



# Regional Interactions

## (600 to 1450 CE)

### ► A THUMBNAIL VIEW

- As in the previous chapter, this time period witnessed a tremendous growth in long-distance trade due to improvements in technology. Trade through the Silk Road, the Indian Ocean, the trans-Saharan trade route, and the Mediterranean Sea led to the spread of ideas, religions, and technology. During the period known as Pax Mongolia, when peace and order were established in Eurasia due to the vast Mongol Empire, trade and cultural interaction were at their height.
- Major technological developments such as the compass, improved ship-building technology, and gunpowder shaped the development of the world.
- The movement of people greatly altered our world. Nomadic groups such as the Turks, Mongols, and Vikings, for instance, interacted with settled people—often because of their technology—leading to further change and development. One of the worst epidemic diseases in history, the bubonic plague (or Black Death), spread during this period due to the movement of people and their increased interaction.
- Religions such as Islam, Christianity, and Buddhism promoted the equality of all believers in the eyes of God. And though patriarchal values continued to dominate, the monastic life available in Buddhism and Christianity offered an alternative path for women.
- The spread of religion aided by the increase in trade often acted as a unifying force, though it sometimes caused conflict. Christianity and the Church served as the centralizing force in Western Europe, and throughout East Asia, the spread of Confucianism and Buddhism solidified a cultural identity. The new religion of Islam created a cultural world known as dar-al Islam, which transcended political boundaries.
- The political structures of many areas adapted and changed in response to the new conditions of the world. Centralized empires like the Byzantine, the Arab Caliphates, and the Tang and Song dynasties built on the successful models of the past, while decentralized areas (Western Europe and Japan) developed political organizations that more effectively dealt with their specific conditions. The movements of the Mongols altered much of Asia's political structure for a time, and recovery from that Mongol period introduced political structures that defined many areas for centuries to follow.

#### ► AP EXPERT TIP

When you are reading about a given situation, try to visualize where in the world those developments are taking place. Alternatively, reproduce a blank world map and take notes in the proper geographic region as you read.

## ➤ POST-CLASSICAL CHINA

### Tang Dynasty (618 to 907 CE)

#### POLITICAL DEVELOPMENT

Following the fall of the Han dynasty, China returned to rule by regional small kingdoms for the next 400 years. It was not until 581 CE that the Sui dynasty emerged, using Buddhism and the Confucian civil service system to establish legitimacy. The Sui dynasty started the construction of the Grand Canal and launched numerous campaigns to expand the empire. Rebellions overthrew the Sui in 618.

The Tang dynasty that followed was more focused on scholars than on soldiers. It did, however, expand its territory beyond China proper to Tibet and Korea. It also completed the Grand Canal and offered support to Buddhism, Daoism, and Confucianism. The capital, Changan, was a major political center, which foreign diplomats visited from the Byzantine and Arab worlds. In the middle of the eighth century CE, Tang power declined as higher taxes created tension within the population. Peasant rebellions led to more independent regional rule and to the abdication of the emperor. After this, there was a period of rule by regional warlords for the next 50 years.

#### ECONOMIC DEVELOPMENT

The dynasty established military garrisons, which allowed for the protection and security of **Silk Road** trade. An **equal field system** was established in which all peasants were given land in return for tax in grain and unpaid labor; at death they were to return the land to the government.

**Changan** was a major trading center and cosmopolitan city. The West Market there flourished with Indian, Iranian, Syrian, and Arab traders and their goods. By 640 CE, its population reached 2 million, making it the largest city in the world. Neighbors, such as Japan or Siam, became tributary states to China.

#### CULTURAL DEVELOPMENT

Culturally, the Tang dynasty was heavily influenced by the spread of **Buddhism**. **Empress Wu** started a school dedicated to Buddhist and Confucian scholarship and art.

Toward the end of the dynasty, Buddhism, a “foreign religion,” was attacked for its economic and political power. From 841 to 845 CE, an **anti-Buddhist campaign** destroyed many monasteries. In the wake of this backlash, neo-Confucianism developed: Confucian scholars wanted a new form of Confucianism that would limit foreign influence. The result was an integration of Buddhist and Confucian ideas. Some ideas included individual self-improvement, the goodness of human beings, and the goal to strive and perfect oneself.

Women’s marriages during the Tang dynasty were arranged within their own social class, but upper-class women could own property, move about in public, and even remarry. Poetry flourished with such poets as **Li Bai** and **Du Fu**.

### Song Dynasty (960 to 1279 CE)

#### POLITICAL DEVELOPMENT

By 960 CE, the Song dynasty had re-established centralized control over China. The civil service exam system retained great prominence, successfully checking the power of the aristocracy. The Song de-emphasized a military approach and instead re-established the **tribute system** with its nomad neighbors. This involved “paying off” the nomads with such gifts as bolts of silk to keep the peace.

The Song, however, experienced military and economic problems. The scholar-controlled professional army was often ineffective, and too much paper money in circulation caused inflation. By 1126 CE, they had lost the northern half of the empire to nomads. The Southern Song continued to flourish until 1274, but military threats continued, and finally the greatest of all northern groups invaded in the 1200s, absorbing the Song dynasty into the new Mongol Empire.

### ECONOMIC DEVELOPMENT

Rice production doubled due to new fast-ripening rice from Champa. Internal trade from the Yellow Sea and Grand Canal flourished due to the increased number of merchants and the growth in population. The capital of Kaifeng became a **manufacturing center** with its production of cannons, movable type printing, water-powered mills, looms, and high-quality porcelain. China had more per capita production than any other country in the world. Minted copper coins were used as money and eventually were replaced with paper currency. Officials collected taxes in cash—not goods—and letters of credit (known as flying cash) were used by merchants.

The Southern Song established their capital at **Hangzhou**, and commerce soared. With their cotton sails and **magnetic compasses**, the Song had the most powerful navy in the world. As a result, the dynasty's power shifted from the north to the south, and the Song became leaders in trade. Song goods made their way to Southeast Asia, India, Persia, and East Africa.

### CULTURAL DEVELOPMENT

During the Song dynasty, women were entitled to keep their dowries and had access to jobs as merchants, but they also were subject to a practice called **foot binding**. The practice originated with the aristocratic class and was viewed as a sign of wealth and status. Girls as young as six had their feet bound in order to secure a better marriage.

#### Tang and Song Innovations

- The first use of the compass to aid maritime navigation
- A water-powered clock, demonstrating facility in mechanical engineering
- The invention of gunpowder—first demonstrated during the late 1000s CE, the explosive combination of sulfur and saltpeter would alter weapons technology forever and lead to the first cannons, rockets, and incendiary bombs.
- Philosophy—neo-Confucian thought delved into ancient texts and further codified traditional Chinese philosophy; it blended Confucianism with elements of Daoism and Buddhism.
- A printing press with movable type
- Stylized and symbolic landscape painting
- Paper money, letters of credit (flying cash)

## ➤ JAPAN (around 800 to 1200 CE)

### POLITICAL DEVELOPMENT

Japan's geography as a group of islands led to the development of small isolated, independent communities. Clan members cooperated with each other much like a large, extended family. By the 600s, the Yamato clan had religious and cultural influence over other clans and wanted to copy China's model of empire building. Its leaders began to call themselves **emperors of Japan**. The Fujiwara clan, which dominated between the ninth and twelfth centuries CE, sent emissaries to China and modeled their capital, Nara, on Changan. They could not, however, successfully introduce a Chinese-style bureaucracy, and a strict hereditary hierarchy developed instead.

During the Kamakura Shogunate (1185–1333 CE), the emperor and his court kept their capital in Kyoto, yet a military dictatorship existed, ruled by powerful landholding clans. A Japanese form of **feudalism** developed in which the **Shogun**—supreme general—controlled the centralized military government and divided the land into regional units based on military power. The regional military leaders were the **daimyo**, and the warriors who fought for them were the **samurai**. Over the centuries, the samurai military class developed a strict warrior code called *bushido*. The emperor remained in power throughout this period, but served only as a symbolic figurehead. Many Shoguns were overthrown but the emperor was not.

### ECONOMIC DEVELOPMENT

Japan was a predominantly agrarian society with a local artisan class of weavers, carpenters, and ironworkers. Trade and manufacturing developed more in the Kamakura Period, when it focused on markets in larger towns and foreign trade with Korea and China. Most people were peasants who worked on land that was owned by a lord or by Buddhist monasteries. Though their freedom was limited, peasants could keep what was left of their harvest after paying their tax quota. Those unable to pay their taxes became landless laborers known as **genin** and could be bought and sold with the land.

### CULTURAL DEVELOPMENT

Japan adopted many foreign ideas but remained culturally true to its own traditions. According to **Shinto**, the religion native to Japan, everything possesses a spirit, or **kami**. Natural forces and nature were awe-inspiring, and shrines were built to honor kami. The first ruler from the **Yamato** clan claimed descent from the supreme Shinto deity, the Sun Goddess. Japan was also strongly influenced by Korea and China. It adopted Chinese technology, Chinese script, and Buddhism (though Japan developed its own version of Buddhism, which added a strong aesthetic dimension, known as **Zen Buddhism**). In the **Heian** period (794 to 1185 CE), contact with China was cut off, and the culture turned to expressing Japanese values.

Participating in a lavish court lifestyle, women dominated literature. *The Tale of Genji*, for instance, was written by Lady Murasaki. Wives inherited land from their husbands and often owned land, and priestesses dominated religious life. Over time, though, women lost power and influence.

## ➤ ISLAMIC CALIPHATES

### Islam: The Religion

Prior to the spread of Islam, Arabs lived in separate, loyal, tribal groups and were often involved in overland and maritime trade. The city of Mecca later developed into an important religious site with a large influx of traders and pilgrims. The **Kaaba**, a black meteorite placed in the Great Mosque by Abraham, was in the center of the city, and most people worshipped idols.

**Muhammad** was born in 570 CE in Mecca. When he was 40, the angel Gabriel appeared to him and revealed that he had been selected to receive a divine message that there was only one all-powerful and all-knowing God, **Allah**, and that Muhammad was to be God's messenger. Muhammad preached that all people were to submit to Allah and that everyone was equal in the eyes of Allah. Muhammad's message was not met with enthusiasm in Mecca, and he fled to Medina in 622 CE, a journey known as the **hegira**. In Medina, he was viewed as a prophet and a political leader. Muhammad taught that he was the last of a long line of prophets from the Jewish and Christian scriptures that included Abraham, Moses, David, and Jesus. In 630 CE, he and his followers returned to **Mecca**, captured the city, and destroyed religious idols. After his death, Muhammad's revelations were written down by his followers in the **Quran**. The word *Islam* means "submission to God's will". Islam is a **universal religion** that is open to everyone.

Islam appealed to women because they had equal status to men before God, they could keep their dowries as wives, and there was a prohibition on female infanticide.

### POLITICAL DEVELOPMENT

By the time of Muhammad's death, almost all of Arabia was under Islamic control. There was disagreement, however, over his successor. One group, the **Shia**, believed that the leader should be a descendant of Muhammad. The other group, the **Sunni**, preferred the community of Muslims to determine who would succeed him. The leader of the Muslims, the **caliph**, was both a political and spiritual leader.

After the first four caliphs, the **Umayyad clan** took control in 661 CE and transformed the caliphate into a hereditary monarchy, with its government centered in **Damascus**. They continued on to conquer Syria, Egypt, Persia, and Byzantine territory in West Asia, North Africa, and Spain. Their military skills, the soldiers' commitment to Islam, and the promise of plunder helped them in these conquests. The Umayyad Caliphate set up a bureaucratic structure in which local administrators governed their areas. All cultures were tolerated as long as people obeyed the rules, paid their taxes, and did not revolt. Arabic became the language of administration, business, law, and trade. The **Abbasid clan** overthrew the Umayyad dynasty in 750 CE and moved the capital of the empire to Baghdad, a political center and the second largest city in the world next to Changan.

Eventually, the only remaining Umayyad prince settled in Spain and established a separate caliphate there. Berber tribesmen controlled much of the northern African coast, and the Mamluks revolted and gained control over Egypt from 1250 to 1517 CE. The term **Dar al-Islam**, or "all under Islam," refers to those areas in which a Muslim is welcome.

### ECONOMIC DEVELOPMENT

Trade flourished throughout the caliphate and improved irrigation led to productive agriculture and an increase in tax revenues. Artisans flourished in the cities, making pottery, fabrics, and rugs. Paper was imported from China, and soon paper mills were set up. The vast Islamic empires also spread many types of agriculture, including sugarcane, citrus fruits, and coffee. Islam spread to West Africa through trans-Saharan trade, to East Africa and Southeast Asia through Indian Ocean trade, to Central Asia and China along the Silk Road, and to India through the migrations of the Turks.

### CULTURAL DEVELOPMENT

Mosques, hospitals, schools, and orphanages were built throughout the empire. Intellectual achievements included the development of algebra, the concept of longitude and latitude, and the study of Greek philosophers such as Aristotle. The **House of Wisdom**, built in Baghdad in 830 CE, obtained Greek and Persian texts and translated them into Arabic. In art and architecture, the use of images was forbidden; instead, geometry and calligraphy were used to beautiful effect.

## Byzantine Empire (300 to 1453 CE)

### POLITICAL DEVELOPMENT

The Byzantine Empire, a continuation of the **Eastern Roman Empire**, was the only survivor from the classical age. The Roman Empire had officially been divided in 375 CE, with the western half severely weakened because the east produced the majority of grain and controlled the major trade routes. **Emperor Justinian**, who ruled from 527 to

### Five Pillars of Islam

1. **Statement of faith:** There is no God but Allah, and Muhammad is his messenger.
2. **Pray five times a day facing Mecca.**
3. **Give alms (charity) to the poor.**
4. **Fast during the holy month of Ramadan.**
5. **Make a pilgrimage, or hajj, to Mecca during one's lifetime if able.**

565 CE, tried unsuccessfully to reconquer Western Rome. His *Body of Civil Law (Justinian's Code)* was written, and he replaced Latin with Greek as the official language of the empire. The central government was a hereditary monarchy. It made law, had an efficient military, oversaw effective land distribution, and had a bureaucracy that answered to the emperor. The emperor was considered a co-ruler with Christ and appointed the patriarch. Military generals were appointed to rule, and free peasants were given land for military service.

### ECONOMIC DEVELOPMENT

Its location on the Mediterranean Sea contributed to strong trade in the Byzantine Empire. Silkworms were smuggled out of China, which allowed a Byzantine silk industry to develop. Artisans produced glassware, linen, jewelry, and gold and silver work.

### CULTURAL DEVELOPMENT

Most people spoke Greek. In theory, there was social mobility through the bureaucracy, army, trade, or service to the Church, but in reality, mobility was limited. Constantinople was the political and intellectual center, with libraries containing Greek, Latin, Persian, and Hebrew texts.

The Byzantine and Roman Christian churches had been growing apart since the fall of Rome, and a disagreement over the worship of icons—images of saints—was the final straw. The Pope and the Patriarch excommunicated each other, and in 1054 CE, the church officially split into the **Roman Catholic Church** and the **Eastern Orthodox Church**. This Eastern Orthodox form of Christianity later spread to the Slavic people and Russia.

## ➤ DECENTRALIZED STATES IN EUROPE

### Western Europe—Early Middle Ages (around 500 to 1000 CE)

#### POLITICAL DEVELOPMENT

Western Europe remained politically decentralized. The Franks came closest to re-establishing imperial control with the leadership of Clovis and, later, the Carolingian Empire of **Charlemagne**. Europe developed a **feudal system** in which land was given to vassals in exchange for military service, allowing them to gain power. The centralizing power during this period was the Church, and by the 13th century, the Church owned one-third of all the land in Europe.

#### ECONOMIC DEVELOPMENT

During this time, peasants became **serfs**; they had the right to work a portion of the land and could pass that right on to their children, but they could not leave the land. They could keep a portion of what they grew, but the majority of their earnings went to the lord. Serfs paid taxes for use of the lord's mill, had to work on the lord's lands, and had to provide gifts on holidays. These estates became large walled **manors** that were economically self-sufficient. They maintained mills, bakeries, and breweries. They had their own private armies served by armor-clad knights. The introduction of the heavy plow led to an increase in agricultural production.

#### CULTURAL DEVELOPMENT

Birth was the determining factor of one's status, and marriage was the key to political power. Christian nunneries were a way for women to escape their traditional duties and exercise leadership. Beginning in the 12th century, the code of conduct called chivalry developed. It stressed honor, modesty, loyalty, and duty. Monasteries were the dominant feature of social and cultural life, and they often had large landholdings. Monks preserved classical knowledge by hand-copying great literature and philosophical works.

## ► NOMADIC CULTURES

### Vikings (Dates of Influence—around 800 to 1100 CE)

The Vikings were a nomadic group who had settled in present day Scandinavia. In order to supplement their farm production, they conducted seasonal raids into Europe and ransacked towns. Using small and maneuverable boats, they terrorized coastal communities in France, Scotland, Ireland, and England. The Vikings eventually evolved from plunderers into traders and established communities in Scotland, northern France, and Eastern Europe. Scandinavia was gradually Christianized during this period.

These outstanding seafarers also traded actively throughout the North Sea and Baltic Sea. In the 800s, they colonized Iceland and Greenland, and around 1000 CE, they established a colony that lasted only a few decades in Newfoundland, modern Canada. The transplanted Viking settlements in France became known as Normans (or “Northmen”). In 1066 CE, a Norman lord named William from northern France invaded England with his army. He defeated the Saxons and established Norman power in what is now Britain.

### Turks (Dates of Influence—around 1000 to 1450 CE)

The Turks, a pastoral nomadic group from the **central Asian steppes**, began gradually to migrate out of the steppes at the end of the first millennium. They were often hired by Muslim leaders as mercenaries, or hired soldiers. The **Seljuk Turks**, who had converted to Islam, invaded Abbasid territory and captured Baghdad in 1055. The caliph was left as the spiritual authority of the empire, but the Seljuk Sultan became the secular monarch. By 1071 CE, they defeated the Byzantine Empire and took most of Anatolia (modern-day Turkey).

The **Afghan Turks** were nomads from Afghanistan and began a series of raids into India in the 10th century. They looted cities for gold and jewels and destroyed Hindu temples and then left. It wasn't until the 12th century that they invaded and then started to govern. This started the **Delhi Sultanate**, which ruled northern India from 1206 to 1526 CE. These Turks introduced a strong Muslim presence in India.

### Mongols (Dates of Influence—around 1200 to 1550 CE)

A second pastoral nomadic group from the central Asian steppes, the Mongols would go on to create the world's largest empire. These nomadic herders' lives revolved around their sheep, goats, and yaks for food, clothing, and shelter; their camels for transportation; and their horses for mobility. This clan-based society was organized around bloodlines. **Genghis Khan** successfully united the various Mongol tribes, and their greatest strength was their **mobility** and military power. Once united, Genghis led his troops into Central Asia, Tibet, northern China, and Persia. In 1215 CE, the Mongols attacked and destroyed present-day Beijing. The Mongol charge continued into Afghanistan and Persia, yet by 1227 CE, the Great Khan died, and his empire was divided amongst his four sons.

#### CHINA: THE YUAN DYNASTY

In 1276 CE, Genghis Khan's grandson, **Kublai Khan**, defeated the Southern Song dynasty, and for the first time, China was under foreign rule. Khan created a Chinese-style dynasty, adopting the Chinese name Yuan for it, with a fixed and regular tax payment system and a strong central government. Foreigners, not Chinese, were employed in the bureaucracy, and the civil service exam was not used. The Chinese were subject to different laws and were separated from the Mongols.

Connecting Beijing to Vienna was a communication system using horse relays and 1,400 postal stations. In time, overland and maritime trade flourished, and though the Mongols were not directly involved in the trade, they welcomed merchants and foreigners. Merchants converted their foreign currency to paper money when they crossed into China.

### THE MIDDLE EAST: THE ILKHANATES

In 1258 CE, Kublai's brother, **Hulegu**, defeated the Abbasid Caliphate. The Mongols in the Middle East employed local bureaucrats in the government and converted to Islam by 1295 CE. The local rulers were permitted to rule, as long as they delivered the tax revenue and maintained order. Though they did not support agriculture, they did facilitate trade, and Mongol culture often mixed with that of the conquered people.

As the Mongols continued west, they met with their first and only major defeat. The armies of the **Mamluks**, a slave dynasty in Egypt, defeated the Mongols in 1260 CE and stopped the movement of the Mongols in that region.

### RUSSIA: THE GOLDEN HORDE

The Mongol ruler **Batu** conquered and ruled Russia but kept a large number of the local rulers in power. The taxes on the peasants were heavy, but they were collected by Russian bureaucrats. Trade was supported, and although these Mongols were Muslim and conversion was encouraged, Christian missionaries were allowed to visit.

### PAX MONGOLIA

At the peak of Mongolian power, with huge areas of Asia and Europe under one rule, there was a period called the **Mongol Peace**. For about a century, Mongol rule united two continents and allowed for relatively safe trade and contacts between very different cultures. It did so by eliminating tariffs. During this period, the **Silk Road trade** reached its greatest height. Paper money—a Chinese innovation—was used in many parts of the empire. It was also common for the Mongols to convert to or adopt the local religions, or at least be religiously tolerant.

### MONGOL DECLINE

In 1274 and 1281 CE, the Mongols tried again to expand their empire—they invaded Japan. Typhoon winds destroyed their fleet both times, however. The Japanese believed these “kamikaze,” or “sacred winds,” had protected them. Despite great military accomplishment, the Mongol Empire lasted hardly three or four generations. While the Mongols were successful conquerors, they were poor administrators. Overspending led to inflation in different corners of the empire, and after the death of Kublai, leadership was weak and ineffectual. Rivalry among the successors of the great Khan further destabilized the empire, and the vast domain was divided among various generals. By 1350 CE, most of the Mongols' huge territory had been reconquered by other armies.

## ➤ RESULTS OF MIGRATION AND COMMUNICATION

### West African Kingdoms

The introduction of the domesticated camel allowed for an increased flow of trade across the Sahara Desert, and as a result, Muslim and North African merchants began to establish commercial relations with West Africa.

### Ghana (around 500 to 1200 CE)

Ghana was a regional state around the 400s or 500s CE, and an increase in **trans-Saharan trade** led to its growth in power and influence. By 800 CE the many farming villages in the area were united to create the kingdom of Ghana. It became an important commercial site and a center for trade in gold from the south, which it controlled and taxed. In return, it received ivory, slaves, horses, cloth, and salt. As Ghana's wealth increased, it built an army funded by the tax on trade. In the 900s CE, the kings converted to **Islam**, which led to improved relations with Muslim merchants. Islam was not forced on the people, however, and traditional animistic beliefs continued to be important. Those who engaged in trade often converted to Islam. After 1000 CE, Ghana found itself under assault from northern Berbers and other tribal groups nearby. It was eventually absorbed by the West African kingdom of Mali.



### Mali (1235 to late 1400s CE)

The trans-Saharan trade in gold and salt continued to increase. Mali controlled and taxed all trade. The rulers honored Islam and provided protection and lodging for merchants. The **Sundiata** is an epic poem that tells how the first Mali emperor came to power; it was composed and recited by Mali **griots** or storytellers. The most famous Mali emperor was **Mansa Musa**, who ruled from 1312 to 1337. He built libraries, Islamic schools, and mosques throughout the kingdom. **Timbuktu** was the political capital and a regional cultural center of Islamic studies and art for all of West Africa. After 1350 CE, provinces began to assert their independence.

### Christianity in North and East Africa

There remained a strong Christian tradition in **Egypt** and **Ethiopia**. There is a strong monastic strain in both Ethiopian and Egyptian (**Coptic**) Christianity. With the coming of Islam, Christians were still allowed to worship freely, and a unique linguistic expression of Christianity emerged.

### East African City-States (around 900 to 1500 CE)

As the trans-Saharan trade was to West Africa, the **Indian Ocean trade** was to East Africa. Bantu people had settled on the coast, and Arabic merchants who traded along the East African coast interacted to create such East African city-states as **Mogadishu**, **Kilwa**, and **Sofala**. These states are often referred to as **Swahili city-states**, named for their language, which was a blend of Bantu and Arabic. In the 900s, Islamic merchants traded gold, slaves, and ivory for pottery, glass, and textiles from Persia, India, and China. Like Ghana and Mali, these powerful city-states were governed by kings who converted to Islam, ruled as caliphs, and taxed the trade. They built stone mosques and public buildings and dressed in silk from China. In the 1200s, the kingdom of **Zimbabwe** created a magnificent stone complex known as Great Zimbabwe, which was a city of stone towers, palaces, and public buildings.

## ► EUROPE DURING THE HIGH MIDDLE AGES (around 1000 to 1450 CE)

While the traditional feudal economy was based on agriculture in the countryside, a new premodern economy was evolving by the year 1100 CE. After centuries of decline, increased trade began to stimulate the growth of commercial cities. Most often located on riversides, these towns grew into marketplaces where goods could be sold. Located in Flanders, **Bruges** was ideally located on a river system that connected the North Sea with Central Europe along the Rhine. Cross-channel trade brought raw wool from England, which was made into clothing to sell. Part of a league of cities called the Hanseatic League, **Hamburg** was a major port on the North Sea. The League regulated taxes and created rules for fair trade among the member cities. Also, the central Italian city of **Florence** controlled the flow of goods up and down the peninsula. This city-state became a center for banking and commerce by 1300 CE. Among those providing services were barbers, blacksmiths, coopers (barrel makers), jewelers, leatherworkers (tanners), innkeepers, and wine/beer merchants. These cities began to plan their growth, regulate business, and collect taxes.

### Crusades (1095 to 1204 CE)

The Crusades were a series of Christian holy wars conducted against “infidels.” The most significant was a massive expedition led by the Roman Catholic Church to recapture Palestine (the land of Christian origins) from the Muslims. **Pope Urban II** launched the Crusades in 1095 CE, when he called for Christian knights to take up arms and seize the Holy Land.

After the First Crusade, the Christians captured Edessa, Antioch, and Jerusalem and carved up that territory into feudal states, but the disorganized Muslim forces reorganized and retook Jerusalem in 1187 CE. The Fourth Crusade

never made it to the Holy Land. The crusaders, aided by the merchants of Venice, conquered and sacked Constantinople, the capital of the Byzantine Empire. Thus the crusaders had stopped fighting Muslims and had begun fighting Christians. They held the city for over 50 years until it was retaken. Though the quest for the Holy Land was a failure, it led to great economic developments in Europe; it encouraged **trade with Muslim merchants** and created an increase in European demand for Asian goods. As a result, Italian merchants from places like Venice and Genoa greatly profited, and Europe was reintroduced to the goods, technology, and culture of the outside world.

The period 600 to 1450 CE witnessed a large increase in the volume of long-distance trade. Overland trade included luxury goods of high value, such as silk and precious stones. The sea lanes were used for transporting bulkier commodities such as steel, stone, coral, and building materials.

## ► MISSIONARY CAMPAIGNS

### Buddhism

**Theravada** Buddhism, the stricter form of the religion, spread to Southeast Asia, while **Mahayana** Buddhism spread to Central and East Asia. The latter form focused more on meditation and on rituals and included the worship of holy people, known as bodhisattvas. Along the Silk Road, Buddhism traveled to **Central Asia** and adapted to polytheism. In **Tibet**, Buddhism became popular as it combined shamanism and the importance of rituals. In East Asia, monks, merchants, and missionaries adapted Buddhism to the political ideas of Confucianism by including ancestor worship and a focus on family, mixing in Daoist ideas. Chinese Buddhism spread to **Korea**, where it received royal support, and to **Japan**. In Japan, it was initially resisted by Shinto leaders, but eventually, **syncretism** (the fusion of differing systems of beliefs) occurred as Buddhism incorporated the worship of Shinto divinities.

### Christianity

While the Western Roman Empire was declining, Christian missionary efforts turned toward Northern Europe. The Western Church and the **Pope** sponsored missionary campaigns aimed at converting the Germanic people. The Eastern Orthodox Church also spread Christianity to Eastern Europe and Russia. As with Buddhism, syncretism aided the spread of Christianity. Pagan heroes or holy figures (the saints) were seen as mediators between God and his people. Polytheistic holidays such as winter solstice were incorporated by placing Christmas on the same day. In Asia, **Nestorian Christianity** spread to Mesopotamia and Persia, where Islamic conquerors allowed Christians to practice their religion. Merchants spread Nestorian Christianity as far as India, Central Asia, and China, but they received little support from the established rulers.

### Islam

Islam spread through two main avenues: **military conquest**, and **trade and missionary activity**. Through military conquest and political influence, the religion spread because of its **tolerance** for other beliefs (people were rarely forced to convert) and a special tax levied against non-Muslims. Through trade and missionary activity, the religion spread because of its simple message of what to do and what not to do. Plus, lower-class individuals welcomed their inclusion as spiritual equals as well as Islam's emphasis on charity.

Islam also legitimized the role of merchants. The **Sufis** were the most active missionaries after 900 CE, spreading Islam to Southern Europe, sub-Saharan Africa, Central Asia, India, and Southeast Asia. In sub-Saharan Africa, merchants introduced Islam to the ruling class through trade, where syncretism occurred. The kings still held a divine position, and women continued to have a prominent place in society, as was the local custom. In East Africa, Islam arrived via

the Indian Ocean. In India, Turks brought Islam in the 11th century when they formed the Delhi Sultanate; they told Hindu stories with Muslim characters, attracting both warriors and low-caste Hindus.

## ➤ TRAVELERS: IBN BATTUTA, MARCO POLO, AND RABBAN SAUMA

The tremendous amount of long-distance interaction in this period can be illustrated through the travels of three individuals. **Ibn Battuta** (1304–1369 CE) was a Muslim scholar from Morocco who traveled throughout Dar al-Islam: West Africa, India, Southeast Asia. He demonstrated the widespread influence of Islam and found a government position as a **qadi** or judge in the lands in which he traveled. **Marco Polo** (1254–1324 CE) was an Italian merchant from Venice who traveled over the Silk Road to the Mongolian Empire in China, where he was allowed by Kublai Khan to pursue mercantile and domestic missions. **Rabban Sauma** (1220–1294 CE) was a Nestorian Christian priest from the Mongolian Empire who began a pilgrimage to Jerusalem. He started in Beijing, but was diverted when he was sent by the Mongol Ilkhanate of Persia to meet with kings of France and England and the Pope to negotiate alliances against Muslims.

## ➤ THE SPREAD OF DISEASE: PLAGUE (1340s to late 1600s CE)

Along with the spread of religion, technology, and goods along the trade routes came disease. The **Black Plague** spread from the Yunnan region of southwest China by way of rodents. In the 1340s, Mongols, merchants, and travelers spread the disease even farther along the trade routes west of China. Oasis towns, trading cities of Central Asia, Black Sea ports, the Mediterranean Sea, and Western Europe were all affected. Most victims of this devastating disease died in just a few days. As a result, the population decreased significantly, causing great **labor shortages**. In Western Europe, workers demanded higher wages and peasants rebelled, leading to a decrease in serfdom and a weakening of the feudal system. **Anti-Semitism** also increased as Jews, used as scapegoats, were accused of poisoning the wells.

## ➤ RENAISSANCE BEGINNINGS IN ASIA AND EUROPE (1400 CE)

### Chinese Development

In 1368, Emperor Hongwu started the **Ming dynasty** following the collapse of the Mongol-led Yuan dynasty. The Confucian education system and civil service exam were reinstated. The Ming relied on **mandarins**, a class of powerful officials, to implement their policies. Laborers rebuilt irrigation systems, and agricultural production increased. Private merchants traded porcelain, silk, and cotton, and the navy was refurbished. From 1405 to 1433, seven massive naval expeditions were sponsored to re-establish Chinese presence in the Indian Ocean. Projects were funded that emphasized Chinese cultural traditions, such as the **Yongle Encyclopedia** and printing. **Jesuit missionaries** such as Matteo Ricci arrived, introducing European technology. The Ming dynasty lasted until 1644 CE.

### European Development

Strong, powerful **monarchies**, like those in Milan, Venice, and Florence, were now in a position to tax citizens directly and to maintain large standing armies. In Spain, Fernando of Aragon married Isabella of Castille and the combined armies of their powerful kingdoms united Spain by reconquering the lands formerly controlled by Muslims. The **competition** seen among these states led to a refinement in weapons, ships, and technology, and the movement known as the **Renaissance** began. Contact with the **Islamic world** reintroduced ancient Greek and Roman texts that had been preserved by Arabs. In the 1300s–1500s, artists drew inspiration from the **Greek** and **Roman** classical past, and

**Leonardo da Vinci** and **Michelangelo** used perspective to create realistic works of art. Noble families like the **Medicis** had grown wealthy as merchants, and the **Portuguese** were the early leaders in exploration, setting up sailing schools and sponsoring expeditions along the West African coast.

## Native American Empires

### MAYA (around 300 to 900 CE)

Borrowing from earlier Olmec traditions, the Mayans controlled a large domain and lived in scattered settlements on the Yucatan peninsula in southern Mexico. Mayans developed an agricultural economy (based on corn and beans), massive pyramids, ritualistic polytheism, and trade-oriented city-states.

### AZTEC (around 1400 to 1521 CE)

Also known as the Mexica people, the Aztecs were the last great Mesoamerican culture before the arrival of the Europeans. Taking advantage of the Toltecs' decline, the Aztecs used their fighting skills to take control of the Lake Texcoco region in central Mexico. The Aztec culture was characterized by a militant warrior tradition, rule by severe despots, and priests who conducted many rituals, including human sacrifice. Aztec culture featured a polytheistic religion with an extensive pantheon and a large urban capital with 150,000 inhabitants who lived off an agricultural economy with cacao beans sometimes used as currency.

### INCA (around 1300 to 1540 CE)

In the 1300s CE, the Incan clans conquered a large area and absorbed many tribes in central-western South America. In 90 years, the Incan Empire grew to cover over 3,000 miles from north to south. The Incas had their capital at Cuzco (in present-day Peru), which featured an extensive, irrigated agricultural system that was adapted to the rugged terrain of the Andes. The Incans had a polytheistic religion centered on worship of the sun, but they had no written language, despite their impressive achievements in building with cut stone. They did, however, develop a complex record keeping system using *quipu*, knotted, colored strings used to maintain official records.

#### ▶ AP EXPERT TIP

Migrations are an important part of world history, even today. Knowing why peoples move (political, economic, cultural, or environmental reasons called push-pull factors) and the consequences of their movements is an essential element in understanding the development of human civilization during this time frame. You should be able to compare the causes and effects of the migrations of the Vikings, Turks, Mongols, Aztecs, and Arabs.



## Practice Section

### ➤ DOCUMENT-BASED QUESTION

This DBQ is a practice activity. The actual question on the exam will have 6 to 10 documents.

**Directions:** The following question is based on the accompanying Documents 1 to 4. This question is designed to test your ability to work with and understand historical documents and write an essay that:

- Has a relevant thesis and supports that thesis with evidence from the documents
- Uses all of the documents
- Analyzes the documents by grouping them in as many appropriate ways as possible; **does not simply summarize the documents individually**
- Takes into account the sources of the documents and analyzes the authors' points of view
- Explains the need for at least one additional type of document

You may refer to relevant historical information not mentioned in the documents. Based on the following documents, analyze and discuss the motivations for the Crusades. Explain what additional type of document(s) would help assess the motivations for the Crusades.

#### Document 1

*Source:* Pope Leo IV (847–855 CE): Forgiveness of Sins for Those Who Die in Battle with the Heathen

*Given to the Frankish Army:* “Now we hope that none of you will be slain, but we wish you to know that the kingdom of heaven will be given as a reward to those who shall be killed in this war. For the Omnipotent knows that they lost their lives fighting for the truth of the faith, for the preservation of their country, to aid the defense of Christians. And therefore God will give them the reward which we have named.”

#### Document 2

*Source:* Pope John VIII: Indulgence for Fighting the Heathen, 878 CE

*Directed to the bishops in the realm of Louis II [the Stammerer]:* “You have modestly expressed a desire to know whether those who have recently died in war, fighting in defense of the church of God and for the preservation of the Christian religion and of the state, or those who may in the future fall in the same cause, may obtain indulgence for their sins. We confidently reply that those who, out of love to the Christian religion, shall die in battle fighting bravely against pagans or unbelievers shall receive eternal life. For the Lord has said through his prophet: ‘In whatever hour a sinner shall be converted, I will remember his sins no longer.’ By the intercession of St. Peter, who has the power of binding and loosing in heaven and on the earth, we absolve, as far as is permissible, all such and commend them by our prayers to the Lord.”

### Document 3

*Source:* Pope Gregory VII: Call for a Crusade, 1074 CE

*Greeting and apostolic benediction:* “We hereby inform you that the bearer of this letter, on his recent return from across the sea [from Palestine], came to Rome to visit us. He repeated what we had heard from many others, that a pagan race had overcome the Christians and with horrible cruelty had devastated everything almost to the walls of Constantinople, and were now governing the conquered lands with tyrannical violence, and that they had slain many thousands of Christians as if they were but sheep. If we love God and wish to be recognized as Christians, we should be filled with grief at the misfortune of this great empire [the Greek] and the murder of so many Christians. But simply to grieve is not our whole duty. The example of our Redeemer and the bond of fraternal love demand that we should lay down our lives to liberate them. ‘Because he has laid down his life for us: and we ought to lay down our lives for the brethren,’ [1 John 3:16]. Know, therefore, that we are trusting in the mercy of God and in the power of his might and that we are striving in all possible ways and making preparations to render aid to the Christian Empire [the Greek] as quickly as possible. Therefore we beseech you by the faith in which you are united through Christ in the adoption of the sons of God, and by the authority of St. Peter, prince of apostles, we admonish you that you be moved to proper compassion by the wounds and blood of your brethren and the danger of the aforesaid empire and that, for the sake of Christ, you undertake the difficult task of bearing aid to your brethren [the Greeks]. Send messengers to us at once to inform us of what God may inspire you to do in this matter.”

### Document 4

*Source:* Chronicle of Fulcher of Chartres, written between 1101 and 1128 CE

Fulcher was present at the Council of Clermont, where Pope Urban II issued his call for the First Crusade in 1095 and participated in the Crusades.

*The Pope’s Exhortation Concerning the Expedition to Jerusalem:*

3. “For, as most of you have been told, the Turks, a race of Persians, who have penetrated within the boundaries of Romania even to the Mediterranean to that point which they call the Arm of Saint George, in occupying more and more of the lands of the Christians, have overcome them, already victims of seven battles, and have killed and captured them, have overthrown churches, and have laid waste God’s kingdom. If you permit this supinely for very long, God’s faithful ones will be still further subjected.
4. “Concerning this affair, I, with suppliant prayer—not I but the Lord, exhort you, heralds of Christ, to persuade all of whatever class, both knights and footman, both rich and poor, in numerous edicts, to strive to help expel that wicked race from our Christian lands before it is too late.
5. “I speak to those present, I send word to those not here; moreover, Christ commands it. Remission of sins will be granted for those going thither, if they end a shackled life either on land or in crossing the sea, or in struggling against the heathen. I, being vested with that gift from God, grant this to those who go.”

## ► HOW TO APPROACH THE DOCUMENT-BASED QUESTION

The first of the three essays is the document-based question (DBQ). This essay asks you to be a historian; it will ask a specific question, provide a bit of historical background, and then present 6–10 related documents. Essentially, you are the historian who will take these sources and draw conclusions based on your skills of historical analysis. The DBQ evaluates historical understanding at its purest: The task is not to remember facts but to organize information in an analytical manner. Many students panic once they see the DBQ because they do not know much about the topic—the question and the documents often cover something well outside of the mainstream of high school classes. The test writers do this on purpose. Outside knowledge is not needed for the DBQ. You may bring in outside information if you wish, but there is no need to mention facts other than those found in the documents provided. (This approach is different than the DBQ task on the AP U.S. History exam.)

The other two essays on the exam will evaluate your knowledge of history, but the DBQ evaluates your proficiency with historical material. Consequently, writing the DBQ is a skill that can be learned much like any other skill.

### Organizing Your Essay in 10 Minutes

The entire 130-minute essay time is divided into two parts: The first 10 minutes is reading and organizing time, during which you may not write in the pink essay booklet, and the last 120 minutes is the essay-writing period when you will write all three essays. Spend that first 10 minutes working solidly on the DBQ, since that is the essay that requires the most reading and preparation time.

Feel free to write notes in the green question booklet as you read the documents. Nothing in the green booklet is read as part of the essay scoring. Feel free to underline important words in both the source line and the document itself. Use the generous margins for notes that will help you group the documents with other documents and discuss their points of view.

While taking notes, write the following about the authors of the document in the margins: social class, education, occupation, and gender. On the bottom of the document, write a short phrase that summarizes the basic meaning of the document, the purpose (why it was written), and, possibly, a missing piece of evidence that relates to the document. If the document is a speech, the missing evidence could be the perception of those listening to the speech. If the document is a government declaration, the missing evidence could be information about how effectively the declaration was carried out. It is also helpful to pause after reading all of the documents to consider evidence that would provide a more complete understanding of the issue. Then suggest an additional document.

Once you have finished reading and have made short notes of all of the documents, reread the question. Note again what the question asks. If you have not done so already, mark which documents address the different issues that the question asks. Group the documents by their similarities. Can you draw enough conclusions at this point to organize an analytical thesis?

### Core Point Scoring

For fairness and ease of scoring, the essays for AP World History are evaluated using what is called a “core scoring method” that comes from scoring rubrics. Each essay is scored on a 10-point system from 0 to 9, with 9 being the best. With the DBQ, the first 7 points are awarded for the completion of specific tasks. These are called the “basic core” points. Up to an extra 2 points (“expanded core” points) may be awarded after all of the essential core points are met. For the DBQ, the basic core points are as follows:

**POINTS TASK**

- 1 Has an acceptable thesis.
- 1 Understands the basic meaning of documents (may misinterpret one document).
- 2 Supports thesis with appropriate evidence from all or all but one of the documents.
  - (1) Supports thesis with appropriate evidence from all but two documents.
- 1 Analyzes point of view in at least two documents.
- 1 Analyzes documents by grouping them in three ways.
- 1 Identifies and explains the need for one type of appropriate additional document or source.
- 7 *Subtotal for all basic core points*
- 2 Possible expanded core points (for excellence)
- 9 *Total possible points for the DBQ*

**Final Notes on How to Write the DBQ****DO:**

- Take notes in the margins during the reading period relating to the background of the speaker and his or her possible point of view.
- Assume that each document provides only a snapshot of the topic—just one perspective.
- Look for connections between documents for grouping.
- Mark off documents that you use in the green booklet so that you do not forget to mention them.
- Refer to the authorship of the documents as you are writing, not just the document numbers.
- Mention additional documents and the reasons why they would help one further analyze the question.
- Mark off each part of the instructions for the essay as you accomplish them.

**DON'T:**

- Repeat information from the historical background in your essay.
- Assume that the documents are universally valid rather than offering single perspectives.
- Avoid visual and graphic information in those kinds of documents.
- Spend too much time on the DBQ rather than moving on to the other two essays.
- Write the first paragraph before you have a clear idea of what your thesis will be.
- Ignore part of the question.
- Structure the essay with just one paragraph.
- Write in the present tense.
- Underline or highlight the thesis (this may be done as an exercise for class, but on the test it looks juvenile).



## ➤ DOCUMENT-BASED QUESTION: SAMPLE RESPONSE

From 600 to 1450 CE, the Catholic Church established much authority over the Western European world. Kings during this period were relatively ineffectual, and the Pope was the centralizing figure in the region. As the Islamic culture became more dominant and powerful, the Catholic Church noticed and felt threatened. In an effort to combat the Muslim threat, the Church called for a series of Crusades. The purpose of these crusades was to limit the Muslims, ideologically and geographically, and to protect fellow Christians. The inspiration given to employ willing participants in these journeys to the East was mainly religious and political.

Because the Catholic Church held the authority to choose who could receive salvation, a major religious motivation for participation in the Crusades was the guarantee of eternal life. Pope Leo IV, with the intention of motivating the troops, gave a message to the Frankish army in the ninth century that promised heaven as the repayment for anyone who was killed in battle. Since the Franks, according to the Pope, were fighting for the truth of the faith and helping to defend Christians, God would nurture them in the afterlife. Later in the ninth century, Pope John VIII gave a message to his bishops, again with the purpose of motivating and encouraging participation in the fight. This message promised indulgence (forgiveness) for the sins of those who fought for the Christian religion and state. It would be helpful to know if the bishops receiving the pope's letter were convinced of the validity of this mission and, more importantly, if the soldiers who received the promise of salvation were truly motivated by this reason or other more economic reasons, such as the chance to obtain their own land. Lastly, Pope Urban II, as told by Fulcher of Chartres, informed his listeners at the Council of Clermont in 1095 CE that Christ commanded the Crusades and that those who participated would have their sins automatically absolved. Pope Urban, also, with the intent to stir up hatred for the Muslim people, told his audience that the Muslims had already killed and captured Christians and had destroyed God's churches in the name of their own, supposedly infidel, god.

In addition to the religious reasons to participate in the Crusades, the Church used political incentives to persuade people to participate. In his letter, Pope John VIII openly associated Christianity and the state, giving the mission a political, as well as religious, function. By doing this, the Pope made the government an instrument of the Church. Almost 200 years later, in 1074 CE, Pope Gregory VII called for his own Crusade. In his statement, he pointed out that "a pagan race had overcome Christians and with horrible cruelty had devastated everything almost to the walls of Constantinople, and were now governing the conquered lands with tyrannical violence...." His intention was to compare the Muslims to an almost subhuman race that was threatening Christian civilization. His was attempting to appeal to Western European Christians to defend their fellow Christians in the Byzantine Empire, thus inciting a religious and political bond between the two. Since the call from Pope Urban II in 1095 initiated the Crusades to recapture the Holy Land in Palestine, it would be helpful to know how Pope Gregory's message was received and why the mass movement did not begin after his call for a Crusade. Additionally, did the average Christian in Western Europe feel a loyalty to Byzantine Christians because of their common faith, or were there other reasons to get involved, as in monetary gain or an increase in social status?

After Pope Urban's effort to mobilize a Crusade in 1095 CE, the next 200 years involved a movement by the Catholic Church and Christian kingdoms to reconquer the Holy Land. The Church used both religious motivation (the promise of salvation) and political motivation (the reconquering of land) to stir up involvement. Additionally, the economic motive of potential wealth and land drove many crusaders into the Crusade movement, regardless of outcome.