1.1 DEVELOPMENTS IN EAST ASIA FROM C. 1200 TO C. 1450

A. Explain the systems of government employed by Chinese dynasties and how they developed over time.

B. Explain the effects of Chinese cultural traditions on East Asia over time.

C. Explain the effects of innovation on the Chinese economy over time.

1.2 THE MONGOL EMPIRE & THE MAKING OF THE MODERN WORLD FROM C. 1200 TO C. 1450

The Mongols affect nearly everything that happens historically in this period. Below, is the story of the most unlikely conquerors in history: THE MONGOLS.

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

B. Explain the effects of Chinese cultural traditions on East Asia over time.

Chinese cultural traditions continued & they influenced neighboring regions.

EXAMPLES: Filial piety in E Asia; Influence of Neo-Confucianism & Buddhism in E Asia, Confucian traditions of both respect for & expected deference from women (patriarchy), Chinese literary and scholarly traditions and their spread to Heian Japan (Tale of Genji) and Korea

Buddhism and its core beliefs continued to shape societies in Asia and included a variety of branches, schools, and practices.

EXAMPLES: Theravada, Mahayana, Tibetan

C. Explain the effects of innovation on the Chinese economy over time.

The economy of Song China became increasingly commercialized while continuing to depend on free peasant and artisanal labor.

The economy of Song China flourished as a result of increased productive capacity, expanding trade networks, and innovations in agriculture and manufacturing.

EXAMPLES: Champa rice, Transportation innovations (Grand Canal expansion), Steel and iron production, Textiles and porcelains for export

Arguably the most important historical thing to happen in the Global Tapestry (1200-1450) is the rise and fall of the Mongols. This group came from the middle of nowhere and rose to be the largest contiguous empire in the history of the planet. The Mongols affect nearly everything that happens historically in this period. Below, is the story of the most unlikely conquerors in history: THE MONGOLS.
### Governance
A variety of internal and external factors contribute to state formation, expansion, and decline. Governments maintain order through a variety of administrative institutions, policies, and procedures, and governments obtain, retain, and exercise power in different ways and for different purposes.

**Learning Objective:**
B. Explain the process of state building and decline in Eurasia over time

**Historical Developments:**
Empires collapsed in different regions of the world and in some areas were replaced by new imperial states, including the Mongol khanates.

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

**Learning Objective:**
C. Explain how the expansion of empires influenced trade and communication over time

**Historical Developments:**
The expansion of empires—including the Mongols—facilitated Afro-Eurasian trade and communication as new people were drawn into their conquerors' economies and trade networks.

**Examples:**
- Technological & Cultural Transfers: Transfer of Greco-Islamic medical knowledge to western Europe; Transfer of numbering systems to Europe; Adoption of Uyghur script

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

**Learning Objective:**
D. Explain the significance of the Mongol Empire in larger patterns of continuity and change

**Historical Developments:**
Interregional contacts and conflicts between states and empires, including the Mongols, encouraged significant technological and cultural transfers, including during Chinese maritime activity led by Ming Admiral Zheng He.

### With all of this trade going around during the NETWORKS OF EXCHANGE period (1200-1450), there were bound to be MASSIVE cultural consequences. The College Board only mentions a couple, but I’m sure your teacher will come up with more. Religions, languages, sciences, math, technology, etc. This section mentions the world travelers by name: Ibn Battuta, Marco Polo and Margery Kempe. The Network of Exchange was not just political; below you can see the Cultural Consequences.

**Learning Objective:**
J. Explain the intellectual and cultural effects of the various networks of exchange in Afro-Eurasia from c. 1200 to c. 1450.

**Historical Developments:**
Increased cross-cultural interactions resulted in the diffusion of literary, artistic, and cultural traditions, as well as scientific and technological innovation.

**Examples:**
- Diffusion of Cultural Traditions: The influence of Buddhism in East Asia; The spread of Hinduism and Buddhism into Southeast Asia; The spread of Islam in sub-Saharan Africa and Asia
- Diffusion of Scientific/Technological Innovations: Gunpowder from China; Paper from China

The fate of cities varied greatly, with periods of significant decline and periods of increased urbanization buoyed by rising productivity and expanding trade networks. As exchange networks intensified, an increasing number of travelers within Afro-Eurasia wrote about their travels.

**Examples:**
- Travelers: Ibn Battuta, Margery Kempe, Marco Polo, Xuanzang

### Expansion of China
**Summary:** The political disorder following the collapse of the Han dynasty was reversed by the establishment of centralized government under the Sui dynasty (589 to 618 CE). The brief period of Sui rule was followed by the powerful Tang (618 to 907 CE) and Song (960 to 1279 CE) dynasties. Although the era of the Tang was characterized by trade and agricultural expansion, that of the Song produced significant technological advances. At the same time, the Song emphasized Chinese tradition, including the patriarchal family and Confucian teachings.
Achievements of the Song
- Overseas trade begun under the Tang continued.
- Artists expressed themselves through landscape paintings.
- Warfare saw the use of catapults to hurl bombs and grenades. Armies and ships used flamethrowers and rocket launchers.
- Printing with movable type was developed.
- Compasses were used in ocean navigation.
- The abacus was developed to aid counting and the recording of taxes.
- The practice of foot binding spread among the elite classes. Later, lower classes would often adopt the custom as well.
- The concept of the patriarchal family intensified.

Extension of China’s Influence
The reestablishment of tradition among the Chinese during the Tang and Song dynasties did not prevent Chinese culture from expanding to other regions in the East. Throughout the period, Japan built on its previous contacts with Chinese culture, while Vietnam and Korea forged new ones.

Japan
During the seventh century CE, Chinese culture reached Japan. Attempts by the Japanese emperor to mimic the form of Chinese bureaucracy resulted in Japan’s adoption of both Confucian thought and Chinese written characters. Buddhism mixed with Shinto, the traditional Japanese belief system that revered spirits of nature and of ancestors. Aristocratic rebellion against the complete adoption of Chinese ways led to the restoration of the elite classes and the establishment of large estates in Japan. Local aristocrats began to acquire their own military. As the power of the Japanese emperor steadily gave way to that of aristocrats in the capital at Kyoto, the power of local lords in the countryside increased. Rather than providing land and labor for the imperial court, local lords ran their own tiny kingdoms. The Japanese countryside saw the construction of fortresses protected by earthen walks and ditches similar to the moats used by European fortresses.

By the twelfth century, powerful families such as the Fujiwara allied themselves with local lords. During the late twelfth century, a series of conflicts called the Gempei Wars placed peasants against the samurai. The Japanese countryside was destroyed. As a result of the Gempei Wars, in 1185 a powerful family, the Minamoto, established the bakufu, or military government. Although the emperor and his court remained, real power now resided in the Minamoto family and their samurai. As imperial government broke down, the Japanese increasingly distanced themselves from Chinese Confucian ways.

The Shogunate
During the thirteenth and fourteenth centuries, real Japanese authority lay in the hands of prominent families who, in turn, controlled military leaders called shoguns. A period of civil disorder in the fourteenth century lessened the power of both the emperor and the shogun. The resulting power vacuum allowed the bushi vassals to acquire lands that they then divided among their samurai. The samurai were required to pledge loyalty to their lord and provide him with military assistance when needed. Further court rebellions from 1467 to 1477 culminated in the division of Japan into approximately 300 tiny kingdoms, each ruled by a warlord called a daimyo. Japanese warrior culture changed as the code of bushido lost its dominance in the fifteenth and sixteenth centuries. Large castles of stone and wood began to dot the Japanese landscape. Poorly trained peasant armies armed with pikes became a major fighting force of daimyo armies.

Gradually, some daimyo began to impose a degree of centralization upon their vassals and peasants. Taxes were collected to fund public projects such as the improvement of irrigation systems. Trade between villages arose and blossomed into long-distance trade, including trade with China. Merchant and artisan guilds arose; both men and women participated in these organizations. The strengthening of trade in Japan promoted the use of a common currency that assisted the centralization of the Japanese state. Although trade revived in Japan, Japanese art also was developing its characteristic traditions. Although much Japanese art was an imitation of Chinese models, Japanese artists created their own style in sketches done in ink. Both Shintoism and Buddhism were reflected in two additional examples of Japanese artistry: the tea ceremony and decorative gardens.

Korea
Chinese influences in Korea can be traced back as far as the fourth century BCE, when the knowledge of metallurgy and agriculture spread from China to the Korean peninsula. In the latter part of the Han dynasty, Chinese settlers moved into Korea. Through these contacts Chinese culture, especially Buddhism, found a path into Korea. Chinese writing, which was later modified and made more suitable to the Korean language, was introduced. Confucian classics were read by Korean scholars. Tang rulers defeated Korean peoples who resisted Chinese rule. The Silla kingdom of Korea, however, routed Tang forces. In 668 CE, the Chinese withdrew from Korea in exchange for an arrangement that made the Silla vassals of the Tang and required them to pay tribute. After the Tang withdrew, the Silla united Korea.
The Silla studied Chinese customs and willingly performed the kowtow (a ritual bow) to the Chinese emperor. They introduced the Chinese civil service exam to Korea. The Silla made tribute payments that allowed them to participate in the Chinese trade network and in educational systems with Vietnamese, Japanese, and other Eastern peoples. Korean cultural and commercial opportunities, therefore, expanded. Buddhism became popular, especially with the Korean elite classes. Techniques of porcelain manufacture made their way from China to Korea; the Koreans modified Chinese porcelain to produce celadon bowls with a characteristic pale green color. The Mongol invasion of Korea in the thirteenth century interfered with cultural contacts between Korea and China. When the Mongols were cast from Korea in 1392, Korea once again established contacts with the Chinese.

Vietnam
Southeast Asians displayed a somewhat different response to the introduction of Chinese culture than the peoples of East Asia had. While the Viets admired the technological advances and political ideals of the Chinese, at the same time they highly valued their own independence. Before the time of the Qin dynasty, the Viets carried on an active trade with the people of southern China. The Viets gradually brought the lands of the Red River valley under their control and began intermarrying with the peoples of present-day Cambodia and others in Southeast Asia. In contrast to the Chinese, the Viets had a different spoken language, lived in villages rather than establishing large urban areas, and based their society on the nuclear family. Vietnamese women enjoyed more privileges than women in China. Additionally, Buddhism gained greater popularity in Vietnam than in China.

When Han rulers attempted to annex South China into their empire, they encountered opposition from the Viets. Initially requiring the payment of tribute from the Viets, the Han conquered them in 111 BCE. Under Han rule the Viets adopted Chinese agricultural and irrigation techniques, the Confucian concept of veneration of ancestors, and the extended family structure. In spite of their admiration of some aspects of Chinese culture, however, the Viets periodically staged rebellions against Chinese rule. After the fall of the Tang in 907 CE, they staged a major protest, which in 939 CE resulted in Vietnamese independence. After their independence was secured, the Viets continued the Confucian civil service examinations, which had earlier been disbanded. Vietnamese conquests of neighboring peoples succeeded largely because of the military organization and technology they had adopted from the Chinese.

The Mongols
The Song dynasty was overcome in the thirteenth century by the Mongols, a society of pastoral nomads from the steppes of Central Asia. By the end of their period of dominance in the fifteenth century, the Mongols had conquered China, Persia, and Russia, controlling the largest land empire in history. In establishing their empire, the Mongols facilitated the flow of trade between Europe and Asia and brought bubonic plague to three continents.

Accomplished horsemen, the Mongols typified the numerous nomadic bands that migrated throughout Central Asia in search of grazing lands for their livestock. To supplement the meat and dairy products provided by their herds, the Mongols traded with settled agricultural peoples for grain and vegetables. The basic unit of Mongol society was the tribe; when warfare threatened, tribes joined together to form confederations. Although men held tribal leadership roles, Mongol women had the right to speak in tribal councils. Throughout their history, the Mongols were masters of the intrigues of steppe diplomacy, which involved alliances with other pastoral groups and the elimination of rivals, sometimes rivals within one’s own family.

Early Mongol influence on China had begun as early as the twelfth century, when the Mongols defeated an army from Qin China sent to repel their advances. The leader credited with organizing the Mongols into an effective confederation was Temujin, who was renamed Chinggis Khan when he was elected the ultimate ruler, or Khan, of the Mongol tribes in 1206. A master at motivating the Mongol tribes, Chinggis Khan managed to break individual clan loyalties and construct new military units with allegiance to himself as their leader. In addition to their unparalleled horsemanship, the Mongols became masters of the short bow. Mongol contact with the Chinese also introduced them to other weapons of war such as the catapult, gunpowder, cannons, flaming arrows, and battering rams. By the time that Chinggis Khan died in 1227, the Mongols controlled an empire that extended from northern China to eastern Persia. As they consolidated their empire, the Mongols were more preoccupied with collecting tribute than with administering their newly acquired territories. They were generally tolerant toward the religious beliefs and practices of the people they conquered and sometimes eventually adopted the dominant religion of their subject peoples.

Expansion of the Mongol Empire into Russia
The Mongol conquests continued after the death of Chinggis Khan, reaching Russia by 1237. From that year until 1240 the Mongols, or Tartars as the Russians called them, executed the only successful winter invasions of Russia in history. Cities that resisted Mongol advances saw their inhabitants massacred or sold into slavery. The once-prosperous city of Kiev was burned to the ground. The effects of the Mongol occupation of Russia were numerous:

- Mongols set up a tribute empire called The Golden Horde.
- Serfdom arose as peasants gave up their lands to the aristocracy in exchange for protection from the Mongols.
- Moscow benefited financially by acting as a tribute collector for the Mongols. When neighboring towns failed to make their tribute payments, the princes of Moscow added their territory to the principality.
- They strengthened the position of the Orthodox Church by making the metropolitan, or head of the Orthodox Church, the head of the Russian church.
- Mongol rule kept Russia culturally isolated from Western European trends such as the Renaissance. This isolation denied Russia opportunities to establish both commercial and cultural contacts with the West, in a situation that fostered misunderstanding through the modern period.
After establishing their presence in Russia, the Mongols went on to their next goal: the conquest of Europe. After an attempted conquest of Hungary in 1240 and raids in Eastern Europe, the Mongols withdrew to handle succession issues in their capital of Karakorum in Mongolia. The proposed conquest of Europe never materialized.

**Mongols in Persia**

After abandoning their plans to add Europe to their empire, the Mongols turned to conquest within the world of Islam. In 1258, the city of Baghdad was destroyed, and Persia added to the portion of the Mongol Empire known as the Ilkhanate. Among the approximately 800,000 people slaughtered in the capture of Baghdad was the Abbassid caliph. With his murder, the Islamic dynasty that had ruled Persia for about 500 years ended. Another group of Islamic peoples, the Seljuk Turks, had been defeated by the Mongols in 1243, weakening their dominance in Anatolia. The Seljuqs (alternate spellings include Seljuk, Saljuq) were a Turkish people originating in the central Asian steppes near the Aral Sea. The empire was founded by Tughril Beg who, with his brother Chagri Beg, began migrating westward, using their strong cavalry to take control of parts of modern-day Afghanistan before moving into Persia. Tughril Beg claimed to be a Sultan (protector) of the Sunni Caliphate, a title which was confirmed by the Abbassid Caliph himself after Tughril Beg entered Baghdad and liberated the Caliph in 1055. After that, the Caliph remained a ceremonial figure, but real power was wielded by the Seljuq Sultan and his viziers. From there, the Seljuqs under Tughril Beg’s successor Arp Arslan invaded into Anatolia, defeating the Byzantines at the Battle of Manzikert in 1071. Overburdened by taxes, many Byzantine peasants welcomed the Turks, who brought in Persian traditions and the Muslim faith. At its height, the Seljuq empire also extended into the Levant, prompting the Pope to heed the Byzantine emperor’s request for protection and call the First Crusade. Though the viziers tried to implement Persian administrative practices, the Seljuq Empire was divided into mostly autonomous regions run by family members loyal to the Sultan. Additionally, they imposed the iqta system of tax-farming, in which subjects were awarded responsibility for collecting taxes and maintaining a military in a parcel of land, keeping a portion of the taxes for themselves. This incentivized over-collection of taxes and under-financing of the military, which limited the cohesiveness of the empire. Though Arabic remained the primary language of law, science and theology, Persian became the primary language of government and culture, spreading into Anatolia. Seljuq Sultans also constructed mosques and universities. After the death of Malik Shah in 992, rival claims resulted in the division of the empire. This contributed to its decline during the twelfth century as it contended with Crusaders in the west, Arabs in the south, and Mongols in the east. In addition, there were challenges from the Shi’a Fatimids in Egypt. Though some territory was regained, there were many military campaigns. The defeat of the Seljuqs resulted in a power vacuum and facilitated the conquest of Anatolia (present-day Turkey) by the Ottoman Turks in the fifteenth century. The Mongol threat to the Islamic world ended in 1260 at the hands of the Mamluks, or slaves, of Egypt.

**The Mongols in China**

In China, the Mongols under the leadership of Kublai Khan, a grandson of Chinggis Khan, turned their attention to the remnants of the Song Empire in the southern part. By 1271, Kublai Khan controlled most of China and began to refer to his administration of China as the Yuan dynasty. The Yuan dynasty would administer China until its overthrow by the Ming dynasty in 1368. Under Mongol rule:

- The Chinese were forbidden to learn the Mongol written language, which was the language of official records under the Yuan dynasty.
- Intermarriage between Mongols and Chinese was outlawed.
- The Chinese civil service examination was not reinstated.
- Religious toleration was practiced.
- Chinese were allowed to hold positions in local and regional governments.
- Mongol women enjoyed more freedoms than Chinese women, refusing to adopt the Chinese practice of foot binding. Mongol women also were allowed to move about more freely in public than were Chinese women. Toward the end of the Yuan dynasty, however, the increasing influence of Neo-Confucianism saw greater limits placed on Mongol women.
- The Yuan used the expertise of scholars and artisans from various societies.
- Foreigners were welcome at the Yuan court. Among visitors to the Mongol court were the Venetian Marco Polo and his family. Marco Polo’s subsequent account of his travels, perhaps partially derived from other sources, increased European interest in exploring other lands.
- Merchants were accorded higher status in the Mongol administration than they had under the Chinese.
- The suppression of piracy furthered maritime trade.
- Attempts at expansion culminated in the unsuccessful invasions of Japan in 1274 and 1280 and a brief occupation of Vietnam. The attempts of Japan were turned back by treacherous winds known to the Japanese as divine winds, or kamikaze.

By the mid-fourteenth century, the court of Kublai Khan weakened as it became more concerned with the accumulation and enjoyment of wealth than with efficient administration. Banditry, famine, and peasant rebellion characterized the last years of the Yuan until their overthrow by a Chinese peasant who founded the Ming dynasty.

**Impact of Mongol Rule on Eurasia**

The most significant positive role of the Mongols was the facilitation of trade between Europe and Asia. The peace and stability fostered by the Mongol Empire, especially during the Mongol Peace of the mid-thirteenth to the mid-fourteenth centuries, promoted the exchange of products that brought increased wealth to merchants and enriched the exchange of ideas between East and West. Along the major trade routes, merchants founded diaspora communities that fostered cultural exchange. Among them were Jewish communities along the Silk Roads and the Mediterranean in addition to settlements of Chinese merchants in Southeast Asia. New trading posts and empires encouraged European peoples to later invest in voyages of exploration. Long-distance travel increased. Ibn Battuta, a Moroccan
Muslim scholar, traveled throughout the Muslim world, including Central Asia, China, Southeast Asia, Spain, and East Africa. His journal, as well as the writings of Marco Polo, became valuable resources in the study of cultural exchange in the thirteenth and fourteenth centuries.

Another exchange brought about unintentionally by the Mongols proved devastating to Europe, Asia, and Africa: the spread of the bubonic plague. It is possible that the plague entered Mongol-controlled territories through plague-infested fleas carried by rats that helped themselves to the grain in Mongol feed sacks. The bubonic plague, known also in Europe as the Black Death, spread across the steppes of Central Asia to China, where it contributed to the weakening and eventual fall of the Yuan dynasty. In the mid-fourteenth century, the plague also spread throughout the Middle East, North Africa, and Europe. The disease followed Eurasian and African trade routes as merchants carried it from city to city and port to port. As many as 25,000,000 people may have died from plague in China, and Europe lost about one-third of its population; the Middle East also suffered a large death toll. Significant loss of life among Western European serfs helped deal a final blow to manorialism in that region. Some plague-devastated areas required 100 years or more to recover population losses and economic and urban vigor.

Further Nomadic Influences
With the decrease of Mongol dominance in Eurasia came a final nomadic thrust by Timur the Lame, or Tamerlane, a Turk from Central Asia. Although his capital city at Samarkand was noted for architectural beauty, his conquests were known only for their incredible brutality. From the mid-1300s until his death in 1405, Tamerlane spread destruction across Persia, Mesopotamia, India, and a part of southern Russia. His death marked the final major thrust of nomadic peoples from Central Asia into Eurasia.

Rapid Review
The Tang and Song dynasties proved to be an era of active long-distance trade contacts and unprecedented technological innovation in China. During this era, China extended its borders to intensify the diffusion of its culture to regions such as Japan, Korea, and Vietnam. At the same time that China was broadening its influence, it was repeatedly plagued by nomadic invasions from the north such as the Khitan and the Jurchens. The necessity of addressing the problem of nomadic invasions became China’s next great challenge.
The Global Tapestry (1200-1450) period also finds the Islamic world in the midst of a massive transition. The glory days of the Caliphates are behind us now and the once great Abbasids have fractured into many different groups (often dominated by the new, rising force in Islam: The Turks). Dar al-Islam literally means ‘House of Islam’, or basically the parts of the world where Islam is a dominant force. The New Kids on the Block are the Ottomans (who will dominate the next two periods in World History), the Seljuk Turks and the Mamluks. Like most of earth in this period, Dar al-Islam had to deal with the Mongols. The Mongols were seen, at the time, as the end of the Islamic World. This led to the Ilkhanate that only lasted for a century or so. In the next period, this area will be the realm of the Land Based Empires of the Ottomans, Safavids, and Mughals. With all of the political disarray, the Islamic World continued to be at the forefront of science, technology, and culture.

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<th>1.2 Learning Objectives</th>
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<tr>
<td>Cultural Developments and Interactions- The development of ideas, beliefs, and religions illustrates how groups in society view themselves, and the interactions of societies and their beliefs often have political, social, and cultural implications.</td>
<td>K. Explain how systems of belief and their practices affected society in the period from c. 1200 to c. 1450.</td>
<td>As the Abbasid Caliphate fragmented, new Islamic political entities emerged, most of which were dominated by Turkic peoples. These states demonstrated continuity, innovation, and diversity. Examples: New Islamic Political Entities - Seljuk Empire, Mamluk Sultanate of Egypt, Delhi Sultanates. Muslim rule continued to expand to many parts of Afro-Eurasia due to military expansion, and Islam subsequently expanded through the activities of merchants, missionaries, and Sufis.</td>
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<tr>
<td>Governance- A variety of internal and external factors contribute to state formation, expansion, and decline. Governments maintain order through a variety of administrative institutions, policies, and procedures, and governments obtain, retain, and exercise power in different ways and for different purposes.</td>
<td>L. Explain the causes and effects of the rise of Islamic states over time.</td>
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<tr>
<td>Technology and Innovation- Human adaptation and innovation have resulted in increased efficiency, comfort, and security, and technological advances have shaped human development and interactions with both intended and unintended consequences.</td>
<td>M. Explain the effects of intellectual innovation in Dar al-Islam.</td>
<td>Muslim states and empires encouraged significant intellectual innovations and transfers. Examples: Innovations - Advances in mathematics (Nasir al-Din al-Tusi), Advances in literature ('A’ishah al-Be’uniyyah), Advances in medicine. Examples: Transfers - Preservation and commentaries on Greek moral and natural philosophy; House of Wisdom in Abbasid Baghdad; Scholarly and cultural transfers in Muslim and Christian Spain.</td>
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**Rise and Spread of Islam**

**Summary:** As the empires that lent their grandeur to the classical period of early civilization fell into decline, the barren desert of the Arabian Peninsula witnessed the development of a belief system that evolved into a religious, political, and economic world system. *Dar al-Islam*, or the house of Islam, united sacred and secular institutions.

**The Abbasid Caliphate**

The Abbasids, originally supported by the Shi'ites (Shia), became increasingly receptive to the Sunni also. Establishing their capital at Baghdad in present-day Iraq, the Abbasids differed from the Umayyad in granting equal status to converts to Islam. Under the Abbasids:

- Converts experienced new opportunities for advanced education and career advancement.
- Trade was heightened from the western Mediterranean world to China.
- The learning of the ancient Greeks, Romans, and Persians was preserved. Greek logic, particularly that of Aristotle, penetrated Muslim thought.
- The Indian system of numbers, which included the use of zero as a place holder, was carried by caravan from India to the Middle East and subsequently to Western Europe, where the numbers were labeled “Arabic” numerals.
- In mathematics, the fields of algebra, geometry, and trigonometry were further refined.
- The astrolabe, which measured the position of the stars, was improved.
- The study of astronomy produced maps of the stars.
Optic surgery became a specialty, and human anatomy was studied in detail.

Muslim cartographers produced some of the most detailed maps in the world.

The number and size of urban centers such as Baghdad, Cairo, and Córdoba increased.

Institutions of higher learning in Cairo, Baghdad, and Córdoba arose by the twelfth century.

In the arts, calligraphy and designs called arabesques adorned writing and pottery.

New architectural styles arose. Buildings were commonly centered around a patio area. Minarets, towers from which the faithful received the call to prayer, topped mosques, or Muslim places of worship.

Great literature, such as poetic works and The Arabian Nights, enriched Muslim culture. Persian language and literary style were blended with that of Arabic.

Mystics called Sufis, focusing on an emotional union with Allah, began missionary work to spread Islam.

Although responsible for much of the advancement of Islamic culture, the Abbasids found their vast empire increasingly difficult to govern. The dynasty failed to address the problem of succession within the Islamic world, and high taxes made the leaders less and less popular.

Independent kingdoms began to arise within the Abbasid Empire, one of them in Persia, where local leaders, calling themselves "sultan," took control of Baghdad in 945 CE. The Persians were challenged by the Seljuk Turks from central Asia, who also chimed away at the Byzantine Empire. The weakening Persian sultanate allied with the Seljuks, whose contacts with the Abbasids had led them to begin converting to Sunni Islam in the middle of the tenth century. By the middle of the eleventh century, the Seljuks controlled Baghdad. In the thirteenth century, the Abbasid dynasty ended when Mongol invaders executed the Abbasid caliph. It was the Seljuk takeover of Jerusalem that prompted the beginnings of the Crusades in 1095 CE. Divisions within the Muslim world allowed Christians from Western Europe to capture Jerusalem during the First Crusade. Under Saladin, however, Muslim armies reconquered most of the lost territory during the twelfth century.

Islam in India and Southeast Asia

Between the seventh and twelfth centuries, Muslims expanded their influence from northwest India to the Indus Valley and a large portion of northern India. Centering their government at Delhi, the rulers of the Delhi Sultanate extended their power by military conquest, controlling northern India from 1206 to 1526. Unsuccessful at achieving popularity among the Indians as a whole because of their monotheistic beliefs, the Muslim conquerors found acceptance among some Buddhists. Members of lower Hindu castes and untouchables also found Islam appealing because of its accepting and egalitarian nature. Although militarily powerful, the Delhi Sultanate failed to establish a strong administration. It did, however, introduce Islam to the culture of India.

In SE Asia, Islam spread more from commercial contacts and conversion than from military victories. By the eighth century, Muslim traders reached Southeast Asia, with migrants from Persia and southern Arabia arriving during the tenth century. Although the new faith did not gain widespread popularity among Buddhist areas of mainland Southeast Asia, the inhabitants of some of the islands of the Indian Ocean, familiar with Islam from trading contacts, were receptive to the new faith. Hinduism and Buddhism remained popular with many of the island peoples of the Indian Ocean. At the same time, however, Islam also found a stronghold on the islands of Malaysia, Indonesia, and the southern Philippines.

Mamluk Dynasties

With the destruction of Islamic power in Baghdad at the hands of the Mongols, the Mamluk dynasties provided the force that made Egypt a center for Muslim culture and learning. The Mamluks were converts to Islam who maintained their position among the caliphs by adhering to a strict observance of Islam. By encouraging the safety of trade routes within their domain, the Mamluks contributed to the prosperity of Egypt during the fourteenth and fifteenth centuries until internal disorder led to their takeover in the sixteenth century by the Ottoman Turks.

Rapid Review

From the seventh to the fifteenth centuries, Islam served as a unifying force throughout many parts of Asia, Europe, and Africa, contributing to the cultural landscape of all three continents. Islam preserved the learning of the Greeks, Romans, and Persians, blending it with the artistic, scientific, and mathematical knowledge of its own culture. Educational opportunities were extended, and urban centers established as Dar al-Islam extended its influence into the everyday lives of the inhabitants of the Eastern Hemisphere.
It can be easy to overlook South and Southeast Asia in this period. They are at the crossroads of all of the major interactions of this period (Islam, Mongols, Trade), and are heavily influenced by their neighbors (Islam to the West and China to the Northeast). However, DO NOT SKIP THIS SECTION! There is such a rich history of Syncretism in this region, and with the addition of Islam; it creates some truly fascinating historical studies. Plus, this area will be of extreme focus next period as the Spanish, Portuguese, Dutch, French and British all move into the region.

### Thematic Focus

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<th>1.3 Learning Objectives</th>
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<tr>
<td>N. Explain how the various belief systems and practices of South and Southeast Asia affected society over time.</td>
<td>Hinduism, Islam, and Buddhism, and their core beliefs and practices, continued to shape societies in South and Southeast Asia. <strong>EXAMPLES:</strong> BELIEFS &amp; PRACTICES- Bhakti movement, Sufism, Buddhist monasticism</td>
</tr>
<tr>
<td>O. Explain how and why various states of South and SE Asia developed and maintained power over time.</td>
<td>State formation and development demonstrated continuity, innovation, and diversity, including the new Hindu and Buddhist states that emerged in South and Southeast Asia. <strong>EXAMPLES:</strong> HINDU/BUDDHIST STATES- Vijayanagara Empire, Srivijaya Empire, Rajput kingdoms, Khmer Empire, Majapahit, Sukhothai kingdom, Sinhala dynasties</td>
</tr>
</tbody>
</table>

The Silk Road is the granddaddy of them all. This is the big one. This is THE land-based trade network. You know it as a Trade Network, but the Silk Road began as the Han Dynasty was seeking allies to the West to help fight against the dreaded Xiongnu (basically, the bad guys in Mulan). What began as a cry for help, developed into a network of trade alliances that eventually spanned Afro-Eurasia.

### Thematic Focus

<table>
<thead>
<tr>
<th>2.1 Learning Objective</th>
<th>Historical Developments</th>
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</thead>
<tbody>
<tr>
<td>A. Explain the causes and effects of growth of networks of exchange after 1200</td>
<td>Improved commercial practices led to an increased volume of trade and expanded the geographical range of existing trade routes—including the Silk Roads, trans-Saharan trade network, and Indian Ocean—promoting the growth of powerful new trading cities. <strong>EXAMPLES:</strong> NEW TRADING CITIES- Kashgar, Samarkand Novgorod, Timbuktu, Swahili city-states, Hangzhou, Calicut, Baghdad, Melaka, Venice, Tenochtitlan, Cahokia The growth of interregional trade in luxury goods was encouraged by innovations in previously existing transportation and commercial technologies, including the caravanserais, forms of credit, and the development of money economies as well as the use of the compass, the astrolabe and larger ship designs. <strong>EXAMPLES:</strong> TRANSPORTATION TECHNOLOGIES- Camel saddle, Caravans <strong>EXAMPLES:</strong> NEW FORMS OF CREDIT &amp; MONEY ECONOMIES- Bills of exchange, Banking houses, Use of paper money Demand for luxury goods increased in Afro–Eurasia. Chinese, Persian, and Indian artisans and merchants expanded their production of textiles and porcelains for export; manufacture of iron and steel expanded in China.</td>
</tr>
</tbody>
</table>
The second unit is called “NETWORKS OF EXCHANGE”. You may think, “Silk Road.” But, most of the volume being traded around the world at this point was being done in the Indian Ocean. Think silks and porcelains for the Silk Road. REAL trade went down in the Indian Ocean. The people's trade. Stuff the average person might use... textiles, coffee, lumber, etc. Unless you had a lot of luxury items in your hut, you were way more likely to get textiles from India than silk from China.

### Thematic Focus | 2.3 Learning Objectives | Historical Developments
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**Economics Systems** - As societies develop, they affect and are affected by the ways that they produce, exchange, and consume goods and services.

| E. Explain the causes of the growth of networks of exchange after 1200. | Improved transportation technologies and commercial practices led to an increased volume of trade and expanded the geographical range of existing trade routes, including the Indian Ocean, promoting the growth of powerful new trading cities. The growth of interregional trade in luxury goods was encouraged by significant innovations in previously existing transportation and commercial technologies, including the use of the compass, the astrolabe, and larger ship designs. The Indian Ocean trading network fostered the growth of states. **EXAMPLES:** City-states of the Swahili Coast, Gujarat, Sultanate of Malacca |

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

| F. Explain the effects of the growth of networks of exchange after 1200. | In key places along important trade routes, merchants set up diasporic communities where they introduced their own cultural traditions into the indigenous cultures and, in turn, indigenous cultures influenced merchant cultures. **EXAMPLES:** DIAZORIC COMMUNITIES- Muslim merchant communities in the Indian Ocean region; Chinese merchant communities in Southeast Asia; Sogdian merchant communities throughout Central Asia; Jewish communities in the Mediterranean, Indian Ocean basin, or along the Silk Roads; Arab and Persian communities in East Africa; Malay communities in the Indian Ocean basin. Interregional contacts and conflicts between states and empires encouraged significant technological and cultural transfers, including during Chinese maritime activity led by Ming Admiral Zheng He. |

**Humans and the Environments** - The environment shapes human societies, and as populations grow and change, these populations in turn shape their environments.

| G. Explain the role of environmental factors in the development of networks of exchange in the period from c. 1200 to c. 1450. | The expansion and intensification of long-distance trade routes often depended on environmental knowledge, including advanced knowledge of the monsoon winds. |

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The Trans-Saharan Trade route is the THIRD major one of the Global Tapestry Period (1200-1450). It is the most overlooked and underrated. HOWEVER, you get so much from this trade route. Diasporic communities? Check. Camels with freaking saddles? Check. Astrolabes and other devices to navigate the stars in the biggest desert on the planet? Check. Ibn Battuta? Obvious check… Dude is everywhere. Mansa Musa and Lion Kings? Check. Defeaters of Mongols? (Mamluks) Check. Spread and syncretism of Islam? Check. It’s got everything. Unfortunately, it will be COMPLETELY overshadowed in the next period with ATLANTIC SYSTEM and the Europeans heading over into the Indian Ocean. So... Enjoy it while it lasts. THIS is the Trans-Atlantic Trade Route.

| Thematic Focus | 2.4 Learning Objectives | Historical Developments |
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**Technology and Innovation** - Human adaptation and innovation have resulted in increased efficiency, comfort, and security, and technological advances have shaped human development and interactions with both intended and unintended consequences.

| H. Explain the causes and effects of the growth of trans-Saharan trade. | The growth of interregional trade was encouraged by innovations in existing transportation technologies. Improved transportation technologies and commercial practices led to an increased volume of trade and expanded the geographical range of existing trade routes, including the trans-Saharan trade network. |
Governance

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

I. Explain how the expansion of empires influenced trade and communication over time.

The expansion of empires—including Mali in West Africa—facilitated Afro-Eurasian trade and communication as new people were drawn into the economies and trade networks.

Encounter and Exchange: Silk Road

Although this network of trade roads connecting Europe and Asia was established earlier, instability had resulted in a decline in its use. Roads and relay hostels or inns were built by Tang emperors for military and political purposes, but also benefited merchants. Tang economic innovations, like letters of credit (sometimes called “flying money”) and paper currency, also promoted trade. Despite this, costs of overland travel were quite high, limiting trade to high-value items like silk, porcelain, gold, glass, and horses. Cities on the Silk Road, like Chang’an, Samarkand, and Luoyang, expanded and flourished. Buddhist pilgrims and missionaries both continued to use the Silk Roads, though their presence in China varied depending on who was in power. While Buddhists were tolerated in the early Tang dynasty, later Tang rulers closed monasteries and expelled some Buddhists. The Mongols, discussed later, welcomed Buddhism, Islam, and other faiths.

Encounter and Exchange: Indian Ocean

Like the Silk Roads, Indian Ocean trade networks did not develop during this period, but the volume and frequency of trading voyages intensified. Sailors had long known about the seasonal patterns of monsoonal winds that enabled ships to travel back and forth across the ocean. Advances in maritime technology slowly spread throughout the region, including the magnetic compass from China, and, from India, the triangular lateen sail which aided maneuverability in the open ocean. Larger ships, like the Arab dhows or the Chinese junks, could handle several hundred tons of cargo, making it more cost effective to ship bulk goods for mass markets. The expansion of an Islamic empire (dar-al-Islam) created an integrated trading zone from India to the Iberian Peninsula. Islamic banks expanded, with branch offices issuing checks, or sakk, reducing the need for cash. Innovations in commerce allowed investors to pool their resources or rent cargo space, further encouraging trade.

East Africa

On the east coast of Africa, the Swahili people benefited from the intensification of trade. The Swahili language fuses Arabic and Bantu, a result of frequent contact with Arab merchants. Powerful city-states like Kilwa and Mogadishu emerged from coastal trading posts. They traded gold, ivory and slaves from West Africa for porcelain, silk and glassware from Asia. Trade led to social change, including development of a wealthy merchant class. Elites adopted Islam to facilitate trade with Muslim merchants but often kept their own religious traditions as well.

Great Zimbabwe

A lesser known site, Great Zimbabwe, was indicative of a more localized trade center. Great Zimbabwe, or Bantu for “ruler’s court,” refers to the largest stone, inhabitable buildings in pre-colonial, sub-Saharan Africa. Probably the center of seven or more regional states, it was built of locally sourced granite and continuously inhabited by the Bantu-speaking Shona people from the 11th century until about 1450. It was ostensibly the site from which the ruling classes oversaw animal husbandry (the raising of cattle) and allowed the progression from subsistence agriculture to an economy based on the mining of gold and limited trade along the East Coast of Africa and with the Middle and Far East. Theories about the decline of Great Zimbabwe include political disputes over succession, droughts that may have caused the collapse of agricultural, and diseases that wiped out livestock. All contributed to the economic collapse of Great Zimbabwe, though its influence on modern-day Shona communities is indisputable.
India
Trade in India centered in large, cosmopolitan port cities like Calicut, home to Persians, Jews, Arabs, Malaysians, and others. Centrally located, they served as clearing houses for goods from China (silk, porcelain, sugar cane), Southeast Asia (rice, spices), and Africa (gold, ivory, slaves). India also exported cotton textiles, leather, steel, pepper, and gems. Merchants exchanged goods in large warehouses known as emporia. The Indian caste system adapted to incorporate migrants and merchants, which helped them integrate into Indian society.

Southeast Asia
This region actively participated in Indian Ocean trade, either as agricultural producers (Angkor) or through control of the shipping lanes (Srivijaya). Hinduism and Buddhism were introduced to the region via Indian merchants, as was Islam around the twelfth century. These religions gained a foothold in the port cities catering to foreign merchants. Southeast Asian rulers and elites used trade to reinforce their positions, and found certain Indian practices, like monarchy, to be advantageous. Certain aspects of Hinduism and Buddhism upheld monarchical systems, and so were embraced by elites, though the people continued to practice their traditional religions. This is exemplified by a complex of temples at Angkor Wat, incorporating both Hindu and later Buddhist elements, using southeast Asian architecture. Islam was slower to penetrate the region, at first adopted by some to facilitate trade, or by a few inspired by Sufi mystics. By the 1400s, Melaka controlled the sea lanes. Its rulers, who had converted to Islam, used their influence to encourage the spread of Islam throughout the region.

1.4 | STATE BUILDING IN THE AMERICAS FROM C. 1200 TO C. 1450

<table>
<thead>
<tr>
<th>Thematic Focus</th>
<th>1.4 Learning Objective</th>
<th>Historical Developments</th>
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<tbody>
<tr>
<td>Governance- A variety of internal and external factors contribute to state formation, expansion, and decline. Governments maintain order through a variety of administrative institutions, policies, and procedures, and governments obtain, retain, and exercise power in different ways and for different purposes.</td>
<td>P. Explain how and why states in the Americas developed and changed over time</td>
<td>In the Americas as in Afro-Eurasia, state systems demonstrated continuity, innovation, and diversity, and expanded in scope and reach. EXAMPLES: THE AMERICAS- Maya city-states, Mexico [Aztecs], Inca, Chaco, Mesa Verde, Cahokia</td>
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</table>

Empires in the Americas
Summary: Before the voyages of Columbus and the conquests of the Spanish, the civilizations and societies of the Americas developed in isolation from the remainder of the world. Within the Western Hemisphere, many of the peoples of the Americas engaged in long-distance as well as regional trade. When the Europeans arrived in the Americas, they encountered not only societies with their own rich traditions, but also mighty empires that dazzled their conquerors.

The Rise of the Aztecs
When the Toltec empire fell in the mid-thirteenth century, perhaps to invaders, another nomadic people called the Aztecs, or Mexica, migrated throughout central Mexico. By the mid-thirteenth century, they had settled in the valley of Mexico, establishing their capital city at Tenochtitlán about 1325. Constructed on an island in the center of Lake Texcoco, Tenochtitlán was linked to the mainland by four causeways. To provide additional land for farming, the Aztecs fashioned chinampas, or platforms constructed of twisted vines on which they placed layers of soil. These garden plots floated in the canals that ran through the city of Tenochtitlán. Maize and beans became the staple crops of the Aztecs. Like other Mesoamerican peoples, they engaged in agriculture and construction without the use of the wheel or large beasts of burden.

By the mid-fifteenth century, the Aztecs had emerged as the dominant power of central Mexico. After conquering neighboring peoples, the Aztecs established a tribute empire. The Aztec military seized prisoners of war for use as human sacrifices. Although seen in other Mesoamerican and South American societies, human sacrifice was most widely practiced among the Aztecs. Sacrifices were carried out atop truncated, or trapezoid-shaped, pyramids in the Mesoamerican tradition. The Aztecs also worshipped the numerous gods of nature of their Mesoamerican predecessors, among them Quetzalcoatl and the rain god Tlaloc. The chief Aztec god was their own deity, Huitzilopochtli, the god of the sun. Human sacrifices were dedicated to this regional god in the belief that the gods were nourished by the sacrifice of human life. Another aspect of Aztec religious life was its calendar (similar to that of the Maya).
Aztec society was stratified, with classes of nobles, peasants, and slaves, who were often war captives. The social structure was further organized into clans, or calpulli, that began as kinship groups but later expanded to include neighboring peoples. Economic life included a marketplace under government regulation that featured items obtained by long-distance trade. Records were kept through a system of picture writing, or hieroglyphics. Women who died in childbirth were granted the same honored status as soldiers who died in battle. Aztec women who displayed a talent for intricate weaving also were highly regarded. Although Aztec women were politically subordinate to men, they could inherit property and will it to their heirs.

The Incas
Around 1300, about the time that the Aztecs were moving into the central valley of Mexico, the Incas, or Quechua, rose to power in the Andes Mountains of western South America. The empire, or Tawantinsuyu, became a model of organization. Building on contributions of previous Andean societies, the Incas mastered the integration of diverse peoples within the empire. The immediate predecessors of the Incas were the Chimor, who established a kingdom along the western coastal region of South America from 900 CE until the Incas conquered them in 1465 by taking over their irrigation system. At the same time, the southern Andean homelands were inhabited by a number of peoples, among them several ayllus, or clans, that spoke the Quechua language. About 1438, under the direction of their ruler, or Inca, called Pachacuti, they gained control of the large area around Lake Titicaca. On the eve of its conquest by the Spanish, the Inca Empire extended from present-day Colombia to the northern portion of Argentina and into present-day Chile. As a tribute empire, it required its subjects to supply the mita, or labor on government-controlled lands.

Structure of the Inca Empire
The most noteworthy achievement of Inca rulers was their ability to integrate approximately 11 million people of diverse cultural and linguistic backgrounds under one empire. Unlike the Aztecs, who ruled conquered peoples harshly, the Incas incorporated the conquered into their way of life. The Quechua language was purposely spread throughout the empire to serve as a unifying force. Inca rulers sent groups of Quechua-speaking people to settle throughout the empire to protect it from uprisings among conquered peoples. Another Inca strategy was to settle conquered peoples in an area far from their original homeland. The royal family forged marriage alliances that prevented rivals from obtaining power within their empire.

Although ruins of other urban areas have been discovered, the center of the empire was the capital city of Cuzco. Accurate imperial records were maintained without a system of writing by devices called quipus. Quipus were groups of knotted cords, with the knots of various sizes and colors to represent categories of information, such as finances or religion. The Incas further strengthened the organization of their empire by a dual system of roads, one running across the Andes highlands and the other across the lowlands. Way stations were set up about a day’s walking distance apart to serve citizens and armies traveling these roads.

Inca Society and Religion
A polytheistic people, the Incas centered their worship around the sun god, while the creator god, or Viracocha, was also a key element of Inca religion. Local deities were worshipped as well. Society was organized into clans called ayllus. Women carried out traditional child-care roles, worked in fields, and achieved special recognition for their skill in weaving cloth for religious and state use. Inheritance was organized along lines of parallel descent, with inheritances passed along through both male and female sides of the family. The Incas based their economy on the cultivation of the potato. They cultivated maize as a supplemental crop. State regulation of trade left little opportunity for long-distance trade, and there was not a separate merchant class among the Incas.

Rapid Review
Although the Aztecs built on Mesoamerican tradition to establish a powerful empire in the valley of Mexico, the Andean highlands also saw the emergence of an extremely native empire in the centuries before European conquest. The Aztecs ruled other peoples with brutality, whereas the Incas concentrated on integrating subject peoples into their empire. Aztec peoples engaged in long-distance trade, while the Incas were noted for the careful organization of their empire and their system of roads. In addition to the natives of Mesoamerica and Andean America, native peoples of the Mississippian culture of North America also constructed large mounds used for ceremonial and burial purposes.
The Global Tapestry (1200-1450) finds Africa as the New Kid on the Block in terms of the Afro-Eurasian “Global” world. Africa is at the end of the pre-Columbian trade routes. Sub-Saharan Africa (Ghana, Mali, Hausa) are linked to the rest of the world via the Trans-Saharan Trade routes. Southern Africa is at the tail end of the Indian Ocean trade (focused in and around the Swahili Coast). Sub-Saharan Africa becomes the southwest quadrant of Dar al-Islam. You can tell from the map below that the Europeans have already begun exploring around the Western Coast with the Portuguese Voyages of Prince Henry (1415-1460). Africa was emerging as a major Global force in this period; but, as you can see from Prince Henry, they will come to be dominated by the Europeans in the next three periods.

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<tr>
<td><strong>Governance</strong></td>
<td>Q. Explain how and why states in Africa developed and changed over time.</td>
<td>In Africa, as in Eurasia and the Americas, state systems demonstrated continuity, innovation, and diversity, and expanded in scope and reach. EXAMPLES: AFRICA- Great Zimbabwe, Ethiopia, Hausa kingdoms</td>
</tr>
</tbody>
</table>

**Interregional Trade and Exchange - Overview**

**Summary:** Between 600 CE and 1450, pre-existing patterns of contacts gradually increased and intensified through military conquest, migration, and especially trade. In Asia, the Tang and Song dynasties created the stability necessary to revitalize the Silk Road trade routes across central Asia. Later, the Mongols in the region would facilitate not only trade, but also the spread of technology and pathogens like bubonic plague. In sub-Saharan Africa, the migration of the Bantu people continued. On the east coast of Africa, trade between the Bantu and Arab mariners from across the Indian Ocean resulted in a new language, Swahili, blending Bantu and Arab elements. A growing Islamic empire, dar-al-Islam, stretched from the Iberian Peninsula to northern India, integrating trade networks, including the trans-Saharan caravan routes, and encouraging the spread of Islam throughout Africa and South Asia. Coastal cities in India became commercial hubs, where merchants exchanged goods from Southeast Asia and China, India, Africa, and the Byzantine Empire. The eastern portion of the Roman Empire gradually lost territory to the Turks as Western Europe built upon Islamic and Greco-Roman traditions to forge a new society on the European continent.

**Encounter and Exchange in Africa: The Bantu Migrations**

Sub-Saharan Africa witnessed an exchange of ideas, technology, and language through the migrations of the Bantu-speaking peoples. About 2000 BCE, small numbers of agrarian peoples from the edge of the rain forest in present-day Nigeria began migrating from their homeland, perhaps as a result of population pressures. The migrations escalated throughout the period from 500 BCE to 1000 CE and continued until about 1500 CE.

As the Bantu peoples migrated southward and eastward throughout sub-Saharan Africa, they spread the knowledge of the agricultural techniques that they brought from their homeland. Following the course of the Congo River, they farmed the fertile land along riverbanks at the edges of the rain forest. Their contacts with foraging peoples of central Africa taught them the techniques of cattle-raising. As they migrated, the Bantu also spread the knowledge of ironworking. Historians are unsure whether their skills in ironworking were learned from previous contact with the ironworkers of Kush or were acquired by independent innovation. The spread of iron agricultural implements facilitated crop cultivation throughout sub-Saharan Africa.

The Bantu acquired an additional source of nutrition with the arrival of the banana on the African continent. Carried from Southeast Asia through the Indian Ocean to Madagascar by the Malay sailors about 400 CE, the banana reached the African continent through interactions between the descendants of the Malay sailors and African peoples. After its arrival on the African continent, the banana spread throughout sub-Saharan Africa in a reverse pattern to that of the migratory Bantu. Today, the inhabitants of Madagascar speak a language belonging to the same Austronesian linguistic group as Malaysia.

**Interactions in East Africa**

The Bantu migrations also resulted in the spread of the Bantu languages. By the thirteenth century, the Bantu had reached the eastern coast of Africa, where they came into contact with Arab traders. The interactions between the two groups of people forged the syncretism of the Bantu and Arabic languages into the Swahili tongue. Swahili remains a major African language to the present.

**Bantu Society and Government**

The Bantu also contributed their social and political organization to the heritage of sub-Saharan Africa. With the village as the basis of Bantu society, stateless societies emerged as the political organization of the Bantu. Stateless societies were organized around family and kinship groups led by a respected family member. Religion was animistic, with a belief in spirits inhabiting the natural world. Early Bantu societies did not have a written language; oral traditions were preserved by storytellers called griots.
Bantu society centered around the **age grade**, a cohort group that included tribal members of the same age who shared life experiences and responsibilities appropriate to their age group. Woman's role as a child bearer was highly respected, and women shared in agricultural work, trade, and sometimes military duties. All property was held communally; individual wealth was determined not by the acquisition of property but by the acquisition of slaves.

**Encounter and Exchange: Trans-Saharan Trade**

Trans-Saharan trade expanded and intensified, partly due to Islamic control of North Africa. Dar-al-Islam, with its uniform currency, created an integrated commercial zone, whose merchants eventually sought to trade with kingdoms across the Sahara. These kingdoms, like Ghana and later Mali and Songhay, acted as middlemen, trading gold obtained from the south for textiles, pack animals and salt. Trade cities emerged, like Timbuktu, Gao, and Jenne. To facilitate trade, kings and merchants often converted to Islam, though they continued indigenous religious practices as well, forming the basis of a syncretic religion. Typically, subjects were not encouraged to convert, limiting the extent to which Islam penetrated West African society. Later Mansa Musa built mosques and established universities, making Timbuktu a center of trade and scholarship.

**East Africa**

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**Great Zimbabwe**

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Due to the nature of this being a World History course that BEGINS in 1200, this is the one era that will not heavily feature the Europeans. You can tell from the map that the Europeans are already making their way down to Africa and are 42 years away from the Americas and 48 years from India by 1450. We are smack-dab in the middle of the Post Classical or Medieval period or Dark Ages. That means knights, ladies, castles, etc. The Social/Political order is crucial in Europe during this period, with Feudalism dominating most of the Continent. There’s a trade union in the North you should know Hanseatic League. The Mongols arrive to the East and bring destruction (by cavalry or by Bubonic Plague). The educational center is not Paris or London; it’s Cordoba. The biggest interaction the Europeans have outside of Europe in this period are the Crusades that last for a little over a century. Otherwise, that’s really it. This will be the last time we see the Europeans in the confines of Europe. Most of what you need to know about Europe going forward deals a great deal with their interactions OUTSIDE of Europe. Let’s get medieval.

### Historical Developments

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<tr>
<td>Cultural Developments and Interactions - The development of ideas, beliefs, and religions illustrates how groups in society see themselves, and the interactions of societies and their beliefs often have political, social, and cultural implications.</td>
<td>R. Explain how the beliefs and practices of the predominant religions in Europe affected European society.</td>
<td><strong>Summary:</strong> In the centuries after the fall of the Roman Empire, W Europe underwent a period of political, economic, and social upheaval that continued until about 900 CE. The one stabilizing force throughout most of Western Europe was the Roman Catholic Church. Only in Spain, dominated by Muslim influences between 711 and 1492, did the learning of the Greeks and Romans thrive in Western Europe.</td>
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<td>Governance - A variety of internal and external factors contribute to state formation, expansion, and decline. Governments maintain order through a variety of administrative institutions, policies, and procedures, and governments obtain, retain, and exercise power in different ways and for different purposes.</td>
<td>S. Explain the causes and consequences of political decentralization in Europe from c. 1200 to c. 1450.</td>
<td><strong>Manorialism and Feudalism in Western Europe</strong></td>
</tr>
<tr>
<td>Social Interactions and Organization - The process by which societies group their members and the norms that govern the interactions between these groups and between individuals influence political, economic, and cultural institutions and organization.</td>
<td>T. Explain the effects of agriculture on social organization in Europe from c. 1200 to c. 1450.</td>
<td>Even before the fall of the Roman Empire, declining prosperity in the final years of the empire had caused small landowners to sell off their land holdings to the owners of large estates. Although some peasants relocated to urban areas, others remained to work the land, receiving protection from their landlords in exchange for their agricultural labor. As trade continued to decline and political order disintegrated, manorialism became more widespread. When a wave of Vikings from Scandinavia invaded Europe in the 9th century, Western Europeans turned to feudalism to provide a means of protection. Feudalism was a political, economic, and social system. Throughout most areas of Western Europe, nobles or landlords offered benefices, or privileges, to vassals in exchange for military service in the lord’s army or agricultural labor on the lord’s estate. Often the benefice was a grant of land, called a fief. Feudalism was structured so that a person could enjoy the position of a noble with vassals under him and, at the same time, serve as vassal to a noble of higher status. Knights, similar in their roles to the samurai of Japan, were vassals who served in the lord’s military forces. Like the samurai, the knights of Western Europe followed an honor code called chivalry. In contrast to the samurai code of bushido, however, chivalry was a reciprocal, or two-sided, contract between vassal and lord. Whereas the code of bushido applied to both men and women of the samurai class, chivalry was followed only by the knights. Occupying the lowest rank on the medieval European manor were serfs, whose labor provided the agricultural produce needed to maintain the self-sufficiency of the manor. The life of serfs was difficult. In addition to giving the lord part of their crops, they had to spend a number of days each month working the lord’s lands or performing other types of labor service for the lord. The agricultural tools available to them were crude. Only after the invention of the heavy moldboard plow in the ninth century did they possess a tool adequate to turn the heavy sod of Western Europe. Serfdom was different from slavery; serfs could not be bought or sold and could pass on their property to their heirs.</td>
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### Summary

**Changes in European Institutions**

- **Summary:** In the centuries after the fall of the Roman Empire, W Europe underwent a period of political, economic, and social upheaval that continued until about 900 CE. The one stabilizing force throughout most of Western Europe was the Roman Catholic Church. Only in Spain, dominated by Muslim influences between 711 and 1492, did the learning of the Greeks and Romans thrive in Western Europe.

**Manorialism and Feudalism in Western Europe**

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- Occupying the lowest rank on the medieval European manor were serfs, whose labor provided the agricultural produce needed to maintain the self-sufficiency of the manor. The life of serfs was difficult. In addition to giving the lord part of their crops, they had to spend a number of days each month working the lord’s lands or performing other types of labor service for the lord. The agricultural tools available to them were crude. Only after the invention of the heavy moldboard plow in the ninth century did they possess a tool adequate to turn the heavy sod of Western Europe. Serfdom was different from slavery; serfs could not be bought or sold and could pass on their property to their heirs.
Beginnings of Regional Governments
At the same time that feudalism provided protection to the inhabitants of Western Europe, people known as the Franks rose in prominence in the region of present-day northern France, western Germany, and Belgium. The Franks were the descendants of the Germanic tribe that overran Gaul (present-day France) after the fall of Rome. By the fifth century CE, the Franks had converted to Christianity. From the time of the ninth century onward, some areas of Western Europe saw the strengthening of regional kingdoms such as that of the Franks.

Rulers of northern Italy and Germany also gained prominence by the tenth century. Eventually, in an effort to connect with the classical empire of Rome, they began to call their territory the Holy Roman Empire. As the French philosopher Voltaire later commented, however, it was “neither holy, nor Roman, nor an empire.” The new empire was but a fraction of the size of the original empire of the Romans. In spite of its grand claims, northern Italy continued to be organized into independent city-states, and Germany into numerous local states overseen by feudal lords. While providing a measure of unity for a portion of Europe during the Middle Ages, the long-term political effect of the Holy Roman Empire was to delay the unification of both Germany and Italy into nation-states until the end of the 19th century.

In England, an alternate form of feudalism took hold as a result of the Norman invasion of 1066. In that year, the Duke of Normandy, later called William the Conqueror, arrived in England from his province of Normandy in northern France. Of Viking descent. William transplanted his form of feudalism to England. Rather than following a complex structure of lords and vassals, William imposed a feudal structure that required all vassals to owe their allegiance directly to the monarch.

Growth of Parliamentary Government in England
The political structure of medieval England further distinguished itself by imposing limitations on the power of the monarchy, and establishing one of the earliest parliamentary governments. Even under the English style of feudalism, nobles continued to hold considerable influence. In 1215, in an effort to control the tax policies of King John, English nobles forced John to sign the Magna Carta. This document endowed the English nobility with basic rights that were later interpreted to extend to the other English social classes as well. The first English parliament, convened in 1265, also was an extension of feudal rights of collaboration between king and vassals. The first meeting of this representative body saw its division into a House of Lords representing the clergy and nobility and a House of Commons elected by urban elite classes. Parliaments also arose in Spain, France, Scandinavia, and parts of Germany.

Renewed Economic Growth
Although Western Europe experienced political disorder during the medieval period, by the ninth century the former Roman Empire began to witness signs of renewed economic growth and technological innovation. Contacts with the eastern portion of the former Roman Empire and with people of Central Asia had brought the moldboard plow into use in Western Europe. Also, the military effectiveness of the medieval knight was improved through the introduction of the stirrup.

Improved agricultural techniques resulted in population growth, a trend that also increased the size of urban areas. Warmer temperatures between 800 and 1300 also contributed to urban revival. Landlords often extended their landholdings, sometimes paying serfs a salary to work these new lands. A degree of security returned to Western Europe as many of the Vikings, now Christian, ceased their raids and became settled peoples. In present-day France, palace schools were established to educate local children.

The Crusades
The Crusades between the Western and Eastern worlds and between Christianity and Islam opened up new contacts. As a result of their campaigns to retake the Holy Land from the Seljuk Turks, Western Europeans were exposed to the larger and more prosperous urban areas of the Byzantine Empire with their magnificent examples of Eastern architecture. The Crusades also introduced the West to sugarcane, spices, and luxury goods such as porcelain, glassware, and carpets from the Eastern world. Trade between East and West increased, although it proved an unbalanced trade; while the West was attracted to the fine goods of the East, the Eastern world displayed little interest in the inferior trade items offered by the West. Western appreciation for the treasures of the East was not universal, however. During the Fourth Crusade, merchants from Venice expressed their intense rivalry with Eastern merchants by looting the city of Constantinople.

As Western Europe widened its knowledge of other peoples through trade, its growing population also extended into neighboring areas. After settling down in Europe during the tenth century, the Vikings explored the northern Atlantic, inhabiting Iceland and establishing temporary settlements in Greenland and the northeastern portion of North America. Seeking new agricultural lands, the people of Western Europe also pushed into areas of Eastern Europe.

Conflicts Between Church and State
While Western Europeans engaged in commercial rivalries with other societies, a second rivalry had developed in Western Europe: one between church leaders and monarchs. Throughout the Middle Ages, the church had sometimes taken the role of a feudal lord, owning large landholdings. In some cases, the growing wealth of the Roman Catholic Church served as a temptation for priests and monks to set aside their spiritual responsibilities to concentrate on the acquisition of material possessions.

Conflicts between church leaders and secular leaders arose over the issue of investiture. Lay investiture was a process by which monarchs appointed church bishops. Especially intense was the controversy between Pope Gregory VII (1073 to 1085) and Holy Roman Emperor Henry IV, which culminated with the excommunication of Henry IV. Henry’s subsequent confession demonstrated that, in this instance, the pope had gained the upper hand.
Role of Women in Medieval European Society
Throughout the Middle Ages, Western European women carried out traditional roles of homemaker and childcare provider. It is possible that among the elite classes, the position of women declined over that of earlier ages as the code of chivalry reinforced ideas of women as weak and subordinate to men. Women who resided in medieval towns were allowed a few privileges such as participation in trade and in some craft guilds. Convents also offered some women opportunities for service in their communities. For the most part, however, medieval European women were expected to serve as reflections of their husbands or fathers.

High Middle Ages in Western Europe
By the eleventh century, significant changes occurred in Western Europe to indicate the region’s gradual emergence from the relative cultural decline of the medieval period. Termed the High Middle Ages, the eleventh to the fifteenth centuries saw the following changes in Western European society:

- Gothic architecture—Cathedrals with tall spires and stained-glass arched windows reflected Muslim designs and Western architectural technology. Reflected the neo-Platonic ideal that urged reconciliation of pagan and Christian values and the belief that contemplation of beauty led to contemplation of the Divine.
- Increased urbanization—The size of Western European cities still could not compare with the much larger urban areas of China.
- Rise of universities (Bologna, Paris, Salamanca), primarily for the study of canon, or church, law.
- Increased Eurasian trade.
- Growth of banking

The renewal of economic and intellectual vigor and the tendency toward centralized regional political authority marked the beginning of a new era on the European continent.

Rapid Review
The decline of Roman authority in Western Europe resulted in the rise of feudalism as a system of protection. Feudalism in Western Europe bore some similarities to Japanese feudalism. Although Western European feudalism created local governments, in some areas of Europe, such as France, regional kingdoms arose. Characteristic of feudal Europe was a persistent conflict between popes and kings concerning secular authority. Many European women continued in traditional roles. By the eleventh century, Western Europe demonstrated signs of revival as universities were established, trade increased, and some serfs began to leave the manor.

The focus of medieval Europe can be characterized by the “5 Cs”: Change might be considered a “sixth C,” as encompassing the original “five C” and characterizing the era in general.

1. Church, and the Holy Roman Empire, which dominated society in Western Europe;
2. Chivalry, the idea of a code of honor, followed by knights, and characteristic of the first “standing armies”;
3. Crusades, which along with the goal of spreading Christianity and reclaiming the Holy Lands from the Seljuk Turks, resulted in an exchange of ideas, goods, the arts, even diseases between East and West;
4. Commerce, which grew out of both the crusades and the demographic shifts caused by the black plague, and which led to a monetary economy;
5. Codes of Law, including the Magna Carta (1215), which increased popular representation in government.

Rise of Western Europe
As the Chinese withdrew from world commercial dominance, the nations of Western Europe stepped in to fill the void. By the 1400s, European regional monarchies possessed the political power and financial resources to allow them to investigate the world beyond their borders. European technology had become more sophisticated, and commercial activity in urban areas contributed to its financial stability. European visitors to the Mongol court learned of advances in Asian technology such as the printing press, gunpowder, and the magnetic compass.

In spite of the increased economic vitality enjoyed by Europeans in the early modern era, there remained a serious imbalance of trade between Europe and the East. Although many Europeans craved the luxury goods of the East, Europe offered very few products attractive to the peoples of the East. Europe’s trade goods consisted mainly of items such as wool, honey, salt, copper, tin, and animals for Eastern zoos. The unfavorable balance of trade between Europe and the East meant that Europeans frequently had to pay for their luxury items in gold, a situation that drained Europe of its gold supply. Although Europe experienced an unfavorable balance of trade with the East, several trading cities in northern Europe capitalized on regional commerce and formed the Hanseatic League. By the thirteenth century, this trade association was active in the Baltic and North Sea regions. Eventually both the Hanseatic League and Italian ships from Mediterranean waters extended their commercial activity to the manufacturing centers of Flanders.

The Renaissance
By the beginning of the 15th century, the city-states of northern Italy were experiencing a renewed interest in the learning and artistic styles of the Greco-Roman world. This rebirth of learning, or Renaissance, owed its origins partly to interactions with the Muslim world. European contacts with the Middle East during the Crusades, the preservation of Greco-Roman learning and scientific advancements by the Muslims during their occupation of Spain, and Islamic and European interactions in the weakening Byzantine Empire invigorated the revival of learning and trade characteristic of the Renaissance. Furthermore, the northern Italian city-states had become wealthy from their role in supplying goods for the Crusaders and in transporting them across the waters of the Mediterranean.
The Renaissance spirit differed from that of the European Middle Ages by focusing on life in this world rather than in the afterlife (humanism). Many Renaissance paintings continued to feature religious subjects; but, at the same time, there was an additional emphasis on paintings of people and nature. Renaissance painting also was characterized by the use of perspective, a greater variety of colors, and the use of oil paint on canvas. In the Late Renaissance, the Reformation would give rise to Protestantism, and the Catholic, or Counter, Reformation would solidify the Roman Catholic Church’s theological stances (more Renaissance info in the Unit 3 & 4 Review Guide).

Early European Explorations
By the early 1400s, European explorations outside the Mediterranean had been primarily confined to the Atlantic islands of the Azores, Madeiras, and the Canaries. Europeans also had carried out some explorations along the western coast of Africa. Lack of European technological expertise prevented further explorations into the waters of the Atlantic. Contacts with Chinese and Arab merchants introduced Europeans to the magnetic compass, the astrolabe, and the caravel, a lighter vessel with a lateen sail and a steerable rudder. Voyages of exploration soon changed focus to colonization as Spain and Portugal settled the Canary and Madeira Islands and the Azores. The crop initially grown on these islands was sugar, which had been introduced to Europeans by Middle Eastern peoples during the Crusades. Slaves were brought from northwestern Africa to work the plantations.

Oceania
Two regions that by 1450 remained outside the global network were the Americas and Oceania. (The Americas will be discussed in Chapter 15.) After 600 CE, the peoples of Polynesia were involved in migration and expansion from island to island in the Pacific. From their base in the islands of Fiji, Samoa, and Tahiti, Polynesians in canoes sailed northward to the uninhabited islands of Hawaii. For several centuries, Polynesians continued to spread throughout the Hawaiian Islands, establishing agricultural and fishing villages. Inhabitants set up regional kingdoms with a highly stratified class system.

About 1200, another group of Polynesians migrated to the islands of present-day New Zealand. The Maori, as these migrants came to be called, learned to adapt to the colder environment of their new home. The Maori set up a stratified society that included slaves.

Rapid Review
Hemispheric trade accelerated and intensified along previously established trade routes. Empires facilitated trade, either intentionally (e.g., China’s “flying money,” the Mongols, uniform currency in dar-al-Islam), or incidentally (e.g., roads and inns built by Tang emperors). Though new trade-based kingdoms emerged, like Ghana and Mali, this era is generally associated with the emergence of trade cities like Kilwa, Timbuktu, Calicut, Samarkand, and Chang’an. Housing diasporic merchant communities of Jews, Christians, Muslims and others, the cities served as centers of cultural, religious, and intellectual exchange. Trade led to, and in turn was enhanced by, technological diffusion (paper, gunpowder), especially maritime advances (e.g., compass, astrolabe, lateen sail) from China, which spread to the Indian Ocean, and later to Europe. Trade precipitated cultural changes, too. Caste systems in India adapted to incorporate foreigners and merchants. Access to rare luxury goods reinforced elite classes. Contact with Muslim merchants led to syncretic languages (e.g., Swahili) and religions (e.g., Islam with traditional religions in Africa). New styles of architecture evolved that blended traditions (e.g., African mosques; Angkor Wat).

One of the most significant forces in history throughout the mid-fifteenth century was the movement of the Mongols into Russia, the Middle East, and China. While they were responsible for the massacre of hundreds of thousands of peoples who resisted them, especially in the Middle East, the Mongols deserve credit for forging strong trade connections between Europe and Asia. While the Mongols were establishing their presence in Eurasia, the Bantu-speaking peoples were continuing their migrations throughout sub-Saharan Africa, spreading the knowledge of agriculture and ironworking. Their contacts with Arabs in eastern Africa gave birth to a new language: Swahili. In the Indian Ocean, China engaged in massive expeditions, which were abruptly halted about the time that Europe entered the global trade network. Still outside the global network were Polynesia and the Americas. The inhabitants of Polynesia and the Americas interacted with other peoples in their own regions.
The GLOBAL TAPESTRY is the starting line for this course. Think of it as checking in with some of the major areas of the world circa 1200. It focuses on SIX different sections of the globe (East Asia, Dar-al Islam, South/Southeast Asia, Americas, Africa, and Europe). So, let’s get reacquainted with the major world regions from 1200-1450 CE in a little unit the College Board has dubbed: THE GLOBAL TAPESTRY.

### Thematic Focus

| **1.7 | COMPARISON IN THE PERIOD FROM C. 1200 TO C. 1450** |
| **1.6 | ENVIRONMENTAL CONSEQUENCES OF CONNECTIVITY FROM C. 1200 TO C. 1450** |
| **1.7 | COMPARISON OF ECONOMIC EXCHANGE FROM C. 1200 TO C. 1450** |

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<th><strong>Thematic Focus</strong></th>
<th><strong>1.7 Learning Objective</strong></th>
<th><strong>Historical Developments</strong></th>
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<tr>
<td><strong>U.</strong> Explain the similarities and differences in the processes of state formation from c. 1200 to c. 1450.</td>
<td>State formation and development demonstrated continuity, innovation, and diversity in various regions. As the Abbasid Caliphate fragmented, new Islamic political entities emerged, most of which were dominated by Turkic peoples. These states demonstrated continuity, innovation, and diversity. Empires and states in Afro-Eurasia and the Americas demonstrated continuity, innovation, and diversity in the 13th century. This included the Song Dynasty of China, which utilized traditional methods of Confucianism and an imperial bureaucracy to maintain and justify its rule. State formation and development demonstrated continuity, innovation, and diversity, including the new Hindu and Buddhist states that emerged in South and SE Asia. In the Americas as in Afro-Eurasia, state systems demonstrated continuity, innovation, and diversity, and expanded in scope and reach. In Africa, as in Eurasia and the Americas, state systems demonstrated continuity, innovation, and diversity, and expanded in scope and reach.</td>
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### MAIN IDEA REVIEW

**UNIT 1 KEY CONCEPTS**

### Historical Developments

Along with all of those goods and technologies, there are serious ENVIRONMENTAL CONSEQUENCES that accompany the NETWORKS OF EXCHANGE (1200-1450). For the College Board, this means foods and diseases. They specifically site Bananas, Champa Rice (a fast growing rice that can grow two full crops per season, which was a tribute from Vietnam to Song China), and citrus fruits (which means lemons, sour oranges, and pomelos (since the Mediterranean already had other citrus fruits as evidenced by seeds at Pompeii and other sources). Another environmental consequence is disease. When the world connects, it creates highways for trade and the spreading of disease. Below are the ENVIRONMENTAL CONSEQUENCES of the NETWORKS OF EXCHANGE.

<table>
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<th><strong>Thematic Focus</strong></th>
<th><strong>2.6 Learning Objective</strong></th>
<th><strong>Historical Developments</strong></th>
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<tr>
<td>Humans and the Environments- The environment shapes human societies, and as populations grow and change, these populations in turn shape their environments.</td>
<td>K. Explain the environmental effects of the various networks of exchange in Afro-Eurasia from c. 1200 to c. 1450.</td>
<td>There was continued diffusion of crops and pathogens, with epidemic diseases, including the bubonic plague, along trade routes. EXAMPLES: DIFFUSION OF CROPS- Bananas in Africa, New rice varieties in East Asia [Champa Rice]. The spread of cotton, sugar, and citrus</td>
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The second unit in AP WORLD HISTORY: MODERN is all about the inter-connectivity of the 1200-1450. The world was about to become a true global network as different regions in the NEXT period (1450-1750) began to interact. However, in THIS period the AFRO-EURASIAN world was already pretty well connected by the Silk Roads, Trans-Saharan Trade Routes, and Indian Ocean Trade Routes. This unit focuses on the effects of these Networks of Exchange.

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<td>L. Explain the similarities and differences among the various networks of exchange in the period from c. 1200 to c. 1450.</td>
<td>A deepening and widening network of human interaction within and across regions contributed to cultural, technological, and biological diffusion within and between societies.</td>
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<td>- Improved commercial practices led to an increased volume of trade and expanded the geographical range of existing trade routes—including the Silk Roads—promoting the growth of powerful new trading cities.</td>
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<td>- The growth of interregional trade in luxury goods was encouraged by innovations in previously existing transportation and commercial technologies, including the caravanserai, forms of credit, and the development of money economies.</td>
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<td>Changes in trade networks resulted from and stimulated increasing productive capacity, with important implications for social and gender structures and environmental processes.</td>
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<td>- Demand for luxury goods increased in Afro-Eurasia. Chinese, Persian, and Indian artisans and merchants expanded their production of textiles and porcelains for export; manufacture of iron and steel expanded in China.</td>
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**CollegeBoard Sanctioned Review Videos with Document and Sourcing Examples** *(fast forward approx. 3-3:30 min)*

**Unit 1 Video Links:**
- 1.1 & 1.3 Review w/doc examples
- 1.2 Review w/doc examples

**Unit 2 Video Links:**
- 2.1 & 2.3 Review (scheduled for April 13, 2020)
- 2.2 Review (scheduled for April 14, 2020)
- 2.5 & 2.6 Review (scheduled for April 15, 2020)

**Unit 1 & 2 Key Comparisons**
1. Feudalism in Japan and Western Europe
2. Mongol rule in Russia and China
3. Muslim Spain and feudal Europe
4. The spread of Islam and the spread of Buddhism
5. Chinese and European presence in the Indian Ocean
6. Urban areas in the Islamic world, non-Islamic Europe, and China
7. Acceptance of Islam in Africa and Europe
8. Mesoamerican and Andean civilizations
9. Polynesian, Viking, and Bantu migrations
10. Gender roles in early Islam and under the caliphate