

WORLD HISTORY
SECTION II
(Suggested writing time—40 minutes)

Directions: The following question is based on the accompanying documents. (The documents have been edited for the purpose of this exercise.)

This question is designed to test your ability to work with and understand historical documents. Write an essay that:

- Has a relevant thesis and supports that thesis with evidence from the documents.
- Uses all or all but one of the documents.
- Analyzes the documents by grouping them in as many appropriate ways as possible. **Does not simply summarize the documents individually.**
- Takes into account both the sources of the documents and the authors' points of view.

You may refer to relevant historical information not mentioned in the documents.

1. Using the documents, analyze the patterns of trade in the period 1000–1450. In addition, identify possible cultural consequences of trade in this time period. What additional document(s) would help in identifying the cultural consequences of trade in this time period?

Historical Background: Trade within and among societies has existed since the time of the first civilizations. On the eve of Columbus's discovery of the New World, trade networks in both the eastern and western hemispheres were well established and thriving.

Document 1

Source: Leo Africanus: Description of Timbuktu from *The Description of Africa* (1526)
http://www.wsu.edu:8080/~wldciv/world_civ_reader/world_civ_reader_2/leo_africanus.html

The women of the city maintain the custom of veiling their faces, except for the slaves who sell all the foodstuffs. The inhabitants are very rich, especially the strangers who have settled in the country; so much so that the current king has given two of his daughters in marriage to two brothers, both businessmen, on account of their wealth. There are many wells containing sweet water in Timbuktu; and in addition, when the Niger is in flood canals deliver the water to the city. Grain and animals are abundant, so that the consumption of milk and butter is considerable. But salt is in very short supply because it is carried here from Tegaza, some 500 miles from Timbuktu. I happened to be in this city at a time when a load of salt sold for eighty ducats. The king has a rich treasure of coins and gold ingots. One of these ingots weighs 970 pounds.

Document 2

Source: "The Aztec Civilization of Mexico" from Bernal Diaz (1522) *The Memoirs of the Conquistador Bernal Diaz de Castillo*

<http://www.humanities.ualberta.ca/history111/weekoct18/ReadingA.tut4.html>

The moment we arrived in this immense market, we were perfectly astonished at the vast numbers of people, the profusion of merchandise, which was there exposed for sale, and at the good police and order that reigned throughout.... Every species of merchandise had a separate spot for its sale. We first of all visited those divisions of the market appropriated for the sale of gold and silver wares. Of jewels, of cloths interwoven with feathers, and of other manufactured goods; beside slaves of both sexes. This slave market was upon as great a scale as the Portuguese market for negro slaves at Guinea. To prevent these from running away, they were fastened with halters about their neck, though some were allowed to walk at large. Next to these came the dealers in coarser wares—cotton, twisted, thread, and cacao. In short, every species of goods which New Spain produces were here to be found. ... If it had to enumerate everything single, I should not so easily get to the end. And yet I have not mentioned the paper, which in this country is called *amatl*; the tubes filled with liquid amber and tobacco, the various sweet-scented salves, and similar things; nor the various seeds which were exposed for sale in the porticoes of this market, nor the medicinal herbs.

Document 3

Source: John of Monte Corvino: Report from China 1305

<http://www.fordham.edu/halsall/source/corvino1.html>

John of Monte Corvino (1247-1328) was a Franciscan priest. He crossed central Asia when the Mongol Khans controlled that region.

I made my way to Cathay, the realm of the Emperor of the Tartars who is called the Grand Cham. To him I presented the letter of our lord the Pope, and invited him to adopt the Catholic Faith of our Lord Jesus Christ, but he had grown too old in idolatry. However he bestows many kindnesses upon the Christians, and these two years past I am abiding with him. . . . In this mission I abode alone and without any associate for eleven years; but it is now going on for two years since I was joined by Friar Arnold, a German of the province of Cologne.

I have built a church in the city of Cambaliech, in which the king has his chief residence. This I completed six years ago; and I have built a bell-tower to it, and put three bells in it. I have baptized there, as well as I can estimate, up to this time some 6000 persons; and if those charges against me of which I have spoken had not been made, I should have baptized more than 30,000. And I am often still engaged in baptizing.

Document 4

Source: North West African trade routes in the 6th–19th c. CE
<http://www.ciolek.com/OWTRAD/DATA/tmcDZm0500.html>



Document 5

Source: Humbert de Romans, a member of the Dominican Order and a professor of theology wrote c. 1250:
<http://www.fordham.edu/halsall/source/1250medfairs.html>

Though markets and fairs are terms often used indiscriminately, there is a difference between them, for fairs deal with larger things and only once in the year, or at least rarely in the same place, and to them come men from afar. But markets are for lesser things, the daily necessities of life; they are held weekly and only people from near at hand come. Hence markets are usually morally worse than fairs. They are held on feast days, and men miss thereby the divine office and the sermon and even disobey the precept of hearing Mass, and attend these meetings against the Church's commands. Frequently you will hear men swearing there: "By God I will not give you so much for it," or "By God I will not take a smaller price," or "By God it is not worth so much as that." Sometimes again the lord is defrauded of market dues, which is perfidy and disloyalty.... Sometimes, too, quarrels happen and violent disputes.... Drinking is occasioned.... Christ, you may note, was found in the market place, for Christ is justice and justice should be there.... Thus the legend runs of a man who, entering an abbey, found many devils in the cloister but in the market place found but one, alone on a high pillar. This filled him with wonder. But it was told him that in the cloister all is arranged to help souls to God, so many devils are required there to induce monks to be led astray, but in the market-place, since each man is a devil to himself, only one other demon suffices.

Document 6

Source: Ibn Battuta (1325–1355 C.E.), an Islamic scholar and traveler from Morocco, reported on Mali (1352) in *The Travels of Ibn Battuta*:

<http://www.humanities.ualberta.ca/history111/weeksept29/sept29.tut2.html>

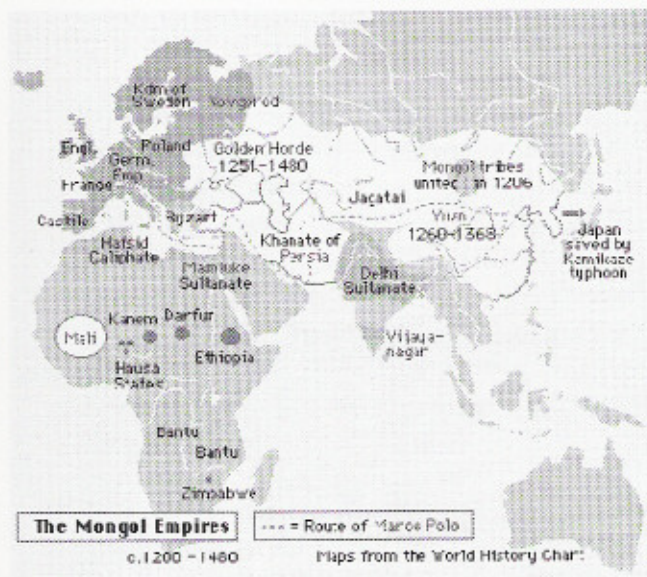
It was an excessively hot place, and boasts a few small date-palms, in the shade of which they sow watermelons. Its water comes from underground water beds at that point, and there is plenty of mutton to be had. The garments of the inhabitants, most of whom belong to the Masufa tribe, are of fine Egyptian fabrics. Their women are of surpassing beauty, and are shown more respect than the men. The state of affairs amongst these people is indeed extraordinary. Their men show no sign of jealousy whatever; no one claims descent from his father, but on the contrary from his mother's brother. A person's heirs are his sister's sons, not his own sons. This is a thing which I have seen nowhere in the world except among the Indians of Malabar. But those are heathens; these people are Muslims, punctilious in observing the hours of prayer, studying books of law, and memorizing the Koran. Yet their women show no bashfulness before men and do not veil themselves, though they are assiduous in attending prayers. Any man who wishes to marry one of them may do so; they do not travel with their husbands,

. . . Even if a man has nothing but an old worn shirt, he washes it and cleans it, and wears it at the Friday service. Yet another is their zeal for learning the Koran by heart. They put their children in chains if they show any backwardness in memorizing it, and they are not set free until they have it by heart. I visited the quadi in his house on the day of the festival. His children were chained up, so I said to him, "Will you not let them loose?" He replied, "I shall not do so until they learn the Koran by heart". Among their bad qualities are the following. The women servants, slave-girls, and young girls go about in front of everyone naked, without a stitch of clothing on them. Women go into the sultan's presence naked and without coverings, and his daughters also go about naked. Then there is the custom of their putting dust and ashes on their heads as a mark of respect, and the grotesque ceremonies we have described when the poets recite their verses.

Document 7

Source: Map of the Mongol Empire

http://www.hyperhistory.com/online_n2/maptext_n2/mongol1.html



Document 8

Source: Francesco Balducci Pegolotti, worked for a Florentine merchant. The following is an excerpt from a manuscript copied in 1471 and published in the eighteenth century.

<http://depts.washington.edu/uwch/silkroad/texts/pegol.html>

CHAPTER II.

Things needful for merchants who desire to make the journey
to Cathay.

In the first place, you must let your beard grow long and not shave. And at Tana you should furnish yourself with a dragoman [translator/guide]. And you must not try to save money in the matter of dragomen by taking a bad one instead of a good one. For the additional wages of the good one will not cost you so much as you will save by having him. And besides the dragoman it will be well to take at least two good men servants, who are acquainted with the Cumanian [Tatar] tongue . . .

And from Tana traveling to Gittarchan you should take with you twenty-five days' provisions, that is to say, flour and salt fish, for as to meat you will find enough of it at all the places along the road. And so also at all the chief stations noted in going from one country to another in the route, according to the number of days set down above, you should furnish yourself with flour and salt fish; other things you wilt find in sufficiency, and especially meat.

Document 9

Source: Marco Polo's account in the *Book of Hangchow* (c. 1300 CE); he called the City Kinsay

<http://www.fordham.edu/halsall/source/polo-kinsay.html>

. . . In this part are the ten principal markets . . . in each of the squares is held a market three days in the week, frequented by 40,000 or 50,000 persons, who bring thither for sale every possible necessary of life, so that there is always an ample supply of every kind of meat and game, as of roebuck, red-deer, fallow-deer, hares, rabbits, partridges, pheasants, francolins, quails, fowls, capons, and of duck and geese an infinite quantity; for so many are bred on the Lake that for a Venice groat of silver you can have a couple of geese and two couple of ducks. Then there are the shambles where the larger animals are slaughtered, such as calves, beeves, kids, and lambs, the flesh of which is eaten by the rich and the great dignitaries. Those markets make a daily display of every kind of vegetables and fruits.

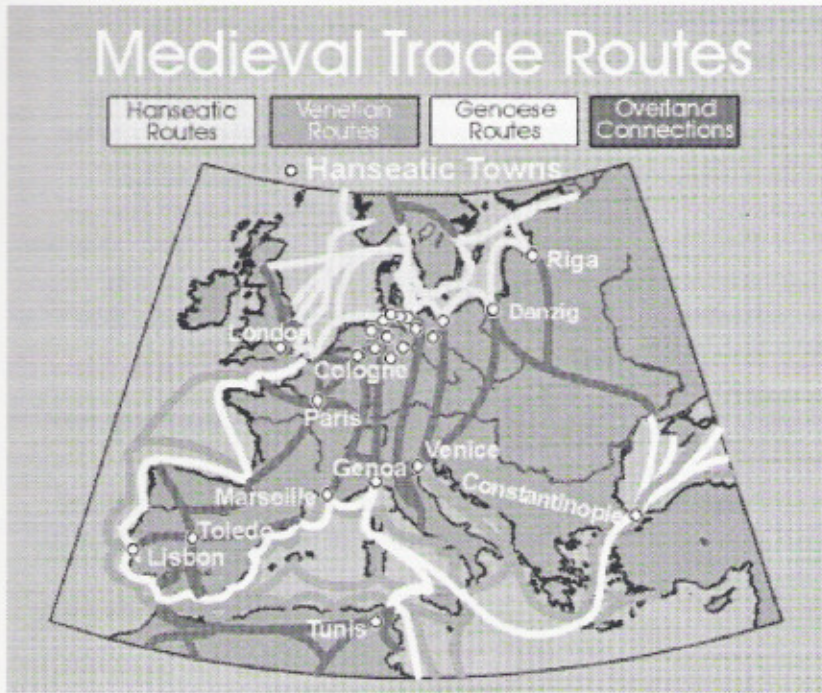
Neither grapes nor wine are produced there, but very good raisins are brought from abroad, and wine likewise. The natives, however, do not much care about wine, being used to that kind of their own made from rice and spices. From the Ocean Sea also come daily supplies of fish in great quantity, brought 25 miles up the river, and there is also great store of fish from the lake, which is the constant resort of fishermen, who have no other business. Their fish is of sundry kinds, changing with the season. Any one who should see the supply of fish in the market would suppose it impossible that such a quantity could ever be sold; and yet in a few hours the whole shall be cleared away; so great is the number of inhabitants who are accustomed to delicate living.

. . . . The crowd of people that you meet here at all hours, passing this way and that on their different errands, is so vast that no one would believe it possible that victuals enough could be provided for their consumption, unless they should see how, on every market-day, all those squares are thronged and crammed with purchasers, and with the traders who have brought in stores of provisions by land or water; and everything they bring in is disposed of.

Document 10

Source: Map of medieval trade routes

<http://www.ucalgary.ca/HIST/tutor/imagemid/hanseaticSmall.gif>



Document 11

Source: Ruy Gonzales de Clavijo (1336–1405), the Spanish ambassador to Timur (a.k.a. Tamerlane), wrote the following sometime around 1406, following his return from Samarakand.

<http://depts.washington.edu/uwch/silkroad/lectures/wulec5.html>

The richness and abundance of this great capital and its district is such as is indeed a wonder to behold ... This land of Samarqand is ... rich ... in manufactures, such as factories of silk, also crapes, taffetas which are all produced here in great numbers. Further they make up special fur linings for silk garments, and manufacture stuffs in gold and blue with other colours of diverse tints dyed, and besides all these kinds of stuffs there are the spiceries. Thus trade has always been fostered by Timur ... During all his conquests wheresoever he came he carried off the best men of the population to people Samarqand, bringing thither together the master-craftsmen of all nations. Thus from Damascus he carried away with him all the weavers of that city, those who worked at the silk looms. ... also the craftsmen in glass and porcelain, who are known to be the best in all the world.

... The population ... must amount to 150,000 souls. Of the nations brought here together there were to be seen Turks, Arabs and Moors of diverse sects, with Christians who were

Greeks and Armenians, Catholics, Jacobites and Nestorians, besides those [Indian] folk who baptize with fire in the forehead, who are indeed Christians but of a faith that is peculiar to their nation.

. . . The markets of Samarqand further are amply stored with merchandise imported from distant and foreign countries. From Russia and Tartary come leathers and linens, from Cathay silk stuffs that are the finest in the whole world, and of these the best are those that are plain without embroideries. Thence too is brought musk which is found in no other land but Cathay, with balas rubies and diamonds which are more frequently to be met with in those parts than elsewhere, also pearls, lastly rhubarb with many other spiceries. The goods that are imported to Samarqand from Cathay indeed are of the richest and most precious of all those brought thither from foreign parts, for the craftsmen of Cathay are reputed to be the most skilful by far beyond those of any other nation; . . . From India there are brought to Samarqand the lesser spiceries, which indeed are the most costly of the kind, such as nutmegs and cloves and mace with cinnamon...

Document 12

Source: A European map created in 1375 showing Mansa Musa (1312–1337) a ruler of Mali. The caption reads, in part, “So abundant is the gold found in his country that he is the richest and most noble king in all the land.”

<http://web.archive.org/web/20031027171819/axe.acadiau.ca/~042433c/black+and+white+musa.jpg>

