

UNIT 2A:
HEMISPHERIC INTERACTIONS

The Rise of Islam, Africa, East Asia
600 - 1450

Reading Calendar for Unit 2A: Hemispheric Interactions (600-1450)

| Monday | Tuesday | Wednesday | Thursday | Friday |
|--|---|---|---|--|
| 23 | 24 | 25 <i>Chapter 1: Islamic World</i> <i>Sec 1: The Rise of Islam</i> p 1-6 | 26 <i>Sec 1: The Rise of Islam</i> p 7-11 | 27 <i>Sec 1: The Rise of Islam</i> p 11-15 |
| 30 <i>Section 2: Islam Spreads</i> p 17-24 | October 1 <i>Section 2: Islam Spreads</i> p 24-26 | 2 | 3 QUIZ: ISLAM, AFRICA, INDIA NOTES DUE, p 1-26 <i>Chapter 2: East Asia</i> <i>Section 1: Tang and Song</i> p 27-31 | 4 <i>Section 2: Feudal Power in Japan AND</i> <i>Section 3: Kingdoms of Southeast Asia and Korea</i> p 32-36, 37-40 |
| 7 <i>Section 3: The Mongols</i> p 41-44 | 8 <i>Section 3: The Mongols</i> p 45-48 | 9 | 10 | 11 QUIZ: EAST ASIA NOTES DUE, p 27-48 |
| <p>October 14 – 18</p> <p>FALL BREAK!! DON'T JUST SIT AND WATCH NETFLIX! GO OUTSIDE!</p> | | | | |

This is a tentative calendar for Unit 2A: Hemispheric Interactions. For the most updated calendar, please check my website!

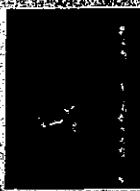
There is more reading this time around! Please make sure that you stay on top of your reading homework.

Please read and take notes on the assigned pages that night for homework. Try out some new notetaking styles this time. As always, you at least need:

- chapter title
- section title
- defined vocabulary words
- at least a few general summaries of what was read.

Your notes are due on the day of the quiz.

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THE BIG PICTURE 600-1450 C.E.

Three themes run through the era from 600 to 1450 C.E. that make it distinctive from other eras.

- 1) **Belief systems were unifying forces for societies.** This period saw the rise of another great universalizing religion, Islam. Like Christianity and Buddhism, Islam spread from its origins to many different lands to be embraced by people with very different backgrounds. Like Christianity and Buddhism, Islam was a missionary religion, deliberately spread by its adherents. Buddhism became a very important force in China during this era, and made its way to Korea, Japan, and Southeast Asia. Christianity became an important organizing force in most parts of Europe.
- 2) **Civilization spread to many parts of the globe.** Civilization spread to Sub-Saharan Africa, northern and western Europe, and Japan. The zones of civilization spread in the Americas as well, and some important civilizations appeared in Southeast Asia. More nomads came into contact with civilization centers, and the influence of nomadic groups peaked.
- 3) **Trade and communications networks increased the interdependence of numerous societies.** Technologies spread from their origins, and many more cultural exchanges took place. Virtually all water and land trade routes grew more complex, bringing more goods to more people, but the spread of disease accelerated as well, with the appearance of the bubonic plague, as an international epidemic in the 14th century.

Despite the spread of civilization to new areas, the influence of the old empires lived on during this period. Even though political lines were reconfigured and governing styles changed, the Middle East, China, India, and the Eastern Roman Empire remained quite powerful. The greatest cities of the Eastern Hemisphere were in these areas, and the people of the new areas imitated the culture and social structures established by the older civilizations. In the Americas, Teotihuacan and Tenochtitlan also developed as cities, but they had no contact with the cities in the East. However, by the time the era ended in 1450, the world was already beginning to change as Europeans prepared to set sail on the Atlantic Ocean, largely because they were emboldened by the accomplishments of their ancestors that lived between 600 and 1450.

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CHAPTER ONE: THE ISLAMIC WORLD

SECTION 1: THE RISE OF ISLAM

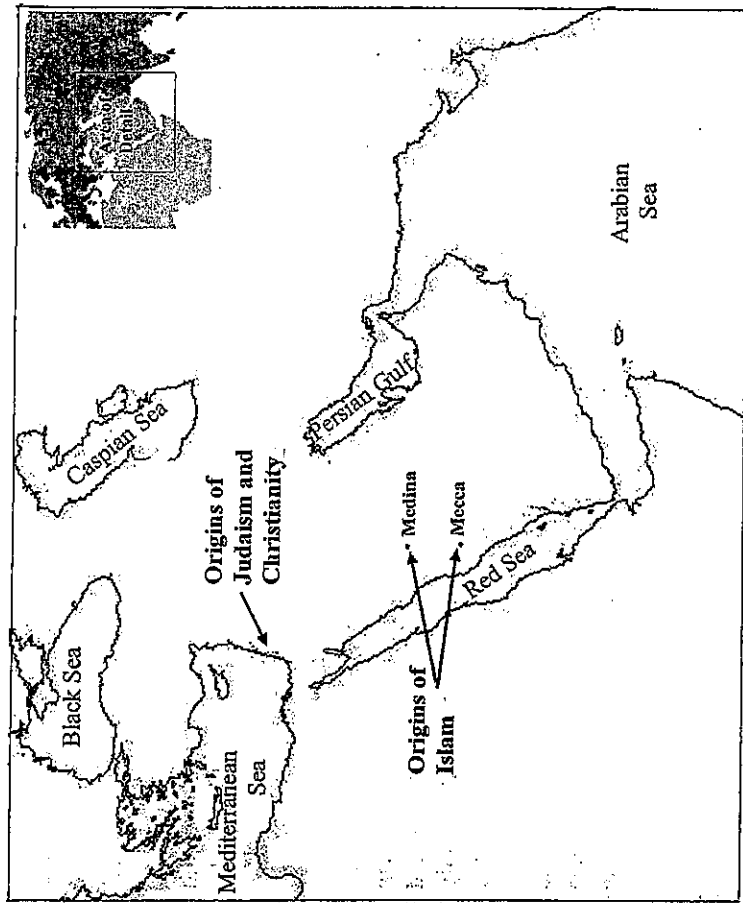


Islam is the most rapidly growing religion in the world today, and second only to Christianity in the number of people that identify with the faith. Like Christianity, its beginnings may be traced to the teachings of one man, but unlike Christianity's founder, Jesus of Nazareth, Islam's founder, Muhammad, has never been seen by adherents as anything other than human. Islam originated in the Middle East, as did Judaism and Christianity, but in a much more remote area, the Arabian Peninsula. It was destined to become a universalizing religion, partly because its early adherents deliberately spread the new faith, but also because its principles appealed broadly to people from many different cultural backgrounds. Another important factor in the amazing early growth of the religion is its appearance on the world stage at a time when religion was beginning to play an important role as a unifying cultural and economic force in Eurasia. The era was characterized by political fragmentation, and by 600 C.E. many people had much stronger feelings about religion or philosophy than they did toward their governments. Within 150 years after its founding in 622 C.E., Islam had spread throughout southwest Asia into Europe and northern Africa, and its beliefs drove a remarkable political, military, and economic organization that greatly altered the map of the world and made the era 600-1450 C.E. quite different from preceding periods.

THE ORIGINS OF ISLAM

The name given to a large part of the Arabian Peninsula, the "Empty Quarter", tells us a great deal about the physical geography of the place where Islam originated. Most of the area is uninhabitable desert that stretches mile after mile with no respite. Around the fringes of the desert are scrub zones, where nomadic people have eked out a living herding camels and goats over the centuries. Although the people of this area are collectively called **Bedouins**, they were organized into kinship-based tribes and clans that often sparred with one an-

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The Origins of Three Faiths. Judaism, Christianity, and Islam all originated in the Middle East, with Judaism and Christianity first rising in an area that was a crossroads of civilization. Judaism originated about 2000 B.C.E. and Christianity developed some 2000 years later. In contrast, Islam first rose in relatively remote trading cities on the Arabian Peninsula in 622 C.E. However, the historical ties among the religions are strong, with a common view of Abraham as a prophet and a belief in the existence of only one God. By the time that Islam began, Judaism and Christianity were well known monotheistic faiths, although many people on the Arabian Peninsula were polytheistic.

which Muhammad received revelations that eventually became the basic tenets of the Islamic faith, a clearly monotheistic religion that recognized Allah as the one God.

Muhammad began sharing his revelations with relatives and friends, and soon the circle of his followers grew so that prominent Umayyad political leaders and merchants felt threatened by them. They saw the new faith as dangerous to Mecca's status as a pilgrimage destination of those who came to worship the myriad of gods and spirits of the Ka'ba. Muhammad's actions set off rivalries first within the clan, and eventually with clans in other cities, so that the area was on the verge of civil war by 622. Muhammad managed to escape with his followers to Medina, where he had relatives on his mother's side, and he established himself as a leader there when he mediated quarrels between the Bedouin

rather over scarce natural resources. Several trading towns, such as Medina and Mecca, rose in the regions close to the Red Sea, and they served as organizational points for camel caravans making the long trek both ways across the desert with destination points that served as links for the great trade networks of the day.

The struggle for existence in Arabia's harsh climate meant that survival often depended on strong ties among family members. To be cut off from family and clan support literally resulted in death. The use of watering places and pastures was regulated by clan councils, and they often came to blows with one another over these rights. Wars frequently broke out because a member of a clan killed his animals to a restricted well or pasture, and the actions of a person usually called clan members on each side to face one another in the death of a warrior of one clan required that revenge be taken on his clan, and as a result, constant infighting characterized the groups, making it impossible to unite under any one political leader.

The Quraysh tribe, the Umayyad clan of the Quraysh Bedouin tribe, and other clans of the clan dominated its politics and commercial economy. The town of Mecca, the largest of the trade centers along the Red Sea, partly because it was also an established religious center, with shrines to various spirits and gods visited by many pilgrims each year. The most revered of its shrines was the Ka'ba, a large, roughly square sacred rock called the **Black Stone**. Stones often represented to the people spirits called jinn that were believed to reside in natural objects on the desert. The Ka'ba also contained idols representing many gods, including the deity called Allah. Overall, Bedouin religion was a blend of animism (spirit residing in ordinary objects) and polytheism, with the Quraysh recognizing Allah to be a supreme deity. Mecca's history changed significantly around 570 C.E. with the birth of **Muhammad**, who was destined to be the founder of Islam.

Muhammad's Visions

Muhammad was born into a minor branch of a powerful Meccan family, but he was orphaned at the age of six, raised by a grandfather, and received very little formal education. He became a trader and business manager for Khadijah, a wealthy merchant's widow, whom he eventually married. Because Muhammad often traveled with his job, he came in contact with other clans, as well as with groups of monotheists, including Jews and Christians. He took a great interest in religion, and when he was about 40 years old, he had a religious experience that he described as a vision from Allah. Muhammad often spent time alone in prayer and meditation in a cave outside Mecca, and in his vision he was visited by the Angel Gabriel as a messenger of Allah. Other visions followed in

clans of the town. This fateful flight to Medina is known as the **hijrah**, and it marks the founding date of the new religion. On the Muslim calendar, the year of the hijrah became the year 1, the first year of the Islamic era.

The Growth of Islam during Muhammad's Life

In Medina Muhammad's understanding of his religious mission expanded, and he began to refer to himself as a prophet who offered a more complete revelation of Allah and his will than Jewish and Christian faiths had made available. He also proved to be an adept political and military organizer. His wisdom and skill won followers who accompanied him on raids of Meccan caravans. The Quraysh responded with a series of attacks on Muhammad, who proved to be effective at defense and counter-attack, winning him even more esteem in Medina. Finally, in 628 the Quraysh signed a peace treaty with Muhammad that allowed him to visit the shrine at Ka'ba in Mecca. In 629 he triumphantly returned to Mecca with 10,000 supporters, who smashed all of the idols of the shrine, leaving the Black Stone alone to symbolize the acceptance of Allah as the one god. Muhammad gradually won over the citizens of Mecca before his death in 632. The **umma**, or Muslim community that began in Medina, then encompassed many clans that had feuded for many years, and promised to unite them under the banner of Islam.

Islamic Beliefs

After Muhammad's death, his successor, **Abu Bakr**, ordered those who had acted as secretaries for Muhammad to organize the Prophet's revelations into a book, the **Qur'an**, which achieved its final form about 650. The Qur'an, or Recitation, is believed by Muslims to be the sacred word of Allah, not just the collected sayings of Muhammad. Because of this belief, the Qur'an is different from other holy books, such as the Hebrew Bible and the Christian Bible, which were written by numerous hands over many centuries. Second in importance to the Qur'an is the **hadith**, a collection of stories about and sayings of Muhammad. Whereas the Qur'an is one relatively compact book, the hadith exists in many documents that Muslim scholars have pored over for years, sorting out those that are authentic from those that are not. In time, Muslim societies developed **shari'ah** law based on beliefs in the Qur'an and hadith. Through shari'ah, Muslim beliefs evolved into a way of life, complete with customs and laws derived from Islamic religious principles.

From the beginning, Islam contained beliefs and practices that strongly appealed to people of many different backgrounds, and eventually led it to become a universalizing religion, along with Christianity and Buddhism. Of course, in its early years only Arabs embraced the religion, but Muhammad accepted many monotheistic beliefs of Jews and Christians, and after his death, he was hailed

as the **Seal of the Prophets**, or the last of the prophets sent by God to communicate with human beings. Other prophets, including Abraham and Moses, are accepted by all three religions, and Muslims accept Jesus not as the Son of God, but as one of the prophets. Even the angel Gabriel, who is believed to have shared Allah's revelations with Muhammad, is mentioned in the holy books of all three religions.

The **Five Pillars of Faith**, the basic principles of Islam, also reflect its status as a universalizing religion that appeals to people of diverse backgrounds:

- 1) **The confession of faith** – To become a Muslim, a person must make this statement: "There is no God but Allah, and Muhammad is his Prophet."
- 2) **Prayer** – Muslims must pray five times daily, turned to face Mecca.
- 3) **Fasting** – For one month of the Muslim year (Ramadan), Muslims must fast from sunup to sundown, demonstrating to the umma their commitment to the religion.
- 4) **Alms** – The faithful must give a portion of their wealth as alms to help the needy, a requirement that also helped to build cohesion in the umma.
- 5) **Haji** – Once in a lifetime, any Muslim who could possibly do it is expected to make a pilgrimage (called the haji) to Mecca to worship Allah at the Ka'ba. Every year this gathering in Mecca is still a highly visible testament to the universal character of the religion.

Along with the Five Pillars, the Qur'an and hadith established other customs, beliefs, and laws for Islamic society. Muslims were not to eat pork nor drink alcoholic beverages. A man could marry as many as four wives (as Muhammad had done), but only as long as he could provide for them. Marriage with non-Muslims was forbidden. No priesthood developed for the Muslim community, but prayer leaders directed people as they prayed in unison in the local **mosque**, or temple. Islam stressed the equality of all believers in the eyes of Allah, and encouraged the well-to-do to take care of the poor, as evidenced in the Five Pillars of Faith.

MUHAMMAD'S SUCCESSORS

Muhammad died in 632 without naming a successor or establishing a procedure for choosing a new leader. On the afternoon of his death the umma leaders met to select a **caliph**, or a political and religious successor to Muhammad. One of the main candidates, Ali, cousin and son-in-law to Muhammad, was passed

over in favor of **Abu Bakr**, one of Muhammad's earliest followers and closest friends. Under Abu Bakr, Muslim military commanders raided areas north of Arabia as far as present-day Iraq and Syria and eastward into Egypt. These raids revealed the vulnerabilities of the Byzantine and Sassanid Empires, remnants of the greater Roman and Persian Empires from earlier days.

With no political powers to stop them, Arab soldiers poured into the old centers of civilization and took over their governments under the three successor caliphs to Abu Bakr. One hundred years after Muhammad's death, Islamic lands stretched from northwest Africa and Spain in the west to the Indus River to the east.

The remarkable success of the Arab conquests certainly was made easier by the weakness of the empires that the early Muslims attacked, but



EXAMINING THE EVIDENCE: THE QUR'AN ON MUHAMMAD'S NIGHT JOURNEY

The 17th Sura [Chapter] of the Muslim Qur'an begins with the following deceptively simple verse: "Glory to Him who took His votary [servant] to a wide and open land from the Sacred Mosque [at Mecca] to the distant Mosque whose precincts We have blessed, that We may show him some of our signs." This verse is the basis for one of the most colorful and controversial stories of Muhammad's life. Devout Muslims believe that the phrase "farthest mosque" referred to a place in Jerusalem, and that Muhammad was miraculously transported to Jerusalem where a creature, Al-Burak, flew him to heaven and back again. According to Muslim belief, it was on this trip that Muhammad saw the face of Allah, making him the only human being that ever has had that experience.

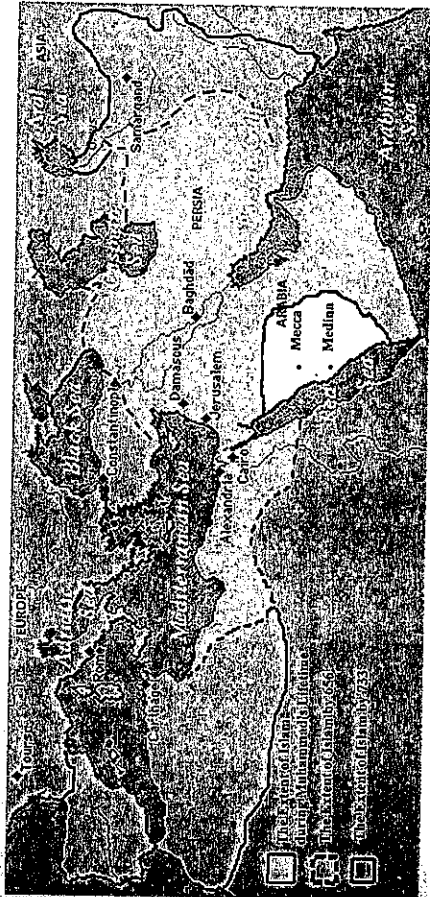
To commemorate the event after Muhammad's death, the Dome of the Rock was built in 691 to enclose the sacred rock where Muhammad began his ascension to heaven. The Dome has caused controversy because the rock that Muslims believe to be the entrance to Paradise is also sacred to Jews, who believe that the rock is the spot where Abraham offered to sacrifice his son Isaac. The Dome is not far from the street that Jesus travelled on his way to his crucifixion, so Jerusalem is claimed as a special city to all three monotheistic religions, and has served as a source of contention over the years.

Source: *Al-Qur'an*, trans. by Ahmed Ali. Princeton: Princeton University Press, 1994, p. 240.

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it may also be attributed to their religious fervor. The Arabs were passionate about their new faith, as reflected in the term **jihad** that is sometimes used to describe their warfare. Jihad loosely translates as "struggle," and originally referred to an internal effort of an individual Muslim to understand the faith and be a submissive follower. For many, that struggle applied to defeating non-Muslim areas, especially in hopes that their efforts would secure berths in "paradise," the Muslim equivalent of "heaven."

Despite the success of the Muslim armies, tensions existed within the umma regarding the succession of caliphs, with the first four being negotiated among powerful Arab clans. Of these early caliphs, all but Abu Bakr were assassinated by rival clans. The fourth caliph was Ali, Muhammad's son-in-law, whose assassination in 661 set off a furious factional war. Ali's supporters argued that legitimate caliphs could only be members of Muhammad's family, and they resisted the authority of the caliph put in place by Ali's enemies. They came to be called **Shi'ites**, and they formed a significant minority within Islam that continues to the present. Shi'ites disclaimed the authority of the first three caliphs and also Ali's successor, Muawiya, who founded the **Umayyad Dynasty**. The supporters of Muawiya and his successors were known as **Sunni**, the large majority of Muslims at the time, as well as in present day. Sunnis believed all of the early caliphs to be legitimate, and agreed that the Umayyads also had the right to rule. The split has never healed, and the early caliphs' dreams that Islam would remain a united empire were undermined by feuds reminiscent of those of the early Bedouin tribes and clans.



The Spread of Islam in the Hundred Years after Muhammad's Death. Under Muhammad's successors, the size of Islamic lands increased rapidly as neighboring territories were conquered by Muslim soldiers. By 733 C.E. the caliphate's control extended from Spain and northwest Africa in the west to the Indus River in the east.

The Umayyad Dynasty (661-750)

The first four caliphs after Muhammad's death were elected, but after the political turmoil surrounding Ali's death in 661, the **caliphs** (Islamic empires) became hereditary, although new caliphs were still formally elected. There were two Islamic dynasties: the Umayyad Dynasty (661-750) and the Abbasid Dynasty (750-1258). The caliphs were both religious and political leaders who ruled over an increasing number of non-Arab people, many of whom eventually converted to Islam.

The first of the Umayyads was Muawiya, whose election led to the split between Shi'ite and Sunni sects. He moved the capital from Medina to his native Damascus, a city in Syria much more centrally located in the growing Islamic state. As a result, the center of rule moved from the relatively remote Arabian Peninsula to an area heavily populated by non-Arabs. The office of caliph became more powerful and imperial, with a lavish palace and court that greatly contrasted to the simple lifestyles of Muhammad and his successors. Before Muawiya died, he made sure that the umma leaders accepted his son as the heir, and from then on, the hereditary succession was not seriously questioned for the remainder of the dynasty.

Under the Umayyads, the military continued to conquer east and west, but the rate of growth slowed considerably. In the east, Afghanistan came under their control, and to the west they conquered northern Africa and Christian Spain. At least part of Spain would remain Muslim until the 15th century when the combined rule of Ferdinand and Isabelle finally recaptured all of Spain for Christendom. The Muslim advance was finally halted in 733 at the battle of Tours in central France by the Frankish leader Charles Martel.

From Damascus the Umayyad caliphs built a bureaucracy to govern their vast lands. The core of the caliph's government and the army officers were Muslim. Arabs who generally lived in urban centers and shared in the rewards gained from new conquests. Rural areas were populated almost exclusively by non-Arab subject people who paid taxes to support the government, unlike Arab Muslims who only were taxed for charity. The Umayyads attempted to keep interactions between Arab Muslims and subject people to a minimum, but to little avail, as the groups intermarried, and subject people converted to Islam. Non-Arab Muslim converts received few financial or social benefits, so conversions were not as common as they were to become later. They still had to pay property taxes, and often special head taxes, as well, and they were not considered to be a part of the umma. The **"People of the Book"**—Jews and Christians—were considerably better treated, although they had to pay the same taxes as other subject people. However, adherents to the two monotheistic religions were al-

lowed to worship as they pleased, and their communities and legal systems remained intact. The name they were given ("People of the Book" or dhimmis) explains why; Muslims perceived Christianity and Judaism to be governed by Holy Books with shared beliefs and common roots with Islam.

The Umayyad exclusion of non-Arab subjects (mawali) proved to be problematic as Arab administration centers became more far flung. In the 740s rebel mawali joined forces to demand social and religious equality with Arab Muslims, and eventually overthrew the Umayyad Dynasty. All fell into chaos until the Abbasid clan took control of the caliphate in 750, when they moved the capital from troubled Damascus east to the newly built city of Baghdad, which was destined to rule over the golden age of Islamic civilization for 500 years.

The Abbasid Dynasty, 750-1258

The Abbasids claimed to be descendants of Muhammad's uncle, so at first they were more acceptable to Shi'ites than the Umayyads had been. The Abbasids also learned from the mawali rebellion that a change in policy toward non-Arabs was due. Their actions of opening the religion to all on an equal basis helped to establish Islam as a universalizing religion that would eventually expand far beyond the Islamic domain of the 8th century. Gradually, others found their way into powerful positions in the caliphate and gained wealth that had once only been allowed to Arabs. As a result, a cosmopolitan mix of cultures combined to create a dynamic, heterogeneous civilization. However, the Abbasids could not solve the intractable problem that the large empires before them had faced: how to centrally govern a vast, multi-ethnic domain. Within a century from its founding, the Abbasid government began to lose control, first on the fringes, but eventually in lands closer to Baghdad. After years of decay, the Abbasids were finally defeated by the Mongols, but not before Islam came to serve as the cultural "glue" that held their lands together, just as Confucianism in China and Hinduism in India had provided cohesion as political power failed in the years before 600 C.E. With the exception of Spain, virtually all other areas conquered by the Muslims during the era of the caliphates have remained Muslim, even though their populations have been governed by a variety of political organizations.

Under the Abbasids the Muslim **shari'a** took shape, with religious scholars called the **ulama** interpreting the Qur'an and the hadith to create Islamic law codes. Because religion and law were intertwined, the decisions of the ulama impacted most areas of people's lives. The Abbasid government in Baghdad operated under the **vizier**, a head of government directed by the caliph, and a state council. Each of the provinces was governed by an emir, who was responsible for collecting taxes and keeping the peace. The Muslim army traditionally

COMPARISONS: WANDERING HOLY MEN IN BUDDHISM, ISLAM, AND CHRISTIANITY

Wandering holy men, or mystics, have played significant roles in the development of all three universalizing religions: Buddhism, Islam, and Christianity. Despite their broad appeal, the three religions also have had adherents who believe in a direct, personal path to the true meaning of their faith. Buddhism's founder, Siddhartha Gautama, became a wandering holy man (or ascetic) in order to reach enlightenment. Buddhist monks, particularly of the Theravada branch, believe that a simple life devoted to meditation is the best path to nirvana. Christianity also has a place for those who wish to live monastic lives. During the Middle Ages in Europe, many religious orders, including the Dominicans and Franciscans, went from place to place doing the work of the church, devoting their lives to religious endeavors. The Sufis, a branch of Islam that grew quite rapidly during the Abbasid Dynasty, believed in a life devoted to seeking individual connections to divine truth. Some famous examples of Sufism were groups in Turkey called the Whirling Dervishes. In order to reach an ecstatic connection with God, they whirled as they danced to lift their minds from everyday consciousness. Sufis organized into religious associations that helped spread Islam far into Asia and Africa.

had been headed by the caliph (originally by Muhammad), but under the Abbasids, the commanders gained not only military power, but independent political clout as well. The army was international in composition, including slaves as soldiers, and was huge in numbers. The larger it grew, the more difficult it was for the caliph to control the commanders, further eroding his power. The caliph's authority was further undermined by the ulama, who exercised almost complete control of shari'a that defined acceptable religious, social, and political behavior for Muslims.

THE GOLDEN AGE OF ISLAM

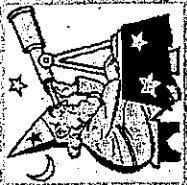
Historians like to refer to "golden ages" in the lives of many civilizations. If you look at the characteristics of civilizations on pages 36 and 37 (reliable surpluses, specialized occupations, distinct social classes, large cities, complex

governments, long distance trade, and organized writing systems), all of these would be present during a golden age, but the term usually implies more. During a golden age, a civilization is usually quite prosperous, and it also tends to be innovative in arts, science, and literature. These characteristics are based on the principles of civilization. For example, surpluses and specialized occupations often lead to prosperity because economic activities are specialized and efficient with food supplies to support them. Innovations in arts, science, and literature require the time to focus on these endeavors, so prosperous societies with surpluses can generally afford to support scholars, artists, and technologists. During the Abbasid Dynasty, Islamic civilization experienced a "golden age" that stretched from about 800 to 1200 C.E.

Economic Activities and Social Distinctions

As with all early civilizations, the economy of Islamic domains was based on agriculture. As they conquered areas very different from their homeland, Arabs encountered crops they had never seen before. As authority over their lands centralized, a well organized system of trade, exchange, and communication encouraged the sharing of new crops and farming techniques. For example, the western regions began to grow sugar cane, rice, spinach, and artichokes for the first time. The overall result was a significant increase in food supply and in turn a surplus of crops that could support the growth of cities. Cities such as Baghdad, Damascus, Jerusalem, Cairo, and Toledo had busy marketplaces where thousands of merchants and artisans sold their wares. The cities were also government and religious centers.

The Abbasid Dynasty at its height displayed imperial majesty, with caliphs living lavish life styles much more similar to a Persian "King of Kings" than to the earliest caliphs in Medina. The Abbasid age was one of great urban expansion with the magnificent city of Baghdad at its heart. The dynasty peaked at a time when world trade networks were reviving after the fall of Rome, Han China, and Gupta India, and Arabs controlled much of the trade. Their dhows, or sailing vessels with lateen sails, carried the goods on the Indian Ocean routes, and Muslim merchants of the Abbasid Dynasty grew wealthy. The profits from trade were used to stimulate new businesses, and the cities were filled with people who benefitted from the thriving interconnections across the Eastern Hemisphere. In the center of most Muslim cities were elaborate mosques, public baths, government buildings, and religious schools. Craftsmen were an important part of urban life as well, with many catering to the tastes of the wealthy in furniture, carpets, glassware, jewelry, and tapestries. Some formed organizations for their particular craft that enforced production standards and promoted wages and working conditions for their members.



PERSPECTIVES: GENDER ROLES IN EARLY ISLAMIC SOCIETIES

It may surprise modern day westerners that women in early Islamic societies generally had more rights than women in the areas the Muslims conquered, such as the Byzantine and Sassanid Empires. The Qur'an and Muhammad's teachings stressed the moral and ethical responsibilities of marriage and urged men to respect women. Muhammad's first wife, Khadijah, was a business owner who was one of his most devoted followers. Women went to battle with men as they fought to establish the new faith in the Arabian Peninsula. Muhammad's fourth wife (and widow) actively stood up for the rights of the orphans, and his daughter, Zainab, fought on the other side. However, in a similar pattern to that in the earlier civilizations, the more refined and urban the caliphates became, the more the status of women suffered. Restrictions on the movements of upper-class women in particular were severe by the age of the Abbasids, eventually resulting in the development of the harem, or forbidden area where an elite male's wives and concubines lived in isolation from the rest of the world. Although most followed Muhammad's example of only having four wives, elite men collected as many concubines (unofficial wives) as they could afford. The harem was guarded by eunuchs (castrated males) who offered the master no competition for his women's affections.

Much of the unskilled work of the dynasty fell to slaves, with many working as domestic servants, but others did hard labor on rural estates and government projects. Some of the most destitute were the Zanj slaves, non-Muslim east Africans, who did the most onerous jobs, such as draining marshlands. From the mid-9th century they were an ever-present source of social unrest.

Literary, Artistic, and Scientific Accomplishments

One unifying force within the Islamic caliphates was the widespread use of the Arabic language. It was promoted partly because by sacred belief the Qur'an could only be written in Arabic, so educated Muslims in every part of the caliphate had to be literate in Arabic. Arabs also borrowed an invention from China — paper — to share writing cheaply and easily, making the production of books possible. Probably their greatest literary art was poetry, with thousands of poems created during Islam's golden age. The poems were meant to be sung and recited

aloud in Arabic. One famous poet was Jalal al-Din al-Rumi, whose mystic poetry provides insight into the beliefs of Sufis. Arabic literature also reflects a love of storytelling, such as the compilation of folk tales into *The Thousand and One Nights*. Based on the stories told by Scheherazade, a clever young bride trying to save her own life, they tell us a great deal about elite society during the Abbasids' golden age. The tales not only describe the elaborate lifestyles of the rich in Baghdad; they also exhibit a sense of humor and a fondness for exaggeration.

The caliphs also established urban universities called **madrāsas** that actively preserved and translated the writings of the ancient Greeks and Indians. Muslims recognized the importance of scientific and philosophical works from these earlier civilizations, and became particularly intrigued with the works of Aristotle. After the fall of the Western Roman Empire, knowledge of Plato, Aristotle, Ptolemy, Hippocrates, and other Greek scholars had been lost, so the concerted effort by Islamic universities to gather them together saved their works to be passed on to later civilizations, including those that rose in Europe.

Muslim art is distinct from most others because of its intricate, geometrically-based format. The Qur'an strictly forbade the lifelike representation of the human figure, based on the belief that only Allah could create human life. Particularly blasphemous was any attempt to reproduce the figures of Allah or Muhammad. Some Persian art depicted Muhammad, but always with a veil over his face to represent the belief that he was the only human to ever see the face of Allah (on the Night Journey, p.148). Stricter Arabic interpretations disapproved of such Persian art. As a result the motifs of their painting, ceramics, mosaics, and inlay work were based on garlands, plants and geometric figures such as triangles, diamonds, and parallelograms. Like the Chinese, the Arabs excelled in calligraphy in several different styles, all equally beautiful. Public buildings, particularly palaces and mosques, were often elaborately decorated with brightly colored ceramic tiles, semiprecious stone, and gold and silver filigree. In the larger cities, the courtyards of the mosques were surrounded by columns and arches and were eventually enclosed by great domes. A key feature of the mosque was the minaret, or prayer tower, where a specially trained muezzin would call the faithful to prayer five times a day.

Arabs also built on the mathematical knowledge of ancient Hindu scholars, who had invented the concept of zero and a number system based on 10. Their "Arabic numerals" are still the ones that we use today, and these numbers allowed the development of al-jabr, or algebra. Muslim contributions to the sciences tended to be more practical than those of earlier civilizations, especially the Greeks and Indians. Arabs made advances in optical science, pharmacology, and anatomy. Arabic and Persian writers and travelers also put together an extensive collection of geographical information, including maps of Islamic domains.

MARKER EVENT: THE DEVELOPMENT OF ARABIC NUMERALS



Despite the implication of the name, Arabic numerals were an invention first devised in classical India. During Abbasid times, Arabs saw their usefulness and spread knowledge of them throughout their realm. Even though it is difficult to come up with an exact date of invention, the development of arabic numerals represents a very important marker event in world history. The Indian method is a 10-based system, with separate columns for ones, tens, hundreds, and so forth, as well as a zero sign to indicate no units in particular columns. This system is a vast improvement over older numerical systems, such as Roman numerals, because it allows for calculations not possible before, particularly of large sums in the millions and billions.

The first numerals from 1 to 9 appear on copper plates as early as 595 C.E. and a sign for zero has been found on plates as early as the 8th century. Muslims during the Abbasid age built on the Indian system to develop algebra, and to calculate distances of far away objects in the heavens, including those that form the Milky Way. Today the system of Arabic numerals is the only truly global language readily understood across many cultures.

THE DECLINE AND FALL OF THE ABBASID CALIPHATE

Even while Islamic civilization was reaching the height of its golden age, the political power of the Abbasids was declining. As early as the mid-9th century, many parts of the vast caliphate were beginning to slip away. The caliphates were always weakened by religious splits within their ranks, particularly those between Sunnis and Shi'ites. Shi'ites continued to deny the authority of the Umayyad caliphs and helped the Abbasids win power. Yet the Abbasids generally were no more tolerant of the Shi'ites than the Umayyads had been, and so over the years, hostility increased between Sunnis and Shi'ites. Another problem was the difficulty of holding together a highly diversified empire from one central location in Baghdad. When local administrators failed to obey orders, the caliph could not effectively respond, and when rebellions broke out, it was difficult to move armies across the great distances of the domain. Slave revolts

and peasant uprisings plagued the regime, and to make matters worse, many of the later Abbasid caliphs were incompetent.

Gradually, during the 800s, most areas in Africa and Arabia broke away and proclaimed their independence, leaving the Abbasids in control of only the Middle East. Increasingly the Abbasids depended on **Sejuk Turks**, a nomadic people originally from central Asia who lived primarily on the borders of the Abbasid lands. As highly skilled horsemen, they were hired as soldiers in the Abbasid armies, and by the mid-11th century, their leaders had more political power than the caliphs. In 1055 the caliph recognized the Seljuk leader Tughril Beg as **sultan** ("chieftain"), and soon afterwards, Tughril took over Baghdad and the caliph became a figurehead, a ruler in name only. Other Turkish groups invaded Anatolia and northern India, and soon Turkish groups were quarreling with one another, leaving themselves prey to an invasion by the Mongols, who seized the Baghdad throne in 1258, destroying the last of the great Islamic caliphates and replacing it with the Mongol Il-Khan Empire. Despite the political conquest, by the 13th century Islam was so well-entrenched in such a wide variety of lands that the Mongols could only destroy the political structure, but could not weaken the faith. Instead the Il-Khan leaders themselves converted to Islam, so that we can observe "the fall and rise" of Islam, undaunted by political and military defeat.

IDENTIFICATIONS AND CONCEPTS

Abu Bakr

caliph, caliphate

Five Pillars of Faith

"golden age"

hadith

haji

jihad

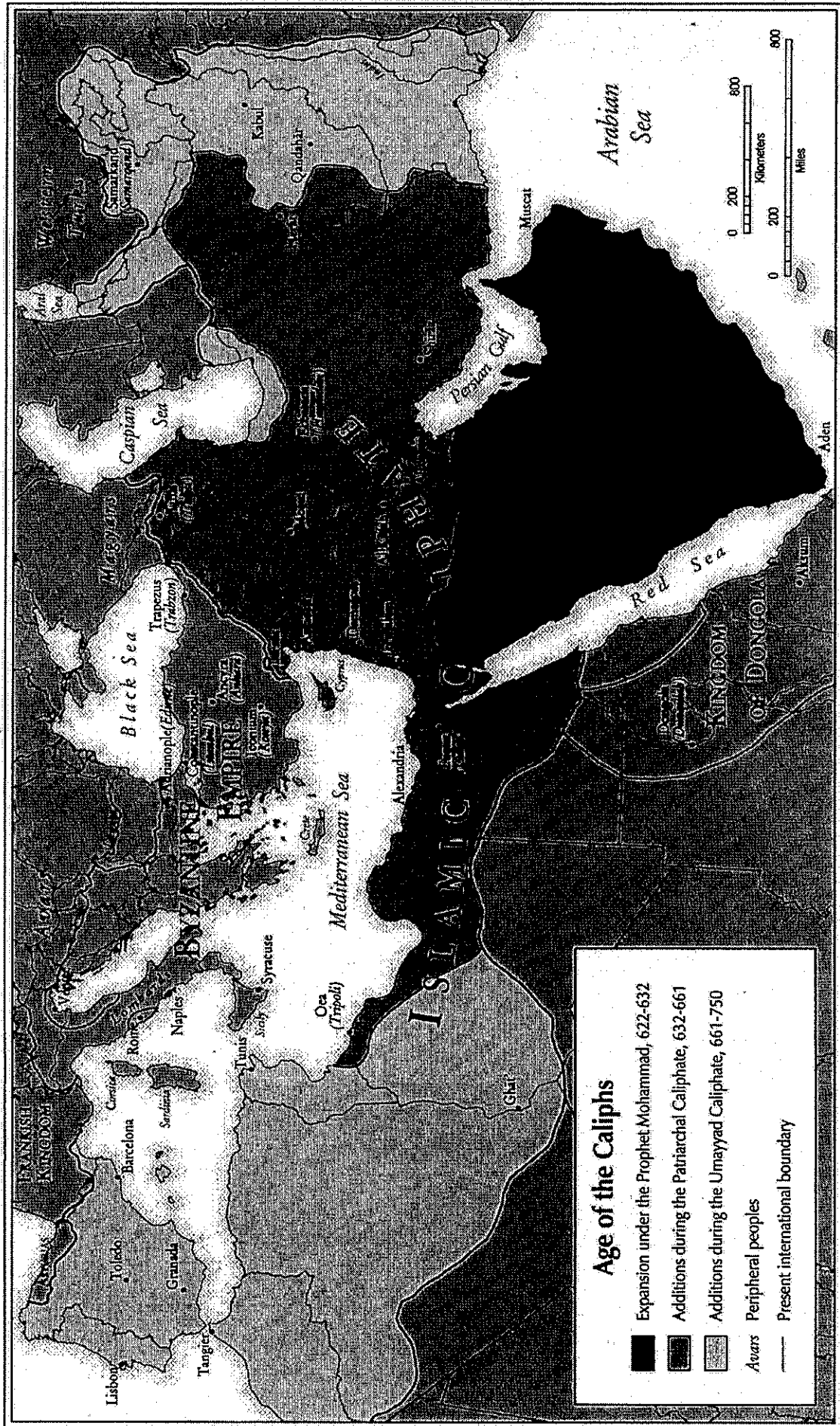
madrasas

mosque

Muhammad

Sunni
Shi'ite (Shia)
Shari'a

People of the Book



* Western Roman Empire fell → Western Europe divided into feudal kingdoms
 * Eastern Roman Empire ⇒ Byzantine Empire

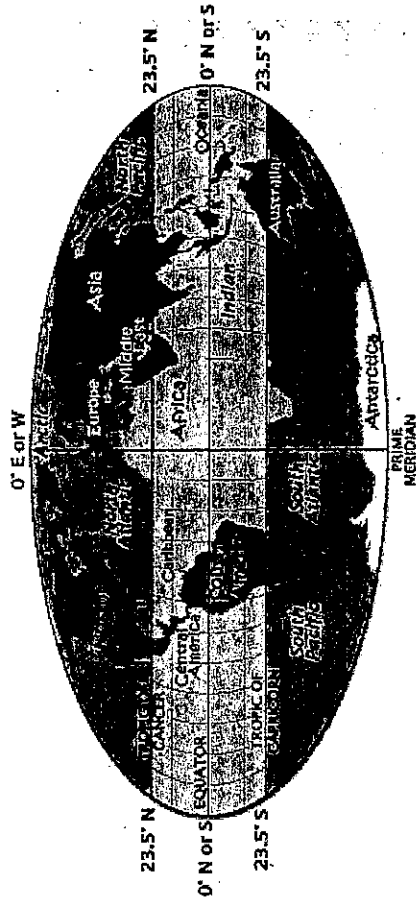
SECTION 2: ISLAM SPREADS
SUB-SAHARAN AFRICA

Until about 1450, Islam provided the major external contact between Sub-Saharan Africa and the rest of the world. New centers of civilization and political power rose in several areas, building on the effects of the earlier Bantu migrations that had slowly spread throughout the continent. Despite their commonalities, the civilizations that developed in this era were quite diverse — from the Sudanic empires of Mali, Ghana, and Songhay to the city-states along the Swahili coast in east Africa — with many that were very connected to the rest of the world. In contrast, other areas of Sub-Saharan Africa remained remote and unconnected to the growing world network.

A common form of social organization in Africa during and after the Bantu migrations is sometimes called a **stateless society**, which has no hierarchy of government officials but instead relies on kinship relationships or other forms of personal obligations for order. In stateless societies, people often live in villages of extended families and tend to live fairly self-sufficient lives. During this era (600-1450) many stateless societies continued to thrive, but large states developed as well, with rulers, bureaucrats, armies, and nobility. Through economic, political, and social specialization many of these states developed the ability and the desire to connect to other parts of the world.

Empires of the Western Sudan

The long-distance trade patterns that formed across the Eastern Hemisphere before 600 C.E. stretched to Sub-Saharan Africa as caravan routes developed across the Sahara Desert. The camels that crossed the Sahara could not

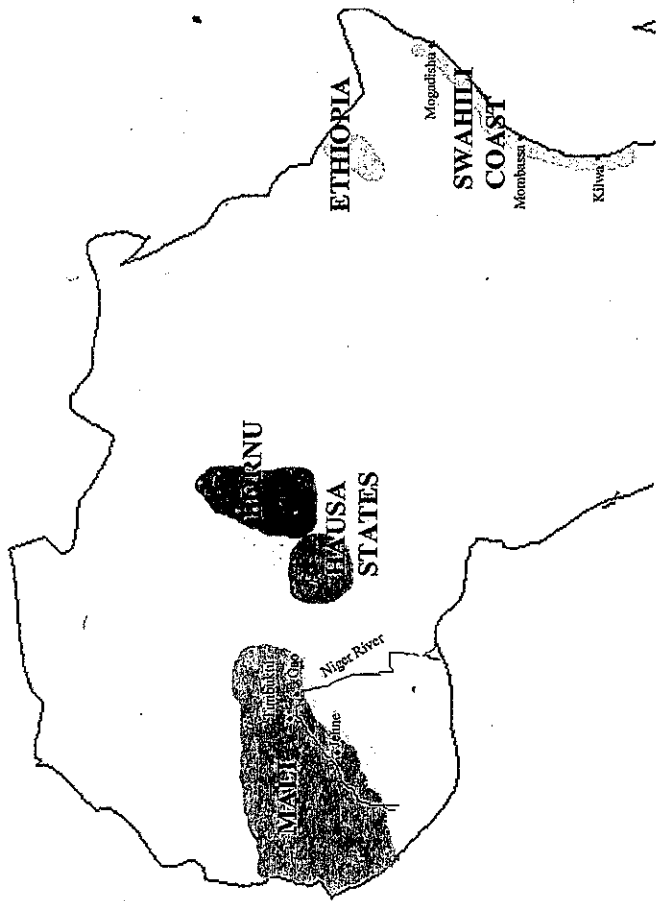


Tropical Areas of the World. The "tropics" lie between the Tropic of Cancer at 23.5° north latitude and the Tropic of Capricorn at 23.5° south latitude. In the Eastern Hemisphere, tropical lands include most of Africa, southern Arabia, much of India, and all of Southeast Asia.

**SEEING SIMILARITIES:
"AFRICANITY"**

Despite their varied nature, African societies in the era 600-1450 shared many common characteristics. The spread of the Bantu-speaking peoples meant that even though languages differed, common vocabulary and word structures allowed some understanding between neighboring Bantu speakers. Most Africans also shared similar animistic religions that remained in place even after the spread of Islam and Christianity. The rituals of drumming, dancing, and divination were similar, as well as the rhythm of and instruments for music. Another commonality was the penchant for wearing masks, often of intricate and creative design. The masks of different groups were very differently constructed and decorated, but they were of central importance in rituals and beliefs to most groups. The isolation of kings was also common, whether they led complex states or simple villages. The Belgian anthropologist, Jacques Maquet, called these common qualities "Africity," a clear but puzzling cultural unity that existed despite the large size of the African continent.

survive in the forest areas of Africa's mid-belt, so the Sahel, the extensive grass-land belt between the desert and the forest became a point of exchange between south and north Africa. In this area, several African trading states rose between 600 and 1450. By the 8th century, the state of **Ghana**, south of the Sahara in the Western Sudan, was exchanging gold from west Africa for salt or dates from the Sahara or for goods from the Mediterranean coastal areas. Founded probably in the 3rd century as a kingdom that rose to power from among the Soninke people by taxing the salt and gold exchanged, its rulers had converted to Islam by the 10th century, about the time that the state was at the height of its power. The kings' conversion to Islam improved relations with Muslim merchants from north Africa as well as Muslim nomads from the desert who transported goods across the Sahara. Ghana's power was based partly on the king's ability to field a large army, and its defeat by the Almoravids (a desert Berber people) in 1076 contributed to its decline. In its place the state of **Mali** grew to dominate the area between the 13th and 15th century, which in turn was followed by the state of **Songhay** in the 15th and 16th centuries. Further to the east the **Hausa** states and Kanem Bornu came to be powerful during the 15th century.

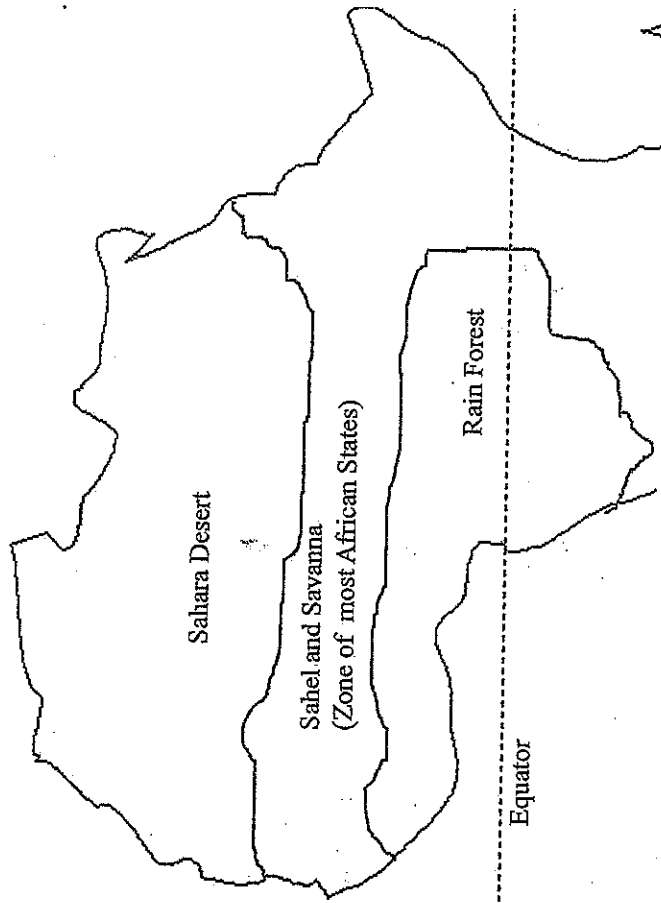


African States, 1200-1500. Many African states - including Mali, Hausa, Bornu, Ethiopia, and the Swahili Coast - had strong links to the trade that crossed the Sahara Desert and the Indian Ocean.

Most people of the Sudanic states were farmers or fishers that lived in small villages. Farming was not easy because the soil was sandy and shallow, but they grew rice in the river valleys, as well as millet, sorghums, and some wheat, fruits, and vegetables. Most farms were small, land was cleared communally, and most families were large. Polygamy was common in the region since large families could farm larger areas of land than small ones. Despite the importance of farming, during this era trading cities grew and occupations became more specialized.

The Kingdom of Mali

Ghana fell into decline by the early 13th century, partly because it was weakened by the Berber defeat of its army but also because its sources of gold were drying up. Regional leaders warred with one another until the emergence of **[Sundiata]** the legendary "lion-king" who conquered all others in the mid 13th century to found the kingdom of Mali, which survived until about 1450. Stories of Sundiata formed the foundation of the great oral traditions of western Africa, as told by **[griots]** (master storytellers), who advised kings and used their tales to pass down important traditions from generation to generation. Many of these stories were written down much later, and Sundiata emerged as a great hero described as having the stateliness of a lion and the strength of a buffalo. He



The Sahel and Savanna of Africa is so diverse that human settlements cannot easily form in many areas, including the vast Sahara Desert of the north and the impenetrable rain forests of central Africa. Most early settlements (and nomadic groups before them) formed in the areas in between: the Sahel (dry, mainly treeless steppes, or semiarid grass-covered plains) and the savanna (grasslands with more rain than the Sahel). The Sudanic states of the west generally grew up in the Sahel, and Ethiopia developed in the east.

made wise alliances with local rulers, gained a reputation for courage in battle, and built a large army. Mali grew to be much larger than Ghana, encompassing lands that include the modern state of Mali, Mauritania, Senegal, Gambia, Guinea-Bissau, Guinea, and Sierra Leone.

Mali built a trading state that was larger and more successful than Ghana had been, controlling and taxing almost all trade that passed through west Africa. Great caravans linked Mali to north Africa, and the capital city of Niani attracted merchants who traded gold along the routes through prosperous market cities like Timbuktu, Gao, and Jenne. By the 14th century, Timbuktu probably had a population of about 50,000, with a great mosque that contained an impressive library and sponsored a university where scholars, jurists, and theologians studied. Like the kings of Ghana, Mali kings were Muslims who provided protection, lodging, and services for Muslim merchants from the north. Islam was not forced on the population, and though its spread was encouraged, many people

continued to practice native religions. Mali reached its peak of importance in long-distance trade networks during the reign of Sundiata's grand-nephew **Mansa Musa**, who ruled from 1312 to 1337. Most famously, on his pilgrimage to Mecca, Mansa Musa formed a huge caravan of soldiers, servants, and slaves, with camels carrying satchels of gold. Along the way, he passed out lavish gifts to those he met, and distributed so much gold in the trade center of Cairo that he caused a rapid and widespread decline in the metal's value on the trade circuits. After his return from Mecca, Mansa Musa built mosques and established madrasas (religious schools) in Mali's cities, encouraging Islam to spread to more people in the area. He brought back poets, architects, and teachers from areas that he had visited, further connecting Mali to other areas of the world. A cosmopolitan court life developed as merchants and scholars were attracted by the power and protection of Mali.

Songhay

The people of **Songhay**, who lived in the middle areas of the Niger River valley, had formed an identity by the 7th century and established a capital at Gao that was controlled by Mali during its heyday. By the 15th century, the power of Mali was waning, and a successor state, Songhay, began to emerge from within the old kingdom's borders. Like people in the earlier states, most were farmers, herders, and fishers, and the kings gained power as coordinators of trade. Songhay began to prosper by the late 14th century as new sources of gold from the west African forests were discovered, and Gao became a large city with a foreign merchant community. The best known Songhay leader was Sunni Ali, who was a talented military commander who headed a large cavalry that seized Timbuktu and Jenne, consolidating trade under Songhay control. By the mid-16th century Songhay dominated the central Sudan. All of Sunni Ali's successors were Muslim, and they, like the Mali leaders, continued to build mosques, support Muslim scholars, and supply books for mosques and libraries. As powerful as the Songhay state was, it did not anticipate the technology that led to its defeat. In 1591, a small Muslim army from Morocco marched into Songhay lands equipped with muskets, and since the Songhay army knew nothing of gunpowder technology, it had no chance to win.

The Swahili States of East Africa

The Sudanic states in west Africa were important centers of Islamization for Sub-Saharan Africa, and they played an important role in connecting the area to long-distance trade networks of the Eastern Hemisphere. Another center of trade and Islamization was developing at the same time along the east coast

SEEING SIMILARITIES: SUDANIC STATES OF AFRICA

During the era 600-1450 several empires rose in the Sudan, an area in western Africa between the Sahara Desert and the rainforests of central Africa. These "Sudanic States" had different strengths and weaknesses, as well as different periods of greatness, with Ghana rising first, Mali next, and eventually Songhay, Hausa, and Kanem-Bornu. However, they shared some important similarities.

All the states were led by the patriarch or council of elders of a leading family or group of related families. Usually these states centered on people who spoke the same language and shared other cultural traits, but all the states extended their authority over nearby groups of people. The rulers were considered sacred, and their legitimacy was reinforced by rituals and traditions that separated them from their subjects. In all the states the rulers and other elite converted to Islam, but the bulk of the population remained faithful to native, usually animistic religions. Culturally, all the states had well-developed oral traditions in which they shared stories of family or people that were passed down from generation to generation by word of mouth. Griots or master storytellers were highly valued in most west African kingdoms, and many of the stories they told are still well known today.

of Africa in several trade centers, giving the area the name the "**Swahili Coast**" after the common language that was spoken. The connections of cities along the east coast of Africa to the Indian Ocean trade go back to at least the 1st century C.E., but no one knows whether these early traders were Africans or immigrants from the Arabian Peninsula. However, by the beginning of the era 600-1450, Bantu-speaking people (see p. 113) had reached the coastal areas from interior Africa. Over the centuries, people from areas across the Indian Ocean had settled there as well, and the language that they came to speak — Swahili — was Bantu-based but Arabic-influenced.

By the 13th century, Chinese porcelains and silks, Indian cotton fabrics, and glass beads were brought across the ocean to be traded for African products, such as iron, timber, ivory, and animal hides and shells. Most importantly, gold from Africa's interior — Great Zimbabwe — was traded, making cities such as

Kilwa quite wealthy. A string of trade cities stretched up and down the coast, such as Mogadishu, Mombasa, Malindi, Kilwa, and Zanzibar, that flourished from the 13th to the 15th century.

Muslim foreigners and local Bantu-speakers intermarried, and often their children were raised as Muslims. Many Africans along the Swahili Coast converted to Islam for the same reasons that people in the Sudanic states did; it made trading with Arab Muslims easier. The cities were cosmopolitan, and boasted handsome stone mosques and multi-story public buildings. They had efficient plumbing systems, and ruling elites and wealthy merchants wore silk and fine cotton clothing and used porcelain dishes imported from China. Muslim scholars from Arabia and Persia lived in the cities that were ruled individually as city-states. The cities were economically connected, but no central government had power over them.

Great Zimbabwe

Inland from the coastal cities was a powerful state on the plateau south of the Zambezi River, with a capital city known as **Great Zimbabwe**. The earth surrounding the city yielded great quantities of gold that was mined there and traded from Great Zimbabwe overland to one of the Swahili coastal cities — Sofala — and then shipped across the Indian Ocean to join the long-distance trade network. With this wealth, a magnificent stone complex rose within Great Zimbabwe's walls. The largest structure, a walled enclosure about the size and shape of a large football stadium, contained many buildings, including a large cone-shaped stone tower. Zimbabwe's kings controlled and taxed the trade between the interior and coastal regions, but its inhabitants were not Islamic, as were few other people in southern Africa's interior. Many aspects of this state are still mysterious today, but historians estimate that the city of Great Zimbabwe probably had about 18,000 inhabitants at its height.

Ethiopia

Many inhabitants in one area in eastern Sub-Saharan Africa — Ethiopia — were Christian, not Muslim. Christianity had been founded there by the middle of the 4th century, when the ruling elites of the kingdom of Axum declared their faith, possibly to enhance relations with Christian Egypt, which had been reached by Christian missionaries during the 1st century C.E. After the decline of Axum, Islam expanded to most areas around the Ethiopian highlands until a new ruling dynasty began a campaign to promote Christianity. Starting in the 12th century, Christianity became the preferred religion of the Ethiopian elite. However, because Egypt and the rest of northern Africa were conquered by Muslims during the 7th and 8th centuries, Ethiopian Christians were cut off from Christians in other lands. As a result, its beliefs reflect those of native African religions that

recognize the existence of evil spirits and the need to carry amulets for protection from their spells. African Islam reflected similar interests, and accepted rituals and practices from native religions, including the use of amulets. During the 16th century, the Portuguese reached Ethiopia and reestablished contact with other Christians. Meanwhile, the Portuguese also introduced Roman Catholicism to the kingdom of Kongo, but Christianity did not grow much beyond these areas until the 19th century. In other parts of Africa, Islam continued to grow, especially among ruling elites and merchants. Muslim converts built mosques, founded madrasas, and set up Islamic law codes (*shari'a*) all over Africa as the faith gradually spread to more and more areas.

THE SPREAD OF ISLAM TO INDIA AND SOUTHEAST ASIA

By 600 the Gupta Empire had disintegrated, and India had once again fragmented into regional kingdoms that had characterized most of its earlier history. Even though it was not politically united, its powerful social and cultural traditions formed the “glue” that held Indian society together. The caste system and the Hindu religion strongly influenced the subcontinent, giving the region its own distinct identity. However, during the era 600–1450, Islam was also introduced to India, although its arrival was much more violent than in west Africa or the Swahili Coast.

The Delhi Sultanate

Beginning in the early 11th century, Afghan warlords invaded the Indian subcontinent, inspired by both their desire to spread the Islamic faith and their awareness of India's political weakness. Led by Mahmud of Ghazni, they looted Hindu and Buddhist temples of gold and jewels, and frequently established mosques or Islamic shrines on the sites of the temples that they destroyed. During the late 12th century, Mahmud's successors attacked India again, and within a few years they had conquered most of the Hindu kingdoms in northern India, establishing an Islamic state known as the **Delhi Sultanate**. The sultans established their capital at Delhi and ruled northern India at least in name from 1206 to 1526. For the first time, a Muslim Empire was established on the Indian subcontinent itself, and was not merely an extension of a Middle Eastern or central Asian empire. The sultans were of Persian, Afghan, Turkic, or mixed descent, and they fought the Hindu princes for control of the Indus and Ganges River Valleys. The sultans depended on large armies to expand their rule, and they maintained extravagant courts and large bureaucracies. In general, the southern part of the subcontinent largely escaped the invasions, and Hindu rulers in the south continued to preside over small states. One state, the kingdom of Vijayanagar, located in the northern Deccan Plateau, was established by two Muslim converts, but they renounced Islam, returned to their native Hinduism,

and established an independent empire. As in the north, political division and conflict between states continued to characterize the south.

Once the Muslim sultanate was established, Indians were generally allowed to keep their native religions, although Buddhists dwindled significantly in numbers during this time period. Sizeable Muslim communities developed in different parts of India, especially in Bengal to the east and in the northwestern Indus Valley, and most of the conversions were voluntary. Merchants were the main carriers of the faith, and Sufi mystics were especially active in recruiting adherents. They established mosques and schools and organized their supporters into militias for protection against bandits or ambitious princes. Sufism grew partly because it welcomed Indians of the lower castes to the faith, and they often impressed people with their magic and healing powers. Some conversions resulted from the desire to avoid the head tax the Muslim rulers placed on unbelievers, and others occurred when Muslim migrants married local people.

Despite the fact that Muslims ruled India and many people converted to Islam, most Indians remained faithful to Hinduism. Especially to high-caste Indians, the new rulers practiced an upstart faith that they had little respect for. Many Hindus took positions as administrators in the bureaucracies of Muslim overlords, others served in the sultan's army, and most traded with Muslim merchants. However, they maintained socially separate lives, and they often lived in separate communities or sections of cities. Almost certainly, Hindus only tolerated Muslims, believing that they would soon be overwhelmed by the superior Hindu culture of the subcontinent. Some Muslim princes adopted Hindu practices in their courts, and decorated their palaces and engraved coins with the likenesses of Hindu gods, such as Vishnu and Shiva. They adopted Indian foods and styles of dress, and they organized their states along caste lines, with recently arrived Muslim leaders on top, but with high-caste Hindu converts next.

The differences in the two religions – Islam and Hinduism – were so profound that it was nearly impossible to reconcile them. Islam emphasized equality, and Hinduism was squarely based on the hierarchical caste system. Islam expected believers to be completely submissive to one god, Allah; Hinduism's concept of a universal spirit easily encompassed many gods. Some mystics tried to minimize the differences, but they won only small numbers of followers. Neither religion wished to bend to the other. Once it was clear that the Muslim leaders meant to stay, the Brahmins denounced Muslims as destroyers of Hindu temples and criticized their meat-eating habits. On the other hand, Muslim ulamas, or religious experts, warned against the pollution of Islam by Hindu practices, and they worked to promote unity within the Indian Muslim community in opposition to the majority Hindu population.

In contrast to the hierarchical diffusion of Islam in Africa, where many kings and other elites converted to Islam while their subjects practiced native religions, Islam in India met some stiff resistance from Hindu elites. In Africa, the religion gradually spread, displaying its historical tendency to tolerate the existence of other religions. India was ruled by Muslims and others converted to the religion, but many Hindus believed that their religion was superior to Islam, and that their rich culture would eventually prevail to cast out the intruders. Muslims resented this attitude, and so tensions built between the two religions, a condition that generally did not develop in Africa.

Southeast Asia

The expansion of Islam to India set the stage for its spread to Southeast Asia, since Arab traders and sailors of the Indian Ocean trade routes regularly visited ports in both places. In many ways, Southeast Asia's central location on the trading routes made it a crossroads of travel and a haven for diverse peoples. Geographically, people from China came there regularly, as well as those from India and the Arabian Peninsula. They brought their religions and customs with them, and people from all over the Indian Ocean basin came to settle there in **diasporic communities**, where they introduced their own cultural traditions into the indigenous culture. In earlier years Buddhism and Hinduism had taken root in Southeast Asia, but by the 8th century onward, Muslim traders took over coastal trade in India, and by the 13th century, Islam was widely spread to Southeast Asia. Islam's foothold was strengthened considerably by the downfall of the powerful Shrivijaya trading empire, whose leaders were Buddhists. Once the Shrivijaya were gone, Muslim trading centers were founded, and missionaries arrived to convert Southeast Asians to the newer religion.

Most contacts between Muslims and others were peaceful, and conversions generally were voluntary. From the powerful trading city of Malacca, where merchants and traders shared their religious convictions, Islam spread from the mainland to Sumatra and other islands. Once key trading cities became Islamic, it was often in the best interest of others to follow suit to strengthen personal ties and provide a common basis in Muslim law. As in other areas, Sufis allowed natives to keep many of their rituals and local beliefs, as long as they paid homage to Allah and followed Islamic doctrines.

Vocab:

Ghazna, Mali, Songhai, Great Zimbabwe

Delhi Sultanate

Sundiata, Mansa Musa

griots

WORLD HISTORY: PATTERNS & INTERACTIONS

SECTION 1

Tang and Song China

MCDOUGAL LITTEL
978-0-547-01175-1

MAIN IDEA During the Tang and Song dynasties, China experienced an era of prosperity and technological innovation.

WHY IT MATTERS NOW

- Chinese inventions from this period, such as printing, gunpowder, and the compass, changed history.

TERMS & NAMES

- Tang
- Taizong
- Wu Zhao
- movable type
- gentry

SETTING THE STAGE After the Han Dynasty collapsed in A.D. 220, no emperor was strong enough to hold China together. Over the next 350 years, more than 30 local dynasties rose and fell. Finally, by 589, an emperor named Wendi had united northern and southern China once again. He restored a strong central government. Under the next two dynasties, the Tang and the Song, China experienced a prolonged golden age. It became the richest, most powerful, and most advanced country in the world.

The Tang Dynasty Expands China

Wendi declared himself the first emperor of the Sui (sway) Dynasty. The dynasty lasted through only two emperors, from 581 to 618. The Sui emperors' greatest accomplishment was the completion of the Grand Canal. This wateryway connected the Huang He and the Chang Jiang. The canal provided a vital route for trade between the northern cities and the southern rice-producing region of the Chang delta.

About a million peasant men and women toiled five years to dig the more than 1,000-mile waterway. Perhaps as many as half of the workers died on this project. Thousands more toiled and died rebuilding the Great Wall. The endless labor on state projects turned the people against the Sui Dynasty. Overworked and overtaxed, they finally revolted. In 618, a member of the imperial court assassinated the second Sui emperor.

Tang Rulers Create a Powerful Empire While short-lived, the Sui Dynasty built a strong foundation for the great achievements of the next dynasty, the Tang (tahng). The Tang Dynasty ruled for nearly 300 years (618–907). The Tang emperor who began these achievements was Tang Taizong. His brilliant reign lasted from 626 to 649.

Under the Tang rulers, the empire expanded. Taizong's armies reconquered the northern and western lands that China had lost since the decline of the Han Dynasty. By 668, China had extended its influence over Korea as well. The ruler during the campaign in Korea was the empress Wu Zhao (woo jow). From about 660 on, she held the real power while weak emperors sat on the throne. Finally, in 690, Empress Wu assumed the title of emperor for herself—the only woman ever to do so in China.

History Makers

Tang Taizong 600–649

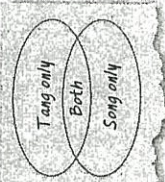
The man who restored China to its glory was a distinguished general named Li Shimin. He seized the imperial throne in 626 after killing his brothers and forcing his father, the first Tang emperor, to step aside. As emperor, Li Shimin took the title Taizong, meaning "Great Ancestor." Taizong's military campaigns extended China's borders north to Manchuria, south to Vietnam, and west to the Aral Sea. At home, led by his gifted advisers, Taizong reformed the government organization and law code. These became models for all of East Asia.

Wu Zhao 625–705

At the age of 13, the beautiful Wu Zhao arrived at the court of Tang Taizong to become one of the emperor's secondary wives. After Taizong's death, she became a favored wife of his son and successor, Wu Zhao's son. She soon rose above rival wives and became the emperor's chief wife, or empress. For many years, Empress Wu virtually ruled in the name of her sickly husband. After his death, two of their sons briefly held the throne, frustrated by their lack of ability, she took the throne herself at the age of 65. She ruled for 45 years, the longest reign of any ruler. Wu Zhao continued the work begun by Taizong to build and expand China.

TAKING NOTES

Comparing and Contrasting Use a Venn diagram to note the similarities and differences between the Tang and Song dynasties.



Tang rulers further strengthened the central government of China. They expanded the network of roads and canals begun by the Sui. This helped to pull the empire together. They also promoted foreign trade and improvements in agriculture.

Scholar-Officials To manage their large empire, the Tang rulers needed to restore China's vast bureaucracy. They did this by reviving and expanding the civil service examination system begun by the Han Dynasty. The relatively few candidates who passed the tough exams became part of an elite group of scholar-officials.

In theory, the exams were open to all men, even commoners. However, only the wealthy could afford the necessary years of education. Also, men with political connections could obtain high positions without taking the exams. Despite these flaws, the system created a remarkably intelligent and capable governing class in China. Before the Tang Dynasty, a few noble families dominated the country. As the examination system grew in importance, talent and education became more important than noble birth in winning power. As a result, many moderately wealthy families shared in China's government.

The Tang Lose Power To meet the rising costs of government, Tang rulers imposed crushing taxes in the mid-700s. These brought hardship to the people but failed to cover the costs of military expansion and new building programs.

Moreover, the Tang struggled to control the vast empire they had built. In 751, Muslim armies soundly defeated the Chinese at the Battle of Talas. As a result, Central Asia passed out of Chinese control and into foreign hands. After this time, border attacks and internal rebellions steadily chipped away at the power of the imperial government. Finally, in 907, Chinese rebels sacked and burned the Tang capital at Ch'ang-an and murdered the last Tang emperor, a child.

The Song Dynasty Restores China

After the fall of the Tang Dynasty, rival warlords divided China into separate kingdoms. Then, in 960, an able general named Taizu reunited China and proclaimed himself the first Song (sung) emperor. The Song Dynasty like the Tang, lasted about three centuries (960–1279). Although the Song ruled a smaller empire than either the Han or the Tang, China remained stable, powerful, and prosperous.

Song armies never regained the western lands lost after 751. Nor did they regain northern lands that had been lost to nomadic tribes during the Tang decline. For a time, Song emperors tried to buy peace with their northern enemies. They paid hefty annual tributes of silver, silk, and tea. This policy, however, ultimately failed

MAIN IDEA Recognizing Effects

What resulted from the revival and expansion of the civil service system?

to stop the threat from the north. In the early 1100s, a Manchurian people called the Jurchen conquered northern China and established the Jin Empire. The Jurchen forced the Song to retreat south across the Huang He. After 1127, the Song emperors ruled only southern China.

The Song rulers established a grand new capital at Hangzhou, a coastal city south of the Chang Jiang. Despite its military troubles, the dynasty of the Southern Song (1127–1279) saw rapid economic growth. The south had become the economic heartland of China. Merchants in southern cities grew rich from trade with Chinese in the north, nomads of Central Asia, and people of western Asia and Europe.

An Era of Prosperity and Innovation

During the Tang and Song dynasties, China's population nearly doubled, soaring to 100 million. By the Song era, China had at least ten cities with a population of 1 million each. China had become the most populous country in the world. It also had become the most advanced.

Science and Technology Artisans and scholars made important technological advances during the Tang and Song eras. Among the most important inventions were movable type and gunpowder. With **movable type**, a printer could arrange blocks of individual characters in a frame to make up a page for printing. Previously, printers had carved the words of a whole page into one large block. The development of gunpowder, in time, led to the creation of explosive weapons such as bombs, grenades, small rockets, and cannons. Other important inventions of this period include porcelain, the mechanical clock, paper money, and the use of the magnetic compass for sailing. (See the Social History feature on pages 328–329.)

The 1000s to the 1200s was a rich period for Chinese mathematics. The Chinese made advances in arithmetic and algebra. Many mathematical ideas, such as using negative numbers, spread from China southward and westward. **Agriculture** The rapid growth of China resulted in part from advances in farming. Farmers especially improved the cultivation of rice. In about the year 1000, China imported a new variety of fast-ripening rice from Vietnam. This allowed the farmers to harvest two rice crops each year rather than one. To make sure that farmers knew about this improved variety, Chinese officials distributed seedlings throughout the country. The agricultural improvements enabled China's farmers to produce more food. This was necessary to feed the rapidly expanding population in the cities.

Trade and Foreign Contacts Under the Tang and Song emperors, foreign trade flourished. Tang imperial armies guarded the great Silk Roads, which linked China to the West. Eventually, however, China lost control over these routes during the long Tang decline. After this time, Chinese merchants relied increasingly on ocean trade. Chinese advances in sailing technology, including use of the magnetic compass, made it possible for sea trade to expand. Up and down China's long coastline, the largest port cities in the

Now Read
 How might the ideas of mathematics affect other sciences?

Connect to Today
 INTERACTIVE

Acupuncture
 During the Song Dynasty, the Chinese carefully studied human anatomy and created charts and models of the body. These helped to improve the practice of acupuncture, a system of treatment that involves inserting needles into the body through specific points, depending on the nature of the problem. In recent years, this ancient practice has gained some acceptance in mainstream Western medicine. More and more practicing doctors are seeking training in acupuncture methods. And many are reporting success in using their referrals to acupuncture specialists. In 2001 alone, Americans made about 20 million visits to acupuncturists seeking treatment for everything from migraine headaches to arthritis.

world bustled with international trade. Merchant ships carried trade goods to Korea and Japan. They sailed across the Indian Ocean to India, the Persian Gulf, and even the coast of Africa. Chinese merchants established trading colonies around Southeast Asia. Many foreign traders, mostly Arabs, resided in Chinese cities. Through trade and travel, Chinese culture spread throughout East Asia. One major cultural export was Buddhism. This religion spread from China to Vietnam, Korea, and Japan. The exchange of goods and ideas was two-way. For example, foreign religions, including Islam and some Eastern sects of Christianity, spread to China and won followers.

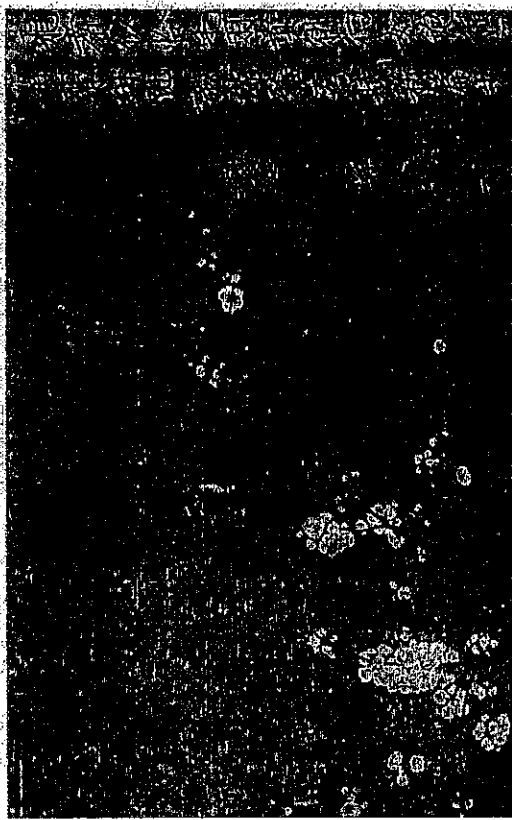
A Golden Age of Poetry and Art The prosperity of the Tang and Song dynasties nourished an age of artistic brilliance. The Tang period produced great poetry. Two of its most celebrated poets were Li Bo, who wrote about life's pleasures, and Tu Fu, who praised orderliness and Confucian virtues. Tu Fu also wrote critically about war and the hardships of soldiers. Once he himself was captured by rebels and taken to Ch'ang-an, the capital city. He had sent his family to the village of Fuzhou for safety. Here he describes their separation:

PRIMARY SOURCE

The same moon is above Fuzhou tonight,
 From the open window she will be watching it alone,
 The poor children are too little to be able to remember Ch'ang-an.
 Her perumed hair will be dampened by the dew, the air may be too chilly
 on her delicate arms
 when I can we both lean by the wind-blown curtains and see the tears dry on
 each other's face.

TU FU, "Moonlight Night"

Chinese painting reached new heights of beauty during the Song Dynasty. Painting of this era shows Daoist influence. Artists emphasized the beauty of natural landscapes and objects such as a single branch or flower. The artists did not use bright colors. Black ink was their favorite paint. Said one Song artist, "Black is ten colors."



and flowers favorite artists for Song

30

29

Changes in Chinese Society

China's prosperity produced many social changes during the Tang and Song periods. Chinese society became increasingly mobile. People moved to the cities in growing numbers. The Chinese also experienced greater social mobility than ever before. The most important avenue for social advancement was the civil service system.

Levels of Society During Tang and Song times, the power of the old aristocratic families began to fade. A new, much larger upper class emerged, made up of scholar-officials and their families. Such a class of powerful, well-to-do people is called the **gentry**. The gentry attained their status through education and civil service positions rather than through land ownership. Below the gentry was an urban middle class. It included merchants, shopkeepers, skilled artisans, minor officials, and others. At the bottom of urban society were laborers, soldiers, and servants. In the countryside lived the largest class by far, the peasants. They toiled for wealthy landowners as they had for centuries.

The Status of Women Women had always been subservient to men in Chinese society. Their status further declined during the Tang and Song periods. This was especially true among the upper classes in cities. There a woman's work was deemed less important to the family's prosperity and status. Changing attitudes affected peasant families less, however. Peasant women worked in the fields and helped produce their family's food and income.

One sign of the changing status of women was the new custom of binding the feet of upper-class girls. When a girl was very young, her feet were bound tightly with cloth, which eventually broke the arch and curled all but the big toe under. This produced what was admirably called a "lily-foot." Women with bound feet were crippled for life. To others in society, such a woman reflected the wealth and prestige of her husband, who could afford such a beautiful but impractical wife.

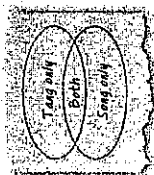
The social, economic, and technological transformations of the Tang and Song periods permanently shaped Chinese civilization. They endured even as China fell to a group of nomadic outsiders, the Mongols, whom you will learn about in Section 2.

TERMS & NAMES 1. For each term or name, write a sentence explaining its significance.

Tang Taizong • Wu Zhao • movable type • gentry

CONNECT TO TODAY

How are the accomplishments of the two dynasties similar?



MAIN IDEAS

- How did the Tang Dynasty benefit from the accomplishments of the Sui?
- What steps did the Tang take to restore China's bureaucracy?
- Describe the urban social classes that emerged during the Tang and Song periods.

CRITICAL THINKING & WRITING

- RECOGNIZING EFFECTS** What impact did improvements in transportation have on Tang and Song China?
- FORMING AND SUPPORTING OPINIONS** "Gaining power depends on merit, not birth." Do you agree with this view of China under the Tang and Song? Explain.
- PRIMARY SOURCES** How do the feelings expressed in Tu Fu's poem on page 326 still relate to life today?
- WRITING ACTIVITY [EMPIRE BUILDING]** Write two short paragraphs, one discussing how Tang and Song emperors strengthened China's empire, and the other discussing how they weakened it.

CONNECT TO TODAY

powder is used in the making of fireworks. Conduct research to find interesting facts about fireworks in the United States—the number produced in a year, the amount of gunpowder in a fireworks, and so on. Present your findings in a list titled "Fun Facts About Fireworks."

4

SECTION 2:

Feudal Powers in Japan

MAIN IDEAS

RELIGIOUS AND ETHICAL SYSTEMS Japanese civilization was shaped by cultural borrowing from China and the rise of feudalism and military rulers.

TERMS & NAMES

An openness to adapting innovations from other cultures is still a hallmark of Japanese society.

Shinto • samurai • Bushido • shogun

SETTING THE STAGE Japan lies east of China, in the direction of the sunrise. In fact, the name Japan comes from the Chinese word *ri-ben*, which means "origin of the sun" or "land of the rising sun." From ancient times, Japan had borrowed ideas, institutions, and culture from the Chinese people. Japan's genius was its ability to take in new ideas and make them uniquely its own.

The Growth of Japanese Civilization

Japan's island location shaped the growth of its civilization. About 120 miles of water separates Japan from its closest neighbor, Korea, and 500 miles of water separates Japan from China. The Japanese were close enough to feel the civilizing effect of China. Yet they were far enough away to be reasonably safe from invasion. **The Geography of Japan** About 4,000 islands make up the Japanese archipelago (AH-kuh-PEHL-uh-GOH), or island group, that extends in an arc more than 1,200 miles long. Historically, most Japanese people have lived on the four largest islands: Hokkaido (hah-KY-doh), Honshu (HAHN-shoo), Shikoku (shee-KAW-koo), and Kyushu (kee-OO-shoo).

Japan's geography has both advantages and disadvantages. Southern Japan enjoys a mild climate with plenty of rainfall. The country is so mountainous, however, that only about 12 percent of the land is suitable for farming. Natural resources such as coal, oil, and iron are in short supply. During the late summer and early fall, strong tropical storms called typhoons occur. Earthquakes and tidal waves are also threats.

Early Japan The first historic mention of Japan comes from Chinese writings of the first century B.C. Japan at this time was not a united country. Instead, hundreds of clans controlled their own territories. Each clan worshiped its own nature gods and goddesses. In different parts of Japan, people honored thousands of local gods. Their varied customs and beliefs eventually combined to form Japan's earliest religion. In later times, this religion was called **Shinto** (SHHN-toh), meaning "way of the gods."

Shinto was based on respect for the forces of nature and on the worship of ancestors. Shinto worshippers believed in *kami*, divine spirits that dwelled in nature. Any unusual or especially beautiful tree, rock, waterfall, or mountain was considered the home of a *kami*.

TAKING NOTES
Following Chronological Order Use a time line to record the main periods and events in Japanese history from 500 to 1500.



Life in the Heian Period

In the late 700s, the imperial court moved its capital from Nara to Heian (HAY-ahn), the modern Kyoto (KEE-oh-foh). Many of Japan's noble families also moved to Heian. Among the upper class in Heian, a highly refined court society arose. This era in Japanese history, from 794 to 1185, is called the Heian period.

Gentlemen and ladies of the court filled their days with elaborate ritual and artistic pursuits. Rules dictated every aspect of court life—the length of swords, the color of official robes, forms of address, even the number of skirts a woman wore. Etiquette was also extremely important. Laughing aloud in public, for example, was frowned upon. And everyone at court was expected to write poetry and to paint.

The best accounts of Heian society come from the diaries, essays, and novels written by the women of the court. One of the finest writers of the period was Lady Murasaki Shikibu. Lady Murasaki's 11th-century masterpiece, *The Tale of Genji*, is an account of the life of a prince in the imperial court. This long prose narrative is considered the world's first novel.

vocabulary
etiquette: the code governing correct behavior and appearance

Feudalism Erodes Imperial Authority

During the Heian period, Japan's central government was relatively strong. However, this strength was soon to be challenged by great landowners and clan chiefs who acted more and more as independent local rulers.

Decline of Central Power For most of the Heian period, the rich Fujiwara family held the real power in Japan. By about the middle of the 11th century, however, the power of the central government and the Fujiwaras began to slip.

Large landowners living away from the capital set up private armies. The countryside became lawless and dangerous. Armed soldiers on horseback preyed on farmers and travelers, and pirates took control of the seas. For safety, farmers and

Analyzing Art

Women of the Heian Court

The *Tale of Genji* picture scroll—an illustrated version of the story—provides insights into the life of women at the Heian court. Since servants did almost all domestic chores, upper class women had much leisure time. How did they spend this time?

- 1 Because women were expected to look attractive, they spent time on personal grooming, such as hair care.
- 2 Women spent much time reading, usually the *monogatari*, or prose fiction, popular at the time. As the prince notes in *The Tale of Genji*, "Without these monogatari how on earth would [women entertain themselves] during these tedious hours?"

SKILLBUILDER: Interpreting Visual Sources
 1. Drawing Conclusions From what you have read about Heian court life, why do you think women spent so much time in personal grooming?
 2. Making Inferences Based on what you have read, in what other ways might the women of the Heian court have spent their time?



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The Yamato Emperors By the A.D. 400s, the Yamato clan had established itself as the leading clan. The Yamato claimed to be descended from the sun goddess Amaterasu. By the seventh century, the Yamato chiefs called themselves the emperors of Japan. The early emperors did not control the entire country, or even much of it, but the Japanese gradually accepted the idea of an emperor.

Although many of the Yamato rulers lacked real power, the dynasty was never overthrown. When rival clans fought for power, the winning clan claimed control of the emperor and then ruled in the emperor's name. Japan had both an emperor who served as a figurehead and a ruling power who reigned behind the throne. This dual structure became an enduring characteristic of Japanese government.

Japanese Culture

During the 400s, the Japanese began to have more and more contact with mainland Asia. They soon came under the influence of Chinese ideas and customs, which they first learned about from Korean travelers.

Buddhism in Japan One of the most important influences brought by Korean travelers was Buddhism. In the mid-700s, the Japanese imperial court officially accepted Buddhism in Japan. By the eighth or ninth century, Buddhist ideas and worship had spread through Japanese society. The Japanese, however, did not give up their Shinto beliefs. Some Buddhist rituals became Shinto rituals, and some Shinto gods and goddesses were worshiped in Buddhist temples.

Cultural Borrowing from China Interest in Buddhist ideas at the Japanese court soon grew into an enthusiasm for all things Chinese. The most influential convert to Buddhism was Prince Shotoku (shoh-toh-ku), who served as regent for his aunt, the empress Suiko. (A regent is someone who rules when a monarch is absent, ill, or too young to rule.) In 607, Prince Shotoku sent the first of three missions to China. His people studied Chinese civilization firsthand. Over the next 200 years, the Japanese sent many such groups to learn about Chinese ways.

The Japanese adopted the Chinese system of writing. Japanese artists painted landscapes in the Chinese manner. The Japanese also followed Chinese styles in the simple arts of everyday living, such as cooking, gardening, drinking tea, and hairdressing. For a time, Japan even modeled its government on China's. Prince Shotoku planned a strong central government like that of the Tang rulers. He also tried to introduce China's civil-service system. However, this attempt failed. In Japan, noble birth remained the key to winning a powerful position. Unlike China, Japan continued to be a country where a few great families held power.

The Japanese adapted Chinese ways to suit their own needs. While they learned much, they still retained their own traditions. Eventually, the Japanese imperial court decided it had learned enough from Tang China. In the late ninth century, it ended formal missions to the Tang Empire, which had fallen into decline. Although Chinese cultural influence would remain strong in Japan, Japan's own culture was about to bloom.

APPLY SKILLBUILDER: Interpreting Maps
 on: How far is the southern end of the Japanese archipelago from China?
 on: On what island did Japan's major cities develop?

5

SECTION 3

Kingdoms of Southeast Asia and Korea

MAIN IDEAS

CULTURAL INTERACTION
Several smaller kingdoms prospered in East and Southeast Asia, a region culturally influenced by China and India.

CONNECTIONS

Chinese cultural influences still affect East and Southeast Asia today.

KEY TERMS

- Khmer Empire
- Angkor Wat
- Koryu Dynasty

SETTING THE STAGE To the south of China lies the region called Southeast Asia. It includes the modern countries of Myanmar (Burma), Laos, Cambodia, Vietnam, Malaysia, Indonesia, Thailand, Singapore, Brunei, and the Philippines. Thousands of miles from this region, to China's northeast, lies the Korean peninsula. This peninsula is currently divided between North Korea and South Korea. In the shadow of powerful China, many small but prosperous kingdoms rose and fell in Southeast Asia and Korea.

Kingdoms of Southeast Asia

In Southeast Asia's river valleys and deltas and on its islands, many kingdoms had centuries of glory and left monuments of lasting beauty.

Geography of Southeast Asia Southeast Asia lies between the Indian and Pacific oceans and stretches from Asia almost to Australia. It consists of two main parts: (1) Indochina, the mainland peninsula that borders China to the north and India to the west, and (2) the islands, the largest of which include Sumatra, Borneo, and Java. All of Southeast Asia lies within the warm, humid tropics. Monsoon winds bring the region heavy seasonal rains.

Seas and straits separate the islands of Southeast Asia. On the mainland, five great rivers flow from the north and cut valleys to the sea. Between the valleys rise hills and mountains, making travel and communication difficult. Over time, many different peoples settled the region, so it was home to many cultures.

Throughout Southeast Asia's history, the key to political power often has been control of trade routes and harbors. This is because Southeast Asia lies on the most direct sea route between the Indian Ocean and the South China Sea. Two important waterways connect the two seas: the Strait of Malacca, between the Malay Peninsula and Sumatra, and the Sunda Strait, between Sumatra and Java. **Influence of India and China** Indian merchant ships, taking advantage of the monsoon winds, began arriving in Southeast Asia by the first century A.D. In the period that followed, Hindu and Buddhist missionaries spread their faiths to the region. In time, kingdoms arose that followed these religions and were modeled on Indian political ideas. Gradually, Indian influence shaped many aspects of the region's culture. This early Indian influence on Southeast Asia is evident today in the region's religions, languages, and art forms.

Chinese ideas and culture spread southward in the region through migration and trade. At different times, the Chinese also exerted political influence over parts of mainland Southeast Asia, either through direct rule or by demanding tribute from local rulers.

The Khmer Empire The Khmer (kmair) Empire, in what is now Cambodia, was for centuries the main power on the Southeast Asian mainland. By the 800s, the Khmer had conquered neighboring kingdoms and created an empire. This empire reached the peak of its power around 1200.

Improved rice cultivation helped the Khmer become prosperous. The Khmer built elaborate irrigation systems and waterways. These advances made it possible to grow three or four crops of rice a year in an area that had previously produced only one.

At their capital, Angkor, Khmer rulers built extensive city-and-temple complexes. One of these, called **Angkor Wat**, is one of the world's greatest architectural achievements. The complex, which covers nearly a square mile, was built as a symbolic mountain dedicated to the Hindu god Vishnu. The Khmer also used it as an observatory.

Island Trading Kingdoms Powerful kingdoms also developed on Southeast Asia's islands. For example, a dynasty called Sailendra ruled an agricultural kingdom on the island of Java. The Sailendra kings left behind another of the world's great architectural monuments, the Buddhist temple at Borobudur. Built around 800, this temple—like Angkor Wat—reflects strong Indian influence. The massive complex has nine terraced levels like a stepped pyramid.

The Sailendra Dynasty eventually fell under the domination of the powerful island empire of Srivijaya. At its height from the 7th to the 13th centuries, Srivijaya ruled the Strait of Malacca and other waters around the islands of Sumatra, Borneo, and Java. It grew wealthy by taxing the trade that passed through its waters. The

MAIN IDEAS
Making inferences
(A) What does the size and splendor of Angkor Wat suggest about the empire that constructed it?

IG NOTES
Using use a note important ion on the s discussed ction.

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Southeast Asia, 900-1200

LEGEND
A Building the Khmer Empire
B The Khmer Empire

Map Labels: Strait of Malacca, Bay of Bengal, Indian Ocean, Pacific Ocean, Sumatra, Java, Borneo, Sri Lanka, China, India, Myanmar, Thailand, Vietnam, Laos, Cambodia, Philippines, Malaysia, Indonesia, Singapore, Brunei, Korea, Japan, Vietnam, Laos, Cambodia, Philippines, Malaysia, Indonesia, Singapore, Brunei, Korea, Japan.

Text Box:
GEOGRAPHY SKILLBUILDER: Interpreting Maps
1. Location Where is the Strait of Malacca and why was it important to trade?
2. Movement Name one way Chinese culture might have spread around Southeast Asia.

History Depth

Japanese Samurai

Samurai were members of Japan's warrior class. Early samurai protected local aristocratic landowners. In the late 1100s, however, the warrior class secured national power and dominated Japanese government until 1868.

Samurai warriors followed an unwritten code that emphasized honor, bravery, and loyalty. This code came to be known as Bushido. Their reputation as fearsome warriors has become legendary.

Helmets were made from iron plates to repel sword blows.

An iron mask was sometimes worn not only to protect the face, but to frighten the samurai's enemy as well.

Samurai swords were made by skilled artisans. The curvature of the blade makes the weapon more effective when slashing.

Individual iron plates provided protection and freedom of movement when in combat. As you can see, a samurai's armor was often richly decorated.

Samurai Warrior

In combat, a samurai's life depended on his skill and his equipment. Here you can see how the samurai's weapons and armor aided him or her in battle.

SKILLBUILDER:

Interpreting Visual Sources

1. **Comparing and Contrasting** What are some similarities or differences between Japanese samurai and European knights?
2. **Hypothesizing** How might the code of the Samurai help them in battle?

small landowners traded parts of their land to strong warlords in exchange for protection. With more land, the lords gained more power. This marked the beginning of a feudal system of localized rule like that of ancient China and medieval Europe.

Samurai Warriors Since wars between rival lords were commonplace, each lord surrounded himself with a bodyguard of loyal warriors called **samurai** (SAM-u-uh-ry). (*Samurai* means "one who serves.") Samurai lived according to a demanding code of behavior called **Bushido** (BU-shi-uh-DOH), or "the way of the warrior." A samurai was expected to show reckless courage, reverence for the gods, fairness, and generosity toward those weaker than himself. Dying an honorable death was judged more important than living a long life.

The Kamakura Shogunate During the late 1100s, Japan's two most powerful clans fought for power. After almost 30 years of war, the Minamoto family emerged victorious. In 1192, the emperor gave a Minamoto leader named Yoritomo the title of **shogun**, or "supreme general of the emperor's army." In effect, the shogun had the powers of a military dictator.

Following tradition, the emperor still reigned from Kyoto. (Kyoto was rebuilt on the ruins of Heian, which had been destroyed in war.) However, the real center of power was at the shogun's military headquarters at Kamakura (KA-ma-uh-KUR-uh). The 1200s are known in Japanese history as the Kamakura shogunate. The pattern of government in which shoguns ruled through puppet emperors lasted in Japan until 1868.

The Kamakura shoguns were strong enough to turn back the two naval invasions sent by the great Mongol ruler Kublai Khan in 1274 and 1281. However, the Japanese victory over the Mongols drained the shoguns' treasury. Loyal samurai were bitter when the government failed to pay them. The Kamakura shoguns lost prestige and power. Samurai attacked themselves more closely to their local lords, who soon fought one another as fiercely as they had fought the Mongols.

Although feudal Japan no longer courted contact with China, it would continue to absorb Chinese ideas and shape them into the Japanese way. As you will read in Section 5, China's culture also influenced Korea and kingdoms of Southeast Asia.

DRAWING

- Drawing**
 Conclusions
 What advantages were there to preserving the imperial dynasty, even if it lacked real power?

4

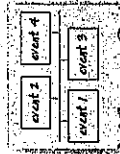
SECTION 4 ESSENTIAL QUESTIONS

TERMS & NAMES 1. For each term or name, write a sentence explaining its significance.

- Shinto
- samurai
- Bushido
- shogun

USING YOUR NOTES

2. What event would you consider the most important turning point in Japan's early history? Why?



MAIN IDEAS

3. Why were Japanese missions to Tang China so important?
4. What was life like in the Heian court?
5. What purpose did the samurai serve?

CRITICAL THINKING & WRITING

6. **FORMING AND SUPPORTING OPINIONS** "The Japanese selectively borrowed from Chinese culture." Use information from the text to support this statement.
7. **EVALUATING COURSES OF ACTION** Why do you think the shoguns chose to rule through puppet emperors rather than simply seizing the imperial throne themselves?
8. **DRAWING CONCLUSIONS** Was the rise of the shogun beneficial for Japan overall? Explain.
9. **WRITING ACTIVITY [RELIGIOUS AND ETHICAL SYSTEMS]** Write a dialogue between two members of a Japanese family on why they have decided to convert to Buddhism.

CONNECT TO TODAY! PREPARING AN ORAL REPORT

After World War II, the Japanese adopted aspects of American culture such as baseball. Find information about baseball in Japan, noting how the Japanese have adapted the game to suit their own traditions. Present your findings in a brief oral report.

Shrivijayas established their capital, Palembang, on Sumatra. Palembang became a great center of Buddhist learning, where Chinese monks could study instead of traveling to India.

Dai Viet The people of Southeast Asia least influenced by India were the Vietnamese. Located in the coastal region just south of China, Vietnam fell under Chinese domination. Around 100 B.C., during the mighty Han Dynasty, China took northern Vietnam. When China's Tang Dynasty weakened in the early A.D. 900s, Vietnam managed to break away. It became an independent kingdom, known as Dai Viet, in 939.

The Vietnamese absorbed many Chinese cultural influences, including Buddhism and ideas about government. However, they also preserved a strong spirit of independence and kept their own cultural identity. Vietnamese women, for example, traditionally had more freedom and influence than their Chinese counterparts.

Rulers of the Ly Dynasty (1009–1225) located their capital at Hanoi, on the Red River delta. They established a strong central government, encouraged agriculture and trade, and greatly improved road and river transportation. The changes made by the Ly continued to influence life in Vietnam long after they fell from power.

Korean Dynasties

According to a Korean legend, the first Korean state was founded by the hero Tan'gun, whose father was a god and whose mother was a bear. Another legend relates that it was founded by a royal descendant of the Chinese Shang Dynasty. These legends reflect two sides of Korean culture. On one hand, the Koreans were a distinct people who developed their own native traditions. On the other hand, their culture was shaped by Chinese influences from early dynastic times. However, like the Japanese, the Koreans adapted borrowed culture to fit their own needs and maintained a distinct way of life.

Geography of Korea Korea is located on a peninsula that juts out from the Asian mainland toward Japan. It is about the same size as the state of Utah. Korea's climate is hot in the summer and very cold in the winter. Like Japan, Korea is a mountainous land, and only a limited portion of the peninsula can be farmed. A mountainous barrier lies between Korea and its northern neighbor, Manchuria. Because of the mountains and the seas, Korea developed somewhat in isolation from its neighbors.

Early History In early Korea, as in early Japan, different clans or tribes controlled different parts of the country. In 108 B.C., the Han empire conquered much of Korea and established a military government there. Through the Chinese, Koreans learned about such ideas as centralized government, Confucianism, Buddhism, and writing. During Han rule, the various Korean tribes began to gather together into federations. Eventually, these federations developed into three rival kingdoms. In the mid-600s, one of these kingdoms, the Silla, defeated the other kingdoms, drove out the Chinese, and gained control of the whole Korean peninsula.

Under Silla rule, the Koreans built Buddhist monasteries and produced elegant stone and bronze sculptures. They also developed a writing system suitable for writing Korean phonetically though still using Chinese characters.

The Koryu Dynasty By the tenth century, Silla rule had weakened. Around 935, a rebel officer named Wang Kon gained control of the country and became king. He

named his new dynasty Koryu. The Koryu Dynasty lasted four and a half centuries, from 935 to 1392.

The Koryu Dynasty modeled its central government after China's. It also established a civil service system. However, this system did not provide the social mobility for Koreans that it did for the Chinese. Koryu society was sharply divided between a landed aristocracy and the rest of the population, including the military, commoners, and slaves. Despite the examination system, the sons of nobles received the best positions, and these positions became hereditary.

The Koryu Dynasty faced a major threat in 1231, when the Mongols swept into Korea. They demanded a crushing tribute including 20,000 horses, clothing for 1 million soldiers, and many children and artisans, who were to be taken away as slaves. The harsh period of Mongol occupation lasted until the 1360s, when the Mongol Empire collapsed.

In 1392, a group of scholar-officials and military leaders overthrew the Koryu Dynasty and instituted land reforms. They established a new dynasty, called the Choson (or Yi) Dynasty, which would rule for 518 years.

Koryu Culture The Koryu period produced great achievements in Korean culture. Inspired by Song porcelain artists, Korean potters produced the much-admired celadon pottery, famous for its milky green glaze. Korean artisans produced one of the great treasures of the Buddhist world—many thousands of large wooden blocks for printing all the Buddhist scriptures. This set of blocks was destroyed by the Mongols, but the disaster sparked a national effort to recreate them. The more than 80,000 blocks in the new set remain in Korea today.

Connect to Today

Two Kores Since the end of World War II, Korea has been divided into two countries: communist North Korea and democratic South Korea. For years, many Koreans longed to see their country reunited. They hope for such a day, but in 2000, when the president of the two nations sat down to discuss reunification in 2007, however, North Korea announced that it was developing nuclear weapons and would refuse to join any international treaties if necessary. This newly armed South Korea is necessary. This newly armed people's hopes for one Korea.

INTEGRATED TECHNOLOGY

INTERNET ACTIVITY Write a news story outlining the latest developments in relations between the two Kores. Go to classzone.com for your research.

MAIN IDEA

How did the Koryu government compare with the Han Dynasty government of Japan (page 340)?

MAIN IDEA

How was Vietnam's culture influenced by Chinese culture?

5 ASSESSMENT

TERMS & NAMES 1. For each term or name, write a sentence explaining its significance.
 • Khmer Empire • Angkor Wat • Koryu Dynasty

USING YOUR NOTES

1. What common themes do you notice about the mainland kingdoms? about the island kingdoms?

| | |
|--------------|------------|
| Khmer Empire | Angkor Wat |
| Khmer Empire | Angkor Wat |
| Khmer Empire | Angkor Wat |
| Khmer Empire | Angkor Wat |
| Khmer Empire | Angkor Wat |

MAIN IDEAS

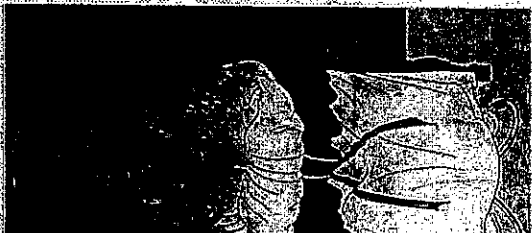
3. On what was Khmer prosperity based?
 4. How did Shrivijaya become wealthy and powerful?
 5. Why are there two sides to the development of Korean culture?

CRITICAL THINKING & WRITING

6. **RECOGNIZING EFFECTS** How did geography influence the history and culture of Southeast Asia and of Korea? Illustrate your answer with examples.
 7. **COMPARING** In what ways did the cultural development of Vietnam resemble that of Korea?
 8. **DRAWING CONCLUSIONS** Why do you think that of all the cultures of Southeast Asia, Vietnam was the least influenced by India?
 9. **WRITING ACTIVITY [RELIGIOUS AND ETHICAL SYSTEMS]** Create an annotated map showing how Hinduism and Buddhism entered Southeast Asia from China and India.

CONNECT TO TODAY

CREATING A TRAVEL BROCHURE Conduct research to find information about Angkor Wat or the Buddhist temple at Borobudur. Use your findings to create a one-page illustrated travel brochure.



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FROM: GREAT EMPIRES, AN ILLUSTRATIVE ATLAS
BY NATIONAL GEOGRAPHIC
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CHAPTER 2,
SECTION 4:

MONGOLS

Nomad Conquerors

In the early 13th century, north of the medieval civilizations of China and Southeast Asia, a collection of nomadic clans coalesced into one of the largest and most fearsome of all empires: the **Mongols**. For centuries, nomads on horseback had roamed the high plateaus of Central Asia. Their chilly, windswept lands ran from the Siberian tundra south to the Gobi Desert and from the Altai Mountains in the west to the Great Khingan Range in the east. In the center were grasslands, steppes that just barely fed the cattle, sheep, and goats that the nomads drove north and south with the seasons.

Mongol clans shared the steppes with Turkic tribes to the west and Tatars to the east. In the 12th century, these Altaic-speaking peoples consisted of feuding groups ruled by chiefs, or **khans**. Around 1162, a boy named **Temujin** was born to one of the clans. According to the 13th-century *Secret History of the Mongols*, Temujin's father, the tribal chief, was poisoned when Temujin was a child, and the boy, his mother, and his siblings struggled to survive by scavenging berries and rodents on the steppes. Captured by an enemy clan and imprisoned in a

wooden collar, Temujin supposedly escaped by using the collar to knock his enemy senseless.

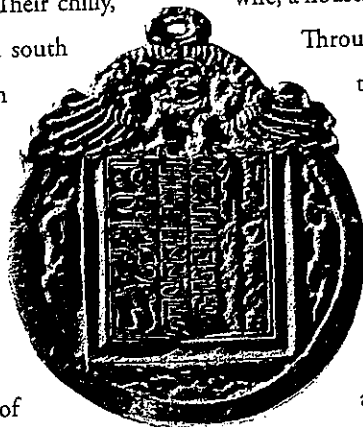
Whatever the accuracy of the early tales, there is no doubt that by the time he was a young man, Temujin had acquired a wife, a household, and a leadership position among the clans.

Through force and alliance, he pulled rival groups together under his sole control and built an army. Among the first to fall to his warriors was the rival Merkit tribe, which had brought Temujin's wrath upon themselves when they had stolen his young wife, Borte.

Next to succumb to Temujin's force were the Tatars; in a typical combination of ruthlessness and inclusiveness, Temujin ordered the killing of all Tatar males taller than the linchpin of a cartwheel, while adopting other Tatars as full members of his tribe.

By 1206, Temujin had conquered the Mongolian steppes. At an assembly of Mongol khans, he was named **Genghis Khan**, or Universal Ruler. According to the

Secret History, the chieftains pledged: "We will make you Khan; you shall ride at our head, against our foes. We will throw ourselves like



A bronze paisa (above) offered safe passage across Mongol trade routes. Genghis Khan (right) is portrayed by a 13th-century Chinese artist.

1206–1227 Genghis Khan, first universal Mongol leader, reigns.

1219–1221 Persia falls to Mongols.

1258 Mongols capture Baghdad in brutal siege.

1275 Marco Polo arrives in court of Kubilai Khan.

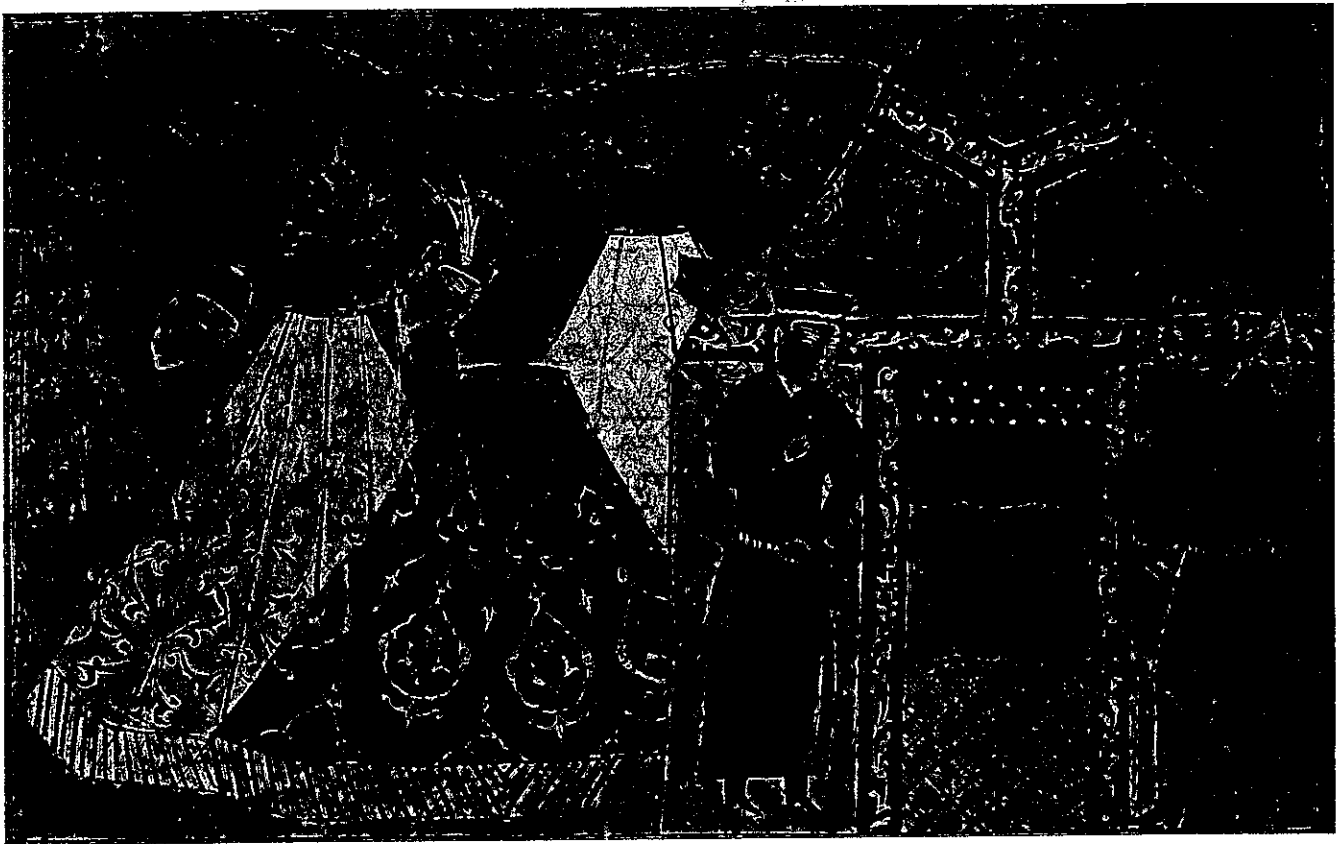
1295 Conversion to Islam of Ilkhan ruler Ghazan.

1211–1234 Mongols conquer northern China.

1237–1241 Russia added to Mongol conquests.

1264–1294 Kubilai Khan reigns in China.

1279–1368 Yuan dynasty rules China.



A Persian illustration depicts the tents of Genghis Khan's nomadic camp.

lightning on your enemies. We will bring you their finest women and girls, their rich tents like palaces.”

Genghis Khan went on to lead one of the world's most successful armies. The warlord insisted that male children be trained in riding and archery almost from birth. By promoting soldiers on merit and forcing warriors to report to him, not to clan leaders, he broke the divisive power of the tribal groups. The army—at its peak containing no more than 125,000 Mongols—was divided into units of 10,000, 1,000, and 100 men. A new discipline was enforced. No more would raiders be allowed to invade a camp and then loot at leisure while the enemy fled; Mongol soldiers would pursue and annihilate the enemy first. Wives

and children of fallen soldiers would receive a share of the booty, ensuring their loyalty.

Genghis also molded Mongol society through his Great Yasa, a code of law governing proper behavior. The death penalty awaited adulterers, spies, sorcerers, those who defiled water, and many other transgressors. However, the code shows the leader's respect for learning and his religious tolerance as well. “Khan decided that no taxes or duties should be imposed upon fakirs, religious devotees, lawyers, physicians, scholars, people who devote themselves to prayer and asceticism, muezzins and those who wash the bodies of the

dead,” noted later transcriptions of the code. “He ordered that all religions were to be respected and that no preference was to be shown to any of them. All this he commanded in order that it might be agreeable to Heaven.”

Having unified their forces, the Mongols turned their attention toward their prosperous Asian neighbors with “their rich tents like palaces.” Riding into northern China, the great khan was held off for a while with bribes from the Jurchen emperor, but eventually the Mongol army broke through the Great Wall. Driving refugees before them, the Mongols used captives as human shields as they besieged one city after another, starving and terrifying the inhabitants. The Mongols were not above trickery and propaganda, promising

* How did Genghis Khan ensure loyalty?
 * How did the Mongols treat people they conquered?

at times to spare a city only to renege on their word, entering later and destroying it. Valuable craftsmen and specialists were captured and put to use. From Chinese engineers, the Mongols learned to build devastating siege weapons such as mangonels and trebuchets. In 1215, they razed the Jurchen capital of Zhongdu. The treacherous khan then returned to Mongolia to plan his next deadly attacks, leaving a general in charge of the Chinese territories.

For the next few years, the Mongols turned their attentions to lands to the west. Attempting to open up a trade relationship with Persia in 1218, Genghis Khan sent envoys and merchants to the

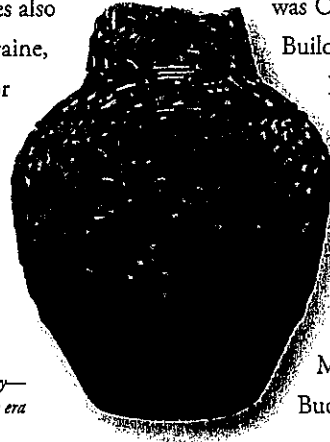
Khwarazm shah. When the shah murdered his Mongol visitors, it so enraged the khan that he assembled a huge army and personally led it into Persia on a scorched-earth campaign, destroying city after city, massacring millions, even wiping out their irrigation system. Chroniclers told of mountains of skulls.

Not content with terrorizing the Persians, the Mongol armies also moved into Armenia, Ukraine, and the Crimea. There, for a time, they halted their westward expansion to look east again toward the rebellious Tanguts. Genghis handily suppressed them in 1227, but

then developed a fever and died. By the time of the great khan's death, the Mongols controlled Central Asia from Persia to northern China.

After a brief power struggle among Genghis's sons, the Mongol realm was divided among four heirs to form four khanates, in Central Asia, Persia, Russia, and China. Chief among his heirs was Ogodei, the new great khan.

Building a Mongol capital city at Karakoram, on Mongolia's steppes, Ogodei encouraged traders to pass through with their textiles and jewels and welcomed practitioners of various religions, including Muslims, Christians, and Buddhists. As ambitious as his



*Glazed fritware—Islamic pottery—
 from the Ilkhanate era*

ARCHAEOLOGY

SEARCHING FOR THE TOMB OF GENGHIS KHAN

In life he was a world-shaking conqueror, but in death he is a mystery. Genghis Khan died in 1227, but his tomb has never been found. Most researchers believe his body was returned to his Mongolian homeland. However, his retainers kept the location a secret, reputedly trampling traces of the burial under their horses' hooves. More recently, Russian occupiers kept the area off-limits.

In 2008, University of California San Diego researcher Albert Yu-Min Lin restarted the search using a new, noninvasive approach. Employing data-mining algorithms to scan satellite maps of northeastern Mongolia, Lin and his team are looking for unusual geometric shapes and other clues in the landscape in hopes of finding the tomb—without disturbing the sacred Mongolian land.



Researcher Albert Yu-Min Lin surveys the Mongolian wilderness with a native Mongolian.

father, Ogodei sent armies under his sons and grandsons, guided by experienced generals, in two directions: toward Europe and Russia in the west, and toward Song-dynasty China in the east. The Mongol horsemen swept ruthlessly across Russia, taking Moscow and Kiev and moving into Hungary. European observers were horrified as they watched the advance of the seemingly unstoppable "hordes," who spread "fire and slaughter wherever they went."

But Mongol politics spared Europe from what might have been a history-changing invasion: Even as the path lay open to Vienna, Ogodei died, and all Mongol chiefs were recalled to a council to choose a new great khan.

The title passed to Genghis's

grandson Mongke, and after his death in 1259 to possibly the greatest of Genghis's descendants: **Khubilai Khan**. Khubilai represented a new kind of Mongol: cultured and settled—though just as aggressive in war. In 1271, Khubilai declared himself the new emperor of China and the progenitor of the Yuan dynasty, although it took

him a few more years actually to subdue his tenacious Song opponents. Khubilai built a luxurious palace at his new capital of Khanbalik near the Yellow River—a city that eventually became Beijing. There, attended by his huge court, he received visitors from East and West and



An earthenware figure of a cheerful actor in costume, from the Yuan dynasty

Descendants of the Mongols, such as this young woman in traditional dress, form a rapidly growing, youthful society in modern-day Mongolia.

attempted to rule the resentful Chinese.

The most famous of his guests, to modern audiences, was the young Venetian merchant **Marco Polo**. Arriving at Khubilai's court in 1275, he became a favorite of the khan and stayed for 17 years. His admiring accounts of the Mongols, published in his *Travels*, describe the wealth of Khubilai's court, his numerous concubines, his herds of albino animals, his portable summer palace, and the curious (to Polo) use of paper currency.

Marco was impressed by the skill of Mongol warriors: "They avail themselves of bows more than of any other thing, for they are exceedingly good archers, the best in the world . . . They are good men and victorious in battle and mightily valiant and

PEOPLE



Modern Tatars pray in a temporary mosque in Ukraine.

THE TATARS

Vanquished, they ask no favor, and vanquishing, they show no compassion." In this passage from 1243, Richard Hakluyt described the Tatars, the Turkic/Mongol nomads who threatened Europe from Russia. Tatars were originally a collection of Turkic nomadic tribes conquered and partially assimilated by the Mongols in the early 13th century. As the Golden Horde, they dominated western Russia for a time but then dissolved into separate khanates in the 14th century. Unlike other Mongol peoples, they settled into stable, prosperous agricultural and trading societies. Crimean Tatars were persecuted and displaced under Joseph Stalin, but began to return to their homelands in the 1980s. Today, more than two million Tatars live in Siberia; in western Russian republics, including Tatarstan; and in Turkey.

Compare/contrast the Mongol treatment of women with other societies' treatment of women. Why is there a difference?

DAILY LIFE

MONGOL WOMEN

The wide-ranging domestic and military skills of Mongol women impressed outsiders. According to Giovanni DiPlano Carpini, an envoy from Pope Innocent IV: "Girls and women ride and gallop as skillfully as men. We even saw them carrying quivers and bows, and the women can ride horses for as long as the men; they have shorter stirrups, handle horses very well, and mind all the property. The . . . women make everything: skin clothes, shoes, leggings, and everything made of leather. They drive carts and repair them, they load camels, and are quick and vigorous in all their tasks. They all wear trousers, and some of them shoot just like men." Marco Polo noted: "The women attend to their trading concerns, buy and sell, and provide everything necessary for their husbands and their families."

Women accompanied armies and sometimes fought in the rear guard. They could own property and were allowed to divorce their husbands. Mongol men could have many wives, if they could afford them—one reason that so many descendants of the khans are spread through the world today—but the first wife retained seniority and, in the case of royal wives, often had significant authority.

Mongol conquerors shepherd their prisoners and loot, including livestock, during the invasion of Hungary in 1241.

they are very furious and have little care for their life, which they put to every risk without any regard." The young Polo also noted the khan's distinctly un-European welcome of various major religions—Christians, Muslims, Jews, and Buddhists—although Khubilai himself held to the shamanistic beliefs of his Mongol heritage.

Despite his accomplishments, Khubilai struggled as an administrator of his vast agricultural lands, so foreign to Mongol experience. The Mongol leaders and their Chinese subjects never blended well, holding each other in mutual disdain, and the Mongols ended the useful Confucian educational system. Khubilai's costly attempts to extend his empire east to Japan and south to Thailand, Burma, Java, and elsewhere failed repeatedly. The Japanese invasions were foiled twice by typhoons—to the Japanese, "divine winds." The Yuan dynasty faced economic problems with inflation inside China, as well as epidemics of bubonic plague, which spread to Europe. In 1368,

Dr. "kamikaze"

74 years after Khubilai's death, Chinese rebels captured the Mongol capital at Khanbalik and the Mongols returned to the steppes.

In Persia, Mongol rule started brutally with the bloody siege of Baghdad in 1258, the death of the Abbasid caliph, and the massacre of more than 200,000 inhabitants. Further advances into Egypt and Syria were foiled by the Mamluk army; reportedly, the Mamluks led the Mongol horsemen



Nineteenth-century Mongolian women in their tent. Their ancestors formed the tough backbone of a warrior society.

into rocky territory, where their unshod horses suffered. Meanwhile, they burned the grasslands that would feed the animals. Under Hulegu, Khubilai's brother, the Mongols settled in to rule Persia, but delegated most of the administration to

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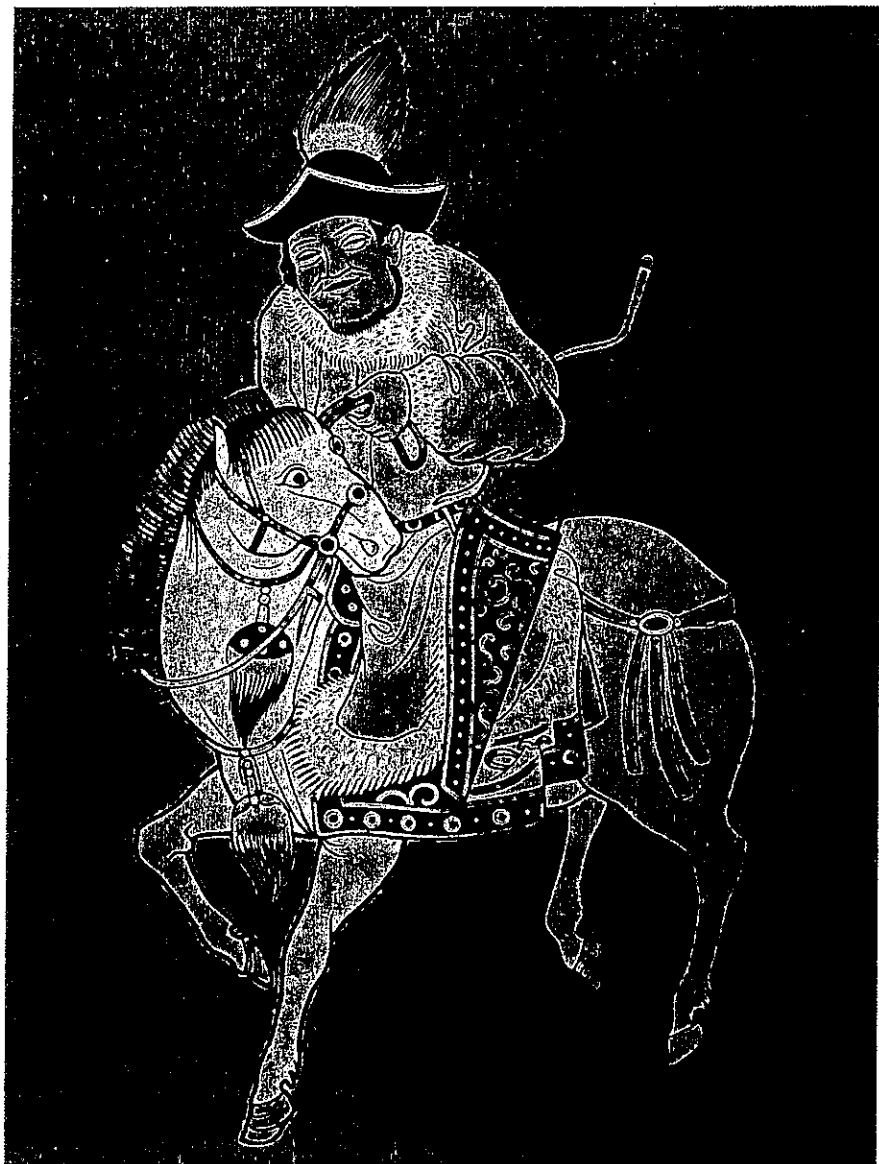
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Persian bureaucrats. Hulegu acknowledged his allegiance to the great khan by naming his realm the Ilkhanate ("subordinate khanate"). Fairly quickly, however, the Mongol invaders were assimilated into Persian culture. By 1295, the Ilkhan ruler

Ghazan converted to Islam and replaced the Mongol code with the *sharia*, Islamic law. Poor administrators there as elsewhere, the Mongols were overthrown in Persia by the nomad leader Timur and the Turks in the 14th century.

In Russia, the Mongols had a longer lasting influence. In part, this was because the societies they conquered were less sophisticated and closer to Mongol culture. Known as the Golden Horde, possibly because of Mongol leader Batu's supposedly golden



A mounted Mongol archer, shown in a lithograph from a Chinese drawing

tent, the Russian Mongols ruled from the Urals into Siberia. They prized the region's pastures but had less use for its cities, viewing them primarily as sources of tribute. They, too, became gradually Islamicized, and, like the Ilkhans, most were eventually overthrown by Timur's invading forces in 1395. In the Crimea, however, the Golden

Horde Mongols continued to occupy the land until the 20th century.

The khanate of Chagatai, smallest of the Mongol territories, encompassed the conquered cities of Bukhara and Samarkand and traditional nomadic pasturelands of Central Asia. Gradually the Chagatai Mongols, too, became assimilated and Muslim and, like their brethren in Persia and Russia, were overcome by Timur and his Turkish armies.

At its height in the 13th century, the Mongol Empire controlled territory from the Arctic Ocean to the Strait of Malacca, and from the Pacific Ocean to Hungary—between 11 and 12 million square miles. Brilliant and pitiless warriors, the Mongols did not have the skills to successfully

*“Experience
certainly taught me
that a good idea can
do more than an
army of 100,000.”*

TIMUR,
FROM HIS AUTOBIOGRAPHY

rule most of the lands they conquered. (“The empire was created on horseback, but it cannot be governed on horseback,” observed Ogodei.) They left little behind in terms of tangible culture: no distinctive architecture, literature, crafts, or religion. However, they appreciated skill and learning in others and went far toward integrating Eastern and Western cultures by maintaining trade routes and resettling captured peoples, particularly prized craftsmen and scholars. Religions, foods, technologies, medicine, and more spread from east to west along Mongol roads.

Perhaps the most enduring legacy of the Mongols is genetic. Researchers have traced a direct genetic link between the ruling Mongol family and approximately 8 percent of the men in the regions of the former Mongol Empire—meaning that about 0.5 percent of the world's population today may be descended from Genghis Khan.

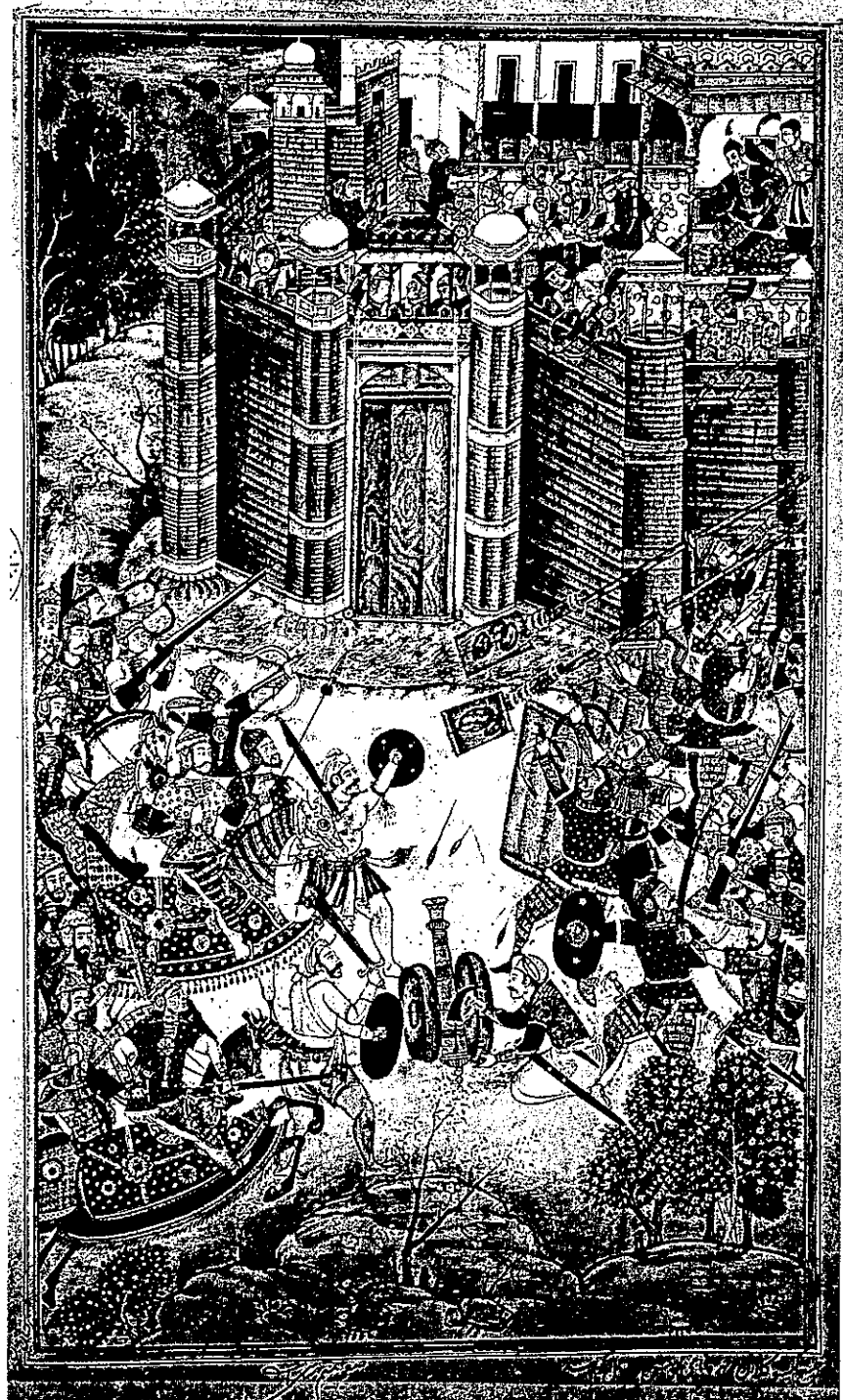
THE MONGOL ARMY

The Mongol army was feared from Europe to China, and with good reason. The finest horsemen in the world, they were smart, tricky, and brutal. From infancy, Mongol children were taught to ride, to hunt, and eventually to shoot backward while standing in their stirrups. Young men participated in a great hunt in the fall, where they were organized into military units and judged on their prowess. The best hunters became elite soldiers.

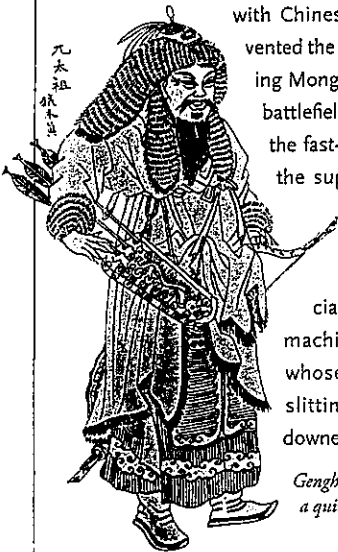
On the move, the cavalry formed immense columns, signaling from front to back with flags and fires. As nomads, they knew how to travel rapidly and lightly, but they were well armed and armored: each soldier had a double-arched compound bow, a shield, a lasso, and a dagger; some also carried swords, javelins, battle-axes, or maces. Their beautifully balanced three-foot-long arrows were sometimes dipped in poison or salt to inflict extra pain. Quilted leather or mail formed their armor, and they carried hooks to snag the enemy's mail and drag the wearer to the ground. The Mongols of China, according to Marco Polo, also wore a mirror over their hearts to deflect evil.

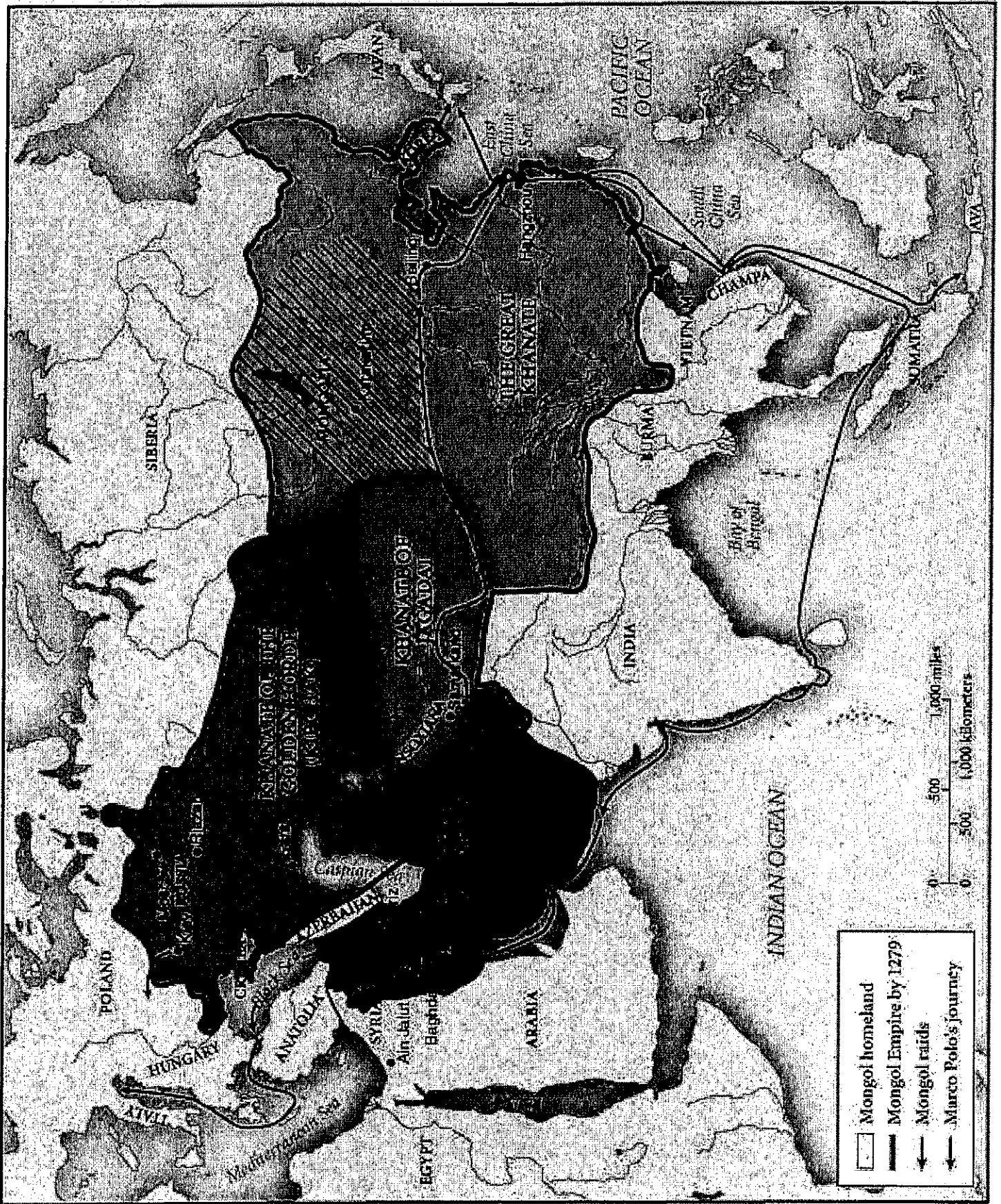
The Mongols' scouts and spies told of weaknesses in the enemy's armament and walled cities. (The Mongols made their arrows shorter than Chinese arrows, so they couldn't be used with Chinese bows; this prevented the Chinese from reusing Mongol arrows from the battlefield.) Accompanying the fast-moving army were the support forces: wagons with food and fodder, foreign technicians to repair siege machines, and women whose duties included slitting the throats of downed enemies. >>>

Genghis Khan holds a quiver of arrows.



Using techniques learned from Chinese captives, the Mongols besiege a Chinese fortress.





UNIT 2A: HEMISPHERIC INTERACTIONS, 600 - 1450

Islamic World, East and Central Asia

| | |
|---|---|
| <p style="text-align: center;">Overview</p> <p>This era is crazy important. So much happens during it! This era saw the emergence of important new civilizations in Europe, the Middle East, and Africa, and the revival and expansion of some old civilizations in Asia. We've waited for it... The Mongols!! Nomadic groups reached their peak as the Silk Road trade routes and trade networks expanded, connecting the newly 'reawakened' (thanks, Crusades!) Europe to Africa and Asia. Belief systems, such as Islam (which emerges and is very important) and Christianity, became the glue that held societies together. Strong civilizations were rising in the Americas, which had yet to be discovered by the Afro-Eurasian world. Think of this era as the end of a fuse right before the bomb is about to go off – everything is happening quickly toward the end of this era, and when the New World is 'discovered,' and the hemispheres are joined, everything explodes!</p> | <p>Learning targets: Students should be able to...</p> <p>POLITICAL STRUCTURES</p> <ul style="list-style-type: none"> • Explain and compare how social, cultural, and environmental factors influenced state formation, expansion, and dissolution • Assess how and why commercial exchanges have influenced the processes of state building, expansion, and dissolution <p>INNOVATION AND TECHNOLOGY</p> <ul style="list-style-type: none"> • Explain the effects of trade and diffusion of technology on established empires and civilizations <p>ENVIRONMENTAL INTERACTION</p> <ul style="list-style-type: none"> • Assess the causes and effects of the spread of epidemic diseases over time <p>CULTURAL CHARACTERISTICS</p> <ul style="list-style-type: none"> • Compare the origins, principal beliefs, and practices of the major world religions and belief systems • Explain how religious belief systems developed an spread as a result of expanding communication and exchange networks • Analyze the ways in which religious and secular belief systems affected political, economic, and social institutions • Explain and compare how teaching and social practices of different religious and secular belief systems affected gender roles and family structures <p>ECONOMIC SYSTEMS</p> <ul style="list-style-type: none"> • Assess the economic strategies of different types of states and empires • Explain and compare forms of labor organization, including families and labor specialization within and across different societies • Analyze the roles of pastoralists, traders, and travelers in the diffusion of crops, animals, commodities, and technologies • Explain how the development of financial instruments and techniques facilitated economic exchanges • Evaluate how and to what extent networks of exchange have expanded, contracted, or changed over time <p>SOCIAL STRUCTURES:</p> <ul style="list-style-type: none"> • Assess the impact that different ideologies, philosophies, and religions had on social hierarchies • Analyze ways in which religious beliefs and practices have sustained or challenged class, gender, and racial ideologies |
| <p style="text-align: center;">Really, really know this:</p> <p>The world is more connected than ever before due to the reintroduction and expansion of trade routes. Cultures are colliding and clashing, and cultural diffusion is at an all time high. Syncretism is happening all over the place as religions expand beyond their original homelands. Due to an increase in trade, wealth is accumulating around the world, and is changing social and political structures – it's solidifying autocratic rule (where one person is in charge) and is causing more of a division between the rich and the poor.</p> | |
| <p>Themes (PIECES)</p> | |
| <p><i>Political structures-</i> SE Asian states, Swahili city-states, West African empires, Sui, Tang, and Song China, Chinese tributary states of Korea, Vietnam, and Japan, the Islamic Caliphates, the Mongols CHANGED THE WORLD</p> | |
| <p><i>Innovation and technology-</i> diffusion of technology via trade routes quickly progressed society</p> | |
| <p><i>Environmental interactions-</i> cultural diffusion, China and northern invaders, spread of disease (Black Death), Mongol destruction of the irrigation system in the Middle East</p> | |
| <p><i>Cultural-</i> spread of religions along trade routes, cultural diffusion, rise and spread of Islam, spread of Christianity, Mongols and nomadic peoples as agents of diffusion, Islamic Renaissance, religion as a unifying or polarizing factor</p> | |
| <p><i>Economic-</i> Chinese technological advances, Islam as an agent of trade expansion, new banking systems</p> | |
| <p><i>Social structures-</i> comparing women's lives in each region, Chinese elites and scholar-gentry, European and Japanese feudalism and the feudal hierarchy, urban societies, pastoral societies</p> | |

Key Terms

ISLAMIC WORLD AND AFRICA

Abbasid Caliphate, caliph, caliphate, Delhi Sultanate, Five Pillars of Faith, Ghana, Great Zimbabwe, griots, hadith, hajj, madrasas, Mali, Mansa Musa, mosque, Muhammad, "People of the Book," Qur'an, Saladin, Seljuk Turks, shari'a, Shia (Shi'ite), Songhai, Sundiata, Sunni, Swahili (language), Swahili Coast, Umayyad Caliphate

EAST AND CENTRAL ASIA

Black Death (the Bubonic Plague), foot binding, Genghis Khan (Chingghis Khan), hegemony, Heian Era, Il-Khanate, Jagatai (Chatagai) Khanate, Khanate of the Golden Horde, Khanate of the Great Khan (Yuan Dynasty), Kowtow, Kublai (Khubalai) Khan, Ming Dynasty, Ottoman Turks, Pax Mongolica, samurai, Shintoism, shogun, Song Dynasty, Sui Dynasty, Tang Dynasty, tribute system

Essential Questions

1. What are the basic tenets of Islam?
2. What factors facilitated the spread of Islamic empires, and how did that spread differ from Africa to India?
3. What were the economic, technological, and political effects of a united Islamic caliphate (or the Dar al-Islam) on Africa and Asia?
4. What were the important cultural achievements of Islamic Empires?
5. How did political and economic stability lead to Golden Ages in: Dar Al-Islam, Tang/Song China, Byzantine Empire, Ghana/Mali/Songhai?
6. What were the political, cultural, and economic effects of China on other Asian lands (Korea, Vietnam, Japan)?
7. What were the effects of a united Mongol Empire on Asia?

Use the space below to answer questions, take notes, or draw pictures that will help you remember what you learned this unit!