources might be viewed with the most skepticism? You will want to consider the authors' purposes and their intended audiences in evaluating their writings.

- Xuanzang's Buddhist background and purpose in studying at Buddhist institutions means that his accounts of Buddhism in India are likely to be most accurate and nuanced. The lack of direct interest in the social system and justice system of India leave these passages more open to potential mistakes or misinterpretations.

- Marco Polo's interests as a merchant and minor official mean that his descriptions of products and trade are likely to be most accurate. His effort to show that Hangzhou was the most impressive city in the world may have led to some exaggeration, especially in his descriptions of its size and grandeur.

- Ibn Battuta's position as an experienced traveler intent on writing an account upon his return and as a Muslim visiting another Muslim land make him a keen observer of Muslim beliefs and practices in the region. His lack of understanding of local customs, especially customs concerning women and court ceremony, leave his passages on these subjects more suspect than others.

4. Considering outsiders' accounts: What are the advantages and limitations for historians in drawing on the writings of foreign observers?

- For some regions like West Africa, no written records from the society exist; therefore accounts by outsiders provide our only written accounts of these civilizations.

- Outsiders often provide a more detached perspective than insiders, and can often accurately describe those aspects of a society that are observable, like goods for sale in markets or the dress of different social classes.

- Some outsiders who share religious beliefs with the society they are observing can clearly identify similarities and differences in religious belief and practice.

- However, outsiders often misinterpret social systems, belief systems, and the meaning of cultural practices; often focus on the exotic or the unusual; tend to judge the culture that they visit through the norms of their own societies; and seek to criticize their own culture through their description of another culture.

- Outsiders often overstate their own importance or accomplishments, and add fictional stories to their accounts.

Visual Sources: Traveling the Silk Road

1. Considering cross-cultural interactions: The pastoral peoples of the Silk Roads region and the settled agricultural civilizations adjacent to them did not live in closed or separate worlds. What evidence contained in these visual sources supports or challenges this assertion?

- Visual Source 7.1 supports this assertion through its depiction of a robbery scene along the route. Pastoralists were frequently bandits and while it is unclear whether the bandits depicted here were pastoralists, it is certainly a possibility.

- Visual Source 7.2 supports this assertion by depicting one of the caravan sites set up to shelter merchants in pastoralist lands. It also supports the assertion by depicting numerous horses and camels which were frequently acquired by merchants from pastoralists.

- Visual Source 7.4 supports this assertion, representing the use of Greek artistic styles to depict the Buddhist Hariti by Kushan pastoralists.

- Visual Source 7.4 represents well the interaction between Persian cultural traditions and Uighur pastoralists.

- Visual Source 7.5 represents the influence of Islam on Turkish religious beliefs and practices.

2. Defining motives: What needs or desires inspired the economic and cultural interactions of the Silk Roads?

- In terms of economic motivations, demand for luxury goods from distant lands drove interaction.

- In terms of cultural motivations, the spread of Buddhism, Islam, and other faiths speaks to spiritual needs along the Silk Roads.

3. Explaining religious change: What do these visual sources suggest about the appeal of Buddhism and later Islam to the peoples of the Silk Roads?

- Visual Sources 7.1 and 7.2 cast light on the role of Buddhism in offering spiritual and physical aid and protection to merchants.
- Visual Source 7.4 shows how Buddhist ideas were depicted in places with distinct cultures, providing insight into why Buddhism was able to traverse cultural frontiers.
- Visual Source 7.3 reminds us that Buddhist monks were willing to undertake dangerous journeys along the Silk Road in order to collect sutras and visit the homeland of the Buddha.
- Visual Source 7.5 shows how the rituals of Sufi Islam could appeal to Central Asian peoples familiar with the ecstatic state of consciousness central to shamanic religions.

4. Evaluating the usefulness of visual sources: What do these visual sources add to the narrative account of the Silk Roads on pp. 344–354? In what ways are they limited as evidence for historical inquiry?

- Visual Sources 7.1 and 7.2 cast light on the lives of merchants who traveled the routes described in the text.
- Visual Source 7.2 adds to one’s understanding of the caravanserai support structure available to travelers.
- Visual Source 7.4 provides a specific example of the depiction of Buddhist ideas crossing cultural frontiers which complements the description of Herakles being used to represent Vajrapani in the text.
- Visual Source 7.3 provides a detailed depiction of a Buddhist monk traveling the Silk Roads described in the book which adds to the text’s description of Fotudeng.
- Visual Source 7.5 adds to the textbook’s focus on the spread of Buddhism along the Silk Roads by highlighting Islam’s later spread along the same routes.
- In terms of limitations, each only provides a snapshot of the Silk Roads, lacking the coherent overview of the network provided in the chapter.
- Visual Source 7.2 depicts a single sick person at the bottom left of the image but the text provides a much broader understanding of the role played by the Silk Roads in the spread of disease.
- The visual sources provide limited evidence on the exact commodities that lay at the heart of the exchange.

LECTURE STRATEGIES

Lecture 1: Cultural mingling: A cross-cultural look at East Africa and Southeast Asia

This lecture strategy will work best with PowerPoint or another type of image projection system. Its objectives are:

- to help students see the cultural influences that worked upon East Africa and Southeast Asia
- to compare the ways in which that cultural influence manifested itself
- to review the material in the text on cultural influences in East Africa and Southeast Asia

Start the lecture with an image of the Borobudur temple complex (Java), such as the photo on p. 330 of the textbook. Ask your students what, by itself, this image suggests (size, complexity, ability to work in stone). Then show a number of Hindu and Buddhist temples from India that were built at about the same time, and ask the students again what they can understand about the culture of the Sailendras kingdom by looking at an image of Borobudur. Go on to show other Indian-influenced structures that can be found in Southeast Asia. Encourage discussion both of similarities to the architecture of India and of elements likely to be indigenous to the region in which the building was located.

It is much more difficult to find images of Swahili architecture before Vasco da Gama and his successors influenced the region; try the Gede ruins near the port city of Malindi, Kenya. Points of Islamic influence include arches, courtyards, special women’s quarters, mihrabs, and elements of orientation. As you deal with the physical remains of these two cultures, include discussion of the impact of foreign elements on language, religion, and culture more generally.

Lecture 2: World transport among the third-wave civilizations

The purpose of this lecture strategy is to explore in greater detail how goods (and people) were transported in the premodern world. Its objectives are:

- to make students aware of the great difficulty and risks of long-distance trade
- to explore the technologies available that eased transport
- to consider how much infrastructure was available to ease the problems of transport.

A good place to start is with the notion of the Silk and Sand Roads. What actual roads existed in the period 500 to 1500 C.E.? There was still the system of Roman roads (examine briefly how complex their construction was); Andean roads had been established with protective walls and bridges; and many other communities provided some sort of paved roads and bridges. But for interstate commerce, what we are talking about is routes, unpaved and undeveloped, for which a traveler needed to hire a guide or follow the traces left by earlier travelers. Wheeled carts could not travel on most of these long-distance routes—pack animals or human bearers were necessary. Go on from this point to consider:

- How heavy a load can a horse carry?
- How heavy a load can a camel carry?
- How about a donkey?
- How about a human?
- On a good road, how heavily laden a cart can a horse pull (with the advantage of a horse collar, rather than a horse yoke)?
- How much can a ship carry?
- A common measure is that the reasonable load for one man to transport on foot is 50 pounds, but the same energy will move about 500 pounds on wheels on a road, 5,000 pounds on rails, and 50,000 pounds on water. Go on to consider naval technology, a fascinating history that is only touched on by the text. Some points to include:
 - regions mentioned in the text that relied on dugout canoes or rafts
 - the limitations of dugout canoes or rafts
 - how dangerous various bodies of water are to sail on (the Indian Ocean is probably the safest, followed by the Mediterranean and then the Pacific; the Atlantic and North seas are pretty nasty)
 - the advantages of sails over rowing
 - Arab contributions to maritime history (such as lateen sails)
 - the complexity of shipbuilding (e.g., the difficulty of making a North Sea–style clinker-built ship compared to the mortise-and-tenon construction of the Mediterranean)
 - the advantage of rudders compared to steering oars
 - the inventions that aided navigation (astrolabe, magnetic compass, etc.)

- you might also want to consider the importance of naval warfare in world history

Lecture 3: The world of merchants

What were trade towns really like in this period? This lecture strategy is to examine that question, drawing particularly on the writings of the fourteenth-century Arab traveler Ibn Battuta for information. The strategy's objectives are:

- to help students imagine the urban environments created by premodern trade
- to consider how much those towns would have varied depending on region

The writings of Ibn Battuta are readily available in English (see the Further Reading section of this chapter for some suggestions). You will need to familiarize yourself with at least representative sections of his work that deal with towns in Asia and in West, North, and East Africa. Use these writings as the basis for a lecture on the quality of life in trade towns, perhaps adding more familiar material about the trading cities of late medieval Italy. Some points to consider are:

- the lack of sanitation systems almost everywhere
- the extreme poverty of some of the population
- the ostentatious wealth of the elite
- the presence or absence of building codes
- the prevalence of disease
- the degree of government control of traders
- differences between trading cities in different parts of the world, and possible reasons for those differences

It may be useful to refer to the chapter's Documents feature, particularly Document 7.2, during your lecture.

THINGS TO DO IN THE CLASSROOM

Discussion Topics

1. Comparison (large or small group). "The impact of long-distance trade."

Ask students to make a list of the ways in which people and regions can be affected, directly or indirectly, by commerce. Then distribute world maps

and ask students to identify which regions of the earth weren't affected in a significant way by long-distance trade in the period 500–1500 C.E.

2. Misconception/Difficult Topic (large or small group). “What was traded in the long-distance trade of the premodern world?”

Modern trade includes astonishingly large and heavy commodities, ranging from millions of barrels of crude oil to every sort of food product—to the point that the average distance that a food item has traveled to reach an American plate is about 1,000 miles. Students often assume that the same trade in bulky items has always been the norm. To try to dispel this notion, ask students to consider the difficulties in transporting the following items in premodern times:

- wine (transported in barrels or pottery vessels, usually by ship because of the weight)
- beer (couldn't have been transported long distances, because it would spoil after a few days on the road)
- wheat (occasionally profitable to ship, but only by sea; consider the problem of it getting wet)
- horses or cattle (I'll leave you to imagine the problems with this one)
- porcelain
- spices
- silk

3. Contextualization (large or small group). “What makes trade tick?”

Encourage a discussion of the necessary preconditions for long-distance trade to develop. The textbook provides considerable material for this question, especially in the case of the Americas, but the purpose of this discussion is to get students to reason out the answer for themselves based on what they have learned in class already. Some points that should emerge are:

- the need for a societal elite to consume the luxury goods that were traded
- the need for relative peace for traders to travel
- the need for some sort of accepted system of exchange (coinage, silk as currency, etc.)
- the need for camels or other draft animals if trading by land
- the need for a relatively advanced shipbuilding technology if trading by sea
- the need for a certain amount of capital for a trader to start business

- the need for a system that collects or produces goods and brings them to a central location, where traders can purchase them

Classroom Activities

1. Close-reading exercise (large or small group). “A Chinese traveler to India.”

Distribute an excerpt from the Chinese Buddhist monk Fa-Hsien's account of his travel to India (available at acc6.its.brooklyn.cuny.edu/~phalsall/texts/faxian.html). Discuss what this early fifth-century account can add to our understanding of cultural interaction. Encourage students to look at details (close reading) and to consider their significance.

2. Clicker question.

Which do you think was more significant to world history, the Silk Roads or the Sea Roads?

3. Role-playing exercise (small group). “Crossing the world.”

You are the followers of Ibn Battuta in the fourteenth century C.E. You want to travel from Timbuktu (West Africa) to Cholas (India). How would you do it? Consider:

- the various means of transportation you would need
- your probable route
- how long your journey would probably take

Class Discussion for the Documents and Visual Sources Features

Critical Analysis (large or small group): The Perfect Outside Observer

Expand on Using the Evidence question by asking your students what traveler would be most likely to produce the most useful outsider's account for later historians. Ask them to consider the following:

- Would it be better for the traveler to practice the same or a different faith as the society he or she visited?

- What profession should the traveler ideally practice? Should the travel be a monk? merchant? ambassador? tourist? What are the advantages and disadvantages of each?
- Would it be better for the traveler to be a man or a woman?
- How long should the traveler stay in the culture?
- Should he or she settle into a single city or tour widely?
- What sort of information would the ideal traveler likely be able to convey to a historian? What type of information would even the ideal traveler be unlikely to convey?

Close Analysis: Images and Accounts of Cross-Cultural Contact

The purpose of this discussion is to encourage students to explore the relative strengths and weaknesses of images and written sources in advancing our understanding of cross-cultural contacts along the Silk Roads of central Asia. Begin by asking students which feature advanced their understanding more, documents or visual sources. Was there anything that the feature they found less useful added to their knowledge that the stronger feature did not? Do the two types of sources work best when considered together? What types of questions are best addressed using one source or the other? Conclude by asking students if the topic of cross-cultural interactions shapes the usefulness of these sources. Would their conclusions about the usefulness of visual sources versus written documents remain the same if they were studying only China or the pastoralists of central Asia?

Class Activities for the Documents and Visual Sources Features

Role-Playing (large or small group)

The sources in this feature are those of foreign observers writing about cultures very different from their own. Expand on Using the Evidence question 1 to help your students explore the strengths and weaknesses of these types of documents and to consider the problems encountered in reading outside accounts of religious practice. Ask students to return to the account of Xuanzang and imagine that instead of traveling to India he had traveled to West Africa at the same time that Ibn Battuta did. How might his

description of the religious life of this region differ from that of northern India? How does his sharing of the Buddhist faith with those that he traveled among shape his account of Indian religion and the institutions set up by Buddhists in India?

Then ask students to return to the account of Ibn Battuta and imagine that instead of traveling to West Africa he had traveled to northern India at the time of Xuanzang and encountered the Buddhist sites that Xuanzang did. How might his description of the religious life of this region differ from that of West Africa? How does his sharing the Islamic faith with those that he traveled among shape his account of West Africa? What can Marco Polo's account of religion in Hangzhou tell us about the limitations of outsiders from different religious traditions in describing the religious life of a community? Conclude by introducing Ibn Battuta's account of his travel beyond the worlds of Islam to China, where his account reveals a great deal of cultural disorientation.

The Empires of Central Eurasia (map analysis for large or small group)

This feature allows students to explore a series of central Asian peoples that are otherwise not covered in this course. To orient your students, display a physical map of Central Asia. Ask students to do the following:

- Identify the location of the kingdoms and empires formed by the pastoralists in this feature (be sure to consider their chronological order as well as their geographic reach).
- Add to your physical map the routes of the Silk Roads and discuss the relationship between these trade routes and the kingdoms and empires identified.
- Where were cultural influences likely to come from for each of the empires, where would they likely spread to from these empires?
- Conclude by introducing one or two later pastoral empires, culminating with the Mongol Empire, to show students how cross-cultural interactions continued and how the growing size of pastoral empires shaped these developments.

WHAT'S THE SIGNIFICANCE?

American web: A term used to describe the network of trade that linked parts of the pre-Columbian

Americas; although less intense and complete than the Afro-Eurasian trade networks, this web nonetheless provided a means of exchange for luxury goods and ideas over large areas.

Angkor Wat: The largest religious structure in the premodern world, construction began on this temple located in modern Cambodia in the early 1100s C.E. It was built to express a Hindu understanding of the cosmos, centered on a mythical Mt Meru, the home of the gods in Hindu tradition.

Black Death: The name given to the massive epidemic that swept Eurasia in the fourteenth century C.E.; it may have been bubonic plague, anthrax, or a collection of epidemic diseases.

Borobudur: The largest Buddhist monument ever built, Borobudur is a mountainous ten-level monument with an elaborate carving program, probably built in the ninth century C.E. by the Sailendras rulers of central Java; it is an outstanding example of cultural exchange and syncretism. (*pron.* BORE-ahboo-DOOR)

Ghana, Mali, Songhay: A series of important states that developed in western and central Sudan in the period 500–1600 C.E. in response to the economic opportunities of trans-Saharan trade (especially control of gold production). (*pron.* GAH-nah, MAHlee, song-GAH-ee)

Great Zimbabwe: A powerful state in the African interior that apparently emerged from the growing trade in gold to the East African coast; flourished between 1250 and 1350 C.E.

Indian Ocean trading network: The world's largest sea-based system of communication and exchange before 1500 C.E., Indian Ocean commerce stretched from southern China to eastern Africa and included not only the exchange of luxury and bulk goods but also the exchange of ideas and crops.

Thorfinn Karlsfeni: A well-born, wealthy merchant and seaman of Norwegian Viking background, Karlsfeni led an unsuccessful expedition to establish a colony on the coast of what is now Newfoundland, Canada, in the early eleventh century C.E.

pochteca: Professional merchants among the Aztecs.

Sand Roads: A term used to describe the routes of the trans-Saharan trade in Africa.

Silk Roads: Land-based trade routes that linked Eurasia.

Srivijaya: A Malay kingdom that dominated the Straits of Malacca between 670 and 1025 C.E.;

noted for its creation of a native/Indian hybrid culture. (*pron.* sree-vih-JUH-yah)

Swahili civilization: An East African civilization that emerged in the eighth century C.E. from a blending of Bantu, Islamic, and other Indian Ocean trade elements. (*pron.* swah-HEE-lee)

trans-Saharan slave trade: A fairly small-scale trade that developed in the twelfth century C.E., exporting West African slaves captured in raids across the Sahara for sale mostly as household servants.

FURTHER READING

- African Empires to 1500 C.E., <http://www.fsmitha.com/h3/h15-af.htm>. An extensive article on African states (not just empires) before 1500, with links to helpful maps.
- Civilizations in Africa, <http://www.wsu.edu:8080/~dee/CIVAFRCA/CIVAFRCA.HTM>. Resources for the study of Africa before 1500.
- Curtin, Philip D. *Cross-Cultural Trade in World History*. Cambridge: Cambridge University Press, 1984. A far-reaching and thought-provoking study.
- Dunn, Ross E. *The Adventures of Ibn Battuta: A Muslim Traveler of the Fourteenth Century*. Berkeley: University of California Press, 1987. Perhaps the most accessible work on the great Muslim traveler Ibn Battuta, with lengthy excerpts from his travel account.
- Foltz, Richard C. *Religions of the Silk Road: Overland Trade and Cultural Exchange from Antiquity to the Fifteenth Century*. New York: St. Martin's Press, 1999. An insightful short book on the topic.
- Horton, Mark, and John Middleton. *The Swahili: The Social Landscape of a Mercantile Society*. Oxford: Blackwell, 2000. An interesting and up-to-date study of Swahili history and culture.
- Hourani, George F. *Arab Seafaring in the Indian Ocean in Ancient and Early Medieval Times*. 2nd ed. Princeton, NJ: Princeton University Press, 1995. A useful account of the importance of the Arab world in naval history.
- McGrail, Seán. *Boats of the World: From the Stone Age to Medieval Times*. 2nd ed. New York: Oxford University Press, 2004. A wealth of information about ships and shipping.

- The Spice Routes, <http://asiapacificuniverse.com/pkm/spiceroutes.htm>. A very interesting article on the international spice trade.

LITERATURE

- Dawson, Christopher, trans. *Mission to Asia*. Toronto: University of Toronto Press, 1980. This volume includes accounts by the friars John of Plano Carpini and William of Rubruck of their missions to the Mongol court in the thirteenth century. Both offer a fine sense of travel along the Silk Roads, as well as much material about the Mongols.
- Ibn Battutah. *The Travels of Ibn Battutah*. Ed. Tim Mackintosh-Smith. London: Picador, 2002. A good selection from Ibn Battuta's account of his travels. (Note that "Battuta" is the more common transliteration of his name.)
- Mandeville, John. *The Travels of Sir John Mandeville*. Trans. C. W. R. D. Moseley. London: Penguin, 2005. A frequently hilarious fourteenth-century account by a European who claimed to have traveled to the East. More useful for European assumptions than for factual content, the book nonetheless shows well the misconceptions that can arise in a world of indirect trade.
- Polo, Marco. *The Travels*. Trans. Ronald Latham. London: Penguin, 1958. The most famous of all travel accounts.

FILM

- *Ancient Trade Routes of the Arab World*. Insight Media, 2002. 38 minutes. Looks at Arab trade routes across the Sahara, in East Africa, and across the Indian Ocean.
- *History of Trade in China*. Insight Media, 2000. 26 minutes. The opening parts of this video discuss the growth of both the Silk Roads and the Sea Roads from China to the West.
- *The Silk Road*. Six-part series. PBS Home Video, 2000. 55 minutes each. This series explores key sites along the Silk Roads.
- *Thailand and Cambodia: Temples of Glory*. Insight Media, 2006. 30 minutes. Compares and contrasts the early histories of Thailand and Cambodia, including the temples at Ayutthaya, Siam, and Angkor.

ADDITIONAL BEDFORD/ ST. MARTIN'S RESOURCES FOR CHAPTER 7

PowerPoint Maps, Images, Lecture Outlines, and i>clicker Content

These presentation materials are downloadable from the Media and Supplements tab at bedfordstmartins.com/strayer/catalog, and they are available on an Instructor's Resource CD-ROM. They include ready-made and fully customizable PowerPoint multimedia presentations built around lecture outlines that are embedded with maps, figures, and selected images from the textbook and are supplemented by more detailed instructor notes on key points. Also available are maps and selected images in JPEG and PowerPoint format; content for i>clicker, a classroom response system, in Microsoft Word and PowerPoint formats; the Instructor's Resource Manual in Microsoft Word format; and outline maps in PDF format for quizzing or handouts. All files are suitable for copying onto transparency acetates. Online Study Guide at bedfordstmartins.com/strayer

Documents and Essays from *Worlds of History: A Comparative Reader, Fifth Edition*

The following documents, essays, and illustrations to accompany Chapter 7 are available in the following chapters of this reader by Kevin Reilly:

Chapter 7:

- Buddhism in China: *The Disposition of Error*

Chapter 8:

- Faxian, *Travel on the Silk Road and Seas*
- Ibn Battuta, *Travels*
- Francesco Balducci Pegolotti, *Merchant Handbook*

Chapter 11:

- Ibn Fadlan, *The Viking Rus*
- Barry Cunliffe, *The Western Vikings*
- *Eirik's Saga*

Chapter 13:

- Marco Polo, *On the City of Hangzhou*

Online Study Guide at bedfordstmartins.com/strayer

The Online Study Guide helps students synthesize the material from the textbook as well as practice the skills historians use to make sense of the past. Each chapter contains specific testing exercises, including a multiple-choice self-test that focuses on important conceptual ideas; a flashcard activity that tests students on their knowledge of key terms; and two interactive map activities intended to strengthen students' geographic skills. Instructors can monitor students' progress through an online Quiz Gradebook or receive email updates.

Computerized Test Bank

This test bank provides over fifty exercises per chapter, including multiple-choice, fill-in-the-blank, short-answer, and full-length essay questions. Instructors can customize quizzes, add or edit both questions and answers, and export questions and answers to a variety of formats, including WebCT and Blackboard. The disc includes correct answers and essay outlines.