WORLD HISTORY: MODERN

SEVENTH EDITION

TRADITIONS & ENCOUNTERS

A GLOBAL PERSPECTIVE ON THE PAST

Student Edition Sample Part/Chapter

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Land-Based Empires and Transoceanic Empires (1450–1750)

LEARNING OBJECTIVES

As you study Part 2 you will:

■ Analyze the deepening and widening of networks of human interaction within and across regions.

■ Explain how knowledge, scientific learning, and technology from the Classical, Islamic, and Asian worlds spread.

■ Explain how political, religious, and economic rivalries caused European states to establish new maritime empires.

■ Identify reasons why the growth of the plantation economy increased the demand for slaves in the Americas, leading to significant demographic, social, and cultural changes.

■ Analyze how imperial conquests and widening global economic opportunities contributed to the formation of new political and economic elites.

■ Examine the causes and consequences of the increased use of gunpowder, cannons, and armed trade to establish large empires in both hemispheres.

The enormous change that drives the study of AP World History in Part 2 is the permanent interconnection of the eastern and western hemispheres. Even though the Columbian voyages from ca. 1450 to ca. 1750 and their consequences were huge, the empires and states of east Asia, south Asia, and southwest Asia remained powerful and wealthy. Remember that western Europeans wanted to go east to gain access to those luxury goods. One of your tasks in this section is to recognize how the goods and peoples of the Americas were integrated into the trade routes and peoples of Afro-Eurasia, and vice versa. Look for new developments as well as continuities or themes from previous periods.

The next seven chapters develop many of the AP World History: Modern themes. As you read them, keep in mind the changes and continuities in governance, social organization, relationship to the environment, cultural developments, and the creation of new technologies. Consider how more frequent, intense, and truly global interactions caused new developments in these themes.

The over-land and maritime trade routes in Asia and the Indian Ocean were still active and the source of luxury goods—and the tax revenue this trade could provide. The western European joint-stock companies were new, minor players in this trade. They borrowed maritime technologies from classical, Islamic, and Asian civilizations and used them to sail into the Indian, Atlantic, and Pacific oceans. Consider how wealth and resources from the Americas made it possible for Europeans to expand their role in the older Afro-Eurasian trade systems.

Even though trade seems to have dominated the economy in this period, the world's economic and productive systems were still heavily agricultural. New crops, larger populations, emerging markets, and new business practices transformed traditional peasant-farmer agriculture, increased the demand for labor, and fueled the global need for raw materials and finished products. AP students may be asked to compare labor sources and practices, especially forced or coerced labor. You will need to ask and

Historical Picture Archive/Corbis/Getty Images

answer questions such as: Who wanted the labor? How did they pay for it and who was paid for it? Who worked, and who decided who worked? Who profited from the labor?

It was mostly men who traveled and profited from these global trade routes, but women were also key players. Study the roles women played in the new global landscape: they were mothers of mixed-ethnicity children in the Americas; they were the main merchants in southeast Asia; they helped run family businesses; and they took over important ruling functions when men disappeared, such as in west Africa. In the AP World History: Modern course, we use the terms "new social and political elites" and the "restructuring of racial and gender hierarchies" to describe this profound rearrangement of social, racial, and gender positions.

Around the world, rulers of empires and states pursued strategies of centralization. Kings and emperors tried to take the power to make laws, war, and taxes away from nobles and give it to government officials (bureaucrats) appointed by the rulers themselves. Because they were appointed, bureaucrats were loyal to the ruler. Rulers used religion and the arts to legitimize their quests for power. They used tax money to pay for many of these symbols of power. And of course, there were wars within and between these powerful empires because of the desire for power and wealth. Global conquests and new money-making opportunities resulted in newly wealthy individuals who wanted power and influence in their societies. Their newfound wealth and position shifted the traditional social and economic structures, and they tended to challenge the established land-based elites. Astute rulers took advantage of this conflict and played one group off the other. Be prepared to explain and compare the techniques rulers used to centralize their power.

Exploration, trade, and conquest required money. Rulers came up with different ways to collect taxes and generate revenue so that they could continue to expand and consolidate their own power over their large states. In AP World History: Modern, you'll be asked how some rulers managed to massively expand their empires and what the consequences of these expansions were for the conquerors and the conquered. Be ready to compare the strategies of those who acquired huge land-based empires (China, India, Ottomans, Russians) and those who established maritime empires (European states). And of course, all the competition over land and trade routes caused wars, revolts, and significant resistance to state power. As of ca. 1750, world history was much more modern, more global, and more complex.

PART 2 BIG QUESTIONS:

■ What were the global economic processes of the early modern era and how did they affect peoples all over the world?
■ What were the causes and consequences of the expansion of land-based and maritime empires?
■ How did the integration of the Americas with Afro-Eurasia contribute to cultural, technological, and biological diffusion?

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Expanding Horizons of Cross-Cultural Interaction

ZOOMING IN ON ENCOUNTERS
On the Road with Ibn Battuta

One of the great world travelers of all time was the Moroccan legal scholar **Ibn Battuta.** Born in 1304 at Tangier, Ibn Battuta followed family tradition and studied Islamic law. In 1325 he left Morocco to make a pilgrimage to Mecca [also called the hajj]. He traveled by caravan across north Africa and through Egypt, Palestine, and Syria, arriving at Mecca in 1326. After completing his hajj, Ibn Battuta spent a year visiting Mesopotamia and Persia, then traveled by ship through the Red Sea and down the east African coast as far south as Kilwa. By 1330 he had returned to Mecca, but then soon set off for India when he learned that the Muslim sultan of Delhi offered handsome rewards to foreign legal scholars. In 1333 he arrived in Delhi after following a long and circuitous land route that took him through Egypt, Syria, Anatolia, Constantinople, the Black Sea, and the great trading cities of central Asia—Bokhara and Samarkand.

For the next eight years, Ibn Battuta remained in India, serving mostly as a ***qadi*** (judge) in the government of the sultan of Delhi. In 1341 Ibn Battuta began his travels again, this time making his way around southern India, Ceylon, and the Maldive Islands before continuing to China about 1345. He

Ibn Battuta (ih-bun BAH-too-tah)
qadi (KAH-dee)

A giraffe from east Africa sent as a present by wealthy Swahili traders to China in 1414 and painted by a Chinese artist at a zoo in Ming dynasty China.
Barney Burstein/Corbis/VCG/Getty Images

defeated his enemies. Within a few years he had established the Mali Empire and consolidated his rule throughout a large portion of the valley of the Niger River. Although he respected traditional religious beliefs and magical powers, Sundiata was a Muslim and he welcomed Muslim merchants from north Africa into his realm. He built a capital city at Niani, which soon became a thriving commercial center. Indeed, as a result of its control of the trans-Saharan gold trade—and the political stability provided by Sundiata—the Mali Empire became one of the wealthiest lands in the world. For two centuries after Sundiata's death about 1260, the lion prince's legacy shaped the lives of west African peoples and linked west Africa with north Africa and the Mediterranean basin.

CHAPTER FOCUS

▶ 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 rulers 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.

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.

Reasoning Processes

- **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.

Historical Thinking Skills

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

CHAPTER OVERVIEW

Between 1000 and 1500 C.E., the peoples of the Eastern Hemisphere traveled, traded, communicated, and interacted more regularly and intensively than ever before. The large empires of the Mongols (discussed in chapter 17) and other nomadic peoples provided a political foundation for this cross-cultural interaction. When they conquered and pacified vast regions, nomadic peoples provided safe roads for merchants, diplomats, missionaries, and other travelers. Quite apart from the nomadic empires, improvements in maritime technology led to increased traffic in the sea lanes of the Indian Ocean and the South China Sea. As a result, long-distance travel became much more common than in earlier eras, which enabled individual travelers like Ibn Battuta and Marco Polo to venture throughout much of the Eastern Hemisphere.

Merchants and travelers exchanged more than trade goods. They diffused technologies and spread religious faiths. They also exchanged diseases that caused widespread and deadly epidemics. During the middle decades of the fourteenth century, bubonic plague traveled the trade routes from western China to central Asia, southwest Asia, north Africa, and Europe. During its initial, furious onslaught, bubonic plague caused death and destruction on a huge scale and interrupted long-distance trade networks.

By the early fifteenth century, however, societies had begun to revover from the plague. Chinese and western European peoples in particular restabilized their societies and had begun to renew cross-cultural encounters. In Europe, that effort had profound consequences for modern world history. As European mariners sought entry to the markets of Asia, they not only established direct connections with African and Asian peoples but also sailed to the Western Hemisphere and the Pacific Ocean. Their voyages brought the peoples of the Eastern Hemisphere, the Western Hemisphere, and Oceania into permanent and sustained interaction. Thus cross-cultural interactions of the period 1000 to 1500 had already laid the groundwork for global interdependence, a principal characteristic of modern world history.

CHRONOLOGY	
1214	Creation of a Mongol artillery unit
1253–1324	Life of Marco Polo
1287–1288	Rabban Sauma's embassy to Europe
1291–1328	John of Montecorvino's mission to China
1304–1369	Life of Ibn Battuta
1304–1374	Life of Francesco Petrarca
1330s	First outbreaks of bubonic plague in China
1337–1453	Hundred Years' War
1347	Arrival of bubonic plague in the Mediterranean basin
1368–1644	Ming dynasty
1405–1433	Zheng He's expeditions in the Indian Ocean
1466–1536	Life of Desiderius Erasmus of Rotterdam
1488	Bartolomeu Dias's voyage around Africa
1492	Christopher Columbus's first voyage to the Western Hemisphere
1497–1498	Vasco da Gama's voyage to India

LONG-DISTANCE TRADE AND TRAVEL

Travelers embarked on long-distance journeys for a variety of reasons. Nomadic peoples ranged widely in the course of migrations and campaigns of conquest. East European and African slaves were forced to travel to the Mediterranean basin, southwest Asia, India, and sometimes even southern China. Buddhist, Christian, and Muslim pilgrims undertook extraordinary journeys to visit holy shrines. Three of the more important motives for long-distance travel between 1000 and 1500 C.E. were trade, diplomacy, and missionary activity. The cross-cultural interactions that resulted helped spread technological innovations throughout the Eastern Hemisphere.

Patterns of Long-Distance Trade

Merchants engaged in long-distance trade relied on two principal networks of trade routes. Luxury goods of high value relative to their weight, such as silk textiles and precious stones, often traveled overland on the Silk Roads used since classical times. Bulkier commodities, such as steel, stone, coral, and building materials, traveled the sea lanes of the Indian Ocean because it would have been unprofitable to transport them overland. The Silk Roads linked all of the Eurasian landmass, and trans-Saharan caravan routes drew west Africa into the larger economy of the Eastern Hemisphere. The sea lanes of the Indian Ocean served ports in southeast Asia, India, Arabia, and east Africa while also offering access

MAP 9.1   Melaka and the Melaka Strait.

Look at the position of Melaka relative to the strait. Why would the city have been such a strategic location for any power that ruled it?

via the South China Sea to ports in China, Japan, Korea, and the spice-bearing islands of southeast Asia. Thus, in combination, land and sea routes touched almost every corner of the Eastern Hemisphere.

Trading Cities As the volume of trade increased, the major trading cities and ports grew rapidly, attracting buyers, sellers, brokers, and bankers from parts near and far. Khanbaliq (modern Beijing), Hangzhou, Quanzhou, Melaka, Cambay, Samarkand, Hormuz, Baghdad, Caffa, Cairo, Alexandria, Kilwa, Constantinople, Venice, Timbuktu, and many other cities had large quarters occupied by communities of foreign

merchants. When a trading or port city enjoyed a strategic location, maintained good order, and resisted the temptation to levy excessive customs fees, it had the potential to become a major emporium serving long-distance trade networks. A case in point is **Melaka** (in modern Malaysia). Founded in the 1390s, within a few decades Melaka became the principal clearinghouse of trade in the eastern Indian Ocean. The city's authorities policed the strategic Strait of Melaka and maintained a safe market that welcomed all merchants and levied reasonable fees on goods exchanged there. By the end of the fifteenth century, Melaka had a population of some fifty thousand people, and in the early sixteenth century the Portuguese merchant Tomé Pires reported that more than eighty languages could be heard in the city's streets.

During the early and middle decades of the thirteenth century, the Mongols' campaigns caused economic disruption throughout much of Eurasia—particularly in China and southwest Asia, where Mongol forces toppled the Song and Abbasid dynasties (discussed in chapter 17). Mongol conquests inaugurated a long period of economic decline in southwest Asia where the conquerors destroyed cities and allowed irrigation systems to fall into disrepair. As the Mongols consolidated their hold on conquered lands, however, they laid the political foundation for a surge in long-distance trade along the Silk Roads.


An illustration from a fourteenth-century French manuscript depicts Marco Polo tasting pepper as nearby laborers harvest it in southern India. Note that Polo is fully dressed and seems relaxed, while the laborers are clearly toiling in the sun.
DEA/J. E. Bulloz/Getty Images

Merchants traveling the Silk Roads faced less risk of banditry or political turbulence than in previous times. Meanwhile, strong economies in China, India, and western Europe fueled demand for foreign commodities. Many merchants traveled the whole distance from Europe to China in pursuit of profit.

Marco Polo   The best-known long-distance traveler of Mongol times was the Venetian **Marco Polo** (1253–1324). Marco's father, Niccolò, and uncle Maffeo were among the first European merchants to visit China. Between 1260 and 1269 they traveled and traded throughout Mongol lands, and they met Khubilai

Khan as he was consolidating his hold on China. When they returned to China in 1271, seventeen-year-old Marco Polo accompanied them. The great khan took a special liking to Marco, who was a marvelous conversationalist and storyteller. Khubilai allowed Marco to pursue his mercantile interests in China and also sent him on numerous diplomatic missions, partly because Marco regaled him with stories about the distant parts of his realm. After seventeen years in China, the Polos decided to return to Venice, and Khubilai granted them permission to leave. They went back on the sea route by way of Sumatra, Ceylon, India, and Arabia, arriving in Venice in 1295.
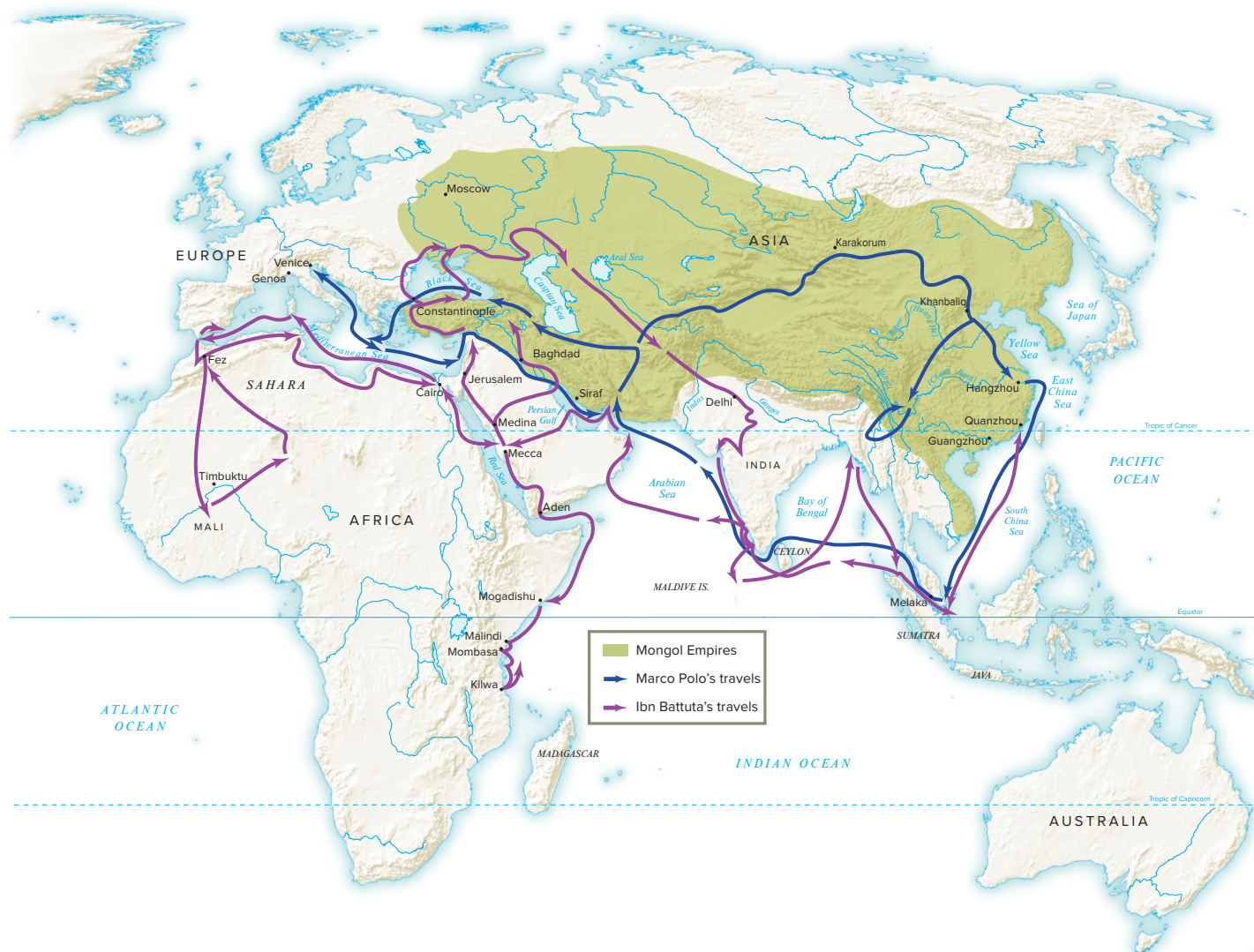
MAP 9.2   Travels of Marco Polo and Ibn Battuta.

Between them, Marco Polo and Ibn Battuta traveled across much of the Eurasian landmass, as well as parts of Africa and southeast Asia.

Compare the routes taken by Marco Polo and Ibn Battuta during their travels. How did the two men choose where to travel? What conditions made it possible for them to travel so far from their homes?

What motivated both Marco Polo and Ibn Battuta to travel such a distance and overcome the challenges of geography and climate?

A historical accident has preserved the story of Marco Polo's travels. After his return from China, Marco was captured and made a prisoner of war during a conflict between his native Venice and its commercial rival, Genoa. While imprisoned, Marco related tales of his travels to his fellow prisoners. One of them was a writer of romances, and he compiled the stories into a large volume that circulated rapidly throughout Europe.

In spite of occasional exaggerations and tall tales, Marco's stories deeply influenced European readers. Marco always mentioned the textiles, spices, gems, and other goods he observed during his travels, and European merchants took note, eager to participate in the lucrative trade networks of Eurasia. The Polos were among the first Europeans to visit China, but they were far from the last. Hundreds of others, mostly Italians, quickly followed the Polos. In most cases, their stories do not survive, but their travels helped to increase European participation in the larger economy of the Eastern Hemisphere.

Political and Diplomatic Travel

Marco Polo came from a family of merchants, and merchants were among the most avid readers of his stories. Marco himself most likely collaborated closely with Italian merchants during his years in China. Yet his experiences also throw light on long-distance travel undertaken for political and diplomatic purposes. Khubilai Khan and the other Mongol rulers of China did not entirely trust their Chinese subjects and regularly appointed foreigners to administrative posts. In his account of his travels, Marco reported that Khubilai appointed him governor of the large trading city of Yangzhou. There is no independent evidence to confirm that claim, but Marco may well have filled some sort of administrative position. In addition, he represented Khubilai Khan's interests on diplomatic missions. To support himself in China, then, Marco supplemented his mercantile ventures with various official duties assigned to him by his patron, the great khan.

Mongol-Christian Diplomacy The emergence of elaborate trading networks and the establishment of vast imperial states created great demand for political and diplomatic representation during the centuries after 1000 C.E. The thirteenth century was a time of especially active diplomacy involving parties as distant as the Mongols and western Europeans, both of whom considered a military alliance against their common Muslim foes. As European Christians sought to revive the crusading movement and recapture Jerusalem from Muslim forces, the Mongols were attacking the Abbasid empire from the east. During the 1240s and 1250s, Pope Innocent IV dispatched a series of envoys who invited the Mongol khans to convert to Christianity and join Europeans in an alliance against the Muslims. The khans declined the invitation, proposing in reply that the pope and European Christians submit to Mongol rule or face destruction.

Rabban Sauma Although the early round of Mongol-European diplomacy offered little promise of cooperation, the Mongols later initiated another effort. In 1287 the Mongol ilkhan of Persia planned to invade the Muslim-held lands of southwest Asia, capture Jerusalem, and crush Islam as a political force in the region. In hopes of attracting support for the project, he dispatched **Rabban Sauma,** a Nestorian Christian priest born in the Mongol capital of Khanbaliq but of Turkish ancestry, as an envoy to the pope and European political leaders.

Rabban Sauma met with the kings of France and England, the pope, and other high officials of the Roman Catholic church. He enjoyed a fine reception, but he did not succeed in attracting European support for the ilkhan. Only a few years later, in 1295, Ghazan, the new ilkhan of Persia, converted to Islam, thus precluding any further possibility of an alliance between the Mongols of Persia and European Christians. Nevertheless, the flurry of diplomatic activity illustrates the complexity of political affairs in the Eastern Hemisphere and the need for diplomatic consultation over long distances.

The expansion of Islamic influence in the Eastern Hemisphere encouraged a different kind of politically motivated travel. Legal scholars and judges played a crucial role in Islamic societies because the **sharia** (Islamic law) prescribed religious observances and social relationships based on the Quran. Conversions to Islam and the establishment of Islamic states in India, southeast Asia, and sub-Saharan Africa created a demand for Muslims educated in Islamic law. After about the eleventh century, educated Muslims from southwest Asia and north Africa regularly traveled to recently converted lands to help instill Islamic values.

Ibn Battuta As we saw in the introduction to this chapter, the best known of the Muslim travelers was Ibn Battuta (1304–1369). Islamic rulers governed most of the lands Ibn Battuta visited—including India, the Maldive Islands, the Swahili city-states of east Africa, and the Mali Empire—but very few Muslims educated in the law were available in those lands. With his legal credentials Ibn Battuta had little difficulty finding government positions. As *qadi* and adviser to the sultan of Delhi, he supervised the affairs of a wealthy mosque and heard cases at law, which he strictly enforced according to Islamic standards of justice. On one occasion Ibn Buttuta sentenced a man to receive eighty lashes because he had drunk wine eight years earlier.

After leaving northern India, Ibn Battuta obtained a post as *qadi* in the Maldive Islands. There he heard cases at law and worked zealously to promote proper observance of Islam. He ordered lashings for men who did not attend Friday prayers,

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—who is featured in the introduction to this chapter—approved heartily when staying with hosts who appeared to honor the values of his own Muslim society, but he had little tolerance for those whose practices differed from what he thought was acceptable behavior for Muslims. Here he describes his impressions of the Muslim-ruled Mali Empire (West Africa) when he visited the court of the sultan in the mid-fourteenth century.

Of all people, the blacks debase themselves most in presence of their king: for when any one of them is called upon to appear before him, he will immediately put off his usual clothing, and put on a worn-out dress, with a dirty cap; he will then enter the presence like a beggar, with his clothes lifted up to the middle of his legs; he will then beat the ground with both his elbows, and remain in the attitude of a person performing a prostration. When the Sultan addresses one of them, he will take up the garment off his back, and throw dust upon his head; and, as long as the Sultan speaks, everyone present will remain with his turban taken off. One of the best things in these parts is, the regard they pay to justice; for, in this respect the Sultan regards neither little nor much. The safety, too, is very great; so that a traveler may proceed alone among them, without the least fear of a thief or robber. Another of their good properties is, that when a merchant happens to die among them, they will make no effort to get possession of his property: but will allow the lawful successors to it to take it. Another is, their constant custom of attending prayers with the congregation; for, unless one makes haste, he will find no place left to say his prayers in. Another is, their insisting on the Koran's being committed to memory: for if a man finds his son defective in this, he will confine him till he is quite perfect, nor will he allow him his liberty until he is so. As to their bad practices, they will exhibit their little daughters, as well as their male and female slaves, quite naked. In the same manner will the women enter into the presence of the King, which his own daughters will also do. Nor do the free women ever clothe themselves till after marriage.

> Are there clues in Ibn Battuta's language that indicate whether or not he thought these practices of subservience to the sultan were positive or negative features of their customs?

> Thinking back to chapter 14 (The Expansive Realm of Islam), what was it about the teachings of Islam that made women's public nudity seem offensive to Ibn Battuta?

For Further Reflection

■ Think about the various ways in which Islamic influences and established local customs came together in the Mali Empire, and why this might have produced different results in Mali as compared to other places.

■ In what ways do Muslims in various countries exhibit different customs today?

Source: Batuta, Ibn, 1304–1377, and translated by Samuel Lee. *The Travels of Ibn Batūta*. London: Printed for the Oriental translation committee, sold by J. Murray [etc.], 1829, 263–264.

and he once sentenced a thief to lose his right hand in accordance with punishment prescribed by the *sharia*. He also attempted, unsuccessfully, to persuade island women to meet the standards of modesty observed in other Islamic lands by covering their breasts. In both east and west Africa, Ibn Battuta consulted with Muslim rulers and offered advice about government, women's dress, and proper relationships between the sexes. Like many legal scholars whose stories went unrecorded, Ibn Battuta provided guidance in the ways of Islam in societies recently converted to the faith.

Missionary Campaigns

Sufi Missionaries Islamic values spread not only through the efforts of legal scholars but also through the missionary activities of Sufi mystics. As in the early days of Islam, **Sufis** in the period from 1000 to 1500 ventured to recently conquered or converted lands and sought to win a popular following for the faith in India, southeast Asia, and sub-Saharan Africa. Sufis did not insist on a strict, doctrinally literal understanding of Islam but, rather, emphasized piety and devotion to Allah.

They even tolerated continuing reverence of traditional deities, whom the Sufis treated as manifestations of Allah and his powers. By taking a flexible approach to their missions, the Sufis spread Islamic values without facing the resistance that unyielding campaigns would likely have provoked.

Christian Missionaries Meanwhile, Roman Catholic missionaries also traveled long distances in the interests of spreading Christianity. Missionaries accompanied the crusaders and other forces to all the lands where Europeans extended their influence after the year 1000. In lands where European conquerors maintained a long-term presence—such as the Baltic lands, the Balkan region, Sicily, and Spain—missionaries attracted converts in large numbers, and Roman Catholic Christianity became securely established. In the eastern Mediterranean region, however, where crusaders were unable to hold their conquests permanently, Christianity remained a minority faith.

The most ambitious missions sought to convert Mongols and Chinese to Roman Catholic Christianity. Until the arrival of European merchants and diplomats in the thirteenth century, probably no Roman Catholic Christian had ever ventured as far east as China, although Nestorian Christians from central Asia had maintained communities there since the seventh century. As more Europeans traveled to China, their emigrant communities created a demand for Roman Catholic services. Many of the Roman Catholic priests who traveled to China probably intended to serve the needs of those communities, but some of them also sought to attract converts.

John of Montecorvino Most active of the Roman Catholic missionaries in China was **John of Montecorvino,** an Italian Franciscan who went to China in 1291, became the first archbishop of Khanbaliq in 1307, and died there in 1328. While serving the community of Roman Catholic Europeans in China, John worked energetically to establish Christianity in larger Chinese society. He translated the New Testament and the book of Psalms into Turkish, a language commonly used at the Mongol court, and he built several churches in China. He took in young boys from Mongol and Chinese families, baptized them, and taught them Latin and Roman Catholic rituals. He claimed to have baptized six thousand individuals by 1305, and he invited the great khan himself to convert to Christianity. Although popular and widely respected among Europeans, Chinese, and Mongols alike, John attracted few Asian peoples to Christianity.

Roman Catholic authorities in Europe dispatched many other priests and missionaries to China during the early

Woodcut of John of Montecorvino (1246–1328).
Picture from History/Newscom.

fourteenth century, but like John of Montecorvino, they won few converts. Missions successfully established Christian communities in Scandinavia, eastern Europe, Spain, and the Mediterranean islands that European armies recaptured from Muslims during the centuries after 1000 C.E., but east Asia was too distant for the resources available to the Roman Catholic church. Moreover, east Asian peoples already possessed sophisticated religious and cultural traditions, so Christianity had little appeal. Nevertheless, Christian missions to China continued until the mid-fourteenth century, when the collapse of the Mongols' Yuan dynasty and the eruption of epidemic disease temporarily disrupted long-distance travel across Eurasia.

Long-Distance Travel and Cross-Cultural Exchanges

Cultural Exchanges Long-distance travel of all kinds, whether for commercial, political, diplomatic, or missionary purposes, encouraged cultural exchanges between peoples of different societies. Songs, stories, religious ideas, philosophical views, and scientific knowledge all passed readily among travelers who ventured into the larger world during the era from 1000 to 1500 C.E. The troubadours of western Europe, for example, drew on the poetry, music, and love songs of Muslim performers when developing the literature of courtly love. Similarly, European scientists avidly consulted their Muslim and Jewish counterparts in Sicily and Spain to expand their understanding of the natural world.

Large numbers of travelers also facilitated agricultural and technological diffusion during the period from 1000 to 1500. Indeed, technological diffusion sometimes facilitated long-distance travel. The magnetic compass, for example, invented in China during the Tang or the Song dynasty, spread throughout the Indian Ocean basin during the eleventh century, and by the mid-twelfth century European mariners used compasses in the Mediterranean and the Atlantic Ocean. Diffusion of the compass was a boon to maritime trade because it allowed mariners to sail over long stretches of deep water with confidence in their ability to find their destinations and return home safely.

SOURCES FROM THE PAST

John of Montecorvino on His Mission in China

The Franciscan John of Montecorvino (1247–1328) served as a Roman Catholic missionary in Armenia, Persia, and India before going to China in 1291. There he served as priest to expatriate European Christians, and he sought to attract converts to Christianity from the Mongol and Chinese communities. In a letter of 8 January 1305 asking for support from his fellow Franciscans in Italy, John outlined some of his activities during the previous thirteen years.

[**After spending thirteen months in India**] I proceeded on my further journey and made my way to China, the realm of the emperor of the Mongols who is called the great khan. To him I presented the letter of our lord the pope and invited him to adopt the Catholic faith of our Lord Jesus Christ, but he had grown too old in idolatry. However, he bestows many kindnesses upon the Christians, and these two years past I have gotten along well with him. . . .

I have built a church in the city of Khanbaliq, in which the king has his chief residence. This I completed six years ago; and I have built a bell tower to it and put three bells in it. I have baptized there, as well as I can estimate, up to this time some 6,000 persons. . . . And I am often still engaged in baptizing.

Also I have gradually bought one hundred and fifty boys, the children of pagan parents and of ages varying from seven to eleven, who had never learned any religion. These boys I have baptized, and I have taught them Greek and Latin after our manner. Also I have written out Psalters for them, with thirty hymnals and breviaries [prayer books]. By help of these, eleven of the boys already know our service and form a choir and take their weekly turn of duty as they do in convents, whether I am there or not. Many of the boys are also employed in writing out Psalters and other suitable things. His Majesty the Emperor moreover delights much to hear them chanting. I have the bells rung at all the canonical hours, and with my congregation of babes and sucklings I perform divine service, and the chanting we do by ear because I have no service book with the notes. . . .

> Since John of Montecorvino purchased these boys, how free do you think they would have been to choose their own religion?

Indeed if I had but two or three comrades to aid me, it is possible that the emperor khan himself would have been baptized by this time! I ask then for such brethren to come, if any are willing to come, such I mean as will make it their great business to lead exemplary lives. . . .

> According to John of Montecorvino, what has been his main limitation in converting Chinese people to Christianity?

I have myself grown old and grey, more with toil and trouble than with years, for I am not more than fifty-eight. I have got a competent knowledge of the language and script which is most generally used by the Tartars. And I have already translated into that language and script the New Testament and the Psalter and have caused them to be written out in the fairest penmanship they have, and so by writing, reading, and preaching, I bear open and public testimony to the law of Christ.

For Further Reflection

■ How did John of Montecorvino seem to regard the khan and his Chinese subjects? Does his tone sound hopeful about the eventual success of his Christian mission in China? Why or why not?

■ John of Montecorvino describes building a church and 6,000 attendees. Other than the 150 boys he bought, what attracted the converts to his church?

Source: Yule, Henry and Henri Cordier, eds. *Cathay and the Way Thither,* 4 vols. London: Printed for the Hakluyt Society, 1866, 3:45–50. (Translation slightly modified.)

Spread of Crops Long-distance journeys enabled Muslim travelers to introduce new food and commercial crops to sub-Saharan Africa. These crops included citrus fruits and Asian strains of rice, which enriched diets in west Africa after the eleventh century. Muslims also introduced cotton to west Africa, and by 1100, cotton fabrics had become popular with the ruling elites and wealthy merchants of the west African kingdoms. Cotton grew well in the savannas, and by 1500 it was the principal textile produced in sub-Saharan Africa.

Sugarcane Muslims were also instrumental in the continuing diffusion of sugarcane. Muslim merchants and other travelers had begun large-scale cultivation of sugarcane in southwest Asia and north Africa during the Abbasid caliphate (750–1258 C.E.). They experimented with the plant in west Africa but had limited success because of adverse environmental conditions.

After the twelfth century, however, Muslims facilitated the westward spread of sugarcane by acquainting European crusaders with crystallized sugar refined from cane. Up to that

INTERPRETING IMAGES

An illustration from a manuscript of 1282 depicts a Christian (left) playing chess with a Muslim (right). Chess was one of many cultural elements that passed from Muslim to Christian societies during the crusading era.

Analyze *In addition to the illustration showing a Muslim and Christian playing chess together, what were other indications that the two religions coexisted peacefully and exchanged ideas?*

Index/Heritage Images/ Heritage Image Partnership Ltd /Alamy Stock Photo

time Europeans had little access to refined sugar, and they relied on honey and fruits as sweeteners. They immediately appreciated the convenience of refined sugar. Italian entrepreneurs began to organize sugarcane plantations on Mediterranean islands such as Sicily, Cyprus, Crete, and Rhodes. Rapidly increasing demand for refined sugar encouraged investors to seek suitable locations throughout the Mediterranean basin. The cultivation of sugarcane had deep social and economic implications. Besides influencing local economic development in lands where it spread, it touched distant societies. Like their Muslim predecessors, European sugar producers often used slave labor on their plantations, and the growth of plantations fueled an increasing demand for Muslim war captives and black Africans who could be forced into slavery.

Gunpowder Technologies Although Muslim merchants and travelers were especially prominent agents of diffusion, Mongols also contributed to the process, notably by helping to spread gunpowder technologies west from China. Mongol invaders learned about gunpowder from Chinese military engineers in the early thirteenth century and soon incorporated gunpowder-based weapons into their arsenal: as early as 1214 Chinggis Khan's armies included an artillery unit. During the 1250s, as they campaigned in Persia and southwest Asia, the Mongols used catapults and trebuchets to lob gunpowder bombs into cities under siege. Muslim armies soon developed similar weapons in response.

By the mid-thirteenth century, gunpowder had reached Europe—possibly by way of Mongol-ruled Russia—and Europeans

had begun to experiment with gunpowder-fueled rockets. By the early fourteenth century, armies from China to Europe possessed primitive cannons. Although not especially accurate, the weapons were powerful enough to blow holes in the defensive walls of cities under siege. Thus, with the assistance of Mongol warriors, gunpowder technology rapidly spread from its homeland in China across the entire Eurasian landmass.

Agricultural and technological diffusions of the era 1000 to 1500 C.E. were by no means unique processes in world history. For millennia, agricultural crops and technological skills had spread widely whenever peoples of different societies interacted with one another. Because of the particularly intense interactions of the period from 1000 to 1500 C.E., however, agricultural and technological diffusion profoundly influenced the lives of peoples throughout the Eastern Hemisphere. The spread of food crops enriched diets and supported increasing populations, and the spread of industrial crops such as cotton promoted economic development. The diffusion of the magnetic compass enabled mariners to sail the seas more safely and effectively, and the spread of gunpowder technology forever changed the nature of war.

CRISIS AND RECOVERY

As Eurasian peoples traveled over long distances, they not only exchanged trade goods, agricultural crops, and technological expertise but also unwittingly helped disease pathogens to spread. When diseases broke out among previously unexposed populations, they often caused deadly epidemics that severely disrupted whole societies. During the fourteenth century, **bubonic plague** erupted in epidemics that ravaged societies throughout most of Asia, Europe, and north Africa. Epidemic plague struck intermittently until the seventeenth century, but by the fifteenth century Chinese and European societies had begun to recover from its effects and wield their influence in the larger world.

Bubonic Plague

Climate Changes About 1300 C.E. a process of global climate change caused temperatures to decline significantly and abruptly throughout much of the world. For more than five hundred years, the earth experienced a "**little ice age,**" when temperatures were much cooler than in the era from 1000 to 1300 C.E. With markedly cooler temperatures and shorter growing seasons, agricultural production declined in many lands, leading to famine and sometimes even starvation. In some northerly lands, agriculture ceased to be a practical possibility: after the onset of the little ice age, Norse settlers abandoned the colonies they had occupied in Greenland since the tenth century.

Origins of Epidemic Bubonic Plague As they struggled to cope with the cooling climate, peoples in much of the Eastern Hemisphere suddenly encountered a new challenge in the form of devastating epidemic disease. Bubonic plague spread

from the Yunnan region of southwestern China, where it probably had been endemic for centuries. The plague bacillus infects rodents such as rats, squirrels, and prairie dogs, and fleas transmit the pathogen from one rodent to another. If rodent populations decline, fleas seek other hosts and sometimes spread the disease to human victims. In the early fourteenth century, Mongol military campaigns helped spread plague from Yunnan to China's interior: an epidemic in 1331 reportedly killed 90 percent of the population in Hebei province in northeastern China, near modern Beijing. During the 1350s epidemics broke out in widely scattered regions of China, and contemporaries reported that plague carried away two-thirds of the population in some afflicted areas.

Spread of Plague During the 1340s Mongols, merchants, and other travelers spread the disease along trade routes to

A painting from 1376 graphically communicates the horror felt by medieval Europeans when bubonic plague struck their communities. Here, death strangles a victim of the Black Death plague.
Werner Forman/Universal Images Group/Getty Images

points west of China. It thrived in the oases and trading cities of central Asia, where domestic animals and rodents provided abundant breeding grounds for fleas and the plague bacillus. By 1346 it had reached the Black Sea ports of Caffa and Tana. In 1347, Italian merchants fled plague-infected Black Sea ports and unwittingly spread the disease throughout the Mediterranean basin. By 1348, following the trade routes, plague had sparked epidemics in most of western Europe.

Wherever it appeared, bubonic plague struck with frightful effects. Victims developed inflamed lymph nodes, particularly in the neck, armpit, and groin areas, and most died within a few days after the onset of symptoms. Internal hemorrhaging often discolored the inflammations known as buboes—which gave rise to the term *bubonic*—and because of the black or purple swellings, Europeans referred to the plague as the "Black Death." Bubonic plague typically killed 60 to 70 percent of its human victims and had the potential to ravage a society within a few months. In some small villages and towns, disease wiped out the entire population. A spate of new births generally followed outbreaks of plague as societies tried to replenish their numbers, but plague also returned and claimed new victims. In Europe plague erupted intermittently from the 1340s until the late seventeenth century.

Some parts of the Eastern Hemisphere did not suffer directly from plague epidemics. The long, cold winters of Scandinavia discouraged the proliferation of plague-bearing rodents and fleas, so the northernmost parts of Europe escaped the plague's worst effects. For reasons that are still poorly understood, India also seems to have avoided serious difficulties. In fact, the Indian population grew from 91 million in the year 1300 to 97 million a century later and 105 million in 1500. Epidemics also largely bypassed sub-Saharan Africa, even though plague had long been endemic in the Great Lakes region of east Africa.

INTERPRETING IMAGES

Ming artisans won worldwide fame for their blue-and-white porcelain, which inspired the founders of the Delft porcelain factory in the Netherlands. This porcelain bottle dates from the seventeenth century.

Analyze *Silk and spices were obvious attractions for European traders. Why was Ming porcelain such a significant luxury item? What does it suggest about the level of Chinese technology in contrast to that of Europeans during the 1300s?*

Gift of Martin A. Ryerson/Art Institute of Chicago.

Population Decline In lands hard hit by plague, however, it took a century and more to begin recovery from the demographic consequences of epidemic disease. In 1300 China's population, already reduced by conflicts with the Mongols since the early thirteenth century, stood at eighty-five million. In 1400, after about seventy years of epidemic plague, Chinese numbers amounted to only seventy-five million. A century later demographic recovery was under way, and China's population rebounded to one hundred million.

European society also reeled from the effects of bubonic plague. From seventy-nine million in 1300, Europe's population dropped by almost 25 percent to sixty million in 1400. As in China, demographic recovery in Europe was under way in 1500 when the European population climbed to eighty-one million. Islamic societies in southwest Asia, Egypt, and north Africa also suffered devastating population losses, and demographic recovery took much longer there than in China and Europe. In Egypt human population probably did not reach preplague levels until the nineteenth century.

Social and Economic Effects Because of the heavy demographic toll that it levied, bubonic plague disrupted societies and economies throughout Eurasia and north Africa. Epidemics killed the young, the weak, and the old in especially high numbers, but they spared no group. Peasants and laborers, artisans and crafts workers, merchants and bankers, priests and nuns, rulers and bureaucrats all fell before the plague's onslaught. The disease caused severe labor shortages, which in turn generated social unrest.

In western Europe, for example, urban workers demanded higher wages, and many left their homes in search of better conditions. Political authorities responded by freezing wages and forbidding workers to leave their homes. For their part, peasants in the countryside also sought to improve their circumstances by moving to regions where landlords offered better terms. Landlords responded to that challenge by restricting the freedom of peasants to move and by reimposing labor requirements: in effect, the lords sought to reinstate conditions of serfdom (in which peasants are tied to the land) that they had allowed to lapse before the arrival of plague. As a result of sharply conflicting interests, disgruntled workers and peasants mounted a series of rebellions that rocked both the towns and the countryside of western Europe. Authorities eventually extinguished the revolts but only after considerable social disruption and loss of life.

By the seventeenth century the plague had lost much of its ferocity. Epidemics occurred more sporadically, and they did not seriously diminish human populations. Since the 1940s, antibiotic drugs have brought the disease largely under control among human populations, although it survives in rodent communities throughout much of the world.

What's Left Out?

Royal and imperial states utilized the services of eunuchs to administer their realms since antiquity. In China, we know the Ming emperors believed eunuchs were less likely than other men to threaten their rule because they were unable to build their own dynasties. As a result, the imperial family employed several thousand eunuchs at any given time. But few histories explore the reasons men chose to become eunuchs, not to mention the difficulties and dangers of the procedure itself. In fact, although some males in imperial China were castrated as a means of punishment, most eunuchs voluntarily chose to undergo castration as adults. Motivations varied but included poverty, the desire for a more comfortable life, or the desire to gain access to the imperial court and to serve the imperial family. The rewards could be significant as some eunuchs gained considerable power and influence at the imperial court. But the costs were high: Ming medical manuals indicated that complications from the procedure included infection, hemorrhage, and even death; that the healing time was about 100 days; and that eunuchs could suffer negative health effects for the remainder of their lives. Does the enormous personal sacrifice involved in becoming a eunuch help explain the trust Ming emperors placed in them?

Source: Shih-shan Henry Tsai, *The Eunuchs in the Ming Dynasty* (New York: SUNY Press, 1995).

Thinking Critically About Sources

The passage describes the motives and dangers of becoming a eunuch during the Ming dynasty.

1. What additional information and insight could be added to our understanding through a primary source by a eunuch?

Recovery in China: The Ming Dynasty

By the mid-fourteenth century, the Mongols' Yuan dynasty was experiencing very difficult times. Financial mismanagement led to serious economic difficulties, and political conflicts led to assassinations and factional fighting among the Mongols. In 1368, with bubonic plague raging, the Chinese forces toppled the Yuan dynasty, and the Mongols departed China en masse and returned to the steppes, leaving China in a state of both demographic and political turmoil. An increasing birthrate soon helped to replenish human numbers. Political recovery accompanied the demographic rebound.

Hongwu When the Yuan dynasty fell, the governance of China returned to Chinese hands. The new emperor came from a family so poor that he spent much of his youth as a beggar. Orphaned, he entered a Buddhist monastery to assure himself of food, clothing, and shelter. Because of his size and strength, he came to the notice of military commanders, and he made his way through the ranks to lead the rebellious forces that toppled the Yuan dynasty. In 1368 he became Emperor **Hongwu,** and he proclaimed the establishment of the **Ming** ("brilliant") **dynasty,** which lasted until 1644.

Ming Centralization Hongwu immediately set about eliminating all traces of Mongol rule and establishing a government on the model of traditional Chinese dynasties. Like the founders of several earlier Chinese dynasties (discussed in chapter 8), Hongwu had little interest in scholarly matters, but he reestablished the Confucian educational and civil service systems to ensure a supply of talented officials and bureaucrats. At the same time, he moved to centralize authority more tightly than ever

before in Chinese history. In 1380, when he suspected his chief minister of involvement in a treasonous plot, Hongwu executed the minister and his bureaucratic allies and also abolished the minister's position altogether. From that time forward the Ming emperors ruled directly, without the aid of chief ministers, and they closely supervised imperial affairs.

Mandarins and Eunuchs The Ming emperors insisted on absolute obedience to the policies and initiatives of the central government. They relied heavily on the **mandarins,** a special class of powerful officials sent out as emissaries of the central government to ensure that local officials implemented imperial policy. The Ming emperors also turned to **eunuchs** (castrated males) for governmental services. Earlier Chinese emperors, as well as rulers of other lands, had long relied on eunuchs because they could not generate families and build power bases that might challenge ruling houses. In keeping with their centralizing policy, however, the Ming emperors employed eunuchs much more extensively than any of their predecessors, in the expectation that servants whose fortunes depended exclusively on the emperors' favor would work especially diligently to advance the emperors' interests.

The employment of mandarins and eunuchs enhanced the authority of the central government. The tightly centralized administration instituted by the early Ming emperors lasted more than five hundred years. Although the dynasty fell in 1644 to Manchu invaders, who founded the **Qing dynasty,** the Manchus retained the administrative framework of the Ming state, which largely survived until the collapse of the Qing dynasty in 1911.

Economic Recovery While building a centralized administration, the Ming emperors also worked toward economic recovery from nomadic rule and epidemic disease. The new rulers conscripted laborers to rebuild irrigation systems that had fallen into disrepair during the previous century, and agricultural

eunuchs (YOO-nihks)
Qing (ching)

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.*

> What must it have been like for Petrarca to see so many friends, neighbors, and fellow city dwellers die in such great numbers from the plague?

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.

> What role did God play in the outbreak of the plague, according to al-Wardi?

This 1411 illustration of plague-infected people is taken from the Toggenburg Bible.
Fine Art/Corbis Historical/Getty Images

Questions

1. What can these sources definitively tell you about the lives of the people who produced them? What **facts** can be gleaned from these sources?
2. In Document 1, what is Petrarca's state of mind? How does he describe the effects of the plague on himself and his loved ones? Do you think his reaction to the plague would have been shared by others in Italy, or might others have reacted differently?
3. In Document 2, what is the cause of the plague, according to al-Wardi? How does he describe the effects of the plague on those around him? What kinds of advantages does he argue that the plague has brought?
4. For both documents, how do each of the men view God's role in the plague? What are the similarities between the two excerpts? What are the differences? Finally, do you think their experience of the plague is representative, given that both were highly educated men? Why or why not? How useful are individual stories in interpreting and understanding world historical events?

Source Citations: **Document 1:** Petrarca, Francesco: Ad Seipsum (To Himself) (Epistola Metrica I, 14: lines 1–55). Translate by Jonathan Usher. Scotland: University of Edinburgh, 1384. **Document 2:** Aberth, John. *The First Horseman: Disease in Human History* (Upper Saddle River, N.J.: Pearson Prentice Hall, 2007), pp. 42–43.

English forces besiege a French citadel during the Hundred Years' War (1337–1453). Note that the besiegers on the left side of this manuscript illustration employ small firearms that launch gunpowder bombs. Although essentially a dynastic conflict between two European ruling houses, the series of conflicts that constituted the Hundred Years' War had a significant impact on military technology and strategy and were a major influence on developing notions of French and English patriotism.
Album/Alamy Stock Photo

production surged as a result. At the same time, they promoted the manufacture of porcelain, lacquerware, and fine silk and cotton textiles. Ming rulers did not actively promote trade with other lands, but private Chinese merchants eagerly sought commercial opportunities and conducted a thriving business marketing Chinese products in ports and trading cities from Japan to the islands of southeast Asia. Meanwhile, domestic trade surged within China, reflecting increasing productivity and prosperity.

Cultural Revival In addition to political and economic recovery, the Ming dynasty sponsored a kind of cultural revival in China. Emperor Hongwu tried to eradicate all signs of the recent nomadic occupation by discouraging the use of Mongol names and the wearing of Mongol dress. Ming emperors actively promoted Chinese cultural traditions, particularly the Confucian and neo-Confucian schools. Hongwu's successor, **Yongle,**

organized the preparation of a vast encyclopedia that compiled all significant works of Chinese history, philosophy, and literature. This *Yongle Encyclopedia* ran to almost twenty-three thousand manuscript rolls, each equivalent to a medium-size book. The government originally planned to issue a printed edition of the encyclopedia but abandoned the project because of its enormous expense. Nevertheless, the *Yongle Encyclopedia* was a remarkable anthology, and it signaled the Ming rulers' interest in supporting native Chinese cultural traditions.

Recovery in Europe: State Building

Demographic recovery strengthened states in Europe as it did in China. In Europe, however, political authority rested with a

Yongle (YAWNG-leh)

Portrait of the first Hongwu emperor (r. 1368–1398).
Pictures from History/Newscom.

series of regional states rather than a centralized empire. By the late fifteenth century, states in Italy, Spain, France, England, and Russia had devised techniques of government that vastly enhanced their power.

During the later middle ages (1300–1500), internal problems as well as bubonic plague complicated European political affairs. The Holy Roman Empire survived in name, but after the mid-thirteenth century effective authority lay with the German princes and the Italian city-states rather than the emperor. In Spain descendants of Muslim conquerors held the kingdom of Granada in the southern portion of the Iberian peninsula. The kings of France and England sparred constantly over lands claimed by both. Their hostilities eventually resulted in the **Hundred Years' War** (1337–1453), a protracted series of intermittent campaigns in which the warring factions sought control of lands in France. Russia had even more difficult problems. In the late 1230s Mongol armies conquered the flourishing commercial center of Kiev, and descendants of Chinggis Khan extracted tribute from Russia for almost 250 years thereafter. In the fifteenth century, however, the Mongol states fell into disorder, giving rise to a vast power vacuum in Russia.

Taxes and Armies By the late fifteenth century, however, regional states in western Europe had greatly strengthened their societies, and some had also laid the foundations for the emergence of powerful monarchies. The state-building efforts

of the later middle ages involved two especially important elements. The first was the development of fresh sources of finance, usually through new taxes levied directly on citizens and subjects, which supplemented the income that rulers received from their subordinates. The second was the maintenance of large standing armies, which, particularly since the Hundred Years' War, were often composed of mercenary forces and equipped with gunpowder weapons, supported by state funds.

Italian States The state-building process began in Italy, where profits from industrial production and trade enriched the major cities. The principal Italian states—the city-states of Milan, Venice, and Florence, the papal state based in Rome, and the kingdom of Naples—needed large numbers of officials to administer their complex affairs. They also needed ready access to military forces that could protect their interests. Beginning as early as the thirteenth century, the Italian city-states financed those needs by levying direct taxes and issuing long-term bonds that they repaid from treasury receipts. With fresh sources of finance, the principal Italian states strengthened their authority within their own boundaries and between them controlled public affairs in most of the Italian peninsula.

France and England During the fourteenth and fifteenth centuries, Italian administrative methods made their way beyond the Alps. Partly because of the enormous expenses they incurred during the Hundred Years' War, the kings of France and England began to levy direct taxes and assemble powerful armies. The French kings taxed sales, hearths, and salt; their English counterparts instituted annual taxes on hearths (the number of fireplaces within each home), individuals, and plow teams. Rulers in both lands asserted the authority of the central government over the nobility. The English kings did not establish a standing army, but they were able to raise powerful forces when rebellion threatened public order. In France, however, King Louis XI (reigned 1461–1483) maintained a permanent army of about fifteen thousand troops, many of them professional mercenary soldiers equipped with firearms. Because the high expense of maintaining such forces was beyond the means of the nobility, Louis and his successors enjoyed a decisive edge over ambitious subordinates seeking to challenge royal authority or build local power bases.

Spain The process of state building was most dramatic in Spain, where the marriage in 1469 of Fernando of Aragon and Isabel of Castile united the two wealthiest and most important Iberian realms. Receipts from the sales tax, the primary source of royal income, supported a powerful standing army. Under Fernando and Isabel, popularly known as the Catholic Kings, Christian forces completed the *reconquista* (the reconquering of the Iberian peninsula from Muslim kingdoms) by conquering the kingdom of Granada and absorbing it into their state in 1492. The Catholic Kings also projected their authority beyond Iberia. When a French army threatened the kingdom of Naples

in 1494, they seized southern Italy, and by 1559 Spanish forces had established their hegemony throughout most of the Italian peninsula. Fernando and Isabel also sought to make a place for Spain in the markets of Asia by sponsoring Christopher Columbus's quest for a western route to China.

Russia State building took place in Russia as well as in western Europe. After the fourteenth century, as Mongol power waned, Russian princes sought to expand their territories. Most successful among them were the grand princes of Moscow. As early as the mid-fourteenth century, the princes began the process of "gathering the Russian land" by acquiring territories surrounding their strategically located commercial town of Moscow on the Volga River. In 1480 Grand Prince Ivan III (reigned 1462–1505), later known as Ivan the Great, stopped paying tribute to the Mongol khan. By refusing to acknowledge the khan's supremacy, Ivan in effect declared Russian independence from Mongol rule. He then made Moscow the center of a large and powerful state. His territorial annexations were impressive: Muscovy, the principality ruled from Moscow, almost tripled in size as he brought Russian-speaking peoples into his realm. The most important addition to his possessions came with the acquisition of the prosperous trading city of Novgorod. A hub of the lucrative fur trade and a member of the Hanseatic League of Baltic commercial cities, Novgorod was an autonomous city-state that governed its affairs through a town council. The city's merchants had strong ties to Poland and Lithuania to the west, and Ivan wanted to make sure that Novgorod's prosperity did not benefit neighboring states. Thus he demanded that the city acknowledge his authority. After crushing a futile uprising organized by Novgorod's merchants, he ended the city's independence in 1478 and absorbed it into the expansive Muscovite state. With the aid of Novgorod's wealth, Ivan was then able to build a strong centralized government modeled on the Byzantine Empire. Indeed, Ivan went so far as to call himself *tsar* (sometimes spelled *czar*)—a Russianized form of the term *caesar,* which Byzantine rulers had borrowed from the classical Roman Empire to signify their imperial status.

Competition between European states intensified as they tightened their authority in their territories. This competition led to frequent small-scale wars between European states, and it encouraged the rapid development of military and naval technology. As states sought technological advantages over their neighbors, they encouraged the refinement and improvement of weapons, ships, and sails. When one state acquired powerful weapons—such as personal firearms or ships equipped with cannons—neighboring states sought more advanced devices in the interests of security. Thus technological innovations vastly strengthened European armies just as they began to venture again into the larger world.

Recovery in Europe: The Renaissance

Demographic recovery and state-building efforts in Europe coincided with a remarkable cultural flowering known as the

Brunelleschi's magnificent dome on the cathedral of Florence dominates the city's skyline even today.
Adam Sylvester/Science Source

Renaissance. The French word *renaissance* means "rebirth," and it refers to a period of artistic and intellectual creativity that took place from the fourteenth to the sixteenth century and that reflected the continuing development of a sophisticated urban society, particularly in western Europe. Painters, sculptors, and architects of the Renaissance era drew inspiration from classical Greek and Roman artists rather than from their medieval predecessors. They admired the convincing realism of classical sculpture and the stately simplicity of classical architecture. In their efforts to revive classical aesthetic standards, they transformed European art. Meanwhile, Renaissance scholars known as humanists looked to classical rather than medieval literary models, and they sought to update medieval moral thought and adapt it to the needs of a bustling urban society.

Italian Renaissance Art Just as they pioneered new techniques of statecraft, the Italian city-states also sponsored Renaissance innovations in art and architecture. In search of realistic depictions, Italian artists studied the human form and represented the emotions of their subjects. Italian painters such as Masaccio (1401–1428) and **Leonardo da Vinci** (1452–1519) relied on the technique of linear perspective to represent the three dimensions of real life on flat, two-dimensional surfaces. Sculptors such as Donatello (1386–1466) and **Michelangelo Buonarotti** (1475–1564) sought to depict their subjects in natural poses that reflected the actual workings of human muscles rather than in the awkward and rigid postures often found in earlier sculptures.

Renaissance (ren-uh-SAHNS)
Leonardo da Vinci (lee-uh-NAHR-doh duh-VIHN-chee)
Michelangelo Buonarotti (mik-uhl AN-juh-low baw-nahr-RAW-tee)

A painting by Venetian artists Gentile and Giovanni Bellini reflects Renaissance interests in the Muslim world. The painting depicts St. Mark (standing in the pulpit, left) preaching in Alexandria, Egypt. The audience includes Egyptians, Berbers, Turks, Persians, Ethiopians, and Mongols. Note also the technique of linear perspective to depict figures in realistic relationship to one another and their surroundings. How does linear perspective lend a sense of depth to this scene?
Alinari Archives/Getty Images

Renaissance Architecture Renaissance architects designed buildings in the simple, elegant style preferred by their classical Greek and Roman predecessors. Their most impressive achievement was the construction of domed buildings—awesome structures that enclosed large spaces but kept them open and airy under massive domes. Roman architects had built domes, but their technology and engineering did not survive the collapse of the Roman Empire. Inspired by the Pantheon, a handsome Roman temple constructed in the second century C.E., the Florentine architect Filippo Brunelleschi (1377–1446) reinvented equipment and designs for a large dome. During the 1420s and 1430s, he oversaw the construction of a magnificent dome on the cathedral of Florence. Residents of Florence took Brunelleschi's dome as a symbol of the city's wealth and its leadership in artistic and cultural affairs.

The Humanists Like Renaissance artists and architects, scholars and literary figures known as humanists also drew inspiration from classical models. The term *humanist* referred to scholars interested in the humanities—literature, history, and moral philosophy. They had little to do with the secular and often antireligious interests of movements that go under the name humanism today: on the contrary, Renaissance humanists were deeply committed to Christianity. Several humanists worked diligently to prepare accurate texts and translations of the New Testament and other Christian writings. Most notable of them was **Desiderius Erasmus** of Rotterdam (1466–1536), who in 1516 published the first edition of the Greek New Testament along with a revised Latin translation and copious annotations. Other humanists drew inspiration from the intense spirituality and high moral standards of early Christianity and promoted those values in their society.

Humanists scorned the dense and often convoluted writing style of the scholastic theologians (discussed in chapter 19). Instead, they preferred the elegant and polished language of classical Greek and Roman authors and the early church fathers, whose works they considered more engaging and more persuasive than the weighty tomes of medieval philosophers and theologians. Thus humanists such as the Florentine **Francesco Petrarca,** also known in English as Petrarch (1304–1374), traveled throughout Europe searching for manuscripts of classical works. In the monastic libraries of Italy, Switzerland, and southern France, they found hundreds of Latin writings that medieval scholars had overlooked. During the fifteenth century, Italian humanists became acquainted with Byzantine scholars and enlarged the body of classical Greek as well as Latin works available to scholars.

Desiderius Erasmus (des-i-DEER-ee-uhs ih-raz-muhs)
Francesco Petrarca (frahn-CHES-koh PEE-trahrk-a)

Humanist Moral Thought Classical Greek and Latin values encouraged the humanists to reconsider medieval ethical teachings. Medieval moral philosophers had taught that the most honorable calling was that of monks and nuns who withdrew from the world and dedicated their lives to prayer, contemplation, and the glorification of God, but the humanists drew inspiration from classical authors such as Cicero, who demonstrated that it was possible to lead a morally virtuous life while participating actively in the affairs of the world. Renaissance humanists argued that it was perfectly honorable for Christians to enter into marriage, business relationships, and public affairs, and they offered a spirited defense for those who rejected the cloister in favor of an active life in society. Humanist moral thought thus represented an effort to reconcile Christian values and ethics with the increasingly urban and commercial society of Renaissance Europe.

Renaissance Europe and the Larger World Quite apart from their conscious effort to draw inspiration from classical antiquity, Renaissance art and thought also reflected increasing European participation in the affairs of the Eastern Hemisphere. As merchants linked Europe to the larger hemispheric economy, European peoples experienced increased prosperity that enabled them to invest resources in artistic production and support for scholarship. Renaissance painters filled their canvases with images of silk garments, ceramic vessels, lacquered wood, spice jars, foreign peoples, and exotic animals that had recently come to European attention. Princes and wealthy patrons commissioned hundreds of these paintings that brought a cosmopolitan look to their palaces, residences, and places of business.

This enchantment with the larger world extended also into the realm of ideas. The Italian humanist Giovanni **Pico della Mirandola** (1463–1494) perhaps best reflected the enthusiasm of Renaissance scholars to comprehend the world beyond western Europe. In his exuberant *Oration on the Dignity of Man* (1486), Pico made a spirited effort to harmonize the divergent teachings of Plato, Aristotle, Judaism, Christianity, and Islam, not to mention Zoroastrianism and various occult and mystical traditions. His ambitious endeavor was ultimately unsuccessful: Pico had limited information about several of the traditions he sought to reconcile, and he sometimes offered superficial interpretations of doctrines that he imperfectly understood. Nevertheless, his *Oration* gave eloquent voice to the burning desire of many European scholars to understand the larger world. It is not surprising that just as Pico and other Renaissance humanists were undertaking that effort, European mariners were organizing expeditions to explore the lands and seas beyond Christendom.

EXPLORATION AND COLONIZATION

As peoples of the Eastern Hemisphere recovered from demographic collapse and restored order to their societies, they also sought to revive the networks of long-distance trade and communication that epidemic plague had disrupted. Most active in that effort were China and western Europe—the two societies that recovered most rapidly from the disasters of the fourteenth century. During the early Ming dynasty, Chinese ports accommodated foreign traders, and mariners mounted a series of enormous naval expeditions that visited almost all parts of the Indian Ocean basin. Meanwhile, Europeans ventured from the Mediterranean into the Atlantic Ocean, which served as a highway to sub-Saharan Africa and the Indian Ocean basin. By the end of the fifteenth century, Europeans not only had established sea lanes to India but also had made several return voyages to the American continents, thus inaugurating a process that brought all the world's peoples into permanent and sustained interaction.

The Chinese Reconnaissance of the Indian Ocean Basin

Having ousted the Mongols, the early Ming emperors were not eager to have large numbers of foreigners residing in China. Yet the emperors permitted foreign merchants to trade in the closely supervised ports of Quanzhou and Guangzhou, where they obtained Chinese silk, porcelain, and manufactured goods in exchange for pearls, gems, spices, cotton fabrics, and exotic products such as tortoise shells and animal skins. The early Ming emperors also refurbished the large Chinese navy built during the Song dynasty, and they allowed Chinese merchants to participate in overseas trading ventures in Japan and southeast Asia.

Zheng He's Expeditions Moreover, for almost thirty years, the Ming government sponsored a series of seven ambitious naval expeditions designed to establish a Chinese presence in the Indian Ocean basin. Emperor Yongle organized the expeditions for two main purposes: to impose imperial control over foreign trade with China and to impress foreign peoples with the power and might that the Ming dynasty had restored to China. Indeed, he might well have hoped to extend the tributary system, by which Chinese dynasties traditionally recognized foreign peoples, to lands in the Indian Ocean basin.

The expeditions took place between 1405 and 1433. Leading them was the eunuch admiral **Zheng He,** a Muslim from Yunnan in southwestern China who rose through the ranks of eunuch administrators to become a trusted adviser of Yongle. Zheng He embarked on each voyage with an awesome fleet of vessels complemented by armed forces large enough to overcome resistance at any port where the expedition called. On the first voyage, for example, Zheng He's fleet consisted of 317 ships accompanied by almost twenty-eight thousand armed troops. Many of these vessels were mammoth,

Zheng He (jung ha)

The Kangnido Map (1470) is one of the few surviving large-scale maps from east Asia before modern times. Produced in Korea, it draws on Chinese and Muslim sources, while exaggerating the size of the Korean peninsula.
Universal History Archive/Universal Images Group/Getty Images

nine-masted "treasure ships" with four decks capable of accommodating five hundred or more passengers, as well as huge stores of cargo. Measuring up to 124 meters (408 feet) long and 51 meters (166 feet) wide, these treasure ships were by far the largest marine craft the world had ever seen.

On the first three voyages, Zheng He took his fleet to southeast Asia, India, and Ceylon. The fourth expedition went to the Persian Gulf and Arabia, and later expeditions ventured down the east African coast, calling at ports as far south as Malindi in modern Kenya. Throughout his travels, Zheng He liberally dispensed gifts of Chinese silk, porcelain, and other goods. In return he received rich and unusual presents from his hosts, including African zebras and giraffes, which ended their days in the Ming imperial zoo. Zheng He and his companions paid respect to the local deities and customs they encountered, and in Ceylon they erected a monument honoring Buddha, Allah, and Vishnu.

Chinese Naval Power Zheng He generally sought to attain his goals through diplomacy. For the most part, his large contingents of armed troops overawed his hosts, and he had little need to engage in hostilities. But a contemporary reported that Zheng He walked like a tiger, and he did not shrink from violence when he considered it necessary to impress foreign peoples with China's military might. He ruthlessly suppressed pirates who had long plagued Chinese and southeast Asian waters. He also intervened in a civil disturbance to establish his authority in Ceylon, and he made displays of military force when local officials threatened his fleet in Arabia and east Africa. The seven expeditions established a Chinese presence and reputation in the Indian Ocean basin. Returning from his fourth voyage, Zheng He brought envoys from thirty states who traveled to China and paid their respects at the Ming court.
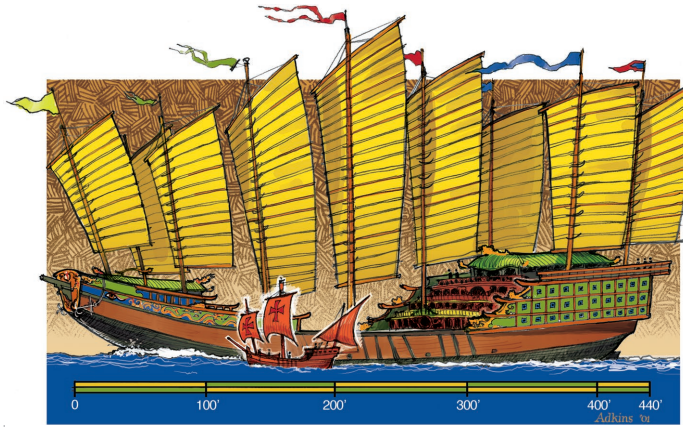
An artist's impression of the comparative size of one of the great treasure ships of Ming dynasty admiral Zheng He and one of the much smaller ships in the fleet in which Columbus sailed from Europe to the Americas.
Jan Adkins.

End of the Voyages Yet suddenly, in the mid-1430s, the Ming emperors decided to end the expeditions. Confucian ministers, who mistrusted Zheng He and the eunuchs who supported the voyages, argued that resources committed to the expensive expeditions would go to better uses if devoted to agriculture. Moreover, during the 1420s and 1430s the Mongols mounted a new military threat from the northwest, and land forces urgently needed financial support.

Thus in 1433, after Zheng He's seventh voyage, the expeditions ended. Chinese merchants continued to trade in Japan and southeast Asia, but imperial officials destroyed most of the nautical charts that Zheng He had carefully prepared and gave up any plans to maintain a Chinese presence in the Indian Ocean. The decommissioned treasure ships sat in harbors until they rotted away, and Chinese craftsmen forgot the technology of building such large vessels. Yet Zheng He's voyages demonstrated clearly that China could exercise military, political, and economic influence throughout the Indian Ocean basin.

European Exploration in the Atlantic and Indian Oceans

As Chinese fleets reconnoitered the Indian Ocean, European mariners were preparing to enter both the Atlantic and the Indian Ocean basins. Unlike Zheng He and his companions, Europeans did not venture onto the seas in the interests of diplomacy or in hopes of establishing a political and military reputation in foreign lands. Instead, they acted on two different but complementary motives: the desire to expand the boundaries of Roman Catholic Christianity and the desire to profit from commercial opportunities.

Portuguese Exploration The experience of Portugal illustrates that mixture of motives. Though Portuguese merchants were not especially prominent in trading circles, Portuguese fishermen had a long tradition of seafaring in the stormy Atlantic Ocean. Building on that experience, Portuguese mariners emerged as the early leaders in both Atlantic exploration and the search for a sea route to Asian markets through the Indian Ocean. During the fifteenth century Prince Henrique of Portugal, often called **Prince Henry the Navigator,** embarked on an ambitious campaign to spread Christianity and increase Portuguese influence on the seas. In 1415 he watched as Portuguese forces seized the Moroccan city of **Ceuta,** which guarded the Strait of Gibraltar from the south. He regarded his victory both as a blow against Islam and as a strategic move enabling Christian vessels to move freely between the Mediterranean and the Atlantic.

Colonization of the Atlantic Islands Following the capture of Ceuta, Henrique encouraged Portuguese mariners to venture into the Atlantic. During their voyages they discovered the Madeiras and Azores Islands, all uninhabited, which they soon colonized. They also made an unsuccessful effort to occupy the Canary Islands, inhabited by indigenous peoples but claimed since the early fifteenth century by the kingdom of Castile. Later discoveries included the Cape Verde islands, Fernando Po, São Tomé, and Principe off the west African coast. Because these Atlantic islands enjoyed fertile soils and a Mediterranean climate, Portuguese entrepreneurs soon began to cultivate sugarcane there, often in collaboration with Italian investors. Italians had financed sugar plantations in the Mediterranean islands since the twelfth century, and their commercial networks provided a ready means to distribute sugar to Europeans, who were rapidly developing a taste for sweets.

Slave Trade During the middle decades of the fifteenth century, a series of Portuguese fleets also explored the west African coast, each expedition proceeding a bit farther than its predecessor. Originally, the Portuguese traded guns, textiles, and other manufactured items for African gold and slaves. Portuguese traders took full advantage of the long-established African commerce in slaves, but they also changed the nature of the **slave trade** by dramatically increasing its volume and by sending slaves to new destinations. By the mid-fifteenth century, the Portuguese forced thousands of slaves annually to their forts on islands off the African coast. They sent most of their human cargo to recently founded sugar plantations in the Atlantic islands, where enslaved people worked as laborers, although some worked as domestic servants in Europe. The use of African slaves to perform heavy labor on commercial plantations soon became common practice, and it fueled the development of a huge, Atlantic-wide trade that would eventually deliver as many as twelve million enslaved Africans to destinations in North America, South America, and the Caribbean region.

Ceuta (SYOO-tuh)
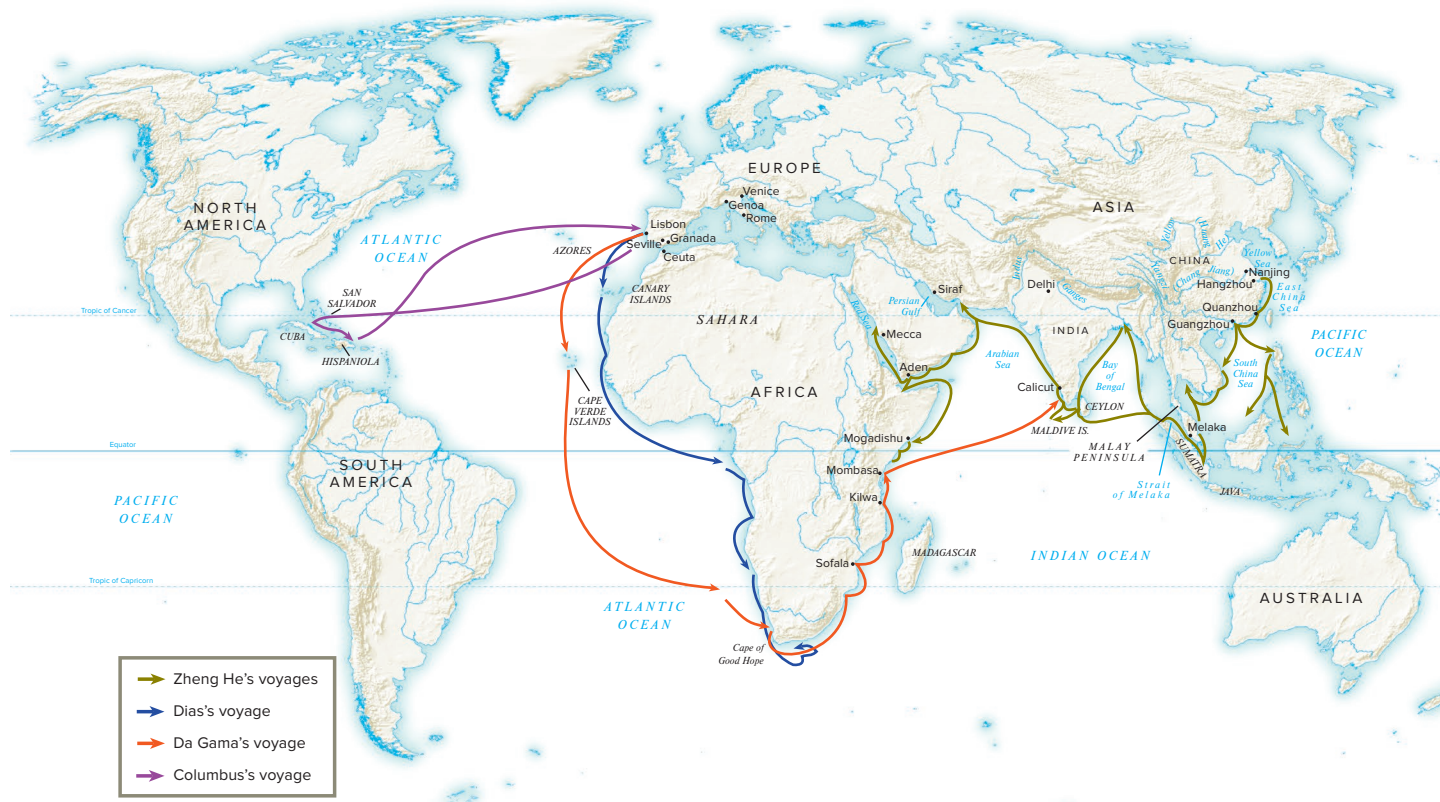
MAP 9.3 Chinese and European voyages of exploration, 1405–1498.

Although they followed different routes, all the voyagers represented on this map were seeking destinations in the Indian Ocean basin.

Why did Chinese and Iberian mariners want to establish a presence in the Indian Ocean during the fifteenth century?
What made the Indian Ocean basin so desirable?

Indian Ocean Trade While some Portuguese mariners traded profitably in west Africa, others sought to enter the lucrative trade in Asian silk and spices. A sea route to Asian markets would enable Portuguese merchants to avoid Muslim and Italian intermediaries in the Mediterranean and over land. Almost all Asian luxury goods reached European markets through such intermediaries, which prevented the Portuguese (and others) from participating directly in the flourishing commercial world of the Indian Ocean basin. Toward the end of the fifteenth century, Portuguese mariners began to search seriously for a sea lane from Europe around Africa and into the Indian Ocean. By 1488 **Bartolomeu Dias** had sailed around the Cape of Good Hope and entered the Indian Ocean. Restless because of the long journey and distance from home, the crew forced Dias to return immediately to Portugal, but his voyage proved that it was possible to sail from Europe to the Indian Ocean. In 1497 Vasco da Gama departed Portugal with the intention of sailing to India. After rounding the Cape of Good Hope, he cruised up the east African coast and found a Muslim pilot who showed him how to take advantage of the seasonal monsoon winds to sail across the Arabian Sea to India. In 1498 he arrived at Calicut, and by 1499 he had returned to Lisbon with a hugely profitable cargo of pepper and spices.

During the following century, Portuguese merchants and mariners dominated trade between Europe and Asia. Indeed, they attempted to control all shipping in the Indian Ocean. Their ships, armed with cannons, were able to overpower the vessels of Arabs, Persians, Indians, southeast Asians, and others who sailed the Indian Ocean. They did not have enough ships to police the entire Indian Ocean, however, so most merchants easily evaded their efforts to control the region's commerce. Nevertheless, the entry of Portuguese mariners into the Indian Ocean signaled the beginning of European attempts to dominate commerce in Asia.

Christopher Columbus While Portuguese seafarers sought a sea route around Africa to India, the Genoese mariner Cristoforo Colombo, known in English as **Christopher Columbus,** conceived the idea of sailing west to reach Asian markets. Because geographers in the Eastern Hemisphere knew nothing of the Americas, Columbus's notion made a certain amount of sense, although many doubted that his plan could lead to profitable trade because of the long distances involved. After the king of Portugal declined to sponsor an expedition to test Columbus's plan, the Catholic Kings, Fernando and Isabel of Spain, agreed to underwrite a voyage.

INTERPRETING IMAGES

Although Christopher Columbus believed that he had sailed into Asian waters, later mariners soon realized that the Americas were continents unknown to geographers of the eastern hemisphere. This map, prepared in 1565 by Paulo Forlani, shows that by the mid-sixteenth century, European geographers had acquired a rough but accurate understanding of South America and the Atlantic coastline of North America.

Analyze *How would a map produced in China at the time be different?*

Everett Collection Historical/Alamy Stock Photo

How the Past Shapes the Future ▶▶▶▶

The Diffusion of Technologies

When European mariners set out to spread Christianity and explore commercial possibilities in the Atlantic and Indian ocean basins, they employed a combination of technologies that had been diffused over the centuries from east and southwest Asia. One particularly effective combination was the use of technologies of transportation such as the compass (and later the astrolabe) along with technologies of warfare—especially cannons mounted on the sides of their ships. These diffused technologies allowed Europeans the ability to travel effectively by sea and to compel—using deadly force—vessels from other regions to comply with their desire to dominate trade. While Europeans were not able to dominate maritime trade completely, consider how important their use and adaptation of a variety of diffused technologies to suit their own goals were in their ability to explore the world's oceans between the fifteenth and the eighteenth centuries and how much these innovations changed the world once Europeans made contact with the Americas in the late fifteenth century.

In 1492 Columbus set sail. After a stop in the Canary Islands to take on supplies and make repairs, his fleet of three ships crossed the Atlantic Ocean, reaching land at San Salvador (Watling Island) in the Bahamas.

Columbus returned to Spain without the gold, silk, and spices that he had expected to find, but he persistently argued that he had reached islands near the Asian mainland and the markets of China and Japan. Although he made three more voyages to the Caribbean region, Columbus never acknowledged that his expeditions had not reached Asia. News of his voyages spread rapidly, however, and by the end of the fifteenth century other mariners had explored the Caribbean and the American continents enough to realize that the Western Hemisphere constituted a world apart from Europe, Asia, and Africa.

CONCLUSION

For millennia, peoples of different societies had traded, communicated, and interacted. But between 1000 and 1500 C.E., the intensity of these interactions increased dramatically as technologies of transportation improved. 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, allowing people like Ibn Battuta and Zheng He to travel many thousands of miles. Trade goods, diplomatic missions, religious faiths, technological skills, agricultural crops, and—unfortunately for many—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.

By the year 1500, the world stood on the brink of a new era in the experience of humankind. As a result of European oceanic voyages across the Atlantic, peoples of the world's three major geographic zones—the the Eastern Hemisphere, the Western Hemisphere, and Oceania—were poised to enter into permanent and sustained interaction. The results of their engagements were profitable and beneficial for some peoples but difficult and even disastrous for others. 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, and it is impossible to comprehend them except in context of the acceleration of cross-cultural interaction in the era 1000 to 1500.

STUDY TERMS

Bartolomeu Dias (304)
bubonic plague (292)
Ceuta (303)
Christopher Columbus (304)
Desiderius Erasmus (300)
eunuch (294)
Francesco Petrarca (300)
Hongwu (294)
humanist (300)
Hundred Years' War (298)
Ibn Battuta (282)
John of Montecorvino (289)
Leonardo da Vinci (299)
little ice age (292)
mandarin (294)
Marco Polo (286)
Melaka (285)

Michelangelo Buonarotti (299)
Ming dynasty (294)
qadi (282)
Qing dynasty (294)
Pico della Mirandola (301)
Prince Henry the
   Navigator (303)
Rabban Sauma (287)
Renaissance (299)
sharia (287)
slave trade (303)
Sufis (288)
tsar (299)
Yongle (297)
Yongle Encyclopedia (297)
Zheng He (301)

FOR FURTHER READING

John Aberth. *The First Horseman: Disease in Human History*. London, 2006. Global exploration of the dramatic effects disease has had on human communities over time.

Janet L. Abu-Lughod. *Before European Hegemony: The World System, a.d. 1250–1350*. New York, 1989. An important study of long-distance trade networks during the Mongol era.

Jerry H. Bentley. *Old World Encounters: Cross-Cultural Contacts and Exchanges in Pre-Modern Times*. New York, 1993. Studies cultural and religious exchanges in the Eastern Hemisphere before 1500 C.E.

Timothy Brook. *The Troubled Empire: China in the Yuan and Ming Dynasties*. Cambridge, MA, 2010. Well-written overview of the values, ecology, and interstate connections of China in this period.

Jerry Brotton. *The Renaissance Bazaar: From the Silk Road to Michelangelo*. Oxford, 2002. A provocative and well-illustrated study arguing that encounters in the larger world deeply influenced Renaissance cultural development in Europe.

K. N. Chaudhuri. *Asia before Europe: Economy and Civilisation of the Indian Ocean from the Rise of Islam to 1750*. Cambridge, 1990. Controversial and penetrating analysis of economic, social, and cultural structures shaping societies of the Indian Ocean basin.

Ross E. Dunn. *The Adventures of Ibn Battuta: A Muslim Traveler of the 14th Century: With a New Preface*. Berkeley, 2012. Fascinating reconstruction of Ibn Battuta's travels and experiences.

Brian Fagan. *The Little Ice Age: How Climate Made History, 1300–1850*. New York, 2000. Popular account of the little ice age, with emphasis on its effects in Europe and North America.

Monica Green, ed. *Pandemic Disease in the Medieval World: Rethinking the Black Death*. Amsterdam, 2015. Series of essays written by historians and scientists on the history and significance of the Black Death in global perspective.

John Larner. *Marco Polo and the Discovery of the World*. New Haven, Conn., 1999. Excellent study of Marco Polo and his significance, based on a thorough review of both textual evidence and recent scholarship.

Louise L. Levathes. *When China Ruled the Seas: The Treasure Fleet of the Dragon Throne, 1405–1433*. New York, 1994. Excellent popular account of Zheng He's voyages.

Karen Raber. *A Cultural History of Women in the Renaissance*. London, 2015. Explores the way the social and scientific changes of the Renaissance affected ideologies of gender and the lived experiences of women.

CHAPTER 9 AP EXAM PRACTICE

Questions assume cumulative knowledge from this chapter and previous chapters.

Section I

Multiple Choice Questions

Use the image below and your knowledge of world history to answer questions 1–3.

An illustration from a manuscript of 1282 depicts a Christian (left) playing chess with a Muslim (right).

Index/Heritage Images/Heritage Image Partnership Ltd /Alamy Stock Photo

1. Which of the following was a way cultural exchange between Christians and Muslims took place from 1000 to 1500 C. E.?
   (A) Muslim legal scholars traveled to India, Asia, and Africa to teach sharia law.
   (B) (Troubadours borrowed Muslim literary styles for courtly love literature.
   (C) Marco Polo was given an administrative appointment by Kublai Khan
   (D) Ibn Battuta advised Mali rulers on modest clothing.

2. Which of these is an item that Europeans learned to produce through contact with Muslims?
   (A) Gunpowder weapons
   (B) Swords
   (C) Tents
   (D) Refined sugar

3. A historian could use this image to make which possible historical point?
   (A) Chess was a critical aspect of world diplomacy, and a required skill for all ambassadors during the crusading era.
   (B) Marco Polo introduced the travel-sized chess set to the Silk Road trade route.
   (C) Long-distance travel for any purpose (trade, diplomacy, missions, etc.) facilitated cross-cultural exchanges.
   (D) The Black Death was spread by Mongols and merchants traveling on trade routes.

Use the image below and your knowledge of world history to answer questions 4 and 5.

Brunelleschi's dome on the cathedral of Florence.

Adam Sylvester/Science Sources

4. Renaissance humanists, architects, and artists drew inspiration from ancient Rome and what other source?

   (A) The naturalistic style of Daoist art.

   (B) Admiration for the way the Russians defied Mongol influence.

   (C) A desire to memorialize the lives lost during the Black Death.

   (D) The wealth and products that were imported from across Afro-Eurasia.

5. Italian Renaissance cities were important trading hubs. Which of the following characterized major trading centers across Afro-Eurasia?

   (A) Strategic locations, order, and low custom fees

   (B) Hilltop locations, defensive walls, and good roads

   (C) Large cathedrals, beautiful architecture, and scenic views

   (D) Good climate, local artists, and universities

Short Answer

6. Use the image below and your knowledge of world history to answer parts A, B, and C.

Harvesting pepper, from the Livre des merveilles du monde (Book of the Wonders of the World) by Marco Polo and Rustichello. France, 15th century.
DEA/J. E. Bulloz/Getty Images

(A) Identify ONE reason why Marco Polo was able to travel to China.

(B) Explain ONE way religion played a role in Mongol diplomacy.

(C) Explain ONE way that the story of Marco Polo influenced Europeans.

7. Use the image below and your knowledge of world history to answer parts A, B, and C.

Death strangling a victim of the Black Death plague, from a codex called the Clementinum Collection by Thomas of Stitny. Czech Republic. 1376 C.E.

Werner Forman/Universal Images Group/Getty Images

   (A) Identify ONE reason why the Black Death was able to spread across Asia and Europe.

   (B) Explain ONE economic effect of the Black Death on Europe.

   (C) Explain ONE effect of the Black Death on Christians or Muslims.

8. Use your understanding of world history to answer parts A, B, and C.

   (A) Identify ONE way that the Ming Emperors built a centralized government.

   (B) Explain ONE reason why Ming Emperors relied on eunuchs.

   (C) Explain ONE way that Chinese culture was revived during the Ming Dynasty.

Section II

Document-Based Question

Based on the documents below and your knowledge of world history, evaluate the extent to which long distance travel contributed to cultural diffusion in Afro-Eurasia between 1000 and 1500 C.E.

In your response you should do the following:

- Respond to the prompt with a historically defensible thesis or claim that establishes a line of reasoning.
- Describe a broader historical context relevant to the prompt.
- Support an argument in response to the prompt using all documents.
- Use at least one additional piece of specific historical evidence (beyond that found in the documents) relevant to an argument about the prompt.
- Explain how or why the document's point of view, purpose, historical situation, and /or audience is relevant to an argument.
- Use evidence to corroborate, qualify, or modify an argument that addresses the prompt.

Document 1

[After spending thirteen months in India] I proceeded on my further journey and made my way to China, the realm of the emperor of the Mongols who is called the great khan. To him I presented the letter of our lord the pope and invited him to adopt the Catholic faith of our Lord Jesus Christ, but he had grown too old in idolatry. However, he bestows many kindnesses upon the Christians, and these two years past I have gotten along well with him. . . . I have built a church in the city of Khanbaliq, in which the king has his chief residence. This I completed six years ago; and I have built a bell tower to it and put three bells in it. I have baptized there, as well as I can estimate, up to this time some 6,000 persons. . . . And I am often still engaged in baptizing.

Source: Yule, Henry and Henri Cordier, eds. *Cathay and the Way Thither,* 4 vols. London: Hakluyt Society, 1866, 3:45—50. (Translation slightly modified.)

Document 2

Another of their good properties is, that when a merchant happens to die among them, they will make no effort to get possession of his property: but will allow the lawful successors to it to take it. Another is, their constant custom of attending prayers with the congregation; for, unless one makes haste, he will find no place left to say his prayers in. Another is, their insisting on the Koran's being committed to memory: for if a man finds his son defective in this, he will confine him till he is quite perfect, nor will he allow him his liberty until he is so. As to their bad practices, they will exhibit their little daughters, as well as their male and female slaves, quite naked. In the same manner will the women enter into the presence of the King, which his own daughters will also do. Nor do the free women ever clothe themselves till after marriage.

Source: Batuta, Ibn, 1304–1377, and translated by Samuel Lee. *The Travels of Ibn Batūta.* London: Printed for the Oriental translation committee, sold by J. Murray [etc.], 1829, 263–264.

Document 3

Travels of Marco Polo and Ibn Battuta
McGraw Hill
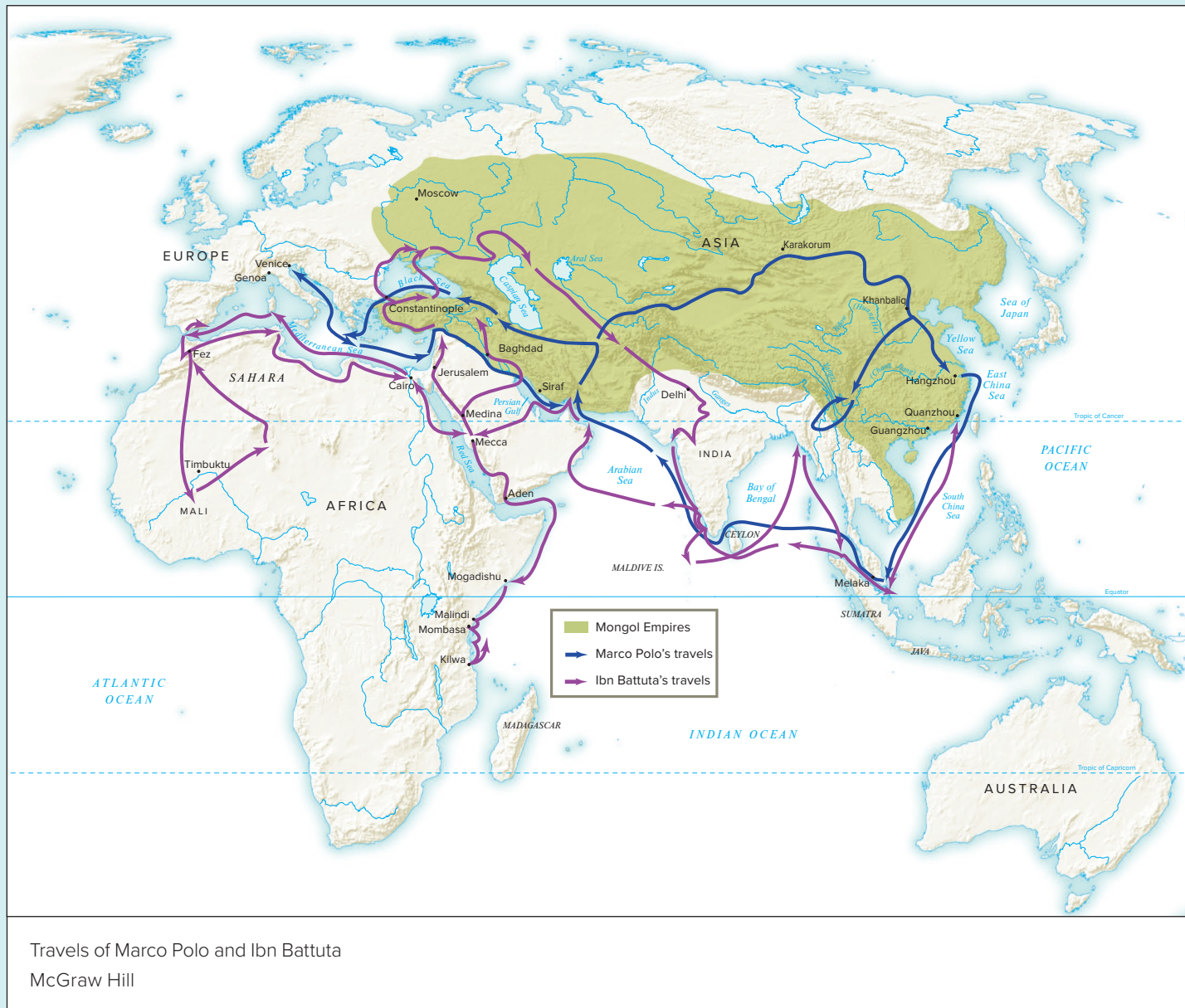
Long Essay

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.

Using specific examples and your knowledge of world history, compare and contrast how maritime trade contributed to state building in China and Europe from 1350 to 1500 C.E.

Land-Based Empires and Transoceanic Empires, 1450–1750

In the fifteenth century, the world's peoples were no strangers to long-distance travels and meetings, nor were cross-cultural interactions and exchanges foreign experiences for them. Peoples of the world's three major geographic zones—the eastern hemisphere, the western hemisphere, and Oceania—had been dealing for thousands of years with counterparts from different societies.

Even as they built their own distinctive political, social, economic, and cultural traditions, the inhabitants of these different geographic zones also engaged the larger world beyond their own societies. Their interactions were often hostile or unpleasant, taking the form of raids, wars, campaigns of imperial expansion, or transmissions of epidemic diseases. Yet their engagements also took more peaceful and beneficial forms, as trade, missionary activity, technological diffusion, and the spread of agricultural crops linked peoples of different societies.

Until 1492, however, long-distance travels and cross-cultural interactions took place mostly within the world's three broad regions. With rare and fleeting exceptions, peoples of the eastern hemisphere, the western hemisphere, and Oceania kept to their own parts of the world.

In the year 1500 the world stood on the brink of a new era in the experience of humankind. The peoples of the world were poised to enter into permanent and sustained interaction. The results of their engagements were profitable and beneficial for some peoples but difficult or disastrous for others.

Whether signaled by a young Mexican woman serving as an interpreter for Spanish conquerors or by the sounds of chiming clocks in China, novel cross-cultural experiences—on both an intimately human and a coldly technological level—symbolized the intense global transformations taking place in the early modern world. Mariners and voyagers from as far afield as east Asia, the Ottoman empire, and western Europe charted the vast expanses of the world's oceans and opened up new human vistas on a world where two previously isolated hemispheres coexisted in an ever-tightening web of global interaction.

Now that you have read these seven chapters, take a moment to consider the changes that a more globally connected world brought to the AP World History themes.

THEME 1: HUMANS AND THE ENVIRONMENT (ENV)

The environment shapes human societies, and as populations grow and change, these populations in turn shape their environments.

THEME 2: CULTURAL DEVELOPMENTS AND INTERACTIONS (CDI)

The development of ideas, beliefs, and religions illustrates how groups in society view themselves, and the interactions of societies and their beliefs often have political, social, and cultural implications.

THEME 3: GOVERNANCE (GOV)

A variety of internal and external factors contribute to state formation, expansion, and decline. Governments maintain order through a variety of administrative institutions, policies, and procedures, and governments obtain, retain, and exercise power in different ways and for different purposes.

THEME 4: ECONOMIC SYSTEMS (ECN)

As societies develop, they affect and are affected by the ways that they produce, exchange, and consume goods and services.

THEME 5: SOCIAL INTERACTIONS AND ORGANIZATION (SIO)

The process by which societies group their members and the norms that govern the interactions between these groups and between individuals influence political, economic, and cultural institutions and organization.

THEME 6: TECHNOLOGY AND INNOVATION (TEC)

Human adaptation and innovation have resulted in increased efficiency, comfort, and security, and technological advances have shaped human development and interactions with both intended and unintended consequences.

Questions assume cumulative knowledge from this Part.

Section I

Multiple Choice Questions

Using the passage below and your knowledge of world history, answer questions 1–3.

Pedro Teixeira, *The Travels of Pedro Teixeira*, c. 1610, Chapter VI, "Concerning the City of Bagdad" p. 62.

"Amongst other public buildings, as I have said, is a coffee-house. Coffee is a vegetable of the size and appearance of little dry beans, brought from Arabia, prepared and sold in public houses built to that end; wherein all men who desire it meet to drink it, be they great or mean. They sit in order, and it is brought to them very hot, in porcelain cups holding four or five ounces each. Every man takes his own in his hand, cooling and sipping it. It is black and rather tasteless; and, although some good qualities are ascribed to it, none are proven."

Source: Teixeira, Pedro. The Travels of Pedro Teixeira: With His "Kings of Harmuz" and Extracts from His "Kings of Persia." London: The Hakluyt Society, 1902.

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1. Which of the following, like coffee, was a cash crop that was grown in the Americas?
   (A) tobacco
   (B) rice
   (C) maize
   (D) potatoes

2. Based on Teixeira's observations, why were coffeehouses popular in the Ottoman and Safavid empires?
   (A) People in the coffeehouses were mean to each other.
   (B) They were good places to eat nutritious vegetables.
   (C) Men were treated to the same experience regardless of social standing.
   (D) Patrons were allowed to keep their own porcelain cups.

3. Why did some people pressure the Ottoman emperors to close the coffeehouses?
   (A) They thought coffee was worse than alcohol and encouraged idleness.
   (B) They wanted to end competition for the tea shops.
   (C) They thought coffee was bitter and had no good qualities.
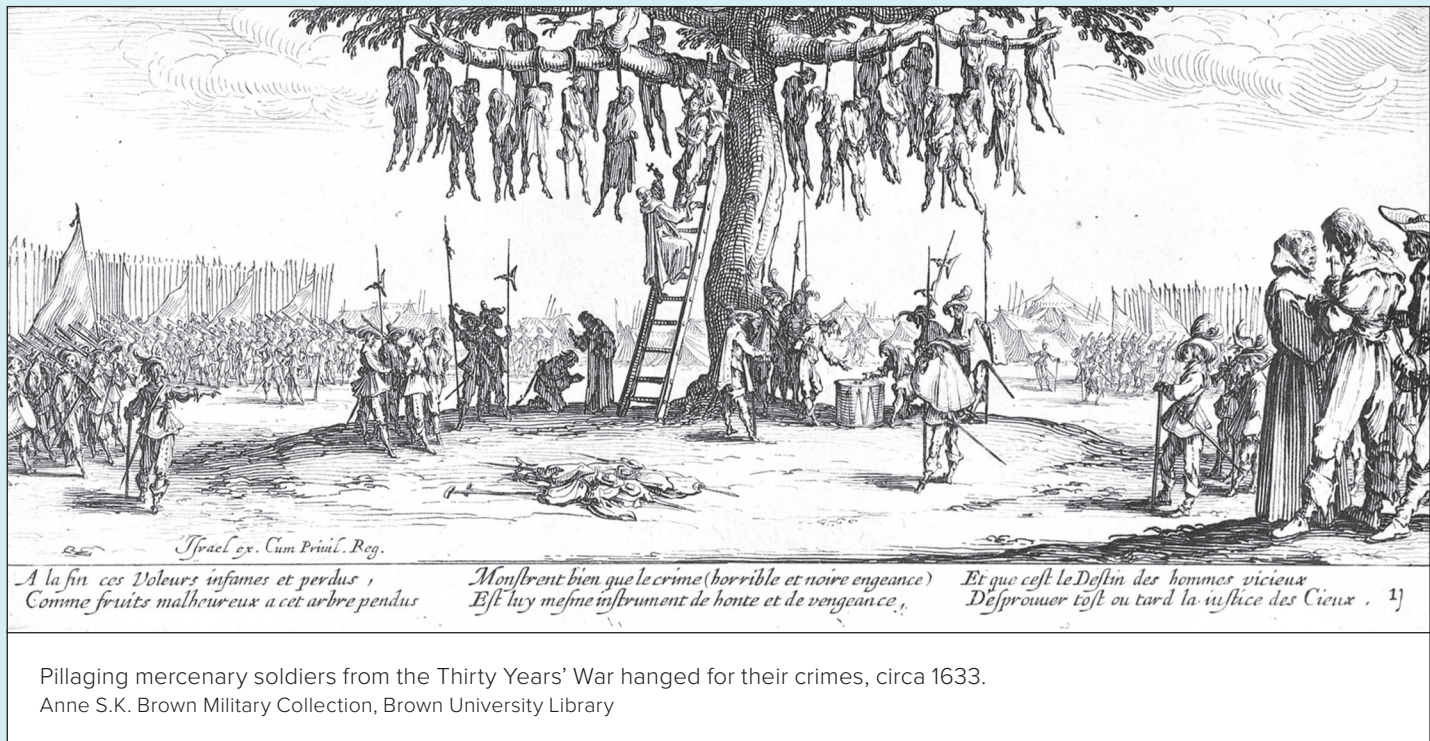   (D) They thought coffeehouses charged too much for four or five ounces.

Using the map below and your knowledge of world history, answer questions 4–6.

European trading posts in Africa and Asia, about 1700
McGraw Hill
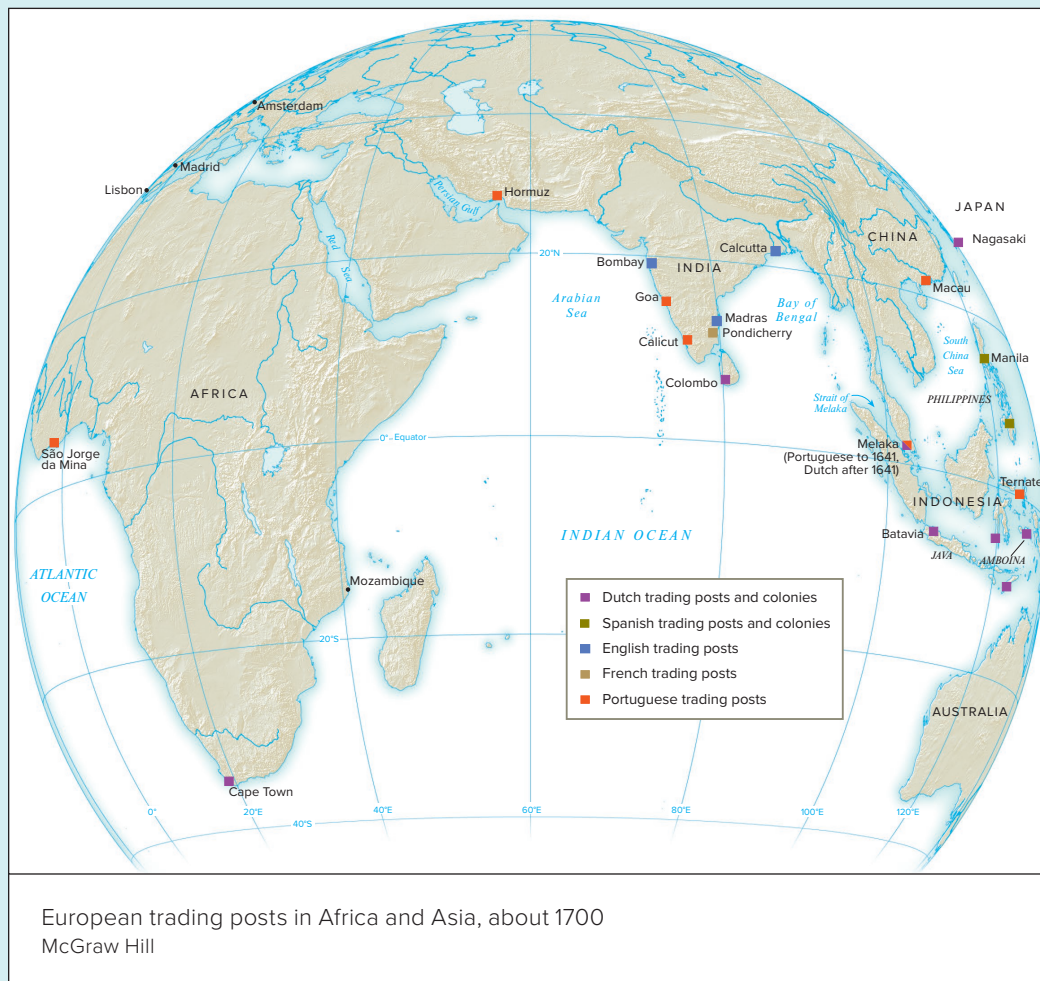
4. What did the English East India Company and Dutch VOC have in common?
   (A) English and Dutch are both Indo-European languages.
   (B) They were both financial failures.
   (C) They were both joint-stock companies.
   (D) Afonso d'Alboquerque worked for both of them.

5. With the exception of the Philippines and Indonesia, European merchants set up trading posts instead of colonies in Asia and the Indian Ocean. Why?
   (A) The large populations and centralized governments of the region did not allow Europeans to build territorial empires.
   (B) Asia and the Indian Ocean lacked the products that would generate enough profit to justify the expense of colonies.
   (C) The Mongol navy had too much control of the Indian Ocean trade routes, preventing outsiders from conquering the region.
   (D) Admiral Zheng He had already colonized much of Asia and the Indian Ocean trade routes for China.

6. What was significant about the Dutch trading post at Nagasaki in 1700, the year depicted on the map?
   (A) Dutch ships from Indonesia gathered in Nagasaki before sailing to Europe.
   (B) The Japanese government had excluded all other European states from trading in Japan.
   (C) The Japanese government had excluded all other countries from trading in Japan.
   (D) The Japanese government wanted more European trading partners, but only the Dutch thought it was profitable.

Using the image below and your knowledge of world history, answer questions 7–9.

A la fin ces Voleurs infames et perdus ,
Comme fruits malheureux a cet arbre pendus

Monstrent bien que le crime (horrible et noire engeance)
Est luy mesme instrument de honte et de vengeance ,

Et que cest le Destin des hommes vicieux
Desprouuer tost ou tard la iustice des Cieux . 1)

Pillaging mercenary soldiers from the Thirty Years' War hanged for their crimes, circa 1633.
Anne S.K. Brown Military Collection, Brown University Library

7. What agreement ended the Thirty Years' War?
   (A) The Peace of Paris
   (B) The Treaty of Versailles
   (C) The Peace of Westphalia
   (D) The Geneva Accords

8. Which of the following did ordinary Germans NOT experience during the war?
   (A) attacks from enemy armies
   (B) attacks from allied armies
   (C) natural disasters
   (D) famine

9. What claim could a historian make about the Thirty Years War based on this image?
   (A) soldiers' crimes were rarely punished because states were too weak to discipline their armies.
   (B) the executed soldiers did not receive fair trials.
   (C) diplomats insisted that criminals in the armies be punished before they signed the peace agreement.
   (D) only foreign soldiers were executed. The rest only had to pay a fine.

Using the image below and your knowledge of world history, answer questions 10–12.

Courtesan district of Kyoto in the seventeenth century.
Ashmolean Museum/Heritage Images/Getty Images

10. How did Japanese society change during the Tokugawa era?
    (A) Because the country was at peace, the daimyo and samurai became scholars.
    (B) Anime emerged as the dominant form of the graphic arts.
    (C) The was no need for the warrior classes, so Japan became a society of merchants and peasants.
    (D) The shoguns resigned their office and the country was ruled by the emperor.

11. Which of the following was not found in the floating worlds?
    (A) teahouses
    (B) brothels
    (C) cat cafes
    (D) public baths

12. Which of these was a theme in kabuki theater?
    (A) bawdy skits
    (B) Neo-Confucian philosophy
    (C) Christian martyrs
   (D) Puppet

Using the map below and your knowledge of world history, answer questions 13–15.

The Empires of South and Southwest Asia
McGraw Hill
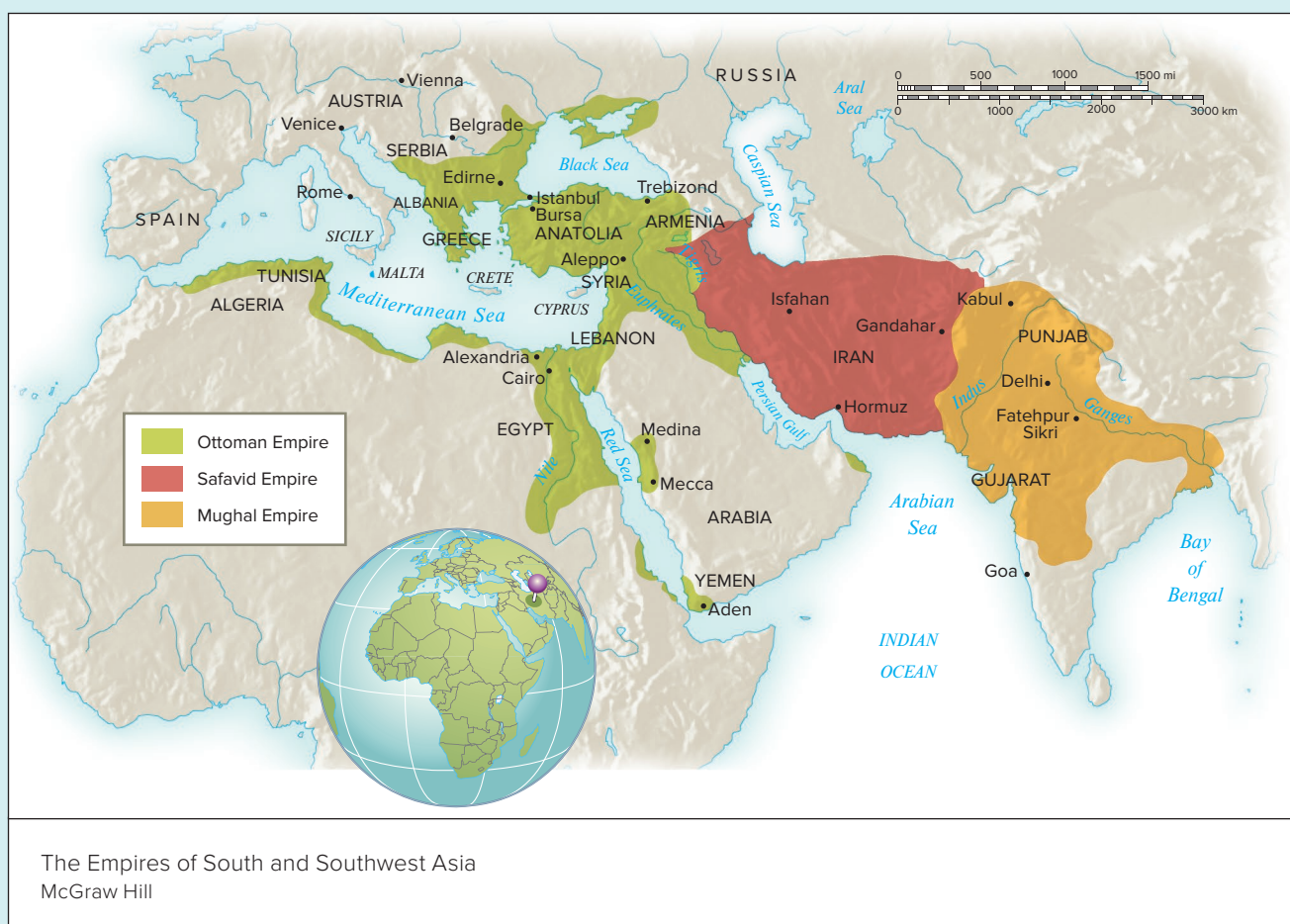
13. How did the Mughal Empire resemble the sultanate of Delhi?
    (A) The legal system of both empires used a strict interpretation of sharia law.
    (B) Both empires tried to destroy Hinduism.
    (C) Both empires refused to allow Europeans to trade in their cities.
    (D) Their empires were centered in northern India, but they occasionally tried to conquer southern India.

14. How were the demographics of the Islamic empires similar?
    (A) They all contained ethnically and religious diverse populations.
    (B) The people of all three empires were Muslims.
    (C) They were all ethnic Arabs.
    (D) All three were warrior societies ruling over peasants without a merchant class.

15. What historic development might explain the decline of these empires?
    (A) Barbarian nomads from the north overran their borders.
    (B) There was a worldwide gunpowder shortage in the eighteenth century.
    (C) Dependence on Europeans might have put them at an economic and technical disadvantage.
    (D) The expansion of the Qing empire into Afghanistan and Central Asia threatened their borders.

Short Answer

16. Use the map below and your knowledge of world history to answer parts A, B, and C.
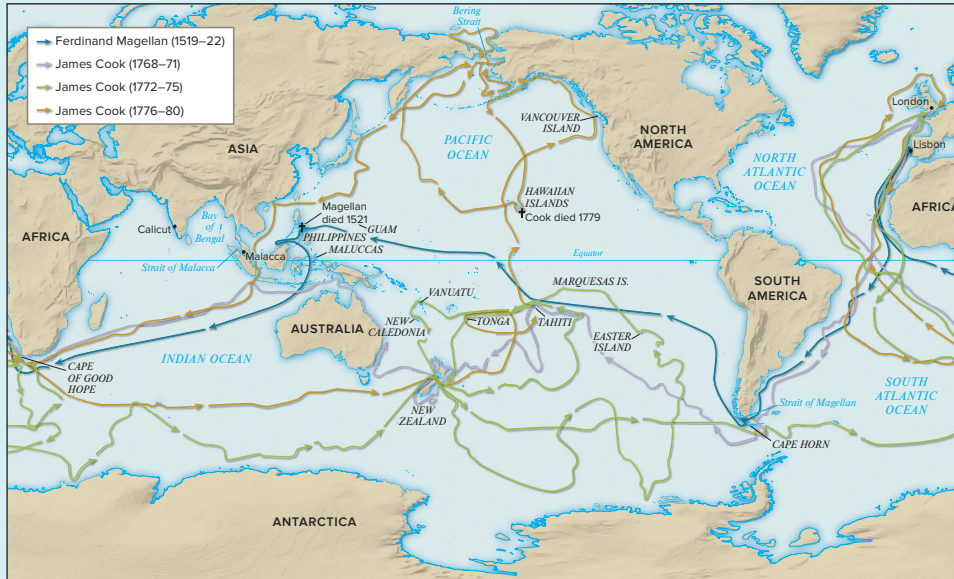
Pacific voyages of Magellan and Cook, 1519–1780
McGraw Hill

(A) Identify ONE technology that made it possible for European ships to explore the Pacific.

(B) Explain ONE reason why the Spanish were interested in sailing across the Pacific Ocean between 1450 and 1750.

(C) Explain ONE reason why Captain James Cook's voyages in the Pacific were significant.

17. Using the chart below and your knowledge of world history, answer parts A, B, and C.

Louis XIV Receiving the Persian Ambassador at Versailles
Granger

(A) Identify ONE form of labor used in the silver mines of Peru.

(B) Explain ONE European historical development that could explain high silver production from 1611–1701.

(C) Explain ONE way that Peru was affected by silver production.

18. Use your knowledge of history to answer all parts of the questions that follow.

(A) Explain ONE kind of tax and how it was used to expand state power between 1450 and 1750.

(B) Explain ONE contrast between how states in this period used taxes to manage their populations.

(C) Identify ONE specific way that taxes were avoided.

Section II

Document-Based Question

Suggested reading and writing time: 1 hour
It is suggested that you spend 15 minutes reading the documents and 45 minutes writing your response.

Note: You may begin writing your response before the reading period is over.
The documents have been edited for the purpose of this exercise.

Based on your analysis of the documents below, write an essay that explain how and why chiefs, kings, and emperors found ways to legitimate their rule in the period from 1450 to 1750.

In your response you should do the following.
- Respond to the prompt with a historically defensible thesis or claim that establishes a line of reasoning.
- Describe a broader historical context relevant to the prompt.
- Support an argument in response to the prompt using at least six documents.
- Use at least one additional piece of specific historical evidence (beyond that found in the documents) relevant to an argument about the prompt.
- 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.
- Use evidence to corroborate, qualify, or modify an argument that addresses the prompt.

Note: The map below is provided as a reference. The map is NOT one of the seven documents. The documents begin below the map.

Document 1

Born al-Hasan ibn Muhammed and raised in Fez, Morocco, Leo Africanus was on a diplomatic mission to Istanbul when he was enslaved by Spanish pirates and given to the pope. He was freed and converted to Christianity taking the name John Leo Africanus.

Of the kingdom of Timbuktu. There is a most stately temple to be seen, the walls wherof are made of stone and lime; and a princely palace also built by a most excellent workman of Granada. Here are many shops of artisans, and merchants, expecially of such as weave linen and cotton cloth. . . . All the women of this region except maid-servants go with their faces covered. . . . The rich king of Timbuktu has many plates and scepters of gold, some whereof weigh 1300 pounds, and he keeps a magnificent and well furnished court. When he travels anywhere he rides upon a camel, which is led by some of his noblemen, and so he does likewise when he goes to warfare, and all his soldiers ride upon horses.

Source: Leo Africanus, *A History and Description of Africa*, Vol. III, Book VII, c. 1526, p. 824.

Document 2

Abu'l Fazl was the grand vizier of Emperor Akbar.

No dignity is higher in the eyes of God than royalty, and those who are wise drink from its auspicious fountain. A sufficient proof of this, for those who require one, is the fact that royalty is a remedy for the spirit of rebellion, and the reason why subjects obey. . . . If royalty did not exist, the storm of strife would never subside, nor selfish ambition disappear. Mankind, being under the burden of lawlessness and lust, would sink into the pit of destruction; this world, this great market place, would lose its prosperity, and the whole world become a barren waste. But by the light of imperial justice, some follow with cheerfulness the road of obedience, while others abstain from violence through fear of punishment; and out of necessity make choice of the path of rectitude. . . .

Royalty is a light emanating from God, and a ray from the sun, the illuminator of the universe, the argument of the book of perfection, the receptacle of all virtues. Modern language calls this light the divine light, and the tongue of antiquity called it the sublime halo. It is communicated by God to kings without the intermediate assistance of anyone, and men, in the presence of it, bend the forehead of praise toward the ground of submission.

Source: Abu'l Fazl, *The Ain I Akbari*, trans. H. Blochmann p ii-iii. Mughal Empire, sixteenth century.

Document 3

Mo`ikeha's Migration from Tahiti to Hawai`i.

[After Mo`ikeha's son Kila sailed to Tahiti and found his elder half-brother] La`amaikahiki immediately prepared to accompany his brother to Hawai`i, as Mo`ikeha wished. La`amaikahiki took his priests and his god Lonoika`ouali`i, and set sail for Hawai`i with the men who had come with Kila. When they were approaching Kaua`i, La`amaikahiki began beating his drum. Mo`ikeha heard his drum and ordered everything, the land as well as the house, to be made ready for the reception of the chief La`amaikahiki. Upon the arrival of La`amaikahiki and Kila, the high priest of Kaua`i, Poloahilani, took La`amaikahiki and his god Lonoila`ouali`i ("Lono at the Chiefly Supremacy") to the heiau [temple]. It is said that La`amaikahiki was the first person to bring a god (akua) to Hawai`i. . . .

[After returning to Tahiti, then sailing again to Hawai`i, La`amaikahiki] set sail again, going up the Kona coast [of Hawai`i Island]. . . . It was on this visit that La`amaikahiki introduced hula dancing, accompanied by the drum, to Hawai`i. . . . La`amaikahiki stayed a long time on Kaua`i teaching the people the art of dancing. From Kaua`i La`amaikahiki visited all the other islands of this group and thus the drum dance (hula ka`eke) spread to the other islands.

Source: Teuira Henry and others. *Voyaging Chiefs of Havai`i*. Ed. by Dennis Kawaharada. Honolulu: Kalamaku Press, 1995, pp. 138–39, 144–46.

Document 4

Emperor Kangxi's *Sacred Edicts* with commentary from his son, the emperor Yongzheng, c. 1724.

Illustrate the Principles of a Polite and Yielding Carriage in Order to Improve Manners.

Kung-tsze [Confucius] said, "To secure repose to superiors in the government of a people, there is nothing better than propriety." For propriety is the immoveable state of the heavens and the earth, the preface and conclusion of the myriads of things. Its nature is supremely great—its utility most extensive. Were reason, virtue, benevolence, and justice void of propriety, they could not be carried to perfection. Were honor and meanness, nobility and ignobility, without propriety, their distinctions would be undetermined."

Source: Legge, James. *The Analects of Confucius (from the Chinese Classics)*. Illinois: Project Gutenberg, 2002.
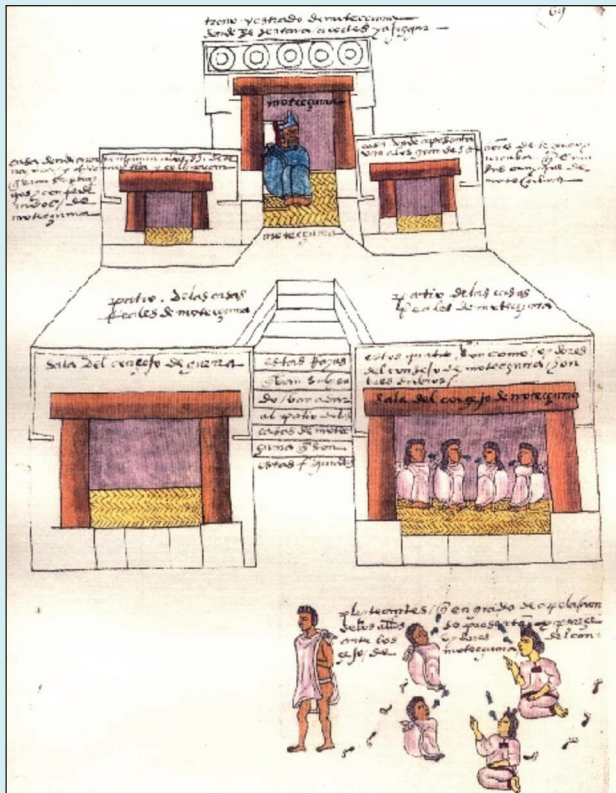
Document 5

Louis XIV Receiving the Persian Ambassador at Versailles, 1715. The Persian ambassador and his retinue approach Louis seated in his throne while the French nobles observe.
Source: https://www.britishmuseum.org/collection/object/P_1917-1208-3937
SuperStock/Getty Images

Document 6

Anonymous, *The Codex Mendoza*, 1542. Image of the palace of emperor Motecuhzoma. The emperor is depicted at the top of the palace with court officials and guests in the rooms and courtyards below.
The Picture Art Collection/Alamy Stock Photo

Document 7

Eksander Beg Monshi, *The History of Shah Abbas the Great*, Vol I, Book I, Discourse 1, c. 1629. Eksander Beg Monshi was a secretary at the Safavid court of Shah Abbas.

Shah Abbas was never remiss in seeking to approach God's throne; when he prayed, he was so absorbed in his devotions that he appeared to have left his material body. In all affairs of state, he would seek and augury from the Koran, and he would take no action in the realm of government without asking god's advice. If the text of the Koran expressly forbade something, he would respect God's wise counsel and refrain from taking that action, even though it was desirable in order to gain some material advantage.

Source: Monshi, Eskandar Beg. *History of Shah 'Abbas the Great, Vol. 1*. Trans. Roger M. Savory. (Boulder, CO: Westview Press, 1930).

Long Essay

1. Compare and contrast demographic and environmental effects of the Columbian Exchange on the Americas in 1500 and 1750.

2. Evaluate changes and continuities in sub-Saharan African labor systems from 1450 to 1750.

3. From 1450 to 1750, different factors led to the emergence of new ideas in Christianity and Confucianism. Develop an argument that evaluates the factors that led to these changes during this time period.

   In your response you should do the following:
   - Respond to the prompt with a historically defensible thesis or claim that establishes a line of reasoning.
   - Describe a broader historical context relevant to the prompt.
   - Support an argument in response to the prompt using specific and relevant examples of evidence.
   - Use historical reasoning (e.g. comparison, causation, continuity or change) to frame or structure an argument that addresses the prompt.
   - Use evidence to corroborate, qualify, or modify an argument that addresses the prompt.