

2020 UPDATE

AP[®]
EDITION

JERRY H. BENTLEY | HERBERT F. ZIEGLER | HEATHER E. STREETS-SALTER

SAMPLE CHAPTER FOR REVIEW PURPOSES ONLY

TRADITIONS & ENCOUNTERS

A GLOBAL PERSPECTIVE ON THE PAST

Mc
Graw
Hill
Education

SIXTH EDITION

Traditions & Encounters

A Global Perspective
on the Past

2020 UPDATE AP[®] EDITION

Jerry H. Bentley

UNIVERSITY OF HAWAII

Herbert F. Ziegler

UNIVERSITY OF HAWAII

Heather Streets-Salter

NORTHEASTERN UNIVERSITY

WITH CONTRIBUTIONS FROM

Craig Benjamin

GRAND VALLEY STATE UNIVERSITY

Reinforced Binding

What does it mean?

Since high schools frequently adopt for several years, it is important that a textbook can withstand the wear and tear of usage by multiple students. To ensure durability, McGraw-Hill has elected to manufacture this textbook with a reinforced binding.

*AP[®], Advanced Placement[®], and Advanced Placement Program[®] are trademarks registered and/or owned by the College Board, which was not involved in the production of, and does not endorse, these products.



TRADITIONS & ENCOUNTERS: A GLOBAL PERSPECTIVE ON THE PAST, SIXTH EDITION UPDATED

Published by McGraw-Hill Education, 2 Penn Plaza, New York, NY 10121. Copyright © 2020 by McGraw-Hill Education. All rights reserved. Printed in the United States of America. Previous editions © 2017, 2015, 2011, 2008, and 2006. No part of this publication may be reproduced or distributed in any form or by any means, or stored in a database or retrieval system, without the prior written consent of McGraw-Hill Education, including, but not limited to, in any network or other electronic storage or transmission, or broadcast for distance learning.

Some ancillaries, including electronic and print components, may not be available to customers outside the United States.

This book is printed on acid-free paper.

1 2 3 4 5 6 7 8 9 LWI 21 20 19

ISBN 978-0-07-701099-7

MHID 0-07-701099-X

Senior Vice President, Products & Markets: *Kurt L. Strand*
Vice President, General Manager, Products & Markets: *Michael Ryan*
Vice President, Content Design & Delivery: *Kimberly Meriwether David*
Managing Director: *Gina Boedeker*
Brand Manager: *Laura Wilk*
Executive Marketing Manager: *Stacy Ruel Best*
Digital Product Analyst: *John Brady*
Marketing Manager: *April Cole*
Lead Product Developer: *Rhona Robbin*
Product Developer: *Briana Porco*
Director, Content Design & Delivery: *Terri Schiesl*
Program Manager: *Marianne Musni*
Content Project Manager: *Katie Klochan*
Buyer: *Michael F. McCormick*
Design: *Trevor Goodman*
Content Licensing Specialists: *Shirley Lanners and Carrie Burger*
Cover Image: © *Andrey Prokhorov*; "Earth" © *AID/amanaimages/Corbis*; "Earth haze"
© *Stocktrek Images, Inc. / Alamy*
Compositor: *Aptara®, Inc.*
Printer: *R. R. Donnelley*

All credits appearing on page or at the end of the book are considered to be an extension of the copyright page.

Library of Congress Control Number: 2014947822

The Internet addresses listed in the text were accurate at the time of publication. The inclusion of a website does not indicate an endorsement by the authors or McGraw-Hill Education, and McGraw-Hill Education does not guarantee the accuracy of the information presented at these sites.

Contents

Preface xvii
About the AP World History Course xxiv
About the AP World History Exam xxvi

AP PART 3 THE POSTCLASSICAL ERA, 500 TO 1000 C.E. 262

AP CHAPTER 13

The Resurgence of Empire in East Asia 264

EYEWITNESS: *Xuanzang: A Young Monk Hits the Road* 265

THE RESTORATION OF CENTRALIZED IMPERIAL RULE IN CHINA 266

The Sui Dynasty 266
The Tang Dynasty 267
The Song Dynasty 269

SOURCES FROM THE PAST: *The Poet Du Fu on Tang Dynasty Wars* 270

THE ECONOMIC DEVELOPMENT OF TANG AND SONG CHINA 271

Agricultural Development 271
Technological and Industrial Development 274

■ **THINKING ABOUT TRADITIONS:** *Technology and Society* 275
The Emergence of a Market Economy 275

SOURCES FROM THE PAST: *The Arab Merchant Suleiman on Business Practices in Tang China* 277

CULTURAL CHANGE IN TANG AND SONG CHINA 277

The Establishment of Buddhism 277

REVERBERATIONS: *The Spread of Religious Traditions* 278
Neo-Confucianism 281

■ **THINKING ABOUT ENCOUNTERS:** *Chinese Influence in East and Southeast Asia* 281

DEVELOPMENT OF COMPLEX SOCIETIES IN KOREA, VIETNAM, AND JAPAN 282

Korea and Vietnam 282
Early Japan 283
Medieval Japan 285



Chronology 286
AP Chapter Summary 287
AP Test Practice 287

AP CHAPTER 14

The Expansive Realm of Islam 288

EYEWITNESS: *Season of the Mecca Pilgrimage* 289

A PROPHET AND HIS WORLD 290

Muhammad and His Message 290
Muhammad's Migration to Medina 291

SOURCES FROM THE PAST: *The Quran on Allah and His Expectations of Humankind* 293

The Establishment of Islam in Arabia 294

THE EXPANSION OF ISLAM 295

■ **THINKING ABOUT TRADITIONS:** *The Prophet and the Principles of Islam* 295

The Early Caliphs and the Umayyad Dynasty 295
The Abbasid Dynasty 297

ECONOMY AND SOCIETY OF THE EARLY ISLAMIC WORLD 298

New Crops, Agricultural Experimentation, and Urban Growth 299
The Formation of a Hemispheric Trading Zone 300

■ **THINKING ABOUT ENCOUNTERS:** *Religion and Agriculture* 302

The Changing Status of Women 302

ISLAMIC VALUES AND CULTURAL EXCHANGES 303

The Formation of an Islamic Cultural Tradition 304

REVERBERATIONS: The Spread of Religious Traditions 304Islam and the Cultural Traditions of Persia, India,
and Greece 305**CONNECTING THE SOURCES: Sufi Mysticism and the Appeal
of Islam 306**

Chronology 309

AP Chapter Summary 310

AP Test Practice 310

AP CHAPTER 15**India and the Indian Ocean Basin 312****EYEWITNESS: Buzurg Sets His Sights on the Seven Seas 313****ISLAMIC AND HINDU KINGDOMS 314**

The Quest for Centralized Imperial Rule 314

The Introduction of Islam to Northern India 315

The Hindu Kingdoms of Southern India 317

PRODUCTION AND TRADE IN THE INDIAN OCEAN BASIN 318

Agriculture in the Monsoon World 319

Trade and the Economic Development of Southern India 319

Cross-Cultural Trade in the Indian Ocean Basin 320

**THINKING ABOUT ENCOUNTERS: Geography,
Environment, and Trade 322**

Caste and Society 323

**SOURCES FROM THE PAST: Cosmas Indicopleustes on Trade
in Southern India 324****RELIGIOUS DEVELOPMENTS IN SOUTH ASIA 324**

The Increasing Popularity of Hinduism 324

Islam and Its Appeal 326

REVERBERATIONS: The Spread of Religious Traditions 326**THINKING ABOUT TRADITIONS: The Development of
Hinduism and Islam 327****THE INFLUENCE OF INDIAN SOCIETY IN SOUTHEAST
ASIA 327**

The States of Southeast Asia 327

The Arrival of Islam 330

Chronology 332

AP Chapter Summary 333

AP Test Practice 333

AP CHAPTER 16**The Two Worlds of Christendom 334****EYEWITNESS: Emperor Charlemagne and His Elephant 335****THE QUEST FOR POLITICAL ORDER 336**

The Early Byzantine Empire 337

Muslim Conquests and Byzantine Revival 339

The Rise of the Franks 340

The End of the Carolingian Empire 342

The Age of the Vikings 342

ECONOMY AND SOCIETY IN EARLY MEDIEVAL EUROPE 344

The Two Economies of Early Medieval Europe 345

**SOURCES FROM THE PAST: The Wealth and Commerce
of Constantinople 346****THINKING ABOUT ENCOUNTERS: Northern Connections 347**

Social Development in the Two Worlds of Christendom 348

**SOURCES FROM THE PAST: Pope Gregory the Great on
Peasant Taxation on the Papal Estates, ca. 600 349****THE EVOLUTION OF CHRISTIAN SOCIETIES IN BYZANTIUM
AND WESTERN EUROPE 350**

Popes and Patriarchs 351

Monks and Missionaries 352

REVERBERATIONS: The Spread of Religious Traditions 354

Two Churches 354

THINKING ABOUT TRADITIONS: Competing Christianities 355

Chronology 355

AP Chapter Summary 356

AP Test Practice 356

AP Assessing Themes 357

**STATE OF THE WORLD: Revived Networks and New Cultural
Zones 358****AP PART 4****THE ACCELERATION OF
CROSS-CULTURAL INTERACTION, 1000
TO 1500 C.E. 360****AP CHAPTER 17****Nomadic Empires and Eurasian
Integration 362****EYEWITNESS: The Goldsmith of the Mongolian Steppe 363**

TURKISH MIGRATIONS AND IMPERIAL EXPANSION 364

Economy and Society of Nomadic Pastoralism 364

SOURCES FROM THE PAST: *William of Rubruck on Gender Relations among the Mongols* 366

■ **THINKING ABOUT TRADITIONS:** *Social Organization on the Steppes* 367

Turkish Empires in Persia, Anatolia, and India 367

THE MONGOL EMPIRES 368

Chinggis Khan and the Making of the Mongol Empire 368

SOURCES FROM THE PAST: *Marco Polo on Mongol Military Tactics* 371

The Mongol Empires after Chinggis Khan 371

■ **THINKING ABOUT ENCOUNTERS:** *Cultural Preferences of the Mongols* 374

The Mongols and Eurasian Integration 374

Decline of the Mongols in Persia and China 375

REVERBERATIONS: *The Diffusion of Technologies* 376

AFTER THE MONGOLS 378

Tamerlane and the Timurids 378

The Foundation of the Ottoman Empire 379

Chronology 380

AP Chapter Summary 381

AP Test Practice 381

AP CHAPTER 18

States and Societies of Sub-Saharan Africa 382

EYEWITNESS: *The Lion Prince of Mali* 383

EFFECTS OF EARLY AFRICAN MIGRATIONS 384

Agriculture and Population Growth 384

Political Organization 385

ISLAMIC KINGDOMS AND EMPIRES 386

Trans-Saharan Trade and Islamic States in West Africa 386

REVERBERATIONS: *The Diffusion of Technologies* 387

■ **THINKING ABOUT TRADITIONS:** *Religion and Commerce* 391

Indian Ocean Trade and Islamic States in East Africa 391

SOURCES FROM THE PAST: *Ibn Battuta on Muslim Society at Mogadishu* 392

AFRICAN SOCIETY AND CULTURAL DEVELOPMENT 393

Social Classes 393

African Religion 396

The Arrival of Christianity and Islam 397

■ **THINKING ABOUT ENCOUNTERS:** *Tensions between Old and New Values* 399

Chronology 400

AP Chapter Summary 400

AP Test Practice 401

AP CHAPTER 19

The Increasing Influence of Europe 402

EYEWITNESS: *From Venice to China and Back* 403

THE REGIONAL STATES OF MEDIEVAL EUROPE 404

The Late Byzantine Empire 404

The Holy Roman Empire 405

Regional Monarchies in France and England 407

Regional States in Italy and Iberia 408

ECONOMIC GROWTH AND SOCIAL DEVELOPMENT 409

Growth of the Agricultural Economy 410

REVERBERATIONS: *The Diffusion of Technologies* 410

The Revival of Towns and Trade 411

Social Change 412

SOURCES FROM THE PAST: *Privileges Granted in London to the Hanse of Cologne 1157–1194* 413

EUROPEAN CHRISTIANITY DURING THE HIGH MIDDLE AGES 416

Schools, Universities, and Scholastic Theology 416

Popular Religion 417

Reform Movements and Popular Heresies 418

■ **THINKING ABOUT TRADITIONS:** *Prosperity and Its Problems* 419

THE MEDIEVAL EXPANSION OF EUROPE 420

Atlantic and Baltic Colonization 421

The Reconquest of Sicily and Spain 421

The Crusades 422

■ **THINKING ABOUT ENCOUNTERS:** *The Historical Significance of the Crusades* 422

Chronology 424

AP Chapter Summary 425

AP Test Practice 425

AP CHAPTER 20

Worlds Apart: The Americas and Oceania 426

EYEWITNESS: *First Impressions of the Aztec Capital* 427

STATES AND EMPIRES IN MESOAMERICA AND NORTH AMERICA 428

The Toltecs and the Mexica 428

Mexica Society 431

SOURCES FROM THE PAST: *Mexica Expectations of Boys and Girls* 432

Mexica Religion 433

■ **THINKING ABOUT TRADITIONS:** *The Mexica and Mesoamerican Bloodletting Rituals* 433

Peoples and Societies of North America 434

STATES AND EMPIRES IN SOUTH AMERICA 435

The Coming of the Incas 435

Inca Society and Religion 438

THE SOCIETIES OF OCEANIA 439

The Nomadic Foragers of Australia 439

The Development of Pacific Island Societies 441

■ **THINKING ABOUT ENCOUNTERS:** *Maritime Encounters and Their Effects* 441

REVERBERATIONS: *The Diffusion of Technologies* 442

SOURCES FROM THE PAST: *Mo`ikeha's Migration from Tahiti to Hawai'i* 443

Chronology 444

AP Chapter Summary 445

AP Test Practice 445

AP CHAPTER 21

Expanding Horizons of Cross-Cultural Interaction 446

EYEWITNESS: *On the Road with Ibn Battuta* 447

LONG-DISTANCE TRADE AND TRAVEL 448

Patterns of Long-Distance Trade 448

Political and Diplomatic Travel 451

Missionary Campaigns 452

SOURCES FROM THE PAST: *Ibn Battuta on Customs in the Mali Empire* 453

Long-Distance Travel and Cross-Cultural Exchanges 454

SOURCES FROM THE PAST: *John of Montecorvino on His Mission in China* 455

CRISIS AND RECOVERY 456

Bubonic Plague 456

■ **THINKING ABOUT ENCOUNTERS:** *Long-Distance Travel and Cross-Cultural Exchanges* 458

Recovery in China: The Ming Dynasty 459

CONNECTING THE SOURCES: *Individual Experiences of the Bubonic Plague* 460

Recovery in Europe: State Building 461

Recovery in Europe: The Renaissance 463

■ **THINKING ABOUT TRADITIONS:** *Comparative Cultural Revivals* 465

EXPLORATION AND COLONIZATION 465

The Chinese Reconnaissance of the Indian Ocean Basin 466

European Exploration in the Atlantic and Indian Oceans 467

REVERBERATIONS: *The Diffusion of Technologies* 470

Chronology 471

AP Chapter Summary 472

AP Test Practice 472

AP Assessing Themes 473

STATE OF THE WORLD: *A World on the Point of Global Integration* 474

AP PART 5

THE ORIGINS OF GLOBAL INTERDEPENDENCE, 1500 TO 1800 476

AP CHAPTER 22

Transoceanic Encounters and Global Connections 478

EYEWITNESS: *Vasco da Gama's Spicy Voyage* 479

THE EXPLORATION OF THE WORLD'S OCEANS 480

Motives for Exploration 480

The Technology of Exploration 482

Voyages of Exploration: from the Mediterranean to the Atlantic 483

Voyages of Exploration: from the Atlantic to the Pacific 486

SOURCES FROM THE PAST: *Christopher Columbus's First Impressions of American Peoples* 488

TRADE AND CONFLICT IN EARLY MODERN ASIA 489

Trading-Post Empires 490

SOURCES FROM THE PAST: *Afonso d'Albuquerque Seizes Hormuz* 492

European Conquests in Southeast Asia 493

■ **THINKING ABOUT ENCOUNTERS:** *Trading-Post Empires* 494

Foundations of the Russian Empire in Asia 494

Commercial Rivalries and the Seven Years' War 498

ECOLOGICAL EXCHANGES 499

The Columbian Exchange 499

REVERBERATIONS: *Short-Term and Long-Term Effects of the Columbian Exchange* 500

■ **THINKING ABOUT TRADITIONS:** *Local Foodways* 502

The Origins of Global Trade 502

Chronology 504

AP Chapter Summary 504

AP Test Practice 505

AP CHAPTER 23**The Transformation of Europe 506****EYEWITNESS:** *Martin Luther Challenges the Church* 507**THE FRAGMENTATION OF WESTERN CHRISTENDOM 508**

- The Protestant Reformation 508
- The Catholic Reformation 510
- Witch-Hunts and Religious Wars 510

■ THINKING ABOUT TRADITIONS: *The Creation of New Traditions* 511**THE CONSOLIDATION OF SOVEREIGN STATES 512**

- The Attempted Revival of Empire 512
- The New Monarchs 514
- Constitutional States 515
- Absolute Monarchies 517
- The European States System 519

EARLY CAPITALIST SOCIETY 521

- Population Growth and Urbanization 521

REVERBERATIONS: *The Columbian Exchange* 521

- Early Capitalism and Protoindustrialization 522

■ THINKING ABOUT ENCOUNTERS: *Capitalism and Overseas Expansion* 524

- Social Change in Early Modern Europe 525

SOURCES FROM THE PAST: *Adam Smith on the Capitalist Market* 526**TRANSFORMATIONS IN SCIENTIFIC THINKING 526**

- The Reconception of the Universe 527
- The Scientific Revolution 527

SOURCES FROM THE PAST: *Galileo Galilei, Letter to the Grand Duchess Christina* 529

- Women and Science 530

Chronology 531*AP Chapter Summary* 532*AP Test Practice* 532**AP** CHAPTER 24**New Worlds: The Americas and Oceania 534****EYEWITNESS:** *The Mysterious Identity of Doña Marina* 535**COLLIDING WORLDS 536**

- The Spanish Caribbean 536

SOURCES FROM THE PAST: *First Impressions of Spanish Forces* 538

- The Conquest of Mexico and Peru 539

REVERBERATIONS: *Short-Term and Long-Term Effects of the Columbian Exchange* 539**■ THINKING ABOUT ENCOUNTERS:** *Conquest* 539

- Iberian Empires in the Americas 541
- Settler Colonies in North America 543

COLONIAL SOCIETY IN THE AMERICAS 545

- The Formation of Multicultural Societies 545
- Mestizo Society 545
- Mining and Agriculture in the Spanish Empire 546
- Sugar and Slavery in Portuguese Brazil 549
- Fur Traders and Settlers in North America 550
- Christianity and Native Religions in the Americas 552

■ THINKING ABOUT TRADITIONS: *Women and Religion* 553**EUROPEANS IN THE PACIFIC 553**

- Australia and the Larger World 554
- The Pacific Islands and the Larger World 555

SOURCES FROM THE PAST: *Captain James Cook on the Hawaiians* 556*Chronology* 557*AP Chapter Summary* 558*AP Test Practice* 558**AP** CHAPTER 25**Africa and the Atlantic World 560****EYEWITNESS:** *A Slave's Long, Strange Trip Back to Africa* 561**AFRICAN POLITICS AND SOCIETY IN EARLY MODERN TIMES 562**

- The States of West Africa and East Africa 562
- The Kingdoms of Central Africa and South Africa 564

■ THINKING ABOUT ENCOUNTERS: *Queen Nzinga* 566

- Islam and Christianity in Early Modern Africa 567
- Social Change in Early Modern Africa 568

THE ATLANTIC SLAVE TRADE 569

- Foundations of the Slave Trade 569
- Human Cargoes 571

REVERBERATIONS: *The Columbian Exchange* 572

- The Impact of the Slave Trade in Africa 572

SOURCES FROM THE PAST: *Olaudah Equiano on the Middle Passage* 573

CONNECTING THE SOURCES: *Using Indirect Sources to Reconstruct the Lives of Slaves* 574

THE AFRICAN DIASPORA 577

Plantation Societies 577

The Making of African-American Cultural Traditions 579

■ **THINKING ABOUT TRADITIONS:** *Creole Culture* 580

The End of the Slave Trade and the Abolition of Slavery 580

SOURCES FROM THE PAST: *A Cargo of Black Ivory, 1829* 581

Chronology 582

AP Chapter Summary 583

AP Test Practice 583

AP CHAPTER 26

Tradition and Change in East Asia 584

EYEWITNESS: *Matteo Ricci and Chiming Clocks in China* 585

THE QUEST FOR POLITICAL STABILITY 586

The Ming Dynasty 586

The Qing Dynasty 588

The Son of Heaven and the Scholar-Bureaucrats 590

ECONOMIC AND SOCIAL CHANGES 591

The Patriarchal Family 592

■ **THINKING ABOUT TRADITIONS:** *Chinese Women* 592

Population Growth and Economic Development 593

REVERBERATIONS: *Short-Term and Long-Term Effects of the Columbian Exchange* 593

SOURCES FROM THE PAST: *Qianlong on Chinese Trade with England* 595

Gentry, Commoners, Soldiers, and Mean People 596

THE CONFUCIAN TRADITION AND NEW CULTURAL INFLUENCES 597

Neo-Confucianism and Pulp Fiction 597

The Return of Christianity to China 598

THE UNIFICATION OF JAPAN 599

The Tokugawa Shogunate 599

Economic and Social Change 601

Neo-Confucianism and Floating Worlds 602

■ **THINKING ABOUT ENCOUNTERS:** *Crucifixions in Japan* 604

Christianity and Dutch Learning 604

SOURCES FROM THE PAST: *Fabian Fucan Rejects Christianity* 605

Chronology 606

AP Chapter Summary 606

AP Test Practice 607

AP CHAPTER 27

The Islamic Empires 608

EYEWITNESS: *Shah Jahan's Monument to Love and Allah* 609

FORMATION OF THE ISLAMIC EMPIRES 610

The Ottoman Empire 610

SOURCES FROM THE PAST: *Ghislain de Busbecq's Concerns about the Ottoman Empire* 612

The Safavid Empire 613

The Mughal Empire 614

SOURCES FROM THE PAST: *A Conqueror and His Conquests: Babur on India* 616

IMPERIAL ISLAMIC SOCIETY 616

The Dynastic State 617

Agriculture and Trade 618

REVERBERATIONS: *The Columbian Exchange* 619

Religious Affairs in the Islamic Empires 620

■ **THINKING ABOUT TRADITIONS:** *Religious Diversity* 621

Cultural Patronage of the Islamic Emperors 621

THE EMPIRES IN TRANSITION 623

The Deterioration of Imperial Leadership 624

Economic and Military Decline 625

Cultural Conservatism 625

■ **THINKING ABOUT ENCOUNTERS:** *Islamic Mapmaking* 626

Chronology 627

AP Chapter Summary 627

AP Test Practice 628

AP Assessing Themes 628

STATE OF THE WORLD: *Changing Views of the World, Changing Worldviews* 630

AP PART 6

AN AGE OF REVOLUTION, INDUSTRY, AND EMPIRE, 1750 TO 1914 632

AP CHAPTER 28

Revolutions and National States in the Atlantic World 634

EYEWITNESS: *Olympe de Gouges Declares the Rights of Women* 635

POPULAR SOVEREIGNTY AND POLITICAL UPHEAVAL 636

The Enlightenment and Revolutionary Ideas 637

Popular Sovereignty 638

The American Revolution 639

The French Revolution 642



SOURCES FROM THE PAST: *Declaration of the Rights of Man and the Citizen* 644

The Reign of Napoleon 646

THE INFLUENCE OF REVOLUTION 647

The Haitian Revolution 647

Wars of Independence in Latin America 649

The Emergence of Ideologies: Conservatism and Liberalism 653

Testing the Limits of Revolutionary Ideals: Slavery 653

■ **THINKING ABOUT TRADITIONS:** *Revolution and Slavery* 654

Testing the Limits of Revolutionary Ideals: Women's Rights 654

SOURCES FROM THE PAST: *Declaration of the Rights of Woman and the Female Citizen* 656

THE CONSOLIDATION OF NATIONAL STATES IN EUROPE 656

Nations and Nationalism 657

■ **THINKING ABOUT ENCOUNTERS:** *Nationalism on the March* 658

The Emergence of National Communities 658

REVERBERATIONS: *The Birth of Nationalism* 660

The Unifications of Italy and Germany 660

Chronology 664

AP Chapter Summary 665

AP Test Practice 665

AP CHAPTER 29

The Making of Industrial Society 666

EYEWITNESS: *Betty Harris, a Woman Chained in the Coal Pits* 667

PATTERNS OF INDUSTRIALIZATION 668

Foundations of Industrialization 668

The Factory System 671

The Early Spread of Industrialization 672

SOURCES FROM THE PAST: *Testimony for the Factory Act of 1833: Working Conditions in England* 673

Industrial Capitalism 674

INDUSTRIAL SOCIETY 677

Industrial Demographics 677

Urbanization and Migration 679

Industry and Society 680

■ **THINKING ABOUT TRADITIONS:** *Family and Factory* 682

The Socialist Challenge 683

REVERBERATIONS: *The Birth of Nationalism* 685

SOURCES FROM THE PAST: *Marx and Engels on Bourgeoisie and Proletarians* 686

Global Effects of Industrialization 687

■ **THINKING ABOUT ENCOUNTERS:** *Class Struggle* 687

Chronology 690

AP Chapter Summary 690

AP Test Practice 690

AP CHAPTER 30

The Americas in the Age of Independence 692

EYEWITNESS: *Fatt Hing Chin Searches for Gold from China to California* 693

THE BUILDING OF AMERICAN STATES 694

The United States: Westward Expansion and Civil War 694

■ **THINKING ABOUT TRADITIONS:** *Vanishing*

Ways of Life 695

The Canadian Dominion: Independence without War 699

Latin America: Fragmentation and Political Experimentation 701

AMERICAN ECONOMIC DEVELOPMENT 705

Migration to the Americas 705

■ **THINKING ABOUT ENCOUNTERS:** *Mass Migration* 706

Economic Expansion in the United States 706

Canadian Prosperity 708

Latin American Investments 709

AMERICAN CULTURAL AND SOCIAL DIVERSITY 710

Societies in the United States 711

REVERBERATIONS: *The Birth of Nationalism* 712

Canadian Cultural Contrasts 713

SOURCES FROM THE PAST: *The Meaning of Freedom for an Ex-Slave* 714

Ethnicity, Identity, and Gender in Latin America 715

Chronology 717

AP Chapter Summary 717

AP Test Practice 718

AP CHAPTER 31

Societies at Crossroads 720

EYEWITNESS: “Heavenly King” Hong Xiuquan, Empress Dowager Cixi, and Qing Reform 721

THE OTTOMAN EMPIRE IN DECLINE 722

The Nature of Decline 723

Reform and Reorganization 725

■ THINKING ABOUT TRADITIONS: Reforming Traditions 725

The Young Turk Era 726

THE RUSSIAN EMPIRE UNDER PRESSURE 727

Military Defeat and Social Reform 727

Industrialization 729

Repression and Revolution 730

THE CHINESE EMPIRE UNDER SIEGE 732

The Opium War and the Unequal Treaties 732

SOURCES FROM THE PAST: Banning Opium in China 734

The Taiping Rebellion 736

Reform Frustrated 737

THE TRANSFORMATION OF JAPAN 739

From Tokugawa to Meiji 739

Meiji Reforms 740

■ THINKING ABOUT ENCOUNTERS: Opening Doors 741

REVERBERATIONS: The Birth of Nationalism 742

Chronology 743

AP Chapter Summary 743

AP Test Practice 744

AP CHAPTER 32

The Building of Global Empires 746

EYEWITNESS: Cecil John Rhodes and the Spoils of Imperialism 747

FOUNDATIONS OF EMPIRE 748

Motives of Imperialism 748

REVERBERATIONS: The Birth of Nationalism 749

■ THINKING ABOUT TRADITIONS: New Imperialism? 750

Tools of Empire 750

SOURCES FROM THE PAST: Rudyard Kipling on the White Man’s Burden 752

EUROPEAN IMPERIALISM 753

The British Empire in India 753

Imperialism in Central Asia and Southeast Asia 755

The Scramble for Africa 757

European Imperialism in the Pacific 760

■ THINKING ABOUT ENCOUNTERS: Forays into the Pacific 760

SOURCES FROM THE PAST: The Royal Niger Company Mass-Produces Imperial Control in Africa 761

THE EMERGENCE OF NEW IMPERIAL POWERS 763

U.S. Imperialism in Latin America and the Pacific 763

Imperial Japan 764

LEGACIES OF IMPERIALISM 765

Empire and Economy 765

Labor Migrations 766

Empire and Society 768

Nationalism and Anticolonial Movements 769

CONNECTING THE SOURCES: Thinking about Colonized Peoples’ Responses to Colonization 770

Chronology 773

AP Chapter Summary 773

AP Test Practice 774

AP Assessing Themes 774

STATE OF THE WORLD: The World Turned Upside Down 776

AP PART 7

CONTEMPORARY GLOBAL REALIGNMENTS, 1914 TO THE PRESENT 778

AP CHAPTER 33

The Great War: The World in Upheaval 780

EYEWITNESS: A Bloodied Archduke and a Bloody War 781

THE DRIFT TOWARD WAR 782

Nationalist Aspirations 782

National Rivalries 783

Understandings and Alliances 784

GLOBAL WAR 785

The Guns of August 786

Mutual Butchery 786



■ **THINKING ABOUT TRADITIONS:** *Heroic War?* 787

REVERBERATIONS: *The Destructive Potential of Industrial Technologies* 790

Total War: The Home Front 791

SOURCES FROM THE PAST: *Dulce et Decorum Est* 793

Conflict in East Asia and the Pacific 794

Battles in Africa and Southwest Asia 794

■ **THINKING ABOUT ENCOUNTERS:** *From Civil War to Total War* 795

THE END OF THE WAR 796

Revolution in Russia 796

U.S. Intervention and Collapse of the Central Powers 798

After the War 800

SOURCES FROM THE PAST: *Memorandum of the General Syrian Congress* 805

Challenges to European Preeminence 805

Chronology 807

AP Chapter Summary 808

AP Test Practice 808

AP CHAPTER 34

An Age of Anxiety 810

EYEWITNESS: *The Birth of a Monster and Monstrous Beliefs* 811

PROBING CULTURAL FRONTIERS 813

Postwar Pessimism 813

REVERBERATIONS: *The Destructive Potential of Industrial Technologies* 813

New Visions in Physics, Psychology, and Art 814

GLOBAL DEPRESSION 816

The Great Depression 816

Despair and Government Action 818

Economic Experimentation 819

SOURCES FROM THE PAST: *Franklin Delano Roosevelt: Nothing to Fear* 820

■ **THINKING ABOUT ENCOUNTERS:** *Poverty, People, and the State* 820

CHALLENGES TO THE LIBERAL ORDER 821

Communism in Russia 821

The Fascist Alternative 823

SOURCES FROM THE PAST: *Goals and Achievements of the First Five-Year Plan* 824

■ **THINKING ABOUT TRADITIONS:** *Challenges to the Liberal Order* 825

Italian Fascism 825

German National Socialism 826

Chronology 829

AP Chapter Summary 830

AP Test Practice 830

AP CHAPTER 35

Nationalism and Political Identities in Asia, Africa, and Latin America 832

EYEWITNESS: *Shanfei Becomes a New and Revolutionary Young Woman in China* 833

ASIAN PATHS TO AUTONOMY 834

India's Quest for Home Rule 834

China's Search for Order 836

■ **THINKING ABOUT TRADITIONS:** *Chinese Revolutions* 836

SOURCES FROM THE PAST: *Mohandas Gandhi, Hind Swaraj (Indian Home Rule)* 837

Imperial and Imperialist Japan 839

AFRICA UNDER COLONIAL DOMINATION 840

Africa and the Great War 841

■ **THINKING ABOUT ENCOUNTERS:** *Colonial Legacies of the Great War* 841

The Colonial Economy 842

African Nationalism 843

SOURCES FROM THE PAST: *Africa for Africans* 844

LATIN AMERICAN STRUGGLES WITH NEOCOLONIALISM 845

The Impact of the Great War and the Great Depression 846

The Evolution of Economic Imperialism 847

Conflicts with a "Good Neighbor" 848

REVERBERATIONS: *The Destructive Potential of Industrial Technologies* 850

Chronology 852

AP Chapter Summary 852

AP Test Practice 853

AP CHAPTER 36

New Conflagrations: World War II and the Cold War 854

EYEWITNESS: *Victor Tolley Finds Tea and Learns Empathy in Nagasaki* 855

ORIGINS OF WORLD WAR II 856

Japan's War in China 856

Italian and German Aggression 858

TOTAL WAR: THE WORLD UNDER FIRE 860

Blitzkrieg: Germany Conquers Europe 860

The German Invasion of the Soviet Union 861

Battles in Asia and the Pacific 862

Defeat of the Axis Powers 864

LIFE DURING WARTIME 867

Occupation, Collaboration, and Resistance 867

The Holocaust 869

REVERBERATIONS: *The Destructive Potential of Industrial Technologies* 870

Women and the War 871

CONNECTING THE SOURCES: *Exploring Perspective and Neutrality in the Historical Interpretation of WWII* 872**SOURCES FROM THE PAST:** *“We Will Never Speak about It in Public”* 874**THINKING ABOUT TRADITIONS:** *The “Home” Front* 875**THE COLD WAR 875**

Origins of the Cold War 875

The Globalization of the Cold War 878

THINKING ABOUT ENCOUNTERS: *Cold War in Cuba* 881

Dissent, Intervention, and Rapprochement 882

Chronology 883*AP Chapter Summary* 883*AP Test Practice* 884**AP CHAPTER 37****The End of Empire 886****EYEWITNESS:** *Mohandas Gandhi’s Saintly Last Words* 887**INDEPENDENCE IN ASIA 889**

India’s Partitioned Independence 889

THINKING ABOUT TRADITIONS: *Independence and Nonviolence* 890

Nationalist Struggles in Vietnam 890

Arab National States and the Problem of Palestine 892

DECOLONIZATION IN AFRICA 894

Forcing the French out of North Africa 895

REVERBERATIONS: *The Destructive Potential of Industrial Technologies* 895

Black African Nationalism and Independence 896

Freedom and Conflict in Sub-Saharan Africa 897

SOURCES FROM THE PAST: *Kwame Nkrumah on African Unity* 898**AFTER INDEPENDENCE: LONG-TERM STRUGGLES IN THE POSTCOLONIAL ERA 900**

Communism and Democracy in Asia 900

Islamic Resurgence in Southwest Asia and North Africa 903

THINKING ABOUT ENCOUNTERS: *Islamism and the World* 903**SOURCES FROM THE PAST:** *Carter’s Appeal to the Ayatollah* 904

Colonial Legacies in Sub-Saharan Africa 905

Politics and Economics in Latin America 906

Chronology 908*AP Chapter Summary* 909*AP Test Practice* 909**AP CHAPTER 38****A World without Borders 910****EYEWITNESS:** *Kristina Matschat and a Falling Wall* 911**THE END OF THE COLD WAR 912**

Revolutions in Eastern and Central Europe 913

The Collapse of the Soviet Union 914

THE GLOBAL ECONOMY 916

Economic Globalization 916

Economic Growth in Asia 917

Trading Blocs 919

CROSS-CULTURAL EXCHANGES AND GLOBAL COMMUNICATIONS 920**SOURCES FROM THE PAST:** *The Debate over Cultural Globalization* 921

Consumption and Cultural Interaction 922

THINKING ABOUT ENCOUNTERS: *Coca-Cola and MTV* 922

The Age of Access 923

GLOBAL PROBLEMS 924**REVERBERATIONS:** *The Destructive Potential of Industrial Technologies* 924

Population Pressures and Climate Change 924

Economic Inequities and Labor Servitude 927

Global Diseases 928

Global Terrorism 929

Coping with Global Problems: International Organizations 932

CROSSING BOUNDARIES 934

Women’s Traditions and Feminist Challenges 934

SOURCES FROM THE PAST: *China’s Marriage Law, 1949* 936**THINKING ABOUT TRADITIONS:** *Female Freedom and Subjugation* 936

Migration 938

Chronology 941*AP Chapter Summary* 942*AP Test Practice* 942*AP Assessing Themes* 943**STATE OF THE WORLD:** *A World Destroyed / A World Reborn* 944

Glossary G1

Credits C1

Index I1

Maps

- MAP 13.1** The Sui and Tang dynasties, 589–907 C.E. 267
- MAP 13.2** The Song dynasty, 960–1279 C.E. 271
- MAP 13.3** Borderlands of postclassical China: Korea, Vietnam, and Japan 283
- MAP 14.1** The expansion of Islam, 632–733 C.E. 296
- MAP 15.1** Major states of postclassical India, 600–1600 C.E. 315
- MAP 15.2** The trading world of the Indian Ocean basin, 600–1600 C.E. 321
- MAP 15.3** Early states of southeast Asia: Funan and Srivijaya, 100–1025 C.E. 328
- MAP 15.4** Later states of southeast Asia: Angkor, Singosari, and Majapahit, 889–1520 C.E. 329
- MAP 16.1** Successor states to the Roman empire, ca. 600 C.E. 337
- MAP 16.2** The Carolingian empire, 814 C.E. 342
- MAP 16.3** The dissolution of the Carolingian empire (843 C.E.) and the invasions of early medieval Europe in the ninth and tenth centuries 344
- MAP 17.1** Turkish empires and their neighbors, ca. 1210 C.E. 369
- MAP 17.2** The Mongol empires, ca. 1300 C.E. 372
- MAP 17.3** Tamerlane's empire, ca. 1405 C.E. 379
- MAP 18.1** Kingdoms, empires, and city-states of sub-Saharan Africa, 800–1500 C.E. 388
- MAP 19.1** The regional states of medieval Europe, 1000–1300 C.E. 405
- MAP 19.2** Major trade routes of medieval Europe 414
- MAP 19.3** The medieval expansion of Europe, 1000–1250 C.E. 420
- MAP 20.1** The Toltec and Aztec empires, 950–1520 C.E. 429
- MAP 20.2** The Inca empire, 1471–1532 C.E. 436
- MAP 20.3** The societies of Oceania 440
- MAP 21.1** Travels of Marco Polo and Ibn Battuta 450
- MAP 21.2** Chinese and European voyages of exploration, 1405–1498 468
- MAP 22.1** Wind and current patterns in the world's oceans 484
- MAP 22.2** European exploration in the Atlantic Ocean, 1486–1498 486
- MAP 22.3** Pacific voyages of Magellan and Cook, 1519–1780 490
- MAP 22.4** European trading posts in Africa and Asia, about 1700 493
- MAP 22.5** Russian expansion, 1462–1795 497
- MAP 23.1** Sixteenth-century Europe 513
- MAP 23.2** Europe after the Peace of Westphalia, 1648 520
- MAP 24.1** European empires and colonies in the Americas, about 1700 542
- MAP 24.2** Manila galleon route and the lands of Oceania, 1500–1800 554
- MAP 25.1** African states, 1500–1650 564
- MAP 25.2** The Atlantic slave trade, 1500–1800 570
- MAP 26.1** Ming China, 1368–1644 587
- MAP 26.2** The Qing empire, 1644–1911 589
- MAP 26.3** Tokugawa Japan, 1600–1867 600
- MAP 27.1** The Islamic empires, 1500–1800 611
- MAP 28.1** The American revolution, 1781 642
- MAP 28.2** Napoleon's empire in 1812 648
- MAP 28.3** Latin America in 1830 651
- MAP 28.4** The unification of Italy and Germany 662
- MAP 29.1** Industrial Europe, ca. 1850 675
- MAP 30.1** Westward expansion of the United States during the nineteenth century 696
- MAP 30.2** The Dominion of Canada in the nineteenth century 700
- MAP 30.3** Latin America in the nineteenth century 702
- MAP 31.1** Territorial losses of the Ottoman empire, 1800–1923 724
- MAP 31.2** The Russian empire, 1801–1914 728
- MAP 31.3** East Asia in the nineteenth century 735
- MAP 32.1** Imperialism in Asia, ca. 1914 755
- MAP 32.2** Imperialism in Africa, ca. 1914 759
- MAP 32.3** Imperialism in Oceania, ca. 1914 762
- MAP 32.4** Imperialism and migration during the nineteenth and early twentieth centuries 767
- MAP 33.1** The Great War in Europe and southwest Asia, 1914–1918 788
- MAP 33.2** Territorial changes in Europe after the Great War 804
- MAP 33.3** Territorial changes in southwest Asia after the Great War 806
- MAP 35.1** The struggle for control in China, 1927–1936 838
- MAP 35.2** The United States in Latin America, 1895–1941 849
- MAP 36.1** High tide of Axis expansion in Europe and north Africa, 1942–1943 865
- MAP 36.2** World War II in Asia and the Pacific 866
- MAP 36.3** The Holocaust in Europe, 1933–1945 871
- MAP 36.4** Occupied Germany, 1945–1949 876
- MAP 37.1** Decolonization in Asia 891
- MAP 37.2** The Arab-Israeli conflict, 1949–1982 893
- MAP 37.3** Decolonization in Africa 896
- MAP 38.1** The collapse of the Soviet Union and European communist regimes, 1991 915
- MAP 38.2** European Union membership, 2014 919
- MAP 38.3** Global estimates of HIV/AIDS 929

Sources from the Past

Chapter 13

- The Poet Du Fu on Tang Dynasty Wars 270
- The Arab Merchant Suleiman on Business Practices in Tang China 277

Chapter 14

- The Quran on Allah and His Expectations of Humankind 293

Chapter 15

- Cosmas Indicopleustes on Trade in Southern India 324

Chapter 16

- The Wealth and Commerce of Constantinople 346
- Pope Gregory the Great on Peasant Taxation on the Papal Estates, ca. 600 349

Chapter 17

- William of Rubruck on Gender Relations among the Mongols 366
- Marco Polo on Mongol Military Tactics 371

Chapter 18

- Ibn Battuta on Muslim Society at Mogadishu 392

Chapter 19

- Privileges Granted in London to the Hanse of Cologne 1157–1194 413

Chapter 20

- Mexica Expectations of Boys and Girls 432
- Mo'ikeha's Migration from Tahiti to Hawai'i 443

Chapter 21

- Ibn Battuta on Customs in the Mali Empire 453
- John of Montecorvino on His Mission in China 455

Chapter 22

- Christopher Columbus's First Impressions of American Peoples 488
- Afonso D'Albuquerque Seizes Hormuz 492

Chapter 23

- Adam Smith on the Capitalist Market 526
- Galileo Galilei, Letter to the Grand Duchess Christina 529

Chapter 24

- First Impressions of Spanish Forces 538
- Captain James Cook on the Hawaiians 556

Chapter 25

- Olaudah Equiano on the Middle Passage 573
- A Cargo of Black Ivory, 1829 581

Chapter 26

- Qianlong on Chinese Trade with England 595
- Fabian Fucan Rejects Christianity 605

Chapter 27

- Ghislain de Busbecq's Concerns about the Ottoman Empire 612
- A Conqueror and His Conquests: Babur on India 616

Chapter 28

- Declaration of the Rights of Man and the Citizen* 644
- Declaration of the Rights of Woman and the Female Citizen* 656

Chapter 29

- Testimony for the Factory Act of 1833: Working Conditions in England 673
- Marx and Engels on Bourgeoisie and Proletarians 686

Chapter 30

- The Meaning of Freedom for an Ex-Slave 714

Chapter 31

- Banning Opium in China 734

Chapter 32

- Rudyard Kipling on the White Man's Burden 752
- The Royal Niger Company Mass-Produces Imperial Control in Africa 761

Chapter 33

- Dulce et Decorum Est 793
- Memorandum of the General Syrian Congress 805

Chapter 34

- Franklin Delano Roosevelt: Nothing to Fear 820
- Goals and Achievements of the First Five-Year Plan 824

Chapter 35

- Mohandas Gandhi, *Hind Swaraj* (Indian Home Rule) 837
- Africa for Africans 844

Chapter 36

- "We Will Never Speak about It in Public" 874

Chapter 37

- Kwame Nkrumah on African Unity 898
- Carter's Appeal to the Ayatollah 904

Chapter 38

- The Debate over Cultural Globalization 921
- China's Marriage Law, 1949 936

Connecting the Sources

Chapter 14

- Document 1: Poem attributed to Rabi'a al-'Adawiyya. 306
- Document 2: Selection from *Alchemy of Happiness* by Abu Hamid al-Ghazali. Early 12th century. 306

Chapter 21

- Document 1: *Metrica*, by Francesco Petrarca (1304–1374). 460
- Document 2: “Essay on the Report of the Pestilence,” 1348, by Ibn al-Wardi (ca. 1290–1349). 460

Chapter 25

- Document 1: Runaway slave. Advertisement comes from the *New London Summary* (Connecticut) on March 30, 1764. 574
- Document 2: Broadside advertisement posted in Charlestown, South Carolina, in 1769. 575

Chapter 32

- Document 1: Resolution produced in 1842 by Chinese citizens at a large public meeting in the city of Canton (Guangzhou). 770
- Document 2: Letter written in 1858 by Moshweshewe I, founder of Basutoland and chief of the Basuto people in South Africa. 770

Chapter 36

- Document 1: Letter from a Javanese farmer forced into wartime labor by the Japanese during WWII. 872
- Document 2: Account of dropping of the first U.S. atomic bomb at Hiroshima by Yamaoka Michiko, age fifteen. 873

About The Authors

Jerry H. Bentley was professor of history at the University of Hawai`i and editor of the *Journal of World History*. His research on the religious, moral, and political writings of the Renaissance led to the publication of *Humanists and Holy Writ: New Testament Scholarship in the Renaissance* (Princeton, 1983) and *Politics and Culture in Renaissance Naples* (Princeton, 1987). More recently, his research was concentrated on global history and particularly on processes of cross-cultural interaction. His book *Old World Encounters: Cross-Cultural Contacts and Exchanges in Pre-Modern Times* (New York, 1993) examines processes of cultural exchange and religious conversion before the modern era, and his pamphlet *Shapes of World History in Twentieth-Century Scholarship* (1996) discusses the historiography of world history. His most recent publication is *The Oxford Handbook of World History* (Oxford, 2011), and he served as a member of the editorial team preparing the forthcoming *Cambridge History of the World*. Jerry Bentley passed away in July 2012, although his legacy lives on through his significant contributions to the study of world history. The World History Association recently named an annual prize in his honor for outstanding publications in the field.

Herbert F. Ziegler is an associate professor of history at the University of Hawai`i. He has taught world history since 1980; he has previously served as director of the world history program at the University of Hawai`i as well as book review editor of the *Journal of World History*. His interest in twentieth-century European social and political history led to the publication of *Nazi Germany's New Aristocracy: The SS Leadership, 1925–1939* (Princeton, 1990) and to his participation in new educational endeavors in the history of the Holocaust, including the development of an upper-division course for undergraduates. He is at present working on a study that explores from a global point of view the demographic trends of the past ten thousand years, along with their concomitant technological, economic, and social developments. His other current research project focuses on the application of complexity theory to a comparative study of societies and their internal dynamics.

Heather E. Streets-Salter is an associate professor of history at Northeastern University, where she is the director of world history programs. She is the author of *Martial Races: The Military, Martial Races, and Masculinity in British Imperial Culture, 1857–1914* (2004) and *Modern Imperialism and Colonialism: A Global Perspective* (2010) with Trevor Getz. Her current research explores imperialism and colonialism as global phenomena through a focus on the administrative, political, and ideological networks that existed among French Indochina, the Dutch East Indies, and British Malaya between 1890 and 1940.

Contributor **Craig Benjamin** (PhD, Macquarie University) is an associate professor of history in the Meijer Honors College at Grand Valley State University in Michigan. Benjamin is a frequent presenter of lectures at conferences worldwide and is the author of numerous publications, including books, chapters, and essays on ancient Central Asian history, big history, and world history. In addition, Benjamin has presented and recorded lectures for the History Channel, The Teaching Company, Scientific American, and the Big History Project. He is currently a co-chair of the Advanced Placement World History Test Development Committee, president of the World History Association (2014–2015), and has been treasurer of the International Big History Association since its inception in January 2011.

Preface

Outstanding Features of

TRADITIONS & ENCOUNTERS

AP EDITION

PART 4

THE ACCELERATION OF CROSS-CULTURAL INTERACTION, 1000 TO 1500 C.E.



AP FOCUS ON THEMES

- Theme 1: Humans and Environment (ENV)
- Theme 2: Cultural Developments and Interactions (CDI)
- Theme 3: Governance (GOV)
- Theme 4: Economic Systems (ECN)
- Theme 5: Social Interactions and Organization (SIO)
- Theme 6: Technology and Innovation (TEC)

These next chapters, 17 through 21, explore many of the same themes and ideas that were introduced in Part 3 (chapters 13 through 16). However, we will now shift our focus to explore elements of Part 4: “The Acceleration of Cross-Cultural Interaction, 1000 to 1500 C.E.” These chapters will place greater emphasis on how societies and cultures connect and interact with one another across broad regions of space. Part 4 will also move outside of Afro-Eurasia to explore developments in the Americas and Pacific and how these regions were ultimately linked into a global exchange network.

In the chapters that follow, significant new types of states emerge. Nomadic Mongols conquered Song China, Sassanid Persia, and Kievan Russia, and created an interconnected Mongol empire. Ruled by related khans (emperors), these lands made up the largest empire in world history. The nomadic Mexica (also known as Aztec) moved into Mesoamerica and created a new powerful, rich, tributary empire. A small group of Inca conquered the Andean region of South America and also built an enormous tributary empire. Three new kingdoms and five significant city-states arose on the African continent. Western Europeans were finally able to build good-sized kingdoms. Part 4 also

details how and why people on the east African, south Asian, and southeast Asian coasts functioned as a broad coastal community around the Indian Ocean basin. After you assemble all this information, you will have the knowledge to compare how nomadic peoples ruled settled empires, to identify the advantages and disadvantages of tributary empires in Eurasia and the Americas, and to analyze the commonalities of people who share a life and economy based on maritime trade routes.

Business along the established routes intensified so markedly that new cities had to be established to facilitate all the trade and accommodate all the people. Modern transportation technologies such as the magnetic compass, sternpost rudders on ships, and camel saddles contributed to this increase of land-based and maritime trade. To keep track of complicated profits and losses, new forms of banking, accounting, and money were invented across Eurasia and the Americas. States became more actively involved in trade and its profits. The imperial governments of China, Byzantium, Mongol, Caliphate, Mexico, and Inca used roads to move military forces, merchandise, and merchants safely and effectively. The Chinese, Byzantine, and Islamic empires (and, for a while, the Mongols) also built navies

360

Each AP part opener has been revised to address the needs of the AP student. **AP Course Themes** are given prominence with color-coded numbers that represent a theme in a section and a color-coded diamond to designate where the theme ends in the narrative.

Students are encouraged to think about the content in each part from a thematic perspective.

for the same purposes. Study the maps to learn where the key trading cities and trade routes (land-based and maritime) were located. These are certain to appear on the AP exam.

It is one thing to know where the trade routes were, but quite another to know who and what traveled on those routes. There were numerous consequences of intensified trade and chartered routes.

The Mongols, Mexico, and Inca used well-traveled routes to invade and conquer. The Polynesians and the Swahili states on the east coast of Africa used their sailing and navigational skills to trade and to set up “diasporic” communities. Merchants, especially around the Indian Ocean basin, had communities along the coasts where they would live until the monsoon winds blew in the return direction.

In their international travels and dealings, military men, merchants, missionaries, and migrants also played important roles in spreading Hinduism, Buddhism, Christianity, and neo-Confucianism from their homelands. Some of these intrepid travelers kept diaries of their experiences that bestow a great deal of information about how much or how little intercultural knowledge and understanding there was at the time. Many of these fascinating travelers’ accounts regularly appear on the AP exam.

There was a significant increase in the cross-fertilization of linguistic and cultural traditions in this period. Indian Ocean basin merchants combined the Bantu and Arabic languages to create the new language of Swahili on the east coast of Africa. Turkic and Arabic languages spread to conquered or converted lands. Mongols brought gunpowder weapons and the technologies of paper-making and the printing press from China to dar al-Islam, and from there into western European kingdoms. Indian, Persian, Arab, and Greek science and mathematics, as well as technologies in universities and libraries within dar al-Islam, were transmitted into western Europe from merchants and scholars and formed the backbone of the Renaissance.

Foods, animals, and diseases were transported by merchants from their places of origin to new lands, thereby dramatically changing agriculture and frequently affecting birth and death rates.

Although World History often focuses on the considerable forces of change and continuity in whole societies and regions of the world, it’s important not to forget the people who experienced the impact of change or the consequences of continuity. Pay attention to those who work in the business world, on the farms, and at home. When farming techniques improved and new crops were brought to a new region, the “more food = more people” scenario was encountered again. When there was an escalation in farming, more and different kinds of labor were needed for different kinds of crops. Historians use the terms “free labor” and “unfree” or “forced labor” when they analyze the organization of labor. “Free labor” refers to those who were free to quit their jobs at any given time if they wanted to; “unfree or forced labor” refers to those who could not quit even if they wanted to. Forced labor organization varied from place to place and from economy to economy. In this period there was serfdom in western Europe and Japan, and slave labor in African communities, dar al-Islam, Mexico, and Inca societies.

Women have played divergent roles throughout history, and historians scrutinize how women fared in each of these postclassical societies by asking questions such as: What was considered “women’s work” in a particular society? How much influence or power did women of different classes or caste have on the work that men performed? Roles and characterizations of women within societies is a topic brimming with material for comparison. Southeast Asian women, for example, had much more authority in the business world than did women of European or east Asian descent. Why might that have been the case, and did it influence how international business was conducted? When new people, new ideas, and religions drift into a city or community, historians look to see the effect on women and their influence in what were mostly patriarchal societies.

Chapter 21 highlights the transition from hemispheric to global trade. AP students need to understand and appreciate that the successes of the Columbian voyages were based on technologies acquired from the sophisticated East and a great deal of luck. The consequences of these voyages will be examined during the remainder of the course.

AP THINKING ABOUT THEMES

1. What were some of the positive and negative effects of the nomadic invasions that occurred after 1000 C.E.?
2. What might have been some of the long-term effects of European mariners linking Afro-Eurasia with the Americas?

361

Expanding Horizons of Cross-Cultural Interaction

chapter 21

AP HISTORICAL DEVELOPMENTS

- As exchange networks intensified, an increased number of travelers within Afro-Eurasia wrote about their travels.
- There was continued diffusion of crops and pathogens, with epidemic diseases, the bubonic plague, along trade routes.
- A deepening and widening of networks of human interaction within and across regions contributed to cultural, technological, and biological diffusion within and between various societies.
- Improved commercial practices led to an increased volume of trade and expanded the geographical range of existing trade routes—including the Silk Roads—promoting the growth of powerful new trading cities.

AP HISTORICAL THINKING SKILLS

Developments and Processes Explain the various impacts long-distance exchanges had on Afro-Eurasian societies.

Source Claims and Evidence Identify and describe the ways in which travel accounts reveal the extent of trade and travel across Afro-Eurasia.

Contextualization Identify and describe Byzantine and Islamic influences on the western European Renaissance.

Making Connections Identify connections between long-distance exchanges and the spread of bubonic plague.

AP REASONING PROCESSES

Causation Describe the effects of long-distance exchange networks on Afro-Eurasian societies.

AP CHAPTER FOCUS

Interregional travelers tell the story of expanding Afro-Eurasian horizons in the postclassical era, and north African born Ibn

Battuta is the most important traveler for you to know. Historians use the observations in his diaries to analyze the cultural unity of *dar al-Islam*. Study the major Afro-Eurasian trade routes—the Silk Roads, the trans-Saharan routes, the Indian Ocean basin network, and the Mediterranean—and note that Ibn Battuta traveled by land and sea on all of them.

This chapter presents the end of the postclassical era in western Europe. From the fall of the western Roman empire to Marco Polo's voyages to China and back, western Europeans slowly rebuilt their agricultural productivity and urban-based societies, and significantly reengaged with Afro-Eurasian trade after the debacle of the crusades. Both the cultural flowering of the Renaissance and the maritime explorations were based on the prosperity, ideas, and technologies generated from interacting with east Asia and *dar al-Islam* and the network of trade routes in between.

After the Mongol Yuan dynasty was deposed in China, the Ming ("brilliant") dynasty took over. This is the last postclassical imperial reconstruction, so note what the *Yuan* did to assert their Chinese ethnicity and culture after almost a century of foreign rule. The voyages of Zheng He demonstrated that the Chinese had a history of maritime trade and diplomacy which the Mongols, a land-based culture, did not.

Other "travelers" on the trade routes had significant roles: the plague reappeared; sugarcane, cotton, rice, citrus fruits moved westward from the Indian Ocean basin trade into *dar al-Islam* and from there to western European luxury shops; the *Mongols* took gunpowder weapons from China across Eurasia—*Europeans* eventually used hand-held gunpowder weapons on their maritime explorations and conquests. Iberian plantation owners ultimately chose to invest in slave labor rather than pay high wages to free laborers, thereby linking west African slave markets to the developing Atlantic trade routes.

Chapter-level **AP Historical Developments** correlations ensure proper focus by students and teachers.

AP Historical Thinking Skills provide guided study as students learn to view history through the lens of these skills.

AP Reasoning Processes help students compare, analyze causes and effects, and see patterns of change and continuity throughout history.

AP Chapter Focus explains the core AP concepts students will learn in each chapter *and* provides direction about what information will appear on the AP exam.

AP Chapter Summaries tie chapter content to the AP Themes laid out in the part openers.

AP Test Practice for each chapter allows students the opportunity to answer the AP-style multiple choice, short answer, and essay questions.

The thought-provoking **AP Assessing Themes** questions at the end of each part help students see the "big picture" and make connections to the themes addressed in the AP part openers.

AP CHAPTER SUMMARY

As European mariners ventured into the Indian and Atlantic Ocean basins, they unwittingly inaugurated a new era in world history. For millennia, peoples of different societies had traded, communicated, and interacted, but improvements in transportation technologies allowed peoples to travel at increasingly greater distances. By 1500 the Indian Ocean served as a highway linking peoples from China to east Africa, and overland traffic kept the Silk Roads busy from China to the Mediterranean Sea. Trade goods, diplomatic missions, religious faiths, technological skills, agricultural crops, and disease pathogens all moved readily over the sea lanes and the Silk Roads, and they profoundly influenced the development of societies throughout the eastern hemisphere. In the western hemisphere, trading networks linked lands as distant as Mexico and the Great Lakes region, while Pacific islanders regularly traveled and traded between island groups.

Never before, however, had peoples of the eastern hemisphere, the western hemisphere, and Oceania dealt with one another on a regular and systematic basis. The voyages of European mariners during the fifteenth and following centuries initiated a long-term process—one that continues in the present day—that brought all regions and peoples of planet earth into permanent and sustained interaction. The formation and reconfiguration of global networks of power, communication, and exchange that followed from those interactions rank among the most prominent themes of modern world history.

AP TEST PRACTICE

Questions assume cumulative knowledge from this chapter and previous chapters.

MULTIPLE CHOICE Use the image on page 457 and your knowledge of world history to answer questions 1–3.

- The battle depicted in the image best reflects warfare influenced by which of the following?
 - Medieval feudal armies and weaponry
 - Traditional siege methods against defensive fortifications
 - Cross cultural influx of military technology and tactics
 - The use of professional mercenary soldiers
- The protracted conflict of the Hundred Years' War led most directly to which of the following developments among the English and French populations?
 - Ideals and emotions of a patriotic nature
 - Political fragmentation and feuds among the nobility

- Rising anti-war and pro-peace sentiments
 - Extreme demographic changes due to plague and warfare
- In order to maintain armies, such as those depicted in the image, rulers of both England and France developed which of the following?
 - Profits based on industrial production and trade
 - Centralized authority to levy taxes
 - Collection of tribute from conquered territories
 - Creation and selling of treasury bonds

SHORT ANSWER Use your knowledge of world history to answer questions 4–5.

- Use the map on pages 450–451 to answer parts A, B, and C.
 - Explain ONE factor that dictated the routes traveled by Marco Polo or Ibn Battuta in their careers.
 - Identify ONE effect that the writings of travelers, such as Marco Polo and Ibn Battuta, had on intercultural knowledge and understanding.
 - Provide ONE piece of historical evidence to support your answer in part B.
- Answer parts A, B, and C.
 - Identify ONE way in which long-distance trade fostered change in the societies of Afro-Eurasia.
 - Identify ONE way in which long-distance trade provided continuity in the societies of Afro-Eurasia.
 - Explain ONE way in which long-distance trade affected the process of state building in the societies of Afro-Eurasia.

LONG ESSAY Develop a thoughtful and thorough historical argument that answers the question below. Begin your essay with a thesis statement and support it with relevant historical evidence.

- Causation** Using specific examples, describe the effects of the bubonic plague, or Black Death, on society in Afro-Eurasia during the period circa 1300 C.E. to circa 1500 C.E.

AP ASSESSING THEMES

- How did the intensification of trade routes facilitate the spread of new foods, agricultural techniques, and diseases within the eastern hemisphere?
- How did diasporic merchant communities foster cross-cultural interactions along trade routes in this period?
- What political, social, and economic conditions present in this period encouraged or allowed the formation of new types of governments?
- In what ways did the expansion of trade routes promote the growth of powerful new trading cities?
- How do the writings of international travelers illustrate both the extent and limitations of cross-cultural knowledge and understanding?

Connecting the Sources feature asks students to compare and contrast two documents or images and think critically about the different ways the given information can be interpreted. This feature occurs once per part, and includes AP-Style questions for additional Exam practice.

Connecting the Sources

Individual experiences of the bubonic plague

The problem The rapid spread of bubonic plague from China to most of Eurasia in the fourteenth century was a disaster that had profound and lasting effects on historical developments in China, central and southwest Asia, north Africa, and Europe, from massive population decline to economic disruption to social and political unrest. Although historians and scientists continue to dispute exact mortality rates, it is clear that the plague killed many millions of people, reducing populations wherever it struck by at least 25 percent, and sometimes much more. When exploring the history of disasters like the plague, it can be easy to forget that each individual who lived through the event—or died from it—had his or her own story, feelings, and family. In world history, while it is important to understand the “big picture,” it is also important to remember that the “big picture” is always composed of millions of individual stories. These individual stories remind us that experiencing terrible events was not easier for individuals just because many suffered similar fates, or because they occurred a long time ago.

The following documents are only two examples—one from Italy and the other from Syria—of how individuals experienced the plague as it tore through Europe and southwest Asia in 1348.

The documents Read the documents below, and consider carefully the questions that follow.

Document 1: Francesco Petrarca (1304–1374) was an Italian scholar and early humanist who lived through the plague that struck Italy in 1348. Scholars believe he wrote the following letter, known as the *Metrica*, to himself in about 1348.

O what has come over me? Where are the violent fates pushing me back to? I see passing by, in headlong flight, time which makes the world a fleeting place. I observe about me dying throngs of both young and old, and nowhere is there a refuge. No haven beckons in any part of the globe, nor can any hope of longed for salvation be seen. Wherever I turn my frightened eyes, their gaze is troubled by continual funerals: the churches groan encumbered with biers, and, without last respects, the corpses of the noble and the commoner lie in confusion alongside each other. The last hour of life comes to mind, and, obliged to recollect my misfortunes, I recall the flocks of dear ones who have departed, and the conversations of friends, the sweet faces which suddenly vanished, and the hallowed ground now insufficient for repeated burials. This is what the people of Italy bemoan, weakened by so many deaths; this is what France laments, exhausted and stripped of inhabitants; the same goes for other peoples, under whatever skies they reside. Either it is the wrath of God, for certainly I would think that our misdeeds deserve it, or it is just the harsh assault of the stars in their perpetually changing conjunctions. . . . Dense shadows have covered me with fear. For whosoever thinks they can recall death and look upon the moment of their passing with fearless face is either mistaken or mad, or, if he is fully aware, then he is very courageous.

Document 2: Ibn al-Wardi (ca. 1290–1349) was a Muslim writer who lived and worked in Aleppo (modern Syria). He wrote the following “Essay on the Report of the Pestilence” after the plague struck his region in the spring of 1348. The next year, in March 1349, al-Wardi himself died of the plague.

This plague is for the Muslims a martyrdom and a reward, and for the disbelievers a punishment and a rebuke. . . . I take refuge in God from the yoke of the plague. Its high explosion has burst into all countries and was an examiner of astonishing things. Its sudden attacks perplex the people. The plague chases the screaming without pity and does not accept a treasure for ransom. Its engine is far-reaching. The plague enters into the house and swears it will not leave except with all of its inhabitants. . . . Among the benefits of this . . . is the removal of one's hopes and the improvement of his earthly works. It awakens men from their indifference for the provisioning of their final journey. . . . Come then, seek the aid of God Almighty for raising the plague, for He is the best helper. Oh God, we call You better than anyone did before. We call You to raise from us the pestilence and plague. . . . We plead with You, by the most honored of the advocates, Muhammad, the Prophet of mercy, that You take away from us this distress. Protect us from the evil and the torture and preserve us.

AP Test Practice

- Which conclusion about contemporary understanding of the bubonic plague is best supported by Documents 1 and 2?
 - Efforts to wipe out the disease's main cause achieved the opposite effect by forcing carriers to leave home.
 - Knowing the causes of bubonic plague helped Europeans control its spread better than Muslims.
 - Trade declined greatly as people sought to halt the spread of plague by traveling merchants.
 - People in affected areas struggled to halt the disease's diffusion because they were unable to trace its source.



This 14th illustration of plague-infected people is taken from the Toggenburg Bible.

- What social effect did the bubonic plague have on those individuals living in Afro-Eurasia during this period?
 - Beliefs that the plague was sent to punish heretics led to a surge in forceful religious conversions.
 - Fears over the plague, and sorrow over the deaths it caused, resulted in immense personal suffering.
 - Heightened distrust weakened traditional family bonds.
 - High death tolls caused people to value survival of the group over their own personal health.

Source Citations: **Document 1:** http://www.brown.edu/Departments/Italian_Studies/dweb/plague/perspectives/petrarca2.php
Document 2: John Aberth, *The First Horseman: Disease in Human History* (Upper Saddle River, N.J.: Pearson Prentice Hall, 2007), pp. 42–43.

Sources from the Past features showcase a significant primary source document of the period, such as a poem, journal account, religious writing, or letter. Thought-provoking questions prompt readers to analyze key issues raised in the document.

Sources from the Past

Ibn Battuta on Customs in the Mali Empire

Long-distance travelers often encountered unfamiliar customs in foreign societies. The Moroccan traveler Ibn Battuta approved heartily when staying with hosts who honored the values of his own Muslim society, but he had little tolerance for those who did not. Here he describes what he witnessed at the sultan's court in the Mali empire.

The Blacks are the most respectful of people to their king and abase themselves most before him. They swear by him, saying *Mansa Sulaiman ki* [the law of Mansa Sulaiman, the Mali sultan]. If he summons one of them at his session in the cupola . . . the man summoned removes his robe and puts on a shabby one, takes off his turban, puts on a dirty skull-cap and goes in with his robe and his trousers lifted half way to his knees. He comes forward humbly and abjectly, and strikes the ground hard with his elbows. He stands as if he were prostrating himself in prayer, and hears what the Sultan says like this. If one of them speaks to the Sultan and he answers him, he takes his robe off his back, and throws dust on his head and back like someone making his ablutions with water. I was astonished that they did not blind themselves.

When the Sultan makes a speech in his audience those present take off their turbans from their heads and listen in silence. Sometimes one of them stands before him, recounts what he has done for his service, and says: “On such and such a day I did such and such, and I killed so and so on such and such a day.” Those who know vouch for the truth of that and he does it in this way. One of them draws the string of his bow, then lets it go as he would do if he were shooting. If the Sultan says to him: “You are right” or thanks him, he takes off his robe and pours dust on himself. That is good manners among them. . . .

Among their good practices are their avoidance of injustice; there is no people more averse to it, and their Sultan does not

allow anyone to practice it in any measure; [other good practices include] the universal security in their country, for neither the traveller nor the resident there has to fear thieves or bandits . . . their punctiliousness in praying, their perseverance in joining the congregation, and in compelling their children to do so; if a man does not come early to the mosque he will not find a place to pray because of the dense crowd; it is customary for each man to send his servant with his prayer-mat to spread it out in a place reserved for him until he goes to the mosque himself. . . . They dress in clean white clothes on Fridays; if one of them has only a threadbare shirt he washes it and cleans it and wears it for prayer on Friday. They pay great attention to memorizing the Holy Qur'an. . . .

Among their bad practices are that the women servants, slave-girls and young daughters appear naked before people, exposing their genitals. I used to see many like this in [the fasting month of] Ramadan, for it is customary for the *fararis* [commanders] to break the fast in the Sultan's palace, where their food is brought to them by twenty or more slave-girls, who are naked. Women who come before the Sultan are naked and unveiled, and so are his daughters. On the night of the twenty-seventh of Ramadan I have seen about a hundred naked slave-girls come out of his palace with food; with them were two daughters of the Sultan with full breasts and they too had no veil. They put dust and ashes on their heads as a matter of good manners. [Another bad practice:] Many of them eat carrion, dogs and donkeys.

For Further Reflection

- Discuss the various ways in which Islamic influences and established local customs came together in the Mali empire.

Source: H. A. R. Gibb, trans. *The Travels of Ibn Battuta, A.D. 1325–1354*, 4 vols. London: Hakluyt Society, 1958–94, 4:960, 965–66.

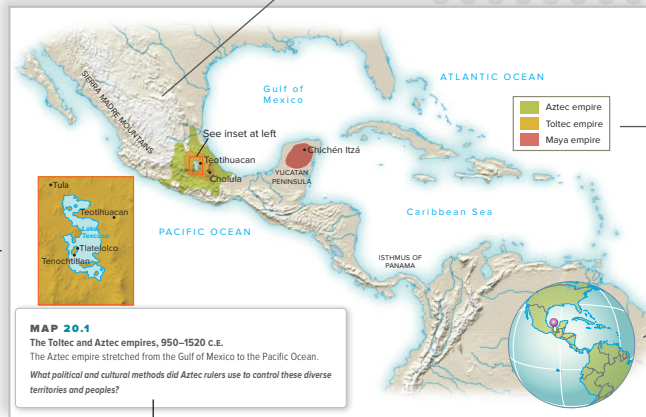
Reverberations feature helps students draw connections across chapters. Taking a “big picture” topic like the Columbian exchange, industrialization, or technological change, it traces the reverberations of such large-scale processes through different regions and cultures to encourage thinking about cause and effect. The Reverberations feature appears in the first chapter of every part and then reappears as a shorter boxed feature titled “Reverberations of . . .” in each subsequent chapter.

Reverberations of The Columbian Exchange

Think back to the effects of Eurasian diseases on the original inhabitants of the Americas after 1492. In what ways was the massive death toll among indigenous Americans related to the origins of the Atlantic slave trade?

Historical Maps Bright colors and high contrast in the maps promote clarity, highlight topographical information, and enhance digital display.

■ Clear representation of topographical features strengthens students’ understanding of the geographical contexts of world history.

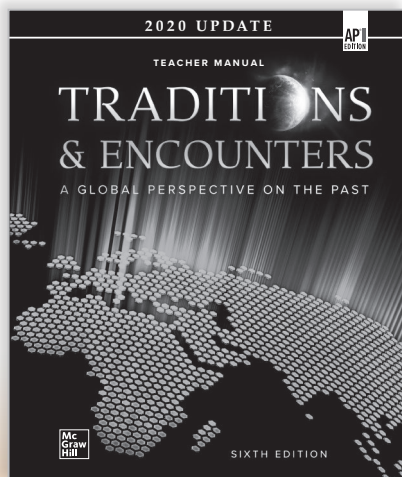


■ Distinct colors make for clear and precise geographical representations.

■ Regional maps include globe locator icons to help students understand world regions in the larger context.

■ Insets provide additional detail for especially important areas.

■ Captions include highlighted salient points of the maps, followed by critical-thinking questions that prompt students to link the book’s narrative to geographic information presented in the book.



■ Our new AP Teacher Manual gives teachers the tools to help students navigate the new AP World History: Modern course and succeed on the AP exam. The content supports and deepens understanding of the content covered in the Student Edition.

The Teacher Manual, available in print and digital format, provides:

- A chapter to help with the transition to the 1200 course start date
- Pacing Guide
- Sample Syllabus
- AP Key Terms
- AP Discussion and Activities focused on core themes
- Answers and rubrics for the end-of-chapter AP Test Practice questions in the Student Edition

To the AP World History Student

Welcome to AP World History! *Traditions & Encounters* is one of the most widely-used textbooks for AP World History. Professor Jerry Bentley, one of the two authors, was closely involved in the AP program for many years. He helped design the original AP course, worked on committees to fine-tune the curriculum, and scored the AP World History Exam for ten years in order to gauge how students performed and how his textbook could help them and their teachers. As you work with this book, I think you will see his high regard for the AP course and its students.

Professors Bentley and Zeigler wrote this text for college students. My job, as an AP World History teacher, has been to tailor the textbook to high school AP classes. I've modeled the adaptations on the College Board's Curriculum Framework for the AP World History course and AP Exam, which can be found on the College Board's Web site.

Each chapter opens with **AP Historical Development** (essential course content knowledge linked to the Curriculum Framework) and **AP Historical Thinking Skills and Reasoning Processes**—directives to help you practice the historical thinking skills and reasoning processes that are assessed on the AP Exam. Additionally, each chapter opener provides you with an **AP Chapter Focus** that previews what's in the chapter and tells you what you need to know for the AP Exam.

Turn to the part openers in this book—**AP Focus on Themes**—to find an Introduction for each of the four AP World History Periods (use the colorful tabs along the right edge of each page). I've written these Introductions to help you align the textbook to the themes in the Curriculum Framework.

To help you practice for the AP Exam, every chapter ends with AP Test Practice questions, including multiple-choice and short-answer questions tied to a stimulus, like those you will see on the AP Exam. In addition, the **AP Assessing Themes** questions at the end of each part ask you questions that tie together the set of chapters within a Period.

AP World History is not a date-driven course in which you need to memorize dates for the AP Exam. The only dates you absolutely must know and understand are the dates of each of the four Periods, because those dates form the skeleton of the course. You also have to know geography. Study the map below. These are the regions you must know, and all AP Exam questions will use regional names.

I hope you enjoy this course, start analyzing like historians, and open yourself to all that can be learned through world history.

Sincerely,
Ane Lintvedt
McDonogh School
Owings Mills, Maryland

McGraw-Hill Education would also like to thank the following contributors to this program:

Paul Philp, John Paul II High School, Plano, Texas (Teacher Manual), Barbara Ozuna, R. L. Paschal High School, Fort Worth, Texas (Chapter and Part test banks), and Wendy Eagan, Walt Whitman High School, Bethesda, Maryland (Chronological and Thematic correlations).

AP World History: World Regions



Personalized, Adaptive, and Dynamic Digital Resources

Traditions & Encounters 2020 Update is enriched with resources including AP practice test banks primary and secondary sources, and adaptive learning tools that provide students with an opportunity to contextualize and apply their understanding.

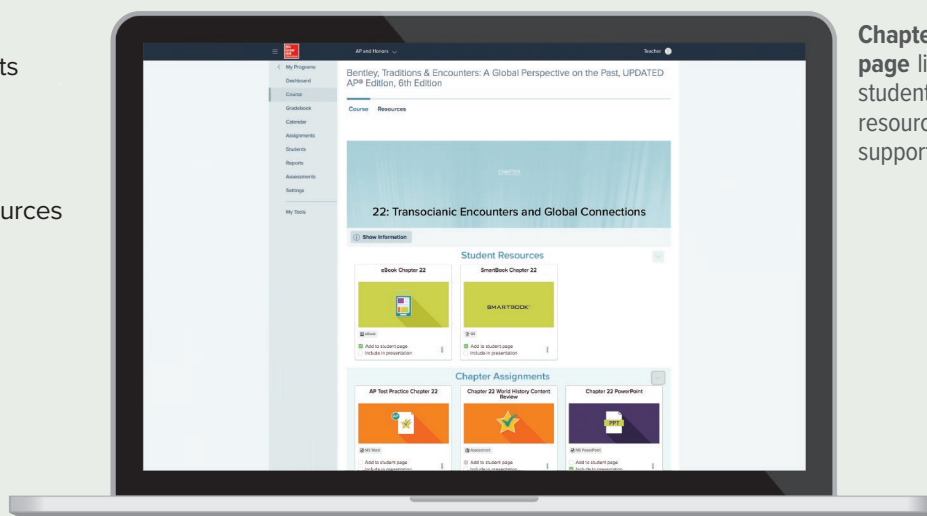
Authored by the world's leading subject matter experts and organized by part and chapter level, the resources provide students with multiple opportunities to contextualize and apply their understanding. Teachers can save time, customize lessons, monitor student progress, and make data-driven decisions in the classroom with the flexible, easy-to-navigate instructional tools.

Intuitive Design

Resources are organized at the part and chapter level. To enhance the core content, teachers can add assignments, activities, and instructional aides to any lesson.

The chapter landing page gives students access to:

- assigned activities
- resources and assessments
- interactive eBook
- adaptive **SmartBook®**
- primary and secondary sources



Chapter landing page links students to resources that support success.



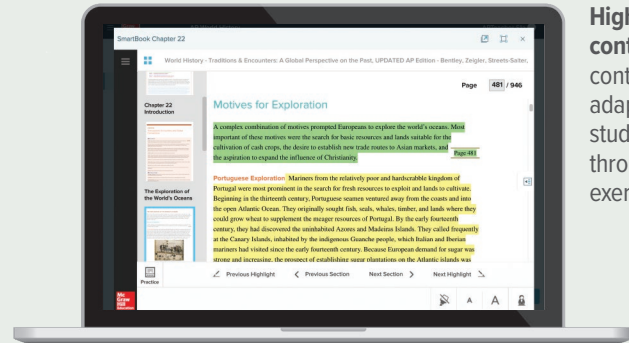
Mobile Ready Access to course content on-the-go is easier and more efficient than ever before with the ReadAnywhere mobile app.

Because learning changes everything.®

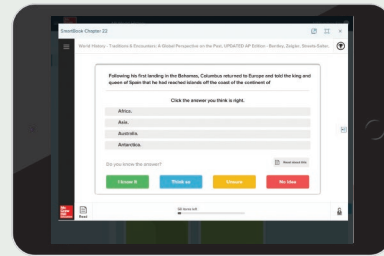
Adaptive Study Tool

SMARTBOOK® is the online adaptive study tool. The interactive features engage students and personalize the learning experience with self-guided tools that:

- assess a student's proficiency and knowledge,
- track which topics have been mastered,
- identify areas that need more study,
- improve reading comprehension by highlighting key content that needs additional study,
- present focused content specific to the student's individual needs.



Highlighted content continuously adapts as students work through exercises.



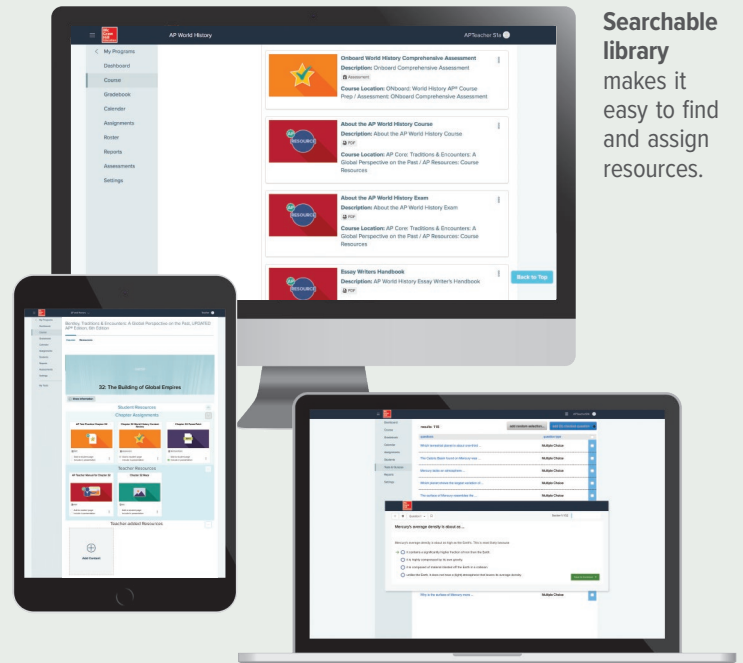
Practice sets measure depth of understanding and present a personalized learning path based on student responses.

Teacher Resources

Teachers have access to the interactive eBook, adaptive *SmartBook*®, plus a wealth of customizable part and chapter resources and powerful gradebook tools.

Resources include:

- updated *Teacher Manual* with a chapter to help with the transition to the 1200 course start date, teaching suggestions, and pacing guides
- student performance reports to help teachers identify gaps, make data-driven decisions, and adjust instruction
- customizable PowerPoint presentations
- labeled visual aids and additional ideas for lecture enrichment
- updated AP-style test practice and test banks



Searchable library makes it easy to find and assign resources.

Customizable assignments and quiz banks are automatically graded and populate easy-to-read reports.



Harness technology, unlock success with the digital resources for this text **Visit My.MHEducation.com**

About the AP World History Course

The Advanced Placement (AP) program was created by the College Board, which also developed other standardized tests taken in high school, including the PSAT/NMSQT and the SAT. The AP World History course description and AP Exams are written by the AP World History Development Committee, which consists of college history professors and high school teachers who are experienced AP World History course teachers. This committee has studied world history course descriptions from hundreds of university professors to determine which concepts to include in the AP World History course and exam.

starting with Columbus. In this textbook, however, the authors begin this period earlier starting with Part 3 in which Professors Bentley and Zeigler highlight the years c. 500 to c. 1000 as an era of major readjustment from collapsing empires; and in Part 4, the years c. 1000 to c. 1500 as an era of outreach that concludes with the Atlantic voyages that ultimately connect people around the globe. Professors Bentley and Zeigler see these voyages as the conclusion of an older era.

HISTORICAL DEVELOPMENTS

Each Period is defined by Historical Developments that help teachers and students focus on the most important

information in a particular Period. Global in nature, the Historical Developments help you tie specific events to larger global processes. **The required content you need to know for the AP Exam is indicated in each Historical Development in the AP World History Full Course Description College Board site.**

THEMATIC LEARNING OBJECTIVES

Not only does the College Board organize AP World History information chronologically by the four Time Periods, it also gives you a way to compare information *across* Periods. Six overarching themes provide categories to make comparisons as well as to recognize continuities and changes over time:

- Theme 1: Humans and the Environment (ENV)
- Theme 2: Cultural Development and Interactions (CDI)
- Theme 3: Governance (GOV)
- Theme 4: Economic Systems (ECN)
- Theme 5: Social Interactions and Organization (SIO)
- Theme 6: Technology and Innovation (TEC)

Learning Objectives for the AP World History course and AP Exam support the six themes above. Learning to think in terms of themes can help you recognize patterns and trends that developed over thousands of years and around the globe. Thinking “thematically” can also help you organize large amounts of information. Turn to any part opener in the textbook, and you’ll see information color-coded to these themes. Turn to any chapter assessment page, and you’ll see color-coded themes highlighted in the Chapter Summary.

Historical Periods and Dates	Weight on AP Exam	Chapters in <i>Traditions & Encounters</i>
Regional and Interregional Interactions (c. 1200 to c. 1450)		
1. The Global Tapestry	8–10%	13, 14, 15, 16, 17, 18, 19, 20, 21
2. Networks of Exchange	8–10%	
Global Interactions (c. 1450 to c. 1750)		
3. Land-Based Empires	12–15%	22, 23, 24, 25, 26, 27
4. Trans-Oceanic Interconnections	12–15%	
Industrialization and Global Integration (c. 1750 to c. 1900)		
5. Revolutions	12–15%	28, 29, 30, 31, 32
6. Consequences of industrialization	12–15%	
Accelerating Global Change and Realignment (c. 1900 to the present)		
7. Global Conflict	8–10%	33, 34, 35, 36, 37, 38
8. Cold War and Decolonization	8–10%	
9. Globalization	8–10%	

HISTORICAL PERIODS

The 2019 updated AP World History: Modern course is divided into four historical periods spanning from c. 1200 C.E. to the present. These historical periods are organized into nine units, and form the backbone of the AP World History course. The breakdown of these Periods, along with their weight on the AP Exam and corresponding chapters in *Traditions & Encounters*, are shown above. To encourage flexibility with dates, note that *c.* or *circa*—meaning “about”—has been added as a prefix to all the dates in all the Periods. Organizing historical information chronologically helps you compare what was happening in one region to what was happening *at the same time* in other regions.

As shown in the table, the first period covers events from c. 1200 to c. 1450, just before the age of Atlantic exploration

HISTORICAL THINKING SKILLS AND REASONING PROCESSES

The AP World History course and AP Exam evaluate not merely your content knowledge but also how well you have developed the application of historical thinking skills and reasoning processes. These skills and processes are best developed by investigating the past through exploration and interpretation of primary sources and secondary texts as well as through the regular development of historical argument in writing. Every question on the Exam will require you to respond using one or more of these practices and skills.

Historical Thinking Skills

Skill 1: Development and Processes Identify and explain historical development and processes.

Skill 2: Sourcing and Situation Identify and explain the point of view, purpose, historical situation, and/or audience of primary and secondary sources and their significance.

Skill 3: Source Claims and Evidence Identify and describe a claim or argument in a text or non-text source and identify the evidence used to support an argument; compare the arguments in two or more sources; explain how claims or evidence support, modify, or refute a source's argument.

Skill 4: Contextualization Identify and describe a historical context for historical developments and process and explain historical developments and processes within a broader historical context.

Skill 5: Making Connections Identify patterns and connections among historical developments and processes and how a development or process relates to another development or process.

Skill 6: Argumentation Make a historically defensible claim in the form of an evaluative thesis, specific and relevant evidence to support the argument; use historical reasoning to explain relationships among pieces of evidence; and consider diverse or alternative evidence that could be used to corroborate, qualify, or modify an argument.

Reasoning Processes

Reasoning Process 1: Comparison This reasoning skill requires you to describe and explain relevant similarities and/or differences between different historical developments or processes and explain the relative historical significance of the similarities and/or differences.

Reasoning Process 2: Causation You need to be able to describe causes and effects and explain the relationship between causes and effects of a specific historical development or process. You also must be able to explain the relative historical significance of different causes and/or effects and explain the differences between primary and secondary causes, and between short- and long-term effects.

Reasoning Process 3: Continuity and Change You must be able to describe and explain patterns of continuity and/or change over time and explain the relative historical significance of specific historical developments in relation to a larger pattern of continuity and/or change.

About the AP World History Exam

The AP World History Exam is 3 hours and 15 minutes long. There are four sections to the AP World History Exam: a multiple-choice section, a short-answer section, a document-based question, and a long

essay. All questions will test students' proficiency in AP Historical Thinking Skills and Reasoning Processes, as well as the Thematic Learning Objectives and Historical Developments of the AP World History course.

Section	Question Type	Number of Questions	Timing	Percentage of Total Exam Score
I	Part A: Multiple-choice questions	55 Questions	55 minutes	40%
	Part B: Short-answer questions	3 Questions	40 minutes	20%
II	Part A: Document-based question	1 Question	60 minutes	25%
	Part B: Long essay question	1 Question	40 minutes	15%

UNDERSTANDING THE FORMAT

Multiple-Choice Questions

There are 55 multiple-choice questions with four answer choices (A–D). Only one answer is correct for each question, and there is no penalty for guessing incorrectly, so answer every question even if you don't know the answer or feel uncertain about your choice. Students are given 55 minutes to complete this section. The multiple-choice questions are stimulus-based, which means that a primary or secondary source (excerpts, photos, maps, charts, etc.) is provided, followed by between two and five questions based on that stimuli.

Short-Answer Questions

The short-answer section of the Exam includes four questions closely aligned with the course skills that must be answered within 40 minutes (roughly 13 minutes for each question). Students are required to answer the first two questions but can choose between two options for the final required short-answer question, each focused on a different time period. Each question will have three parts and is worth three points. At least two of the short-answer questions are accompanied with stimulus material. There will be a finite amount of space in which student answers must be contained, and no credit will be given for writing outside of this finite area. Student answers must be in complete sentences (bulleted answers will not receive credit), but a thesis statement is not required. Students must be extremely careful to follow the directions and explicitly answer the question they are asked.

Document-based Questions (DBQ)

The DBQ requires students to analyze and interpret historical documents, and then use the documents as well as outside information to support a well-developed thesis statement that directly answers the question and takes a position. Thesis statements that simply restate the prompt as a statement will not receive credit. DBQs will contain seven historical documents. You begin the DBQ with a recommended 15-minute reading period intended for you to read and analyze the documents. After the reading period ends, you will have 85 minutes to complete the DBQ and the long essay, so plan to take 45 minutes of this time to answer the document-based question.

Tips for writing the DBQ essay:

1. **Read the prompt (essay question) carefully and thoroughly.** Mark it to indicate the key words, phrases, or tasks required. Do not begin any other step until you know what the question is asking.
2. **Jot down your thoughts as you begin to read the source documents.** You should begin to see some connections or contradictions among the documents. Underline or circle key ideas in each document. You can refer to these marks after you begin to write your essay. Begin a list of these ideas in the margins of your test booklet so you can refer to them later.
3. **Draft a clear 1 or 2 sentence thesis paragraph that fully addresses the prompt,** is historically defensible,

and establishes a line of reasoning. Position the thesis paragraph at the start or the end of the essay so readers do not need to hunt for it.

4. **Use your thesis as a map for putting the essay together.** Use words from your thesis in each body paragraph topic sentence. Follow your thesis order to organize each body paragraph and to answer the prompt.
5. **Provide historical context.** Connect your response to related broader historical events, developments, or processes that occurred before, during, or continued after the time frame in question.
6. **Always cite the documents.** You should cite each document every time you use it. Putting a (Doc. 1) or a (1), for example, after each usage is fine.
7. **Use documents to support your argument in response to the prompt.** Your response must accurately describe—rather than simply quote—the content of the documents to support your argument. You must also describe additional evidence from documents not given to you in the DBQ to support your argument.
8. **For the source documents, analyze point of view, the intended audience, the author's purpose, or historical context.** Practice these analytical skills with your teacher's help and feedback.
9. **Demonstrate a complex understanding of historical developments.** You should be able to analyze multiple variables, explain similarities and differences or continuity and change or causes and effects, explain connections within and across time periods, corroborate multiple perspectives across themes, or consider diverse or alternative views or evidence as part of your argument.

Scoring the DBQ

The DBQ will be scored on a 0–7 scale using an analytic rubric. The key elements of the rubric are:

1. (0–1 point) **Thesis/Claim**
 - (1 point) Responds to the prompt with a historically defensible thesis/claim that establishes a line of reasoning.
2. (0–1 point) **Contextualization**
 - (1 point) Describes a broader historical context relevant to the prompt.
3. (0–3 points) **Evidence**
 - a. **Evidence from the Documents**
 - (1 point) Uses the content of at least **three** documents to address the topic of the prompt.

OR

- (2 points) Supports an **argument** in response to the prompt using at least six documents.

b. Evidence beyond the Documents

- (1 point) Uses at least one additional piece of the specific historical evidence (beyond that found in the documents) relevant to an argument about the prompt.
4. (0–2 points) **Analysis and Reasoning**
 - (1 point) For at least **three** documents, explain how or why the document's point of view, purpose, historical situation, and/or audience is relevant to an argument.
 - (1 point) Demonstrates a complex understanding of the historical development that is the focus of the prompt, using evidence to corroborate, qualify, or modify an argument that addresses the question.

Long Essay Question

You will have the choice of answering one of three long essay questions. All three essays will test the same theme but focus on different chronological periods, so you can choose which period you are most prepared to write about.

The long essay is designed to measure your ability to use historical reasoning through the demonstration of thesis development, organized presentation of historical argument, and evidence given to support the argument. You will have 40 minutes to write the long essay.

Tips for writing the Long Essay:

1. **Read the prompt (essay question) carefully and thoroughly.** Mark it to indicate key words, phrases, or tasks required. Especially note the reasoning processes required: *Comparison*, *Causation*, or *Continuity and Change*. Do not begin any other step until you know what the question is asking.
2. **Write a 1 or 2 sentence thesis that contains a claim (position, premise, or idea) that you can support and that will guide the rest of your essay.** Your thesis should identify and quantify comparisons (similarities/differences), change/continuities, or causes/effects. In other words, your thesis must have some value-added concepts, which means you must demonstrate some applicable knowledge. Do not just repeat the prompt.
3. **Follow your thesis order for your paragraph order.** This will keep you on track and reduce the time required to write the essay because you will not be wondering what to write about next.
4. **Provide historical context.** Similar to the DBQ, connect your response to related broader historical events, developments, or processes that occurred before, during, or continued after the time frame in question.

5. **Use historical evidence to support each part of the argument in your topic sentences.** Although you might know more about one aspect of the essay than another, use ample historical evidence to support each element in your topic sentence.
6. **Remember this mantra: *describe examples, and then analyze and explain them.*** If the reasoning process is comparison, list similarities and differences—and then analyze and explain the reasons for them. If the reasoning process is causation, describe causes and/or effects—and then analyze and explain them. If the reasoning process is continuity and change, list examples of *continuities*—and analyze and explain them. Then list examples of *changes*—and analyze and explain them.
7. **Demonstrate a complex understanding of historical developments using reasoning processes.** Use reasoning processes to structure your argument. Also, as in the DBQ, analyze multiple variables, explain similarities and differences or continuity and change or causes and effects, explain connections within and across time periods, corroborate multiple perspectives across themes, or consider diverse or alternative views or evidence as part of your argument to demonstrate a complex understanding.
2. (0–1 point) **Contextualization**
 - Describes a broader historical context relevant to the prompt.
3. (0–2 points) **Evidence**
 - (1 point) Provides specific examples of evidence relevant to the topic of the prompt.

OR

 - (2 points) Supports an **argument** in response to the prompt using specific and relevant examples of evidence.
4. (0–2 points) **Analysis and Reasoning**
 - (1 point) Uses reasoning processes (e.g. comparison, causation, continuity and change) to frame or structure an argument that addresses the prompt.

OR

 - (2 points) Demonstrates a complex understanding of the historical development that is the focus of the prompt, using evidence to corroborate, qualify, or modify an argument that addresses the question.

Grading of the AP Exam

Colleges and universities often grant credits equivalent to that which is offered for their introductory World History survey course to those students who successfully complete the AP Exam. The criteria for receiving credit vary widely from institution to institution and you should find out from each college and university you plan to apply to what their standards are. You may also choose to have your scores sent to colleges and universities to which you are applying. The AP Exam is scored on the following 5-point scale: 5 is “extremely well qualified”; 4 is “well qualified”; 3 is “qualified”; 2 is “possibly qualified”; 1 is “no recommendation.”

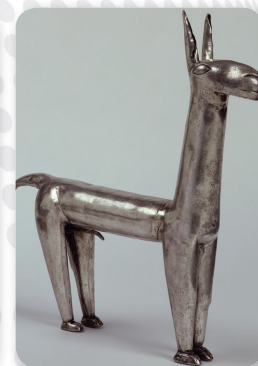
Scoring the Long Essay

The Long Essay will be scored on a 0–6 scale using an analytic rubric. The key elements of the rubric are:

1. (0–1 point) **Thesis/Claim**
 - Responds to the prompt with a historically defensible thesis/claim that establishes a line of reasoning.

PART 4

THE ACCELERATION OF CROSS-CULTURAL INTERACTION, 1000 TO 1500 C.E.



- 1 Theme 1: Humans and Environment (ENV)
- 2 Theme 2: Cultural Developments and Interactions (CDI)
- 3 Theme 3: Governance (GOV)
- 4 Theme 4: Economic Systems (ECN)
- 5 Theme 5: Social Interactions and Organization (SIO)
- 6 Theme 6: Technology and Innovation (TEC)

These next chapters, 17 through 21, explore many of the same themes and ideas that were introduced in Part 3 (chapters 13 through 16). However, we will now shift our focus to explore elements of Part 4, “The Acceleration of Cross-Cultural Interaction, 1000 to 1500 C.E.” These chapters will place greater emphasis on how societies and cultures connect and interact with one another across broad regions of space. Part 4 will also move outside of Afro-Eurasia to explore developments in the Americas and Pacific and how these regions were ultimately linked into a global exchange network.

In the chapters that follow, significant new types of states emerge. **2** Nomadic Mongols conquered Song China, Sassanid Persia, and Kievan Russia, and created an interconnected Mongol empire. Ruled by related khans (emperors), these lands made up the largest empire in world history. The nomadic Mexica (also known as Aztec) moved into Mesoamerica and created a new powerful, rich, tributary empire. A small group of Inca conquered the Andean region of South America and also built an enormous tributary empire. Three new kingdoms and five significant city-states arose on the African continent. Western Europeans were finally able to build good-sized kingdoms. **4** Part 4 also

details how and why people on the east African, south Asian, and southeast Asian coasts functioned as a broad coastal community around the Indian Ocean basin. After you assemble all this information, you will have the knowledge to compare how nomadic peoples ruled settled empires, to identify the advantages and disadvantages of tributary empires in Eurasia and the Americas, and to analyze the commonalities of people who share a life and economy based on maritime trade routes. **6**

Business along the established routes intensified so markedly that new cities had to be established to facilitate all the trade and accommodate all the people. **3** Modern transportation technologies such as the magnetic compass, sternpost rudders on ships, and camel saddles contributed to this increase of land-based and maritime trade. To keep track of complicated profits and losses, new forms of banking, accounting, and money were invented across Eurasia and the Americas. **4** States became more actively involved in trade and its profits. The imperial governments of China, Byzantium, Mongol, Caliphate, Mexica, and Inca used roads to move military forces, merchandise, and merchants safely and effectively. **6** The Chinese, Byzantine, and Islamic empires (and, for a while, the Mongols) also built navies

for the same purposes. Study the maps to learn where the key trading cities and trade routes (land-based and maritime) were located. These are certain to appear on the AP exam.

It is one thing to know where the trade routes were, but quite another to know who and what traveled on those routes.



There were numerous consequences of intensified trade and charted routes.

■ The Mongols, Mexico, and Inca used well-traveled routes to invade and conquer. The Polynesians and the Swahili states on the east coast of Africa used their sailing and navigational skills to trade and to set up “diasporic” communities. Merchants, especially around the Indian Ocean

basin, had communities along the coasts where they would live until the monsoon winds blew in the return direction. ♦ ■ In their international travels and dealings, military men, merchants, missionaries, and migrants also played important roles in spreading Hinduism, Buddhism, Christianity, and neo-Confucianism from their homelands. ♦ Some of these intrepid travelers kept diaries of their experiences that bestow a great deal of information about how much or how little intercultural knowledge and understanding there was at the time. Many of these fascinating travelers’ accounts regularly appear on the AP exam.

■ There was a significant increase in the cross-fertilization of linguistic and cultural traditions in this period. Indian Ocean basin merchants combined the Bantu and Arabic languages to create the new language of Swahili on the east coast of Africa. Turkic and Arabic languages spread to conquered or converted lands. Mongols brought gunpowder weapons and the technologies of paper-making and the printing press from China to *dar al-Islam*, and from there into western European kingdoms. Indian, Persian, Arab, and Greek science and math—as well as technologies in universities and libraries within *dar al-Islam*—slowly trickled into western Europe from merchants and scholars and formed the backbone of the Renaissance. ♦ ■ Foods, animals, and diseases were transported by merchants from their places of origin to new lands, thereby dramatically changing agriculture and frequently affecting birth and death rates. ♦

Although World History often focuses on the considerable forces of change and continuity in whole societies and regions of

the world, it’s important not to forget the people who experienced the impact of change or the consequences of continuity. Pay attention to those who work in the business world, on the farms, and at home. When farming techniques improved and new crops were brought to a new region, the “more food = more people” scenario was encountered again. ■ When there was an escalation in farming, more and different kinds of labor was needed for different kinds of crops. Historians use the terms “free labor” and “unfree” or “forced labor” when they analyze the organization of labor. “Free labor” refers to those who were free to quit their jobs at any given time if they wanted to; “unfree or forced labor” refers to those who could not quit even if they wanted to. Forced labor organization varied from place to place and from economy to economy. In this period there was serfdom in western Europe and Japan, and slave labor in African communities, *dar al-Islam*, Mexico, and Inca societies. ♦

■ Women have played divergent roles throughout history, and historians scrutinize how women fared in each of these postclassical societies by asking questions such as: What was considered “women’s work” in a particular society? How much influence or power did women of different classes or caste have on the work that men performed? Roles and characterizations of women within societies is a topic brimming with material for comparison. Southeast Asian women, for example, had much more authority in the business world than did women of European or east Asian descent. Why might that have been the case, and did it influence how international business was conducted? When new people, new ideas, and religions drift into a city or community, historians look to see the effect on women and their influence in what were mostly patriarchal societies. ♦

Chapter 21 highlights the transition from hemispheric to global trade. AP students need to understand and appreciate that the successes of the Columbian voyages were based on technologies acquired from the sophisticated East and a great deal of luck. The consequences of these voyages will be examined during the remainder of the course.

AP THINKING ABOUT THEMES

1. What were some of the positive and negative effects of the nomadic invasions that occurred after 1000 C.E.?
2. What might have been some of the long-term effects of European mariners linking Afro-Eurasia with the Americas?

Nomadic Empires and Eurasian Integration

chapter 17

AP HISTORICAL DEVELOPMENTS

- Empires collapsed in different regions of the world, and in some areas were replaced by new imperial states, including the Mongol khanates.
- The expansion of empires—including the Mongols—facilitated Afro-Eurasian trade and communication as new people were drawn into their conquerors' economies and trade networks.
- Interregional contacts and conflicts between states and empires, including the Mongols, encouraged significant technological and cultural transfers.

AP HISTORICAL THINKING SKILLS

Developments and Processes Identify and explain the role of the Mongols in facilitating long-distance exchange and technological development across Afro-Eurasia.

Source Claims and Evidence Explain how the natural environment shaped nomadic pastoralist society and culture using images and written primary accounts.

Contextualization Explain how the nomadic migrations and conquests in this chapter fit into a longer historical pattern of relationships between nomadic and settled societies.

Making Connections Identify the connections between nomadic pastoralist society and the manner in which the Turks and Mongols acted as conquerors and rulers.

Argumentation Support the argument that the brief rule of the Mongols in Eurasia has long-term historical significance.

AP REASONING PROCESSES

Continuity and Change Explain the significance of the Mongol Empire in larger patterns of continuity and change across Afro-Eurasia.

Causation Describe the social and cultural effects of the Turkish and Mongol conquests.

AP CHAPTER FOCUS

From the eleventh through fifteenth centuries, nomadic conquerors established empires in Eurasia. You do not need to know the intricacies of specific nomadic campaigns of conquest, but you should recognize the advantages of nomadic warfare in general as well as the defense weaknesses of settled societies. You also should be able to explain why the Mongol khanates, the Delhi sultanate, and Tamerlane had initial successes and why they ultimately failed to maintain their power.

While the conquests of the Mongols and other nomadic groups during this period were violent and destructive, some historians use the term *Pax Mongolica* to describe the period of relative peace and stability which followed. Note how the khanate governments made sure that merchants and trade routes across much of Eurasia were protected, resulting in a peaceful transfer of technology and culture. The Mongol khans, especially in China, continued the imperial strategy of hiring foreigners as administrators. Foreigners had no allegiance to anything in the empire except the ruler who hired them. This was how and why the Venetian Marco Polo was able to travel through Yuan (Mongol) China: he worked for the Great Khan.

Earlier nomadic social structures were family- or clan-based and relatively egalitarian, which adapted well to the environment in which nomads lived. When postclassical nomadic peoples took over settled societies, they brought these structures with them. This was particularly noticeable regarding the status of nomadic women: they had to ride, hunt, and survive in the same rough environment as men. Thus, Mongol rulers of China valued their wives' advice as much as that of their male advisors. Several rulers retained other nomadic traditions in the civilizations they conquered. The khanate of the Golden Horde, for example, set up yurts on the steppes outside Moscow and collected tribute but did not interfere with governance.

Turkish Migrations and Imperial Expansion

Economy and Society of Nomadic Pastoralism

Turkish Empires in Persia, Anatolia, and India

The Mongol Empires

Chinggis Khan and the Making of the Mongol Empire

The Mongol Empires after Chinggis Khan

The Mongols and Eurasian Integration

Decline of the Mongols in Persia and China

After the Mongols

Tamerlane and the Timurids

The Foundation of the Ottoman Empire

PART



A thirteenth-century painting from an illustrated Persian history text depicts Mongol mounted warriors pursuing their fleeing enemies. Note the superb discipline and coordination of the Mongols, who used their superior military skills and organization to regularly defeat armies from a wide range of cultures and states.

EYEWITNESS:

The Goldsmith of the Mongolian Steppe

Guillaume Boucher was a goldsmith who lived during the early and middle decades of the thirteenth century. At some point, perhaps during the 1230s, he left his native Paris and went to Budapest where he was captured by Mongol warriors campaigning in Hungary. The Mongols noticed and appreciated Boucher's talents, so when they left Hungary in 1242, they took him along with other skilled captives to their central Asian homeland. For at least the next fifteen years, Boucher lived at the Mongol capital at Karakorum. Though technically a slave, he enjoyed some prestige. He supervised fifty assistants in a workshop that produced decorative objects of fine metal for the Mongol court. His most ingenious creation was a spectacular silver fountain in the form of a tree. Four pipes, concealed by the tree's trunk, carried wines and other intoxicating drinks to the top of the tree and then dispensed them into silver bowls from which courtiers and guests filled their cups. Apart from his famous fountain, Boucher also produced statues in gold and silver, built carriages, designed buildings, and even sewed ritual garments for Roman Catholic priests who sought converts and conducted services for Christians living at Karakorum in the Mongol empire.

Karakorum (kahr-uh-KOR-uhm)

Boucher was by no means the only European living at the Mongol court. His wife was a woman of French ancestry whom Boucher had met and married in Hungary. The Flemish missionary William of Rubruck visited Karakorum in 1254, and during his sojourn there he encountered a Frenchwoman named Paquette, an artisan from Russia (Paquette's husband), an unnamed nephew of a French bishop, a Greek soldier, and an Englishman named Basil. Other European visitors to the Mongol court found Germans, Slavs, and Hungarians as well as Chinese, Koreans, Turks, Persians, and Armenians, among others. Many thirteenth-century roads led to Karakorum.

Nomadic peoples had made their influence felt throughout much of Eurasia as early as classical times, but between the eleventh and the fifteenth centuries, nomadic peoples became more prominent than ever before in Eurasian affairs. Turkish peoples migrated to Persia, Anatolia, and India, where they overcame existing authorities and established new states. During the thirteenth and fourteenth centuries, the Mongols established themselves as the most powerful people of the central Asian steppes and then turned on settled societies in China, Persia, Russia, and eastern Europe. By the early fourteenth century, the Mongols had built the largest empire the world has ever seen, stretching from Korea and China in the east to Russia and Hungary in the west.

The military campaigns of nomadic peoples were sometimes exceedingly destructive. Nomadic warriors often demolished cities, slaughtered urban populations, and ravaged surrounding agricultural lands. Yet those same forces also encouraged systematic peaceful interaction between peoples of different societies. Between the eleventh and the fifteenth centuries, like nomadic peoples of the Arabian and Saharan deserts, Turkish and Mongol peoples forged closer links than ever before between peoples of neighboring lands. By fostering cross-cultural communication and exchange on an unprecedented scale, the nomadic empires integrated the lives of peoples and the experiences of societies throughout much of the eastern hemisphere.

TRUTHFUL MIGRATIONS AND IMPERIAL EXPANSION

Turkish peoples never formed a single, homogeneous group but, rather, organized themselves into clans and tribes that often fought bitterly with one another. Turkish clans and identities seem to have emerged in the power vacuum that followed the fragmentation of the Xiongnu confederation in the first and second centuries C.E. All Turkish peoples spoke related languages, and all were nomads or descendants of nomads. From modest beginnings they expanded their influence until they dominated not only the steppes of central Asia but also settled societies in Persia, Anatolia, and India.

Economy and Society of Nomadic Pastoralism

Nomadic Pastoralists and Their Animals Nomadic peoples of central Asia were pastoralists who kept herds of animals—horses, sheep, goats, cattle, and camels. They built societies by adapting to the ecological conditions of arid lands. Central Asia does not receive enough rain to support large-scale agriculture, but grasses and shrubs flourish on the steppe lands. Maintenance of flocks required pastoral

peoples of central Asia to move frequently. They drove their animals to lands with abundant grass and then moved them along as the animals thinned the vegetation. They did not wander aimlessly through the steppes but, rather, followed migratory cycles that took account of the seasons and local climatic conditions. They lived mostly off the meat, milk, and hides of their animals. They used animal bones for tools and animal dung as fuel for fires. They made shoes and clothes out of wool from their sheep and skins from their other animals. Wool was also the source of the felt that they used to fashion large tents called *yurts* in which they lived. They even prepared an alcoholic drink from animal products by fermenting mare's milk into a potent concoction known as *kumiss*.

The aridity of the climate and the nomadic lifestyle limited the development of human societies in central Asia. Only at oases did agriculture make it possible for dense populations to congregate. Settlements were few and small—and often temporary as well, since nomads carried their collapsible felt yurts with them as they drove their herds. Nomads often engaged in small-scale cultivation of millet or vegetables when they found sources of water, but the harvests were sufficient only to supplement animal products, not to sustain whole societies. Nomads also produced limited amounts of pottery, leather goods, iron weapons, and tools. Given their migratory



A painting from the late fourteenth century by the central Asian artist Mehmed Siyah Qalem suggests the physical hardships of nomadic life. In this scene from a nomadic camp, two men wash clothes (upper left), while another blows on a fire, and a companion tends to a saddle. Bows, arrows, and other weapons are readily available (top right).

habits, however, both intensive agriculture and large-scale craft production were practical impossibilities.

Nomadic and Settled Peoples Thus nomads avidly sought opportunities to trade with settled peoples, and as early as the classical era brisk trade linked nomadic and settled societies. Much of that commerce took place on a small scale as nomads sought agricultural products and manufactured goods to satisfy their immediate needs. Often, however, nomads also participated in long-distance trade networks. Because of their mobility and their familiarity with large regions of central Asia, nomadic peoples were ideally suited to organize and lead the caravans that crossed central Asia and linked settled societies from China to the Mediterranean basin. During the postclassical era and later, Turkish peoples were especially prominent on the caravan routes of central Asia.

Nomadic Society Nomadic society generated two social classes: elites and commoners. Elite charismatic leaders acquired the prestige needed to organize clans and tribes into alliances. Normally, these elite leaders did little governing because clans and tribes looked after their own affairs and resented interference. During times of war, however, elite rulers wielded absolute authority over their

forces, and they dealt swiftly and summarily with those who did not obey orders.

This nomadic “nobility” was a fluid class. Leaders passed elite status along to their heirs, but the heirs could lose their status if they did not continue to provide appropriate leadership for their clans and tribes. Over the course of a few generations, elites could return to the status of commoners who tended their own herds and followed new leaders. Meanwhile, commoners could win recognition as elites by outstanding conduct, particularly by courageous behavior during war. Then, if they were clever diplomats, they could arrange alliances between clans and tribes and gain enough support to displace established leaders.

Gender Relations Adult males dominated nomadic pastoral societies, but women enjoyed much higher status than their counterparts in settled agricultural societies. In most nomadic pastoral societies, able-bodied men were frequently away from their herds on hunting expeditions or military campaigns. Thus women were primarily responsible for tending to the animals. Nomadic women were excellent horse riders and skilled archers: indeed, they sometimes fought alongside men in war. Because of their crucial economic roles, women wielded considerable influence in nomadic pastoral

Sources from the Past

William of Rubruck on Gender Relations among the Mongols

From 1253 to 1255 the French Franciscan missionary William of Rubruck traveled extensively in the recently established Mongol empire in hopes of converting the Mongols to Christianity. He was unsuccessful in his principal aim, but he met all the leading Mongol figures of the day, including the Great Khan Möngke. After his return to France, William composed a long account of his journey with descriptions of life on the steppes.

The married women make themselves very fine wagons. . . . One rich [Mongol] or Tartar has easily a hundred or two hundred such wagons with chests. Baatu [a prominent Mongol general and grandson of Chinggis Khan] has twenty-six wives, each of whom has a large dwelling, not counting the other, smaller ones placed behind the large one, which are chambers, as it were, where the maids live: to each of these dwellings belong a good two hundred wagons. . . .

One woman will drive twenty or thirty wagons, since the terrain is level. The ox- or camel-wagons are lashed together in sequence, and the woman will sit at the front driving the ox, which all the rest follow at the same pace. . . .

It is the women's task to drive the wagons, to load the dwellings on them and to unload again, to milk the cows, to make butter and *grut* [a kind of cheese], and to dress the skins and stitch them together, which they do with a thread made from sinew. They divide the sinew into tiny strands, and then twist them into a single long thread. In addition they stitch shoes,

socks and other garments. They never wash clothes, for they claim that this makes God angry and that if they were hung out to dry it would thunder: in fact, they thrash anyone doing laundry and confiscate it. (They are extraordinarily afraid of thunder. In that event they turn out of their dwellings all strangers, and wrap themselves up in black felt, in which they hide until it has passed.) They never wash dishes either, but instead, when the meat is cooked, rinse the bowl in which they are to put it with boiling broth from the cauldron and then pour it back into the cauldron. In addition [the women] make the felt and cover the dwellings.

The men make bows and arrows, manufacture stirrups and bits, fashion saddles, construct the dwellings and wagons, tend the horses and milk the mares, churn the [*kumiss*] (that is, the mare's milk), produce the skins in which it is stored, and tend and load the camels. Both sexes tend the sheep and goats, and they are milked on some occasions by the men, on others by the women. The skins are dressed with curdled ewe's milk, thickened and salted.

For Further Reflection

- Why did women play such prominent social and economic roles in nomadic pastoral societies?

Source: William of Rubruck. *The Mission of Friar William of Rubruck*. Trans. by Peter Jackson. Ed. by Peter Jackson with David Morgan. London: Hakluyt Society, 1990, pp. 74, 90–91.

societies—sometimes as advisors with strong voices in family or clan matters and occasionally as regents or rulers in their own right.

Nomadic Religion The earliest religion of the Turkish peoples revolved around **shamans**—religious specialists who possessed supernatural powers, communicated with the gods and nature spirits, invoked divine aid on behalf of their communities, and informed their companions of their gods' will. Yet many Turkish peoples became attracted to the religious and cultural traditions they encountered when trading with peoples of settled societies. They did not abandon their inherited beliefs or their shamans, but by the sixth century C.E. many Turks had converted to Buddhism, Nestorian Christianity, or

Manichaeism. Partly because of their newly adopted religious and cultural traditions and partly because of their prominence in Eurasian trade networks, Turkish peoples also developed a written script.

Turkish Conversion to Islam Over the longer term, most Turks converted to Islam. The earliest converts were Turkish nomads captured in border raids by forces of the **Abbasid** caliphate in the early ninth century and integrated into the caliphate's armies as slave soldiers. The first large-scale conversion came in the late tenth century, when a Turkish ruling clan known as the Seljuqs turned to Islam and migrated to Iran in hopes of improving their fortunes through alliance with Abbasid authorities and service to the caliphate. Between the tenth and the fourteenth centuries, most Turkish clans on the steppes of central Asia also adopted Islam, and they carried the new religion with them when they expanded their political and military influence to new regions.

Thinking about TRADITIONS

Social Organization on the Steppes

Nomadic pastoral peoples organized their societies along lines very different from their counterparts in settled agricultural societies. To what extent did the natural environment and the demands of a pastoral economy influence social organization on the Eurasian steppe lands?

Military Organization That expansion took place when nomadic leaders organized vast confederations of peoples all subject, at least nominally, to a *khan* (“ruler”). In fact, khans rarely ruled directly but, rather, through the leaders of allied tribes. Yet when organized on a large scale, nomadic peoples wielded enormous military power, mostly because of their outstanding cavalry forces. Nomadic warriors learned to ride horses as children, and they had superior equestrian skills. Their arrows flew with deadly accuracy even when launched from the backs of galloping horses. Moreover, units of warriors coordinated their movements to outmaneuver and overwhelm their opponents.

Few armies were able to resist the mobility and discipline of well-organized nomadic warriors. When they found themselves at a disadvantage, they often were able to beat a hasty retreat and escape from their less speedy adversaries. With that military background, several groups of Turkish nomads began in the tenth century C.E. to seize the wealth of settled societies and build imperial states in the regions surrounding central Asia.

Turkish Empires in Persia, Anatolia, and India

Seljuq Turks and the Abbasid Empire Turkish peoples entered Persia, Anatolia, and India at different times and for different purposes. They approached Abbasid Persia much as Germanic peoples had earlier approached the Roman empire. From about the mid-eighth to the mid-tenth century, Turkish peoples lived mostly on the borders of the Abbasid realm, which offered abundant opportunities for trade. By the mid- to late tenth century, large numbers of **Seljuq Turks** served in Abbasid armies and lived in the Abbasid realm itself. By the mid-eleventh century the Seljuqs overshadowed the Abbasid caliphs. Indeed, in 1055 the caliph recognized the Seljuq leader Tughril Beg as *sultan* (“chieftain” or “ruler”). Tughril first consolidated his hold on the Abbasid capital at Baghdad, then he and his successors extended Turkish rule to Syria, Palestine, and other parts of the realm. For the last two centuries of the Abbasid state, the caliphs served as figureheads of authority while actual governance lay in the hands of the Turkish sultans.

Seljuq Turks and the Byzantine Empire

While some Turkish peoples established themselves in Abbasid Persia, others turned their attention to the rich land of Anatolia, breadbasket of the Byzantine empire. Led by the Seljuqs, Turkish peoples began migrating into Anatolia in large numbers in the early eleventh century. In 1071, Seljuq forces inflicted a devastating defeat on the Byzantine army at Manzikert in eastern Anatolia and even took the Byzantine emperor captive. Following that victory, Seljuqs and other Turkish groups entered Anatolia almost at will.

The peasants of Anatolia, who mostly resented their Byzantine overlords, often looked upon the Seljuqs as liberators rather than conquerors.

The migrants thoroughly transformed Anatolia. Turkish groups displaced Byzantine authorities and set up their own political and social institutions. They levied taxes on the Byzantine church, restricted its activities, and sometimes confiscated church property. Meanwhile, they welcomed converts to Islam and made political, social, and economic opportunities available to them. By 1453, when Ottoman Turks captured the Byzantine capital at Constantinople, Byzantine and Christian Anatolia had become largely a Turkish and Islamic land.

Ghaznavid Turks and the Sultanate of Delhi While the Seljuqs spearheaded Turkish migrations in Abbasid Persia and Byzantine Anatolia, Mahmud of Ghazni led the Ghaznavid Turks of Afghanistan in raids on lucrative sites in northern India. When the Ghaznavids began their campaigns in the early eleventh century, their principal goal was plunder. Gradually, though, they became more interested in permanent rule. They asserted their authority first over the Punjab and then over Gujarat and Bengal. By the thirteenth century, the Turkish **sultanate of Delhi** claimed authority over all of northern India. Several of the Delhi sultans conceived plans to conquer southern India and extend Muslim rule there, but none was able to realize those ambitions. The sultans faced constant challenges from Hindu princes in neighboring lands, and they periodically had to defend their northern frontiers from new Turkish or Mongol invaders. They maintained an enormous army with a large elephant corps, but those forces enabled them to hold on to their territories rather than to expand their empire.

Turkish rule had great social and cultural implications in India, as it did in Anatolia. Mahmud of Ghazni was a zealous foe of Buddhism and Hinduism alike, and he launched frequent raids on shrines, temples, and monasteries. His forces





An artist's impression of Sultan Ahmed III, a Turkish Ottoman ruler of the eighteenth century, seated on his throne.

stripped Buddhist and Hindu establishments of their wealth, destroyed their buildings, and often slaughtered their residents and attendants as well. As Turkish invaders repressed Buddhism and Hinduism, they encouraged conversion to Islam and enabled their faith to establish a secure presence in northern India.

Though undertaken by different groups, for different reasons, and by different means, the Turkish conquests of Persia, Anatolia, and India represented part of a larger expansive movement by nomadic peoples. In all three cases, the formidable military prowess of Turkish peoples enabled them to move beyond the steppe lands of central Asia and dominate settled societies. By the thirteenth century, the influence of nomadic peoples was greater than ever before in Eurasian history. Yet the Turkish conquests represented only a prelude to an astonishing round of empire building launched by the Mongols during the thirteenth and fourteenth centuries.

Chinggis Khan (CHIHN-gihs Kahn)
Temüjin (TEM-oo-chin)

THE MONGOL EMPIRES

For most of their history the nomadic **Mongols** lived on the high steppe lands of eastern central Asia. Like other nomadic peoples, they displayed deep loyalty to kin groups organized into families, clans, and tribes. They frequently allied with Turkish peoples who built empires on the steppes, but they rarely played a leading role in the organization of states before the thirteenth century. Strong loyalties to kinship groups made it difficult for the Mongols to organize a stable society on a large scale. During the early thirteenth century, however, **Chinggis Khan** (sometimes spelled “Genghis Khan”) forged the various Mongol tribes into a powerful alliance that built the largest empire the world has ever seen. Although the vast Mongol realm soon dissolved into a series of smaller empires—most of which disappeared within a century—the Mongols’ imperial venture brought the societies of Eurasia into closer contact than ever before.

Chinggis Khan and the Making of the Mongol Empire

The unifier of the Mongols was **Temüjin**, born about 1167 into a noble family. His father was a prominent warrior who forged an alliance between several Mongol clans and seemed likely to become a powerful leader. When Temüjin was about ten years old, however, rivals poisoned his father and destroyed the alliance. Abandoned by his father’s allies, Temüjin led a precarious existence for some years. He lived in poverty, since rivals seized the family’s animals, and several times eluded enemies seeking to eliminate him as a potential threat to their own ambitions. A rival once captured him and imprisoned him in a wooden cage, but Temüjin made a daring midnight escape and regained his freedom.

Chinggis Khan’s Rise to Power During the late twelfth century, Temüjin made an alliance with a prominent Mongol clan leader. He also mastered the art of steppe diplomacy, which called for displays of personal courage in battle, combined with intense loyalty to allies—as well as a willingness to betray allies or superiors to improve one’s position—and the ability to entice previously unaffiliated tribes into cooperative relationships. Temüjin gradually strengthened his position, sometimes by forging useful alliances, often by conquering rival contenders for power, and occasionally by turning suddenly against a troublesome ally. He eventually brought all the Mongol tribes into a single confederation, and in 1206 an assembly of Mongol leaders recognized Temüjin’s supremacy by proclaiming him Chinggis Khan (“universal ruler”).

Mongol Political Organization Chinggis Khan’s policies greatly strengthened the Mongol people. Earlier nomadic state

**MAP 17.1****Turkish empires and their neighbors, ca. 1210 C.E.**

After about 1000 C.E., nomadic Turkish peoples conquered and ruled settled agricultural societies in several regions of Eurasia and north Africa.

What motivated Turkish people to expand so far from their original homeland, and why were they so successful in creating new states?

builders had ruled largely through the leaders of allied tribes. Because of his personal experiences, however, Chinggis Khan mistrusted the Mongols' tribal organization. He broke up the tribes and forced men of fighting age to join new military units with no tribal affiliations. He chose high military and political officials not on the basis of kinship or tribal status but, rather, because of their talents or their loyalty to him. Chinggis Khan spent most of his life on horseback and did not establish a proper capital, but his successors built a sumptuous capital at Karakorum—present-day Har Horin, located about 300 kilometers (186 miles) west of the modern Mongolian capital of Ulaanbaatar. As command center of a growing empire, Karakorum symbolized a source of Mongol authority superior to the clan or the tribe.

The most important institution of the Mongol state was the army, which magnified the power of the small population. In the thirteenth century the Mongol population stood at about

one million people—less than 1 percent of China's numbers. During Chinggis Khan's life, his army numbered only 100,000 to 125,000 Mongols, although allied peoples also contributed forces. How was it possible for so few people to conquer the better part of Eurasia?

Mongol Arms Like earlier nomadic armies, Mongol forces relied on outstanding equestrian skills. Mongols grew up riding horses, and they honed their skills by hunting and playing competitive games on horseback. Their bows, short enough for archers to use while riding, were also stiff, firing arrows that could fell enemies at 200 meters (656 feet). Mongol horsemen were among the most mobile forces of the premodern world, sometimes traveling more than 100 kilometers (62 miles) per day to surprise an enemy. Furthermore, the Mongols understood the psychological dimensions of warfare and used them to their advantage. If enemies surrendered without resistance, the Mongols usually spared their lives, and they provided generous treatment for artisans, crafts workers, and those with military skills. In the event of resistance, however, the Mongols ruthlessly slaughtered whole populations, sparing only a few, whom they sometimes drove before their armies as human shields during future conflicts.

Once he had united the Mongols, Chinggis Khan turned his army and his attention to other parts of central Asia and particularly to nearby settled societies. He attacked the various Turkish peoples ruling in Tibet, northern China, Persia, and the central Asian steppes. His conquests in central Asia were important because they protected him against the possibility that other nomadic leaders might challenge his rule. But the Mongol campaigns in China and Persia had especially far-reaching consequences.

Mongol Conquest of Northern China

Chinggis Khan himself extended Mongol rule to northern China, dominated since 1127 C.E. by the nomadic **Jurchen** people, while the Song dynasty continued to rule in southern China. The conquest of China began in 1211 C.E. when Mongol raiding parties invaded the Jurchen realm. Raids quickly became more frequent and intense, and soon they developed into a campaign of conquest. By 1215 the Mongols had captured the Jurchen capital near modern Beijing, which under the new name of **Khanbaliq** (“city of the khan”) served also as the Mongol capital in China. Fighting between Mongols and Jurchen continued until 1234, but by 1220 the Mongols had largely established control over northern China.

Mongol Conquest of Persia While part of his army consolidated the Mongol hold on northern China, Chinggis Khan led another force to Afghanistan and Persia, ruled at that time by a successor to the Seljuqs known as the **Khwarazm shah**. In 1218 Chinggis Khan sought to open trade and diplomatic relations with the Khwarazm shah. The shah despised the Mongols, however, and he ordered his officials to murder Chinggis Khan’s envoys and the merchants accompanying them. The following year Chinggis Khan took his army west to seek revenge. Mongol forces pursued the Khwarazm shah to an island in the Caspian Sea where he died. Meanwhile, they shattered the shah’s army and seized control of his realm.

To forestall any possibility that the shah’s state might survive and constitute a challenge to his own empire, Chinggis Khan wreaked destruction on the conquered land. The Mongols ravaged one city after another, demolishing buildings and



This painting by a Chinese artist depicts Chinggis Khan at about age sixty. Though most of his conquests were behind him, Chinggis Khan’s focus and determination are readily apparent in this portrait.

massacring hundreds of thousands of people. Some cities never recovered. The Mongols also destroyed the delicate *qanat* irrigation systems that sustained agriculture in the arid region, resulting in severely reduced agricultural production. For centuries after the Mongol conquest, Persian chroniclers cursed the invaders and the devastation they visited upon the land.

By the time of his death in 1227, Chinggis Khan had laid the foundation of a vast and mighty empire. He had united the Mongols, established Mongol supremacy in central Asia, and extended Mongol control to northern China in the east and Persia in the west. Chinggis Khan was a conqueror, however, not an administrator. He ruled the Mongols themselves through his control over the army, but he did not establish a central government for the lands that he conquered.



Mongol soldiers firing their arrows from horseback, from a thirteenth-century illustrated history produced by Persian historian Rashid al-Din.

Sources from the Past

Marco Polo on Mongol Military Tactics

The Venetian Marco Polo traveled extensively through central Asia and China in the late thirteenth century, when Mongol empires dominated Asia. His book of travel writings is an especially valuable source of information about the Mongol age. Among other things, he described the Mongol way of making war.

Their arms are bows and arrows, sword and mace; but above all the bow, for they are capital archers, indeed the best that are known. . . .

When a Mongol prince goes forth to war, he takes with him, say, 100,000 men. Well, he appoints an officer to every ten men, one to every hundred, one to every thousand, and one to every ten thousand, so that his own orders have to be given to ten persons only, and each of these ten persons has to pass the orders only to another ten, and so on, no one having to give orders to more than ten. And every one in turn is responsible only to the officer immediately over him; and the discipline and order that comes of this method is marvellous, for they are a people very obedient to their chiefs. . . .

When they are going on a distant expedition they take no gear with them except two leather bottles for milk, a little earthenware pot to cook their meat in, and a little tent to shelter them from rain. And in case of great urgency they will ride ten days on end without lighting a fire or taking a meal. On such an occasion they will sustain themselves on the blood of their horses, opening a vein and letting the blood jet into their mouths, drinking till they have had enough, and then staunching it. . . .

When they come to an engagement with the enemy, they will gain the victory in this fashion. They never let themselves get

into a regular medley, but keep perpetually riding round and shooting into the enemy. And as they do not count it any shame to run away in battle, they will sometimes pretend to do so, and in running away they turn in the saddle and shoot hard and strong at the foe, and in this way make great havoc. Their horses are trained so perfectly that they will double hither and thither, just like a dog, in a way that is quite astonishing. Thus they fight to as good purpose in running away as if they stood and faced the enemy because of the vast volleys of arrows that they shoot in this way, turning round upon their pursuers, who are fancying that they have won the battle. But when the Mongols see that they have killed and wounded a good many horses and men, they wheel round bodily and return to the charge in perfect order and with loud cries, and in a very short time the enemy are routed. In truth they are stout and valiant soldiers, and inured to war. And you perceive that it is just when the enemy sees them run, and imagines that he has gained the battle, that he has in reality lost it, for the Mongols wheel round in a moment when they judge the right time has come. And after this fashion they have won many a fight.

For Further Reflection

- In what ways do the military practices described by Marco Polo reflect the influence of the steppe environment on the Mongols?

Source: Marco Polo. *The Book of Ser Marco Polo*, 3rd ed. Trans. and ed. by Henry Yule and Henri Cordier. London: John Murray, 1921, pp. 260–63. (Translation slightly modified.)

Instead, he assigned Mongol overlords to supervise local administrators and to extract a generous tribute for the Mongols' own uses. Chinggis Khan's heirs continued his conquests, but they also undertook the task of designing a more permanent administration to guide the fortunes of the Mongol empire.

The Mongol Empires after Chinggis Khan

Chinggis Khan's death touched off a struggle for power among his sons and grandsons, several of whom had ambitions to succeed the great khan. Eventually, his heirs divided Chinggis Khan's vast realm into four regional empires. The great khans ruled China, the wealthiest of Mongol lands. Descendants of Chaghatai, one of Chinggis Khan's sons, ruled the **khanate**

of **Chaghatai** in central Asia. Persia fell under the authority of rulers known as the **ilkhans**, and the **khans of the Golden Horde** dominated Russia. The great khans were nominally superior to the others, but they were rarely able to enforce their claims to authority. In fact, for as long as the Mongol empires survived, ambition fueled constant tension and occasional conflict among the four khans.

Khubilai Khan The consolidation of Mongol rule in China came during the reign of **Khubilai** (sometimes spelled Qubilai), one of Chinggis Khan's grandsons. Khubilai was perhaps the

Khubilai (KOO-bih-lie)



**MAP 17.2****The Mongol empires,
ca. 1300 c.e.**

The Mongol empires stretched from Manchuria and China to Russia and eastern Europe.

In what ways did Mongol empires and Mongol policies facilitate trade, travel, and communication throughout Eurasia?

most talented of the great conqueror's descendants. He unleashed ruthless attacks against his enemies, but he also took an interest in cultural matters and worked to improve the welfare of his subjects. He actively promoted Buddhism, and he provided support also for Daoists, Muslims, and Christians in his realm. The famous Venetian traveler Marco Polo, who lived almost two decades at Khubilai's court, praised him for his generosity toward the poor and his efforts to build roads. Though named great khan in 1260, Khubilai spent four years fighting off contenders. From 1264 until his death in 1294, Khubilai Khan presided over the Mongol empire at its height.

Mongol Conquest of Southern China Khubilai extended Mongol rule to all of China. From his base at Khanbaliq, he relentlessly attacked the Song dynasty in southern China. The Song capital at Hangzhou fell to Mongol forces in 1276, and within three years Khubilai had eliminated resistance throughout China. In 1279 he proclaimed himself emperor and established the **Yuan dynasty**, which ruled China until its collapse in 1368.

Beyond China, Khubilai had little success as a conqueror. During the 1270s and 1280s, he launched several invasions of

Vietnam, Cambodia, and Burma as well as a naval expedition against Java involving five hundred to one thousand ships and twenty thousand troops. But Mongol forces did not adapt well to the humid, tropical jungles of south-east Asia. Pasturelands were inadequate for their horses, and the fearsome Mongol horsemen were unable to cope with the guerrilla tactics employed by the defenders. In 1274 and again in 1281, Khubilai also attempted seaborne invasions of Japan, but on both occasions typhoons thwarted his plans. The storm of 1281 was especially vicious: it destroyed about 4,500 Mongol vessels carrying more than one hundred thousand armed troops—the largest seaborne expedition before World War II. Japanese defenders attributed their continued independence to the *kamikaze* (“divine winds”).

The Golden Horde As Khubilai consolidated his hold on east Asia, his cousins and brothers tightened Mongol control on lands to the west. Mongols of the group known as the



The siege of Baghdad in 1258 C.E.: a Persian manuscript illustration depicts Mongol forces camped outside the city walls while residents huddle within. What role did catapults play in sieges like this?

Golden Horde overran Russia between 1237 and 1241 and then mounted exploratory expeditions into Poland, Hungary, and eastern Germany in 1241 and 1242. Mongols of the Golden Horde prized the steppes north of the Black Sea as prime pastureland for their horses. They maintained a large army on the steppes from which they mounted raids into Russia. They did not occupy Russia, which they regarded as an unattractive land of forests, but they extracted tribute from the Russian cities and agricultural provinces. The Golden Horde maintained its hegemony in Russia until the mid-fifteenth century, when the princes of Moscow rejected its authority while building a powerful Russian state. By the mid-sixteenth century, Russian conquerors had extended their control to the steppes, but Mongol khans descended from the Golden Horde continued to rule the Crimea until the late eighteenth century.

The Ilkhanate of Persia While the Golden Horde established its authority in Russia, Khubilai's brother Hülegü toppled the Abbasid empire and established the Mongol **ilkhanate** in Persia. In 1258 he captured the Abbasid capital of Baghdad after a brief siege. His troops looted the city, executed the caliph, and massacred more than two hundred thousand residents by Hülegü's own estimate. From Persia, Hülegü's army ventured into Syria, but Muslim forces from Egypt soon expelled them and placed a limit on Mongol expansion to the southwest.

When the Mongols crushed ruling regimes in large settled societies, particularly in China and Persia, they discovered

that they needed to become governors as well as conquerors. The Mongols had no experience administering complex societies, where successful governance required talents beyond the equestrian and military skills esteemed on the steppes. They had a difficult time adjusting to their role as administrators. Indeed, they never became entirely comfortable in the role, and most of their conquests fell out of their hands within a century.

Mongol Rule in Persia The Mongols adopted different tactics in the different lands that they ruled. In Persia they made important concessions to local interests. Although Mongols and their allies occupied the highest administrative positions, Persians served as ministers, provincial governors, and state officials at all lower levels. The Mongols basically allowed the Persians to administer the ilkhanate as long as they delivered tax receipts and maintained order.

Over time, the Mongols even assimilated to Persian cultural traditions. The early Mongol rulers of Persia mostly observed their native shamanism, but they tolerated all religions—including Islam, Nestorian Christianity, Buddhism, and Judaism—and they ended the privileges given Muslims during the Abbasid caliphate. Gradually, however, the Mongols themselves gravitated toward Islam. In 1295 Ilkhan Ghazan publicly converted to Islam, and most of the Mongols in

ilkhanate (EEL-kahn-ate)

Persia followed his example. Ghazan's conversion sparked large-scale massacres of Christians and Jews, and it signaled the return of Islam to a privileged position in Persian society. It also indicated the absorption of the Mongols into Muslim Persian society.

Mongol Rule in China In China, by contrast, the Mongol overlords stood aloof from their subjects, whom they scorned as mere cultivators. They outlawed intermarriage between Mongols and Chinese and forbade the Chinese from learning the Mongol language. Soon after their conquest some of the victors went so far as to suggest that the Mongols exterminate the Chinese people and convert China itself into pastureland for their horses. Cooler heads eventually prevailed, and the Mongols decided simply to extract as much revenue as possible from their Chinese subjects. In doing so, however, they did not make as much use of native administrative talent as did their counterparts in Persia. Instead, they brought foreign administrators into China and placed them in charge. Along with their nomadic allies, the Mongols' administrative staff included Arabs, Persians, and perhaps even Europeans: Marco Polo may have served as an administrator in the city of Yangzhou during the reign of Kubilai Khan.

The Mongols also resisted assimilation to Chinese cultural traditions. They ended the privileges enjoyed by the Confucian scholars, and they dismantled the Confucian educational and examination system, which had produced untold generations of civil servants for the Chinese bureaucracy. They did not persecute Confucians, but they allowed the Confucian tradition to wither in the absence of official support. Meanwhile, to remain on good terms with subjects of different faiths, the Mongols allowed the construction of churches, temples, and shrines, and they even subsidized some religious establishments. They tolerated all cultural and religious traditions in China, including Confucianism, Daoism, Buddhism, and Christianity. Of Kubilai Khan's four wives, his favorite was Chabi, a Nestorian Christian.

The Mongols and Buddhism For their part the Mongols mostly continued to follow their native shamanist cults, although many of the ruling elite became enchanted with the Lamaist school of Buddhism that developed in Tibet. Lamaist Buddhism held several attractions for the Mongols. It made a

prominent place for magic and supernatural powers, and in that respect it resembled the Mongols' shamanism. Moreover, Lamaist Buddhist leaders officially recognized the Mongols as legitimate rulers and went out of their way to court the Mongols' favor. They numbered the Mongols in the ranks of universal Buddhist rulers and even recognized the Mongol khans as incarnations of the Buddha. Thus it is not surprising that the Mongol ruling elites would find Lamaist Buddhism attractive.

The Mongols and Eurasian Integration

In building their vast empire, the Mongols brought tremendous destruction to lands throughout much of the Eurasian landmass. Yet they also sponsored interaction among peoples of different societies and linked Eurasian lands more directly than ever before. Indeed, Mongol rulers positively encouraged travel and communication over long distances. Recognizing the value of regular communications for their vast empire, Chinggis Khan and his successors maintained a courier network that rapidly relayed news, information, and government orders. The network included relay stations with fresh horses and riders so that messages could travel almost nonstop throughout Mongol territories. The Mongols' encouragement of travel and communication facilitated trade, diplomatic travel, missionary efforts, and movements of peoples to new lands.

The Mongols and Trade As a nomadic people dependent on commerce with settled agricultural societies, the Mongols worked to secure trade routes and ensure the safety of merchants passing through their territories. The Mongol khans frequently fought among themselves, but they maintained reasonably good order within their realms and allowed merchants to travel unmolested through their empires. As a result, long-distance travel and trade became much less risky than in earlier times. Merchants increased their commercial investments, and the volume of long-distance trade across central Asia dwarfed that of earlier eras. Lands as distant as China and western Europe became directly linked for the first time because of the ability of individuals to travel across the entire Eurasian landmass.

Diplomatic Missions Like trade, diplomatic communication was essential to the Mongols, and their protection of roads and travelers benefited ambassadors as well as merchants. Chinggis Khan destroyed the Khwarazm shah in Persia because the shah unwisely murdered the Mongol envoys Chinggis Khan dispatched in hopes of opening diplomatic and commercial relations. Throughout the Mongol era the great khans in China, the ilkhans in Persia, and the other khans maintained close communications by means of diplomatic embassies. They also had diplomatic dealings with rulers in Korea, Vietnam, India, western Europe, and other lands as well. Some diplomatic travelers crossed the

Thinking about ENCOUNTERS

Cultural Preferences of the Mongols

While building a massive Eurasian empire, Mongols encountered Muslims, Buddhists, Confucians, and representatives of other cultural traditions as well. Consider their reactions to these various traditions. Why might the Mongols have shown strong interest in some traditions but not others?



Chabi, a Nestorian Christian and the favorite wife of Khubilai Khan, wearing the distinctive headgear reserved for Mongol women of the ruling class.

entire Eurasian landmass. Several European ambassadors traveled to Mongolia and China to deliver messages from authorities seeking to ally with the Mongols against Muslim states in southwest Asia. Diplomats also traveled west: Rabban Sauma, a Nestorian Christian monk born in Khanbaliq, visited Italy and France as a representative of the Persian ilkhani.

Missionary Efforts Like the Silk Roads in earlier times, Eurasian routes during the era of the Mongol empires served as highways for missionaries as well as merchants and diplomats. Sufi missionaries helped popularize Islam among Turkish peoples in central Asia, while Lamaist Buddhism from Tibet attracted considerable interest among the Mongols. Nestorian Christians, who had long been prominent in oasis communities throughout central Asia, found new opportunities to win converts when they went to China to serve as administrators for Mongol rulers there. Roman Catholic Christians also mounted missionary campaigns in China.

(See chapter 21 for further discussion of travel during the Mongol era.)

Resettlement Another Mongol policy that encouraged Eurasian integration was the practice of resettling peoples in new lands. As a nomadic people, the Mongols had limited numbers of skilled artisans and educated individuals, but the more their empire expanded, the more they needed the services of specialized crafts workers and literate administrators. Mongol overlords recruited the talent they needed largely from the ranks of their allies and the peoples they conquered, and they often moved people far from their homelands to sites where they could best make use of their services. Among the most important of the Mongols' allies were the Uighur Turks, who lived mostly in oasis cities along the Silk Roads. The **Uighurs** were literate and often highly educated, and they provided not only many of the clerks, secretaries, and administrators who ran the Mongol empires but also units of soldiers who bolstered Mongol garrisons. Arab and Persian Muslims were also prominent among those who administered the Mongols' affairs far from their homelands.

Conquered peoples also supplied the Mongols with talent. When they overcame a city, Mongol forces routinely surveyed the captured population, separated out those with specialized skills, and sent them to the capital at Karakorum or some other place where there was demand for their services. From the ranks of conquered peoples came soldiers, bodyguards, administrators, secretaries, translators, physicians, armor makers, metalsmiths, miners, carpenters, masons, textile workers, musicians, and jewelers. After the 1230s the Mongols often took censuses of lands they conquered, partly to levy taxes and conscript military forces and partly to locate talented individuals. The Parisian goldsmith Guillaume Boucher was only one among thousands of foreign-born individuals who became permanent residents of the Mongol capital at Karakorum because of their special talents. Like their protection of trade and diplomacy, the Mongols' policy of resettling allies and conquered peoples promoted Eurasian integration by increasing communication and exchange between peoples of different societies.

Decline of the Mongols in Persia and China

Collapse of the Ilkhanate Soon after the long and prosperous reign of Khubilai Khan, the Mongols encountered serious difficulties governing Persia and China. In Persia excessive spending strained the treasury, and overexploitation of the peasantry led to reduced revenues. In the early 1290s the ilkhani tried to resolve his financial difficulties by introducing paper money and ordering all subjects to accept it for payment of all debts. The purpose of that measure was to drive precious metals into the hands of the government, but

Reverberations



The Diffusion of Technologies

Between about 1000 and 1500 c.e., the ever-increasing pace of human interaction in many parts of the world led to a spectacular diffusion of technologies. Technologies include both tools and techniques that humans use to adapt the natural environment to their needs, and thus can range from items like plows and horseshoes to irrigation systems or ideas about which crops to plant. Of course, both the existence of technologies and their diffusion were hardly unique to the period between 1000 and 1500 c.e.—indeed, we have already seen numerous examples of technological diffusion (such as the spread of horse-drawn chariots and iron smelting, among many others) in Parts I–III. But during the period between 1000 and 1500 c.e., increased intercultural interactions—especially across and between Eurasia and Africa—led not only to the more rapid diffusion of technologies, but also to the diffusion of particular technologies that would impact the world’s history for centuries to come. One of the reasons for the increased pace of interactions across Eurasia and Africa was because of the spread of the *dar-al-Islam* after the eighth century, which we read about in Part III, and especially because of the Muslim merchants who established stable trade routes within and beyond its bounds. Another reason was the huge conquests made by nomadic Turkic and Mongolian peoples from the eleventh to the thirteenth centuries. In the thirteenth century, Mongol conquests alone provided stable trade routes that connected Eurasia all the way from China to eastern Europe. Each of these developments provided the pathways not only for the introduction of new trade items and spiritual beliefs, but also for the diffusion of technologies from distant regions. Here, we discuss two types of technologies that were widely diffused in this period: technologies of warfare and technologies of transportation.

Technologies of Warfare

In this chapter, we have already seen that Mongols learned about gunpowder from the Chinese during the thirteenth century. Gunpowder, of course, was not new to the Chinese: as we saw in chapter 13, Chinese alchemists discovered the compound during the Han dynasty, and by the eighth century Chinese strategists were using it for military purposes. But

when Mongol invaders were introduced to gunpowder, they quickly incorporated its destructive powers into their arsenal of weapons: as early as 1214, for example, Chinggis Khan’s armies included an artillery unit. Faced with the power of gunpowder—especially its usefulness in breaking sieges—societies all over Eurasia quickly sought to acquire the technology. Since the Mongols used gunpowder weapons to conquer Persia and other parts of southwest Asia in the mid-thirteenth century, Muslim armies were inspired to quickly incorporate the technology in order to defend themselves. By the mid-thirteenth century gunpowder technology had also reached Europe, and by the early fourteenth century armies across Eurasia possessed cannons. Although early cannons were not particularly accurate, the diffusion of gunpowder technologies permanently altered the nature of warfare. Indeed, over the eight centuries since Mongol armies began to use it, the use of gunpowder technologies has impacted every part of the globe in profound ways.

Technologies of Transportation

The period from around 1000 to 1500 c.e. also witnessed the widespread diffusion of technologies that improved both animal and maritime transportation—technologies that, in turn, allowed for both greater economic integration across long distances as well as greater economic growth. For example, Islamic merchants from north Africa utilized camels to cross the Sahara desert by the late eighth century c.e. (chapter 18). The diffusion of camels across the Sahara led to significant and long-term changes in a variety of sub-Saharan African societies, which included both the introduction of Islam as well as growing wealth resulting from being incorporated into much larger Eurasian markets. In Europe, meanwhile, the diffusion of the horse collar—most likely from both central Asia and north Africa—during the high middle ages helped to fuel European economic growth by allowing horses to pull much heavier loads without choking (chapter 19). The result was that Europeans could use horses for plowing and for transporting heavy loads rather than much slower oxen, which increased the amount of land that could be plowed as well as the rapidity with which goods could be brought to market.

the policy was a miserable failure: rather than accept paper that they regarded as worthless, merchants simply closed their shops. Commerce ground to a halt until the ilkhan rescinded his order. Meanwhile, factional struggles plagued the Mongol leadership. The regime went into steep decline after the death

of Ilkhan Ghazan in 1304. When the last of the Mongol rulers died without an heir in 1335, the ilkhanate itself simply collapsed. Government in Persia devolved to local levels until late in the fourteenth century when Turkish peoples reintroduced effective central government.



Siege of a north African town, fourteenth century.

Maritime technologies also diffused widely in this period. For example, the magnetic compass was invented by the Chinese during the Tang or Song dynasty, but by the mid-eleventh century it was being used by mariners throughout the Indian Ocean basin. By the mid-twelfth century, Europeans were also using compasses in the Mediterranean and Atlantic—devices that helped Portuguese mariners find their way into the Indian Ocean in the fifteenth century (chapter 21). In subsequent centuries, European mariners adopted many other maritime technologies from distant cultures—including

the astrolabe—which were eventually used to cross the Atlantic to the Americas. Maritime technologies were not only important in Eurasia, however: during the twelfth and thirteenth centuries, voyages using sophisticated maritime techniques between the Hawaiian Islands and Tahiti allowed for the transfer of improved fishhook technologies to Hawaii (chapter 20).

When reading subsequent chapters, consider the effects that the diffusion of technologies have had on societies around the world over the very long term.

Decline of the Yuan Dynasty Mongol decline in China was a more complicated affair. As in Persia, it had an economic dimension. The Mongols continued to use the paper money that the Chinese had introduced during the Tang and Song dynasties, but they did not maintain adequate reserves of the bullion that backed up paper notes. The general population soon lost

confidence in paper money, and prices rose sharply as a reflection of its diminished value. As in Persia, too, factions and infighting hastened Mongol decline in China. As the richest of the Mongol empires, China attracted the attention of ambitious warriors. Beginning in the 1320s power struggles, imperial assassinations, and civil war convulsed the Mongol regime in China.

Bubonic Plague Apart from financial difficulties and factional divisions, the Mongol rulers of China also faced an onslaught of epidemic disease. By facilitating trade and communications throughout Eurasia, the Mongols unwittingly expedited the spread of bubonic plague (discussed in chapter 21). During the 1330s plague erupted in southwestern China. From there it spread throughout China and central Asia, and by the late 1340s it had reached southwest Asia and Europe, where it became known as the Black Death. Bubonic plague sometimes killed half or more of an exposed population, particularly during the furious initial years of the epidemic, and it seriously disrupted economies and societies throughout much of Eurasia. In China depopulation and labor shortages that followed on the heels of epidemic plague weakened the Mongol regime. (Plague would also have caused serious problems for the Mongol rulers of Persia had the ilkhate not collapsed before its arrival.)

The Mongols also faced a rebellious subject population in China. The Mongols stood apart from their Chinese subjects, who returned the contempt of their conquerors. Beginning in the 1340s southern China became a hotbed of peasant rebellion and banditry, which the Mongols could not control. In 1368 rebel forces captured Khanbaliq, and the Mongols departed China en masse and returned to the steppes.

Surviving Mongol Khanates Despite the collapse of the Mongol regimes in Persia and China, Mongol states did not completely disappear. The khanate of Chaghatai continued to prevail in central Asia, and Mongols posed a threat to the northwestern borders of China until the eighteenth century. Meanwhile, the khanate of the Golden Horde continued to dominate the Caucasus and the steppe lands north of the Black Sea and the Caspian Sea until the mid-sixteenth century when a resurgent Russian state brought the Golden Horde down. Like Mongols in China, however, Mongols in Russia continued to threaten until the eighteenth century, and Mongols who had settled in the Crimean peninsula retained their identity until Josef Stalin forcibly moved them to other parts of the Soviet Union in the mid-twentieth century.

AFTER THE MONGOLS

By no means did the decline of the Mongols signal the end of nomadic peoples' influence in Eurasia. As Mongol strength waned, Turkish peoples resumed the expansive campaigns that the Mongols had interrupted. During the late fourteenth and early fifteenth centuries, the Turkic-Mongol conqueror **Tamerlane** built a central Asian empire rivaling that of Chinggis Khan himself. Although Tamerlane's empire founded soon after his death, it deeply influenced three surviving Turkish Muslim states—the Mughal empire in India, the Safavid empire in Persia, and the **Ottoman** empire based in

Anatolia—and also embraced much of southwest Asia, southeastern Europe, and north Africa.

Tamerlane and the Timurids

The Lame Conqueror The rapid collapse of the Mongol states left gaping power vacuums in China and Persia. While the native Ming dynasty filled the vacuum in China, a self-made Turkic-Mongol conqueror named Timur moved on Persia. Because he walked with a limp, contemporaries referred to him as Timur-i lang—"Timur the Lame," an appellation that made its way into English as Tamerlane.

Born about 1336 near Samarkand, Tamerlane took Chinggis Khan as his model. Like Chinggis Khan, Tamerlane came from a family of minor Mongol and Turkish elites, and had to make his own way to power. Like Chinggis Khan, too, he was a charismatic leader and a courageous warrior, and he attracted a band of loyal followers. During the 1360s he eliminated rivals to power, either by persuading them to join him as allies or by defeating their armies on the battlefield, and he won recognition as leader of his own tribe. By 1370 he had extended his authority throughout the khanate of Chaghatai and begun to build a magnificent imperial capital in Samarkand.

Tamerlane's Conquests For the rest of his life, Tamerlane led his armies on campaigns of conquest. He turned first to the region between Persia and Afghanistan, and he took special care to establish his authority in the rich cities so that he could levy taxes on trade and agricultural production. Next he attacked the Golden Horde in the Caucasus region and Russia, and by the mid-1390s he had severely weakened it. During the last years of the century, he invaded India and subjected Delhi to a ferocious sack: contemporary chroniclers reported, with some exaggeration, that for a period of two months after the attack not even birds visited the devastated city. Later, Tamerlane campaigned along the Ganges, although he never attempted to incorporate India into his empire. He opened the new century with campaigns in southwest Asia and Anatolia. In 1404 he began preparations for an invasion of China, and he was leading his army east when he fell ill and died in 1405.

Like his model Chinggis Khan, Tamerlane was a conqueror, not a governor. He spent almost his entire adult life planning and fighting military campaigns: he even had himself carried around on a litter during his final illness, as he prepared to invade China. He did not create an imperial administration but, rather, ruled through tribal leaders who were his allies. He appointed overlords in the territories he conquered, but they relied on existing bureaucratic structures and simply received taxes and tributes on his behalf.

Tamerlane's Heirs Given its loose organization, it is not surprising that Tamerlane's Timurid empire experienced stresses and strains after the conqueror's death. Tamerlane's sons and grandsons engaged in a long series of bitter conflicts that resulted in the contraction of the Timurid empire and its division into four main regions. For a century after Tamerlane's

**MAP 17.3****Tamerlane's empire, ca. 1405 c.e.**

Notice the similarity between Tamerlane's empire and the ilkhate of Persia outlined in Map 17.2.

To what extent do you think the cities and the administrative infrastructure of the region both helped and hindered Tamerlane's efforts to control his empire?

death, however, they maintained control over the region from Persia to Afghanistan. When the last vestiges of Tamerlane's imperial creation disappeared, in the early sixteenth century, the Mughal, Safavid, and Ottoman empires that replaced it all clearly reflected the Turkish, Mongol, and Muslim legacy of the lame conqueror.

The Foundation of the Ottoman Empire

Chapter 27 will discuss the Mughal empire in India and the **Safavid** empire in Persia, both of which emerged during the early sixteenth century as Tamerlane's empire finally dissolved. The early stages of Ottoman expansion predated Tamerlane, however, and the foundation of the influential Ottoman empire throws additional light on the influence of nomadic peoples during the period 1000 to 1500 c.e.

Osman After the Mongol conquest of Persia, large numbers of nomadic Turks migrated from central Asia to the ilkhate and beyond to the territories in Anatolia that the Seljuq Turks had seized from the Byzantine empire. There they followed charismatic leaders who organized further campaigns of conquest. Among those leaders was **Osman**, who during the late thirteenth and early fourteenth centuries carved a small state for himself in northwestern Anatolia. In 1299 Osman declared independence from the Seljuq sultan and launched a campaign to build a state at the expense of the Byzantine empire. After every successful operation, Osman attracted more and more followers, who came to be known as Osmanlis or Ottomans.



Spoils from Tamerlane's campaigns and raids enriched the conqueror's capital at Samarkand. They financed, among other buildings, the magnificent tomb where Tamerlane's remains still rest.

Safavid (SAH-fah-vihd)

Osman (os-MAHN)



Although besieged by Ottoman forces, Constantinople received supplies from the sea for almost two months before Ottomans destroyed the city walls and completed their conquest of the Byzantine empire.

Ottoman Conquests During the 1350s the Ottomans gained a considerable advantage over their Turkish rivals when they established a foothold across the Dardanelles at Gallipoli on the Balkan peninsula. The Ottomans quickly moved to expand the boundaries of their Balkan holdings. Byzantine forces resisted Ottoman incursions, but because of political fragmentation, ineffective government, and exploitation of the peasantry, the Ottomans found abundant local support. By the 1380s the Ottomans had become by far the most powerful people on the Balkan peninsula, and by the end of the century they were poised to capture Constantinople and take over the Byzantine empire.

Tamerlane temporarily delayed Ottoman expansion in the Byzantine realm. In 1402 Tamerlane’s forces crushed the Ottoman army, captured the sultan, and subjected the Ottoman state to the conqueror’s authority. After Tamerlane’s death, Ottoman leaders had to reestablish their rule in their own realm. This undertaking involved both the repression of ambitious local princes who sought to build power bases at Ottoman expense and the defense of Ottoman territories against Byzantine, Venetian, and other Christian forces that sought to turn back the advance of the Turkish Muslims. By the 1440s the Ottomans had recovered their balance and begun again to expand in the Byzantine empire.

The Capture of Constantinople The campaign culminated in 1453 when Sultan Mehmed II captured the city of Constantinople, thus bringing to an end more than a thousand years of Byzantine rule. After subjecting it to a sack, he made the city his own capital under the Turkish name of Istanbul. With Istanbul as a base, the Ottomans quickly absorbed the remainder of the Byzantine empire. By 1480 they controlled all of Greece and the Balkan region. They continued to expand throughout most of the sixteenth century as well, extending their rule to southwest Asia, southeastern Europe, Egypt, and north Africa. Once again, then, a nomadic people asserted control over a long-settled society and quickly built a vast empire.

CHRONOLOGY	
1055	Tughril Beg named sultan
1071	Battle of Manzikert
1206–1227	Reign of Chinggis Khan
1211–1234	Mongol conquest of northern China
1219–1221	Mongol conquest of Persia
1237–1241	Mongol conquest of Russia
1258	Mongol capture of Baghdad
1264–1279	Mongol conquest of southern China
1264–1294	Reign of Kubilai Khan
1279–1368	Yuan dynasty
1295	Conversion of Ilkhan Ghazan to Islam
1336–1405	Life of Tamerlane
1453	Ottoman capture of Constantinople

AP CHAPTER SUMMARY

Nomadic peoples of central Asia played a larger role than ever before in world history during the half millennium from 1000 to 1500 C.E. ■ Because of their mobility and their familiarity with large regions of central Asia, nomadic peoples were ideally suited to organize and lead the caravans that crossed central Asia and linked settled societies from China to the Mediterranean basin. ◆

■ From 1000 to 1500 their relations with neighboring peoples changed, as they dominated affairs in most of Eurasia through their conquests and their construction of vast transregional empires. ◆ Turkish peoples built the most durable of the nomadic empires, but the spectacular conquests of the Mongols most clearly demonstrated the potential of nomadic peoples to project their formidable military power to settled agricultural societies.

■ By establishing connections that spanned the Eurasian landmass, the nomadic empires laid the foundation for increasing communication, exchange, and interaction among peoples of different societies and thereby fostered the integration of the eastern hemisphere. ◆ The age of nomadic empires from 1000 to 1500 C.E. foreshadowed the integrated world of modern times.

AP TEST PRACTICE

Questions assume cumulative knowledge from this chapter and previous chapters.

MULTIPLE CHOICE Use the text on page 371 and your knowledge of world history to answer questions 1–3.

- In the text, Marco Polo not only describes Mongol military tactics but also most strongly offers evidence of which of the following?
 - The structural nature of Mongol military organization
 - The development of the Mongol army as a powerful yet symbolic institution
 - The Mongol preference for wreaking destruction on all conquered peoples
 - The disadvantages faced by Mongol armies due to ecological conditions

- In attempting to unify the Mongol people, both militarily and politically, rulers faced most strong opposition from which of the following?
 - The influence of nomadic religion and shamans
 - The rigid hierarchies of nomadic society
 - The culture of tribal affiliations and loyalties
 - The temporary nature of nomadic settlements
- The Mongol military encounters depicted by Marco Polo best reflect the influence of
 - defensive military strategies.
 - siege warfare.
 - advanced warfare technologies.
 - psychological warfare.

SHORT ANSWER Use your knowledge of world history to answer questions 4–5.

- Use the map on page 379 and your knowledge of world history to answer parts A, B, and C.
 - Explain ONE way in which the empire of Tamerlane may have benefitted from the organization of past empires as seen from its geographic boundaries on the map.
 - Identify and explain ONE flaw in the administration of the government of Tamerlane's empire.
 - Explain ONE way in which Tamerlane unintentionally rescued the Byzantine empire from Ottoman incursions.
- Answer parts A, B, and C.
 - Identify ONE way in which Chinggis Khan restructured Mongol society in order to secure his rule.
 - Identify ONE factor that allowed the Mongols to conquer and control such a vast empire.
 - Explain ONE way in which Mongol religious policy varied over time or by region.

LONG ESSAY Develop a thoughtful and thorough historical argument that answers the question below. Begin your essay with a thesis statement and support it with relevant historical evidence.

- Comparison** Using specific examples, explain relevant similarities and/or differences between the conquest and governance of the Turkish empires to that of the Mongols.