

## AP World History Summer Assignment 2018-2019 Ms. Stone

Welcome to AP World History! You have decided to take on the greatest challenge of your academic career to date. This is a college level course that will cover over 1,000 years of human history. Understand that this course is not designed for you to memorize names and dates, it is designed to develop your critical thinking and reading skills in preparation for not only the AP Exam but also for other AP and college courses you will take throughout your academic career.

With this class comes a great deal of responsibility including maintaining a rigorous reading schedule 3-5 nights a week, During the first two weeks you will have opportunity to drop this course if you feel it is in your best interest. I would encourage you to at least wait out these weeks and to speak with both myself and your counselor before you make the decision.

For this class, you will need a five subject spiral notebook (all dedicated to this class) and a collection of black or blue pens (your choice). You cannot use pencils on the AP test written portion or in class. No mechanical pencils when taking a scantron test because it doesn't read well with the grading machine. #2 pencil only. No color ink pens except black or blue as stated above. A purple pen is the grading pen and you will do a lot of self- grading and peer grading.

Your summer assignment consists of the following:

1. Maps to Label follow directions
2. Summer Readings *AP Guide to the Mongols* with the questions answered in ink by hand, no print outs or typed answers will be accepted. – Due Monday August 26  
You will have a reading test Thursday/Friday, August 29/30! Late Summer Assignments will **not be accepted** and will be entered as a 0/100. Make use of the time you have been given this summer to prepare for the coming year. It should not take you long to finish this assignment.

I can be reached all summer long at my email address: [ssone1@houstonisd.org](mailto:ssone1@houstonisd.org). I will check my email at a minimum of once per week over the break so please allow a few days for me to respond. Be sure to include the words "AP World Summer Assignment" in the subject and your name at the end of the email.

### Map Activity

Understanding place and location in this course is essential.

Using the maps provided, locate and label each item on the corresponding maps using the color coding and numbers. For example, to label the region of North Africa on a map, outline the region in red and label it "1". I chose to give you many maps to work with to help you avoid too much crowding ☺ Use colored pencils or crayons, markers will bleed through the paper. You will have a map quiz on these locations the first week of school that will assess your ability to locate these items.

#### **Oceans , Seas, Bays, Lakes (Blue)**

1. Atlantic Ocean
2. Pacific Ocean
3. Indian Ocean
4. Arctic Ocean
5. North Sea
6. Baltic Sea
7. English Channel
8. Norwegian Sea
9. Barents Sea
10. Mediterranean Sea
11. Adriatic Sea
12. Aegean Sea
13. Black Sea
14. Caspian Sea
15. Great Lakes
16. Red Sea
17. Persian Gulf
18. Arabian Sea
19. Bay of Bengal
20. South China Sea
21. East China Sea
22. Yellow Sea
23. Sea of Japan
24. Caribbean
25. Hudson Bay
26. Cape of Good Hope
27. Cape Horn
28. Gulf of Guinea
29. Gulf of Mexico

#### **Rivers (Green)**

1. Nile River
2. Tigris
3. Euphrates
4. Amazon River
5. Mississippi River
6. Rio Grande River
7. Indus River
8. Yellow River (Hwang He)

9. Yangtze
10. Ganges River
11. Irrawaddy River
12. Mekong
13. Congo
14. Rhine
15. Danube
16. Niger

#### **Deserts (Tan or Yellow)**

1. Gobi
2. Kalahari
3. Sahara
4. Taklimakan
5. Mojave
6. Arabian
7. Namib Desert
8. Atacama Desert

#### **Mountain ranges (Orange^)**

1. Himalayas
2. Hindu Kush
3. Pamirs
4. Andes
5. Sierra Madre
6. Alps
7. Appalachian
8. Rocky
9. Atlas
10. Pyrenees Mountains
11. Ural Mountains

#### **Straits (Purple)**

1. Bosphorus Strait
2. Strait of Magellan
3. Strait of Gibraltar
4. Strait of Malacca

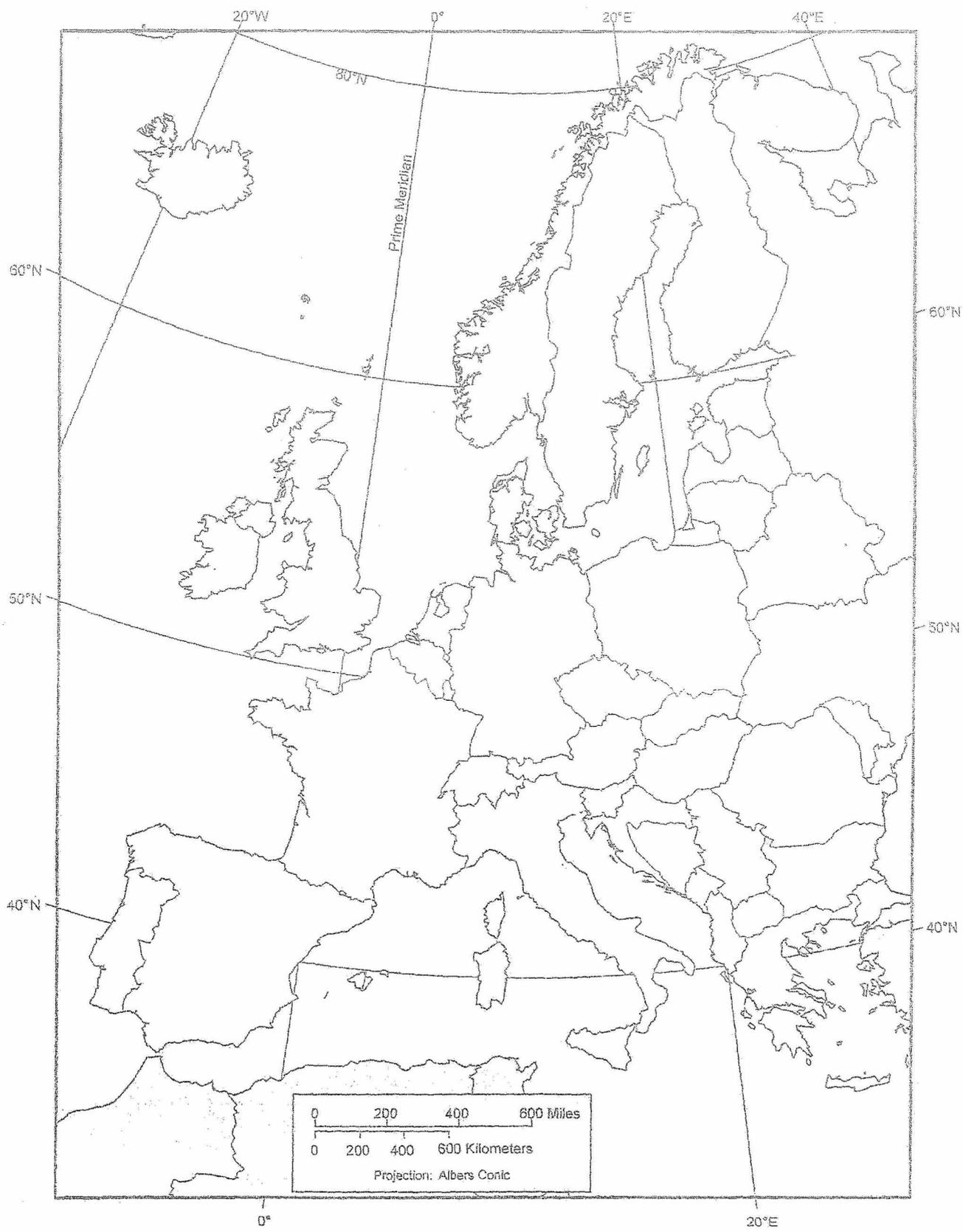
#### **Regions (Red)**

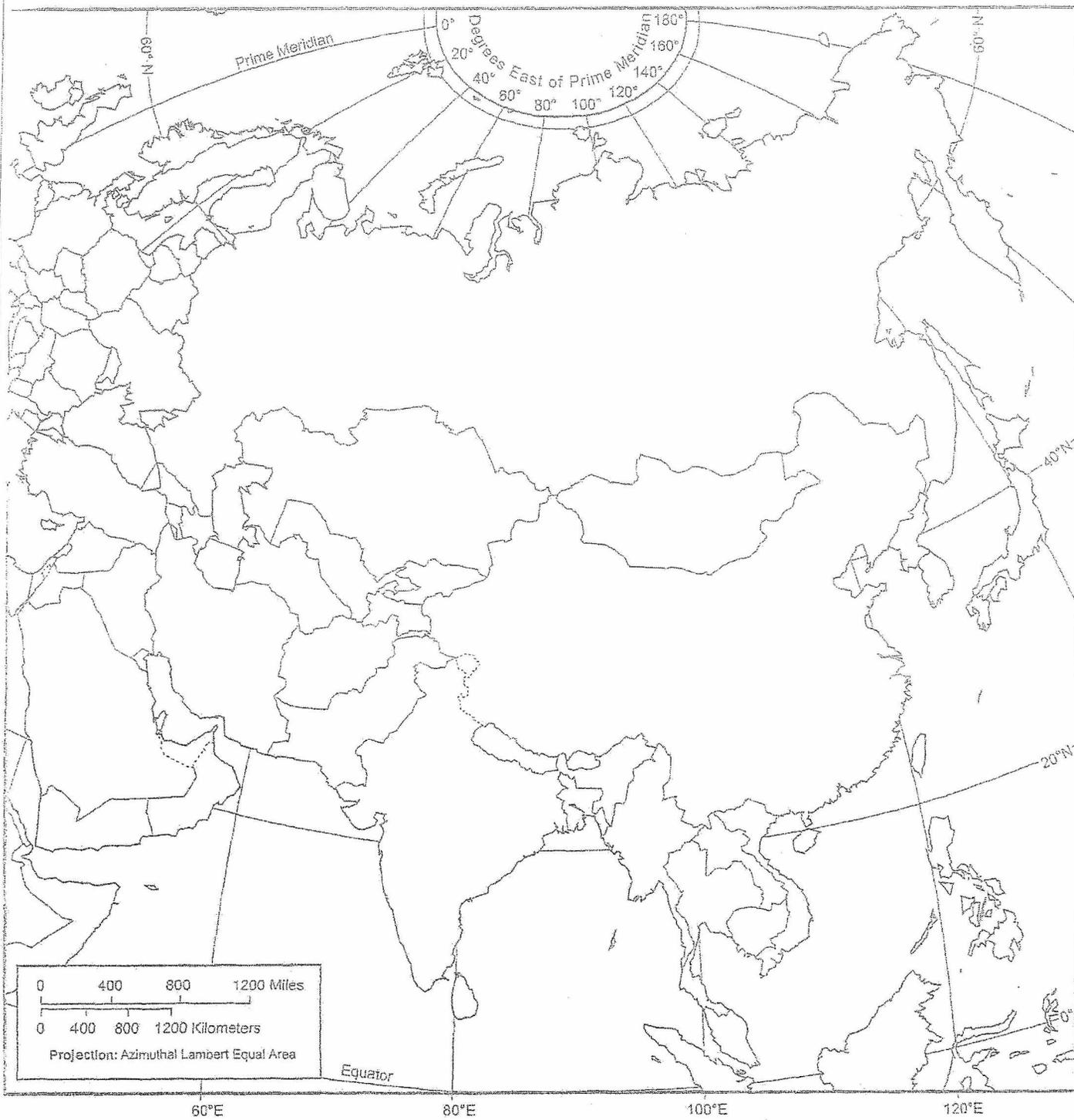
1. North Africa
2. West Africa
3. East Africa
4. Central Africa
5. Southern Africa
6. Middle East

7. East Asia
8. Central Asia
9. Southeast Asia
10. South Asia
11. Latin America (including regions of Mesoamerica and the Caribbean)
12. Western Europe
13. Eastern Europe
14. North America
15. Oceania

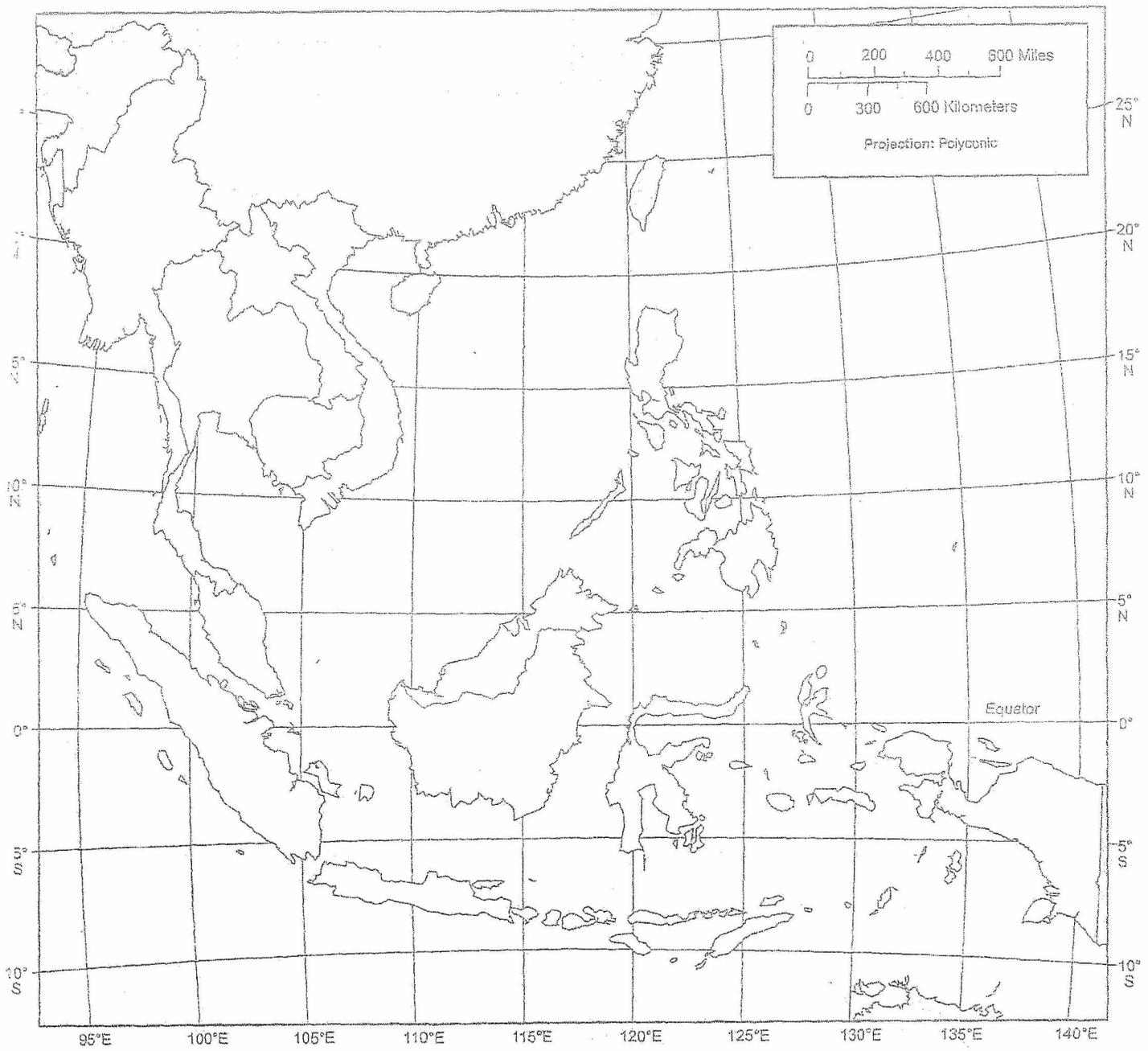
#### **Peninsulas and other landforms (black striped lines)**

1. Arabian Peninsula
2. Balkans
3. Crimean
4. Horn of Africa
5. Iberian Peninsula
6. Yucatan Peninsula
7. Rift Valley
8. Asian Steppe



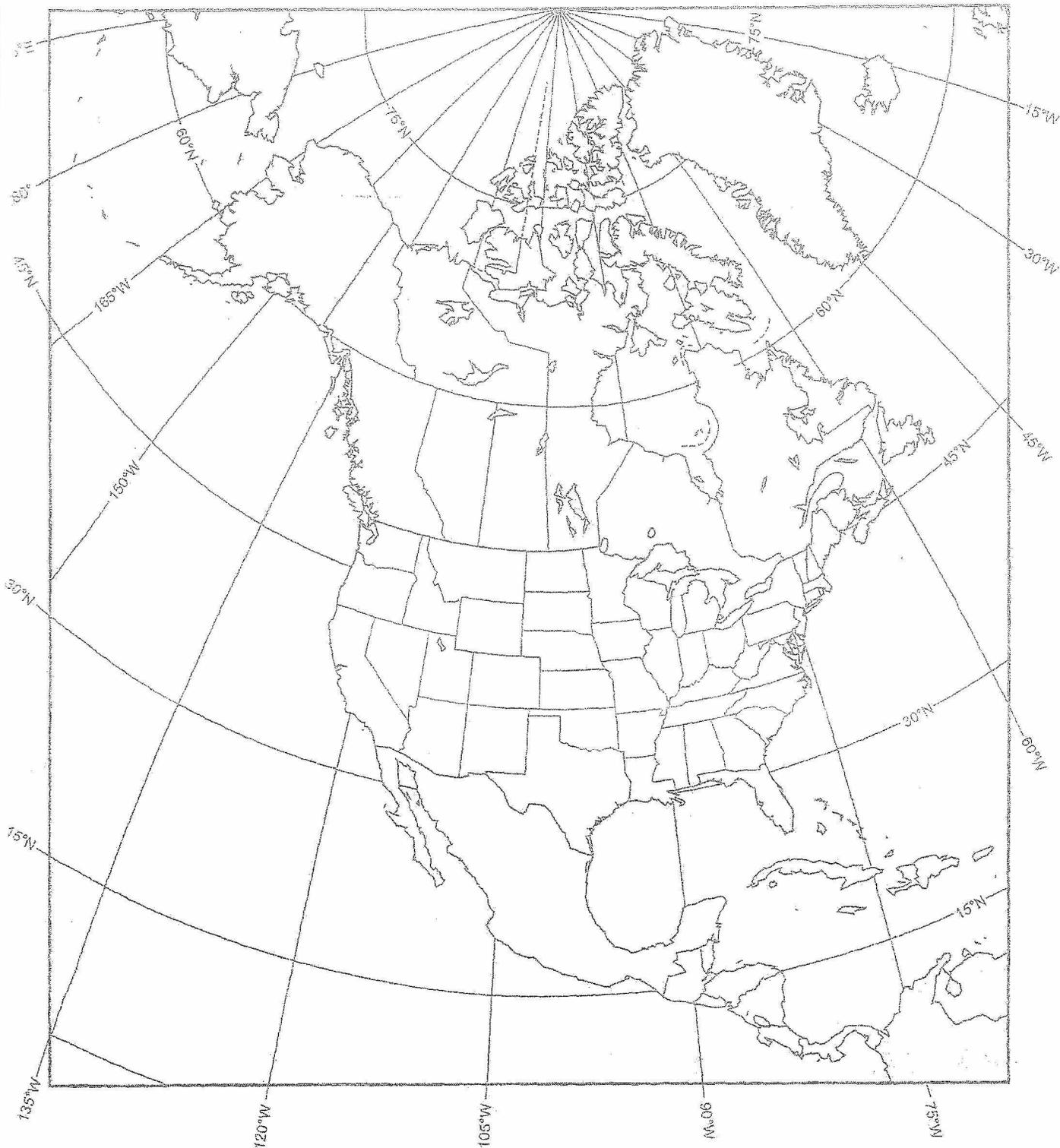


Note: Dotted lines indicate indefinite boundaries.

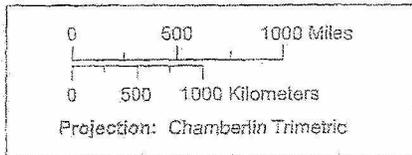




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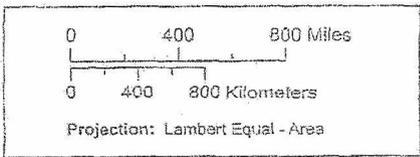


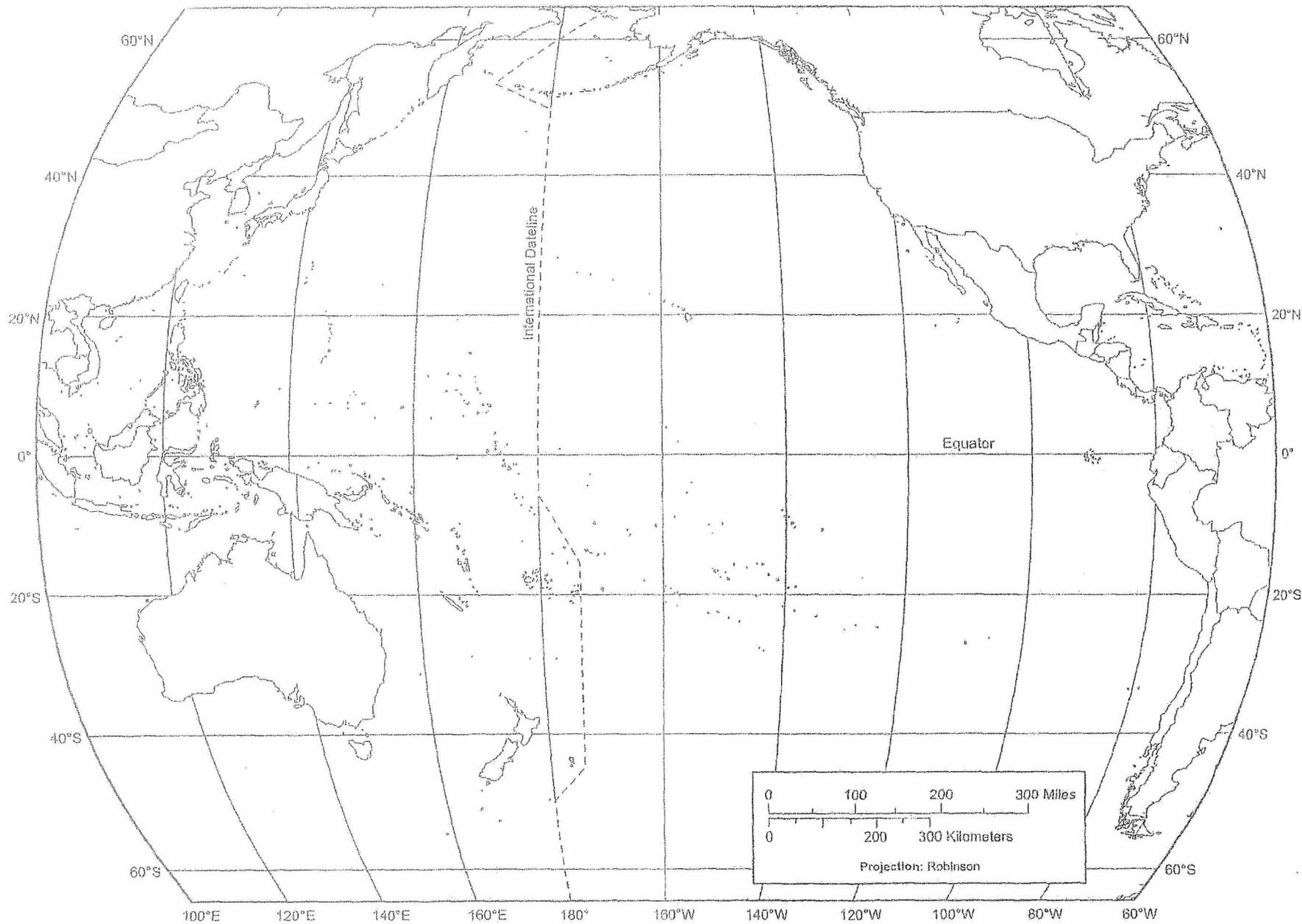
Note: Dashed lines indicate boundaries between the territory of Nunavut, Canada and adjacent political units across water bodies.



Courtesy: Arizona Geographic Alliance <http://geoalliance.asu.edu/azga>  
 School of Geographical Sciences and Urban Planning  
 Arizona State University  
 Cartographer Douglas Minnis

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AP Guide to the Mongols

1. From the article “**How did the Mongols Create their Empire?**” make a list of things that contributed to their success in warfare and in the building an empire.

Warfare	Empire Building
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2. From the article “**The Impact of Mongols...**” answer the following:
  - How were the areas (Russia, the Middle East and China) affected by the Mongol conquests?
    - Provide evidence of the positive and negative consequences of the Mongol conquest in your answer.

	POSITIVE	NEGATIVE
MIDDLE EAST (PERSIA)		
CHINA		
RUSSIA		

3 From the excerpt “**Marco Polo in China**” (Concerning the Palace of the Great Khan)  
What impresses Polo about the royal palace?

4. From the excerpt “**Marco Polo in China**” (Concerning the City of Cambaluc)  
Describe the plan of the new Cambaluc.

5. From the excerpts “**Marco Polo in China**” & “**Travelling among the Mongols**”  
Write a description of a Mongol Hut-wagon (Image)

6. From “**Travelling among the Mongols**” by William Rubruck:  
Why did William venture into Mongolia?

7. From “**Travelling among the Mongols**” by William Rubruck:  
How does he describe the Mongol homes?

8. From “**Travelling among the Mongols**” *The Food of the Tartars* by William Rubruck:  
Describe the Mongol diet.

9. From “**Travelling among the Mongols**” *The Duties of Women and their Work* by William Rubruck:  
Explain the gender roles in the societies he witnessed.

Reminder: Answers must be in Black or Blue Ink. The room given might not be adequate space so please use your college rule paper. Answer in complete sentences with the detail that answers the question completely.

## How did the Mongols Create their Empire?

By Helen Grady

"The Mongol conquests began with Genghis Khan's unification of the steppe nomads in the first quarter of the thirteenth century. . . ." (Curtin, p. 120)

"All the men in the Mongol Empire over the age of 20 except physicians, priests of any religion or those who washed the bodies of the dead, were liable for military service." (Chambers, p. 67)

"The removal from a town of men of military age was a system in the Mongol method of warfare that was rigorously applied. The method was a double-edged sword: that part of a town's population capable of resistance was removed, to be employed as a terror weapon against the next town. . . . This absolute form of terror sometimes resulted in crushing all will to resist" (De Hartog, p. 131)

"By the sword or by diplomacy, through terror or persuasion, Temujen (Genghis Khan) had subdued or enslaved a hundred peoples. . . .

"Genghis Khan practiced a strategy of systematic intimidation and terror. Too few in number to fight on several fronts, and having little stomach for a long-drawn-out guerrilla war, the Mongols often employed methods that were bloody in the highest degree. . . .

"When they occupied a city or a land they had conquered, they separated families, scattered the inhabitants, taking many into their service... as if they were intent on 'breaking' the structures of an entire society." (Hoang, pp. 20, 294, 297)

"The Mongols' tactical supremacy was achieved through frequent exercise that took the form of immense hunting parties in which the army participated as units. Coordination was accomplished in various ways: careful plans were made and distributed among the participants; communications were maintained between units by various means, for example, special messengers or whistling arrows; and finally, perhaps, most important, discipline in the Mongol armies was exceedingly strict. No excuse was accepted for failure to carry out one's part of the plan. . . .

"Manpower, economic resources, or technological know-how available in one part of the domain could promptly be mobilized and deployed to meet a need in some other part of the far flung empire. Hulegu's campaign in western Asia . . . can be used to illustrate this point troops for his assault on the Assassins and Abbasids came from Mongolia, Turkestan, Iran, the Transcaucasus, and the Golden Horde. Food to sustain these armies came from Armenia, Georgia, and central Asia. Technical specialists to operate the catapults and siege equipment were sent from China. . . ." (Allsen, pp. 6, 219-20)

"Genghis Khan was from a nation of hunters and he shared his people's love of the hunt. As soon as the children are two or three years old. . . they begin to ride. . . and then a small bow, suitable in size to their age, is given to them and they are taught to shoot." (Ratchnevsky, p. 154)

"The same techniques that were necessary for survival in a herding and hunting environment were, with very little adaptation, those used in warfare. . . .

"All male Mongol adults below the age of sixty were liable for military service. . . .

"It is the character rather than the size of the Mongol army which is crucial. . . .

"According to one story, the invasion of China quickly revealed a serious weakness in Mongol military effectiveness: a cavalry force such as the Mongol army could be supreme in the field, but it was not an adequate instrument for the taking of the walled cities of China. We are told that, faced with a formidable city for the first time, Chingiz Khan offered to raise the siege if he were given 1,000 cats and 10,000 swallows. These were duly handed over. Material was tied to their tails, and this was set on fire. The animals were released and fled home, setting the city ablaze, and in the ensuing confusion the city was stunned. . . .

"The Yam (the Mongol courier/communication system) impressed European observers. It was designed to facilitate the travels of envoys . . . for the transportation of goods . . . the speedy transmission of royal orders from one part of the empire to another; and it provided a framework whereby the Mongols could receive intelligence as quickly as possible." (Morgan, pp. 84, 85, 88, 65, 103-4)

## The Impact of Mongols on Conquered Peoples and the Environment

"In the early days of the empire, artisans captured in the course of a campaign usually were sent back to the Mongol homeland and made the slaves of princes and military commanders. . . . Realizing their economic and military value, the Mongols always took care to separate the craftsmen before putting the

general population to the sword." (Allsen, p. 213)

"No one with a usable skill was overlooked. All of the Mongols' subjects, from the Alan metal workers who produced chain mail for the army to the Chinese physicians who tended Hulegu's health when he came west, were required to place their particular abilities at the disposal of the empire." (Allsen, p. 215)

"The clans of the early Mongol Empire can be divided into two distinct groupings on the basis of their general policy orientation. In one category are those clans--Chinggis Qan, Chaghadai, and Guyug-whom [scholars] describe as steppe traditionalists, the enemies of agriculture and city life, who pursued policies uniformly detrimental to their sedentary subjects; on the other are those rulers--Ogeidei, Mongke, and Qubilai-whom [scholars] regard as champions of centralized imperial authority and advocates of some measure of accommodation with the sedentary population under their control." (Allsen, p. 221)

"East Iran never recovered entirely from the Mongol hurricane. Some towns still show signs of the Mongol destruction; they were unable to regain their former position as centers of Islamic civilization." (De Hartog, p. 131)

"(Ogeidei) had been impressed by the life that he had seen in Samarkand and he began to establish Samarkand as a worthy capital for his empire. The city was extended, public granaries and warehouses were built and a regular system of food supply was organized whereby five hundred wagonloads of food were brought into the city every day. . . . in the hall of his new palace he erected a gold fountain made in the shape of elephants, tigers, and horses. . . ." (Chambers, pp. 57-58)

"The Mongols entered the besieged city and put almost the entire population of Ningxia to the sword," (Hoang, p. 22)

"Mongol warfare followed the steppe tradition. Peoples who resisted were exterminated; others were enslaved, the men were forced to serve in the Mongol forces, the cities were plundered and then abandoned." (Ratchnevsky, p. 169)

"Genghis Khan was not . . . able to divorce himself completely from the traditions of the steppe. He regarded the conquered peoples as belonging to himself and to his family, dividing them among the members of his clan. (Ratchnevsky, p. 176)

"The effect of the Mongol conquest upon... China ... has been disputed. Beyond doubt, it knit together the greater empire that endured until the twentieth century. It also increased vastly the contact of this new empire with southern and mid-Asia. The heavy trade of the Yuan (Mongol) period continued into the Ming . . . the Mongols had thrown open the courts and schools to nearly all languages and religions. . . . Others hold that the shock of the Mongol conquest exhausted the Chinese spirit. . . [and it became] imitative, fearful of new invasion. . . ." (Lamb, pp. 308-9)

"Partial coalescence [in China] between mercantile and official outlooks reached its apogee during the Mongols, who did not share the Confucian disdain for shrewd traders. Marco Polo's reception at Kublai's court illustrates this fact. He was, indeed, only one of many foreign merchants whom Kublai appointed as tax collectors and to other key administrative posts in his empire." (McNeill, *Pursuit*, p. 42)

"The fortresses refused the surrender always demanded by the Mongols at the beginning of a siege. They were therefore vigorously [attacked and taken by assault with the help of modern devices such as smoke and fireships. . . .

"The Mongol invasion had also brought about certain ethnic changes. . . (Spuler, pp. 13, 59)

"Once the Mongols began to live in the country they were subject to manners, modes of dress, and religious beliefs foreign to their tribal mode of life. The force and continuity of Iranian civilization worked to alter their very character. The feudal system of government was retained, Persians were soon named to the highest administrative posts, and the Il Khans became patrons of literature and the arts." (Wilber, p. 51)

"Ghazan converted to Islam, built an Islamic state, [with] himself the autocrat. . . . His purpose was to live in peace and develop the caravan trade. . . ." (Lamb, p. 311)

"The condition of the peasants at this time was appalling, for they were subject to anything from fifteen to thirty different kinds of tax and tribute. . . . It was during the Mongol period that the peasants became in fact slaves of the soil, a position previously unheard of in the Islamic world under Islamic law, which regards workers of the land as freemen. . . . towards the end of the thirteenth century these various systems of taxation had turned whole regions into dust. . . .

"The towns destroyed by the invasion were slow to revive. The attempts of the Mongols to rebuild these towns or create new ones were largely unsuccessful. . . . the markets were no longer being supplied with farm produce from the neighborhood. . . . they dwindled in size. . . . the townspeople were burdened with taxes and other obligations.. All this led to a decline in the country's productivity. . . .

"One important aspect of the Mongol conquest is that for the first time Persia and other large parts of the Muslim world found themselves governed... by non-Muslim rulers . . . who ignored differences of religious belief among their subjects. ... it has been remarked by some scholars that despite the terrible devastation that it brought with it, Mongol rule did provide certain virtues, such as the reunification of large areas, safety of travel, the establishment of new trade routes. . . ." (Bausani, pp. 114-16)

"North China was subjected to a series of destructive campaigns over a period of twenty-five years. ... the Mongols seriously considered wiping out the whole population . . . to turn the land over to pasture (according to one story). . . . Transoxania and more particularly eastern Persia had to endure something that must have seemed to approximate very nearly to attempted genocide. . . . The figures . . . for the numbers of people massacred are . . . 1,600,000 . . . at the sack of Harat and 1,747,000 at Nishapur." (Morgan, p.74)

"The Persian plateau is largely lacking in great rivers. Consequently agriculture is . . . dependent on a locally devised form of artificial irrigation, the qanat-an underground water channel that brings the water to where it is needed. Some of these were destroyed during the invasions and without effective irrigation . . . much of the land would soon revert to desert. But a more long-term consideration is that qanats, even if not actually destroyed, quickly cease to operate if they are not constantly maintained. . . . land would suffer irreparable damage through neglect of the qanats. With their pasture-oriented minds, the Mongols were not the people to do anything to remedy this." (Morgan, pp. 80-81)

"The Muslims of western Asia . . . were prepared to learn from the Chinese. The most visually striking example of this is to be found in Persian miniature painting of the period. The rocks, the trees and the clouds frequently have a very Chinese look about them. But . . . there are no Persian motifs in the Chinese arts of the Yuan Dynasty. . . . Middle Easterners . . . were valued by the Chinese . . . for . . . technical skills they might possess." (Morgan, p. 195)

"There were a great many European merchants in the Mongol Empire, a considerable number of missionaries, and some ambassadors." (Morgan, p. 198)

"Qubilai... did not appoint Chinese to the great offices of state, and the old examination system for entry into the civil service . . . was not revived." (Morgan, p. 110)

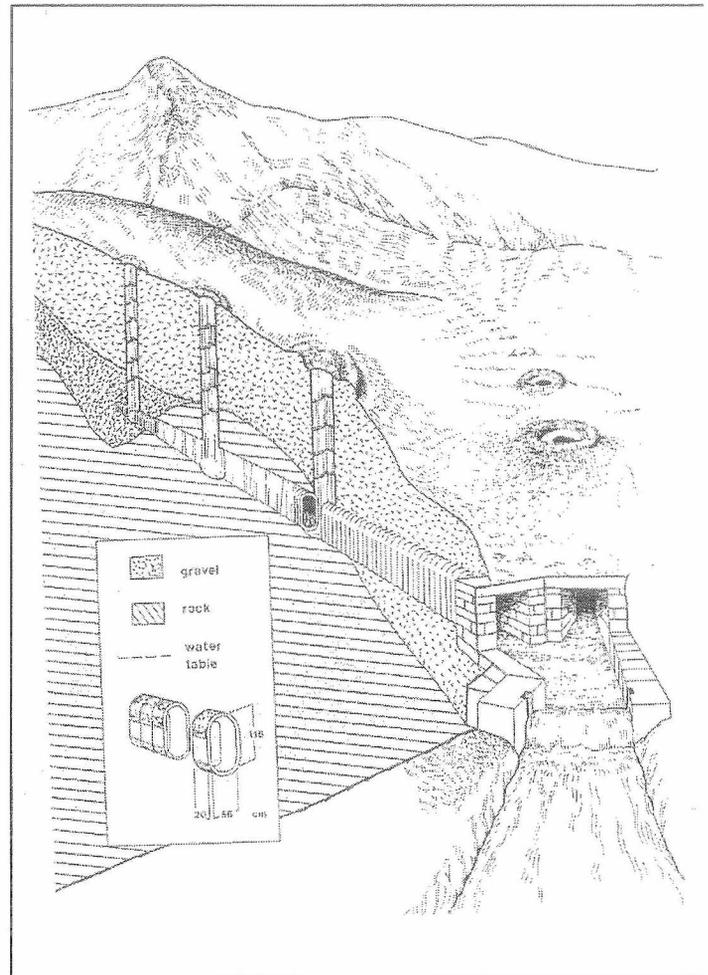
"Mongol conquests facilitated trade between the civilizations at each end of Eurasia, making possible the exchange of foods, tools, and ideas on an unprecedented scale. . . . Perhaps the greatest long-term impact of the Mongol drive to the west was . . . that the Mongol conquests played a key role in transmitting the fleas that carried bubonic plague from central Asia to Europe and the Middle East." (Stearns et al., p. 462)

"Kubilai promulgated many laws to preserve the distinction between Mongol and Chinese. . . .

"Kubilai modeled much at his capital and court at Tatu after Chinese precedents. His palace was laid out like those of Chinese emperors. . . . The upper levels of the bureaucracy were organized and run . . . along Tang-Song lines. ... His generous patronage drew to his splendid court scholars, artists, artisans, and office seekers from many lands. . . . Kubilai displayed a strong interest in all religions and insisted on toleration in his domains." (Stearns et al., pp. 245, 246, 247)

"The same Mongol law and order that made possible a century of intense human interchange between China and the Atlantic coast now quickened the progress of the plague bacillus across Eurasia. The Black Death was the grimly ironic price the world paid for the trans-hemispheric unity of the Pax Mongolica." (Dunn. p. 271)

"Mongol communications had another important effect. Not only did large numbers of persons travel very long distances across cultural and epidemiological frontiers; they also traversed a more northerly route



than had ever been intensively traveled before. The ancient Silk Route between China and Syria crossed the deserts of central Asia, passing from oasis to oasis. Now, in addition to this old route, caravans, soldiers and postal riders rode across the open grasslands. They created a territorially vast human web that linked the Mongol headquarters at Karakorum with Kazan and Astrakhan on the Volga, with Kaffa in the Crimea, with Khanbaliq in China and with innumerable other caravanserais [caravan market centers] in between.

"The process of **southernization** reached its zenith after 1200. . . . The Mongols' control of overland routes between Europe and Asia . . . fostered unprecedented contacts between Europeans and peoples from those areas that had long been southernized. . . .

"In the seventeenth century. . . Francis Bacon . . . singled out three technologies in particular that 'have changed the whole face and state of things throughout the world.' These were all Chinese inventions--the compass, printing, and gunpowder. All three were first acquired by Europeans during this time of hemispheric reorganization [thirteenth century]." (Shaffer, pp. 16, 17, 18)

"From an epidemiological point of view, this northward extension of the caravan trade net had one very significant consequence. Wild rodents of the steppe lands came into touch with the carriers of diseases, among them, in all probability, bubonic plague. . . .

### Excerpt from *The Great Yasa* (Laws of the Mongol state)

- To prevent the flight of alien slaves, it is forbidden to give them asylum, food or clothing, under pain of death. Any man who meets an escaped slave and does not bring him back to his master will be punished in the same manner.
- The law of marriage orders that every man shall purchase his wife, and that marriage between the first and second degrees of kinship is forbidden. A man may marry two sisters, or have several concubines. The women should attend to the care of property, buying and selling at their pleasure. Men should occupy themselves only with hunting and war. Children born of slaves are legitimate as the children of wives. The offspring of the first woman shall be honored above other children and shall inherit everything.
- Adultery is to be punished by death, and those guilty of it may be slain out of hand.
- If two families wish to be united by marriage and have only young children, the marriage of these children is allowed, if one be a boy and the other a girl. If the children are dead, the marriage contract may still be drawn up.
- Whoever is guilty of sodomy is also to be put to death.
- Whoever intentionally lies, or practices sorcery, or spies upon the behavior of others, or intervenes between the two parties in a quarrel to help the one against the other is also to be put to death.
- Whoever urinates into water or ashes is also to be put to death.

### **Marco Polo in China**

Philip & Riley *The Global Experience*

The creation of a huge Eurasian Empire by the Mongols in the thirteenth century again opened the overland routes--the roads once used by the ancient silk traders and Buddhist pilgrims--that had been blocked since the eleventh century by the expansion of Islam; caravans of traders and pilgrims were again able to move to and from the East. Many European missionaries and merchants made overland journeys to the court of the Mongol Khans. Perhaps the best-known European traveler to the court of Kublai Khan in Cambaluc (Peking) was Marco Polo (1254-1324), the son of a Venetian merchant.

In about 1264, young Marco's adventurous father, Nicolo, and uncle, Maffeo, reached the Grand Khan's court after a long and difficult journey through southern Russia, Bukhara, and Chinese Turkestan. They aroused much curiosity in Kublai's mind about Europe and the papacy. In 1266, they were sent back to Europe as Kublai's ambassadors to ask the pope to send one hundred well schooled missionaries and scholars to China. The Holy See failed to take Kublai's request seriously and sent two priests who made it only as far east as Armenia. Had the Pope sent one hundred dedicated and well-trained missionaries, the course of history might have been altered.

In 1271, Marco Polo joined his father and uncle in their second journey to the court of the Kublai Khan. After three and a half years of difficult, overland journey, they reached Shang-Tu (Xandu), the summer residence of Kublai Khan. The Grand Khan was delighted to see them and grew particularly fond of Marco, whom he appointed as his personal, roving administrator for important missions in several distant

provinces. In 1292, after seventeen years of service at Kublai Khan's court, the three Polos set out for Europe. This time they went by ship and took with them a young princess whom Kublai was sending as a bride to the Mongol Khan of Persia. In 1295, the Polos returned to Venice.

His book, printed in Italian, Latin, French, and other languages, introduced Asia to Renaissance Europe and also inspired the great explorers, such as Columbus.

The following excerpts are Marco Polo's eyewitness accounts of the Great Khan and the capital city of Cambaluc.

“And each of them has a special court of her own, very grand and ample; no one of them having fewer than 300 fair and charming damsels. They have also many pages and eunuchs, and a number of other attendants of both sexes; so that each of these ladies has not less than 10,000 persons attached to her court. . .

When the Emperor desires the society of one of these four consorts, he will sometimes send for the lady to his apartment and sometimes visit her at her own. He has also a great number of concubines, and I will tell you how he obtains them.

You must know that there is a tribe of Tartars called Ungrat who are noted for their beauty. Now every year an hundred of the most beautiful maidens of this tribe are sent to the Great Khan, who commits them to the charge of certain elderly ladies dwelling in his palace. And these old ladies make the girls sleep with them, in order to ascertain if they have sweet breath [and do not snore], and are sound in all their limbs. Then such of them as are of approved beauty, and are good and sound in all respects, are appointed to attend on the Emperor by turns. Thus six of these damsels, take their turn for three days and nights, and wait on him when he is in his chamber and when he is in his bed to serve him in any way, and to be entirely at his orders. At the end of the three days and nights they are relieved by other six. And so throughout the year, there are reliefs of maidens by six and six, changing every three days and nights.

### **Concerning the Palace of the Great Khan**

You must know that for three months of the year, to wit December, January, and February, the Great Khan resides in the capital city of Cathay, which is called Cambaluc [Beijing]. . . . In that city stands his great Palace, and now I will tell you what it is like.

It is enclosed all round by a great wall forming a square, each side of which is a mile in length; that is to say, the whole compass thereof is four miles. This you may depend on; it is also very thick, and a good ten paces in height, whitewashed and loop-holed all around. At each angle of the wall there is a very fine and rich palace \_ which the war-harness of the Emperor is kept, such as bows and quivers, saddles and bridles, and bowstrings, and everything needful for an army. Also midway between every two of these Comer Palaces there is another of the like; so that taking the whole compass of the enclosure you find eight vast Palaces stored with the Great Lord's harness of war. And you must understand that each Palace is assigned to only one kind of article; thus one is stored with bows, a second with saddles, a third with bridles, and so on in succession right round..: :

The great wall has five gates on its southern face, the middle one being the great gate which is never opened on any occasion except when the Great Khan himself goes forth or enters. Close on either side of this great gate is a smaller one by which all other people pass; and then towards each angle is another great gate; also open to people in general; so that on that side there are five gates in all.

Inside of this wall there is a second, enclosing a space somewhat greater in length than in breadth. This enclosure also has eight palaces corresponding to those of the outer wall, and stored like them with the Lord's harness of war, This wall also has five gates on the southern face, corresponding to those in the outer wall, and hath one gate on each of the other faces, as the outer wall hath also. In the middle of the second enclosure is the Lord's Great Palace and I will tell you what it is like.

You must know that it is the greatest Palace that ever was. [Towards the north it is in contact with the outer wall, whilst towards the south there is a vacant space...only the basement is raised some ten palms above the surrounding soil and this elevation is retained by a wall of marble raised to the level of the pavement, two paces in width and projecting beyond the base of the Palace so as to form a kind of terrace-walk, by which people can pass round the building, and which is exposed to view, whilst on the outer edge of the wall there is a very fine pillared balustrade; and up to this the people are allowed to come]. The roof is very lofty, and the walls of the Palace are all covered with gold and silver. They are also adorned with representations of dragons [sculptured and gilt], beasts and birds, knights and idols, and sundry other subjects. And on the ceiling too you see nothing but gold and silver and painting. [On each of the four sides

there is a great marble staircase leading to the top of the marble wall, and forming the approach to the Palace.]

The Hall of the Palace is so large that it could easily dine 6000 people; and it is quite a marvel to see how many rooms there are besides. The building is altogether so vast, so rich, and so beautiful, that no man on earth could design anything superior to it. The outside of the roof also is all colored with vermilion and yellow and green and blue and other hues, which are fixed with a varnish so fine and exquisite that they shine like crystal, and lend a resplendent luster to the Palace as seen for a great way round. This roof is made too with such strength and solidity that it is fit to last for ever.

[On the interior side of the Palace are large buildings with halls and chambers, where the Emperor's private property is placed, such as his treasures of gold, silver, gems, pearls, and gold plate, and in which reside the ladies and concubines. There he occupies himself at his own convenience, and no one else has access.] . . .

### Concerning the City of Cambaluc

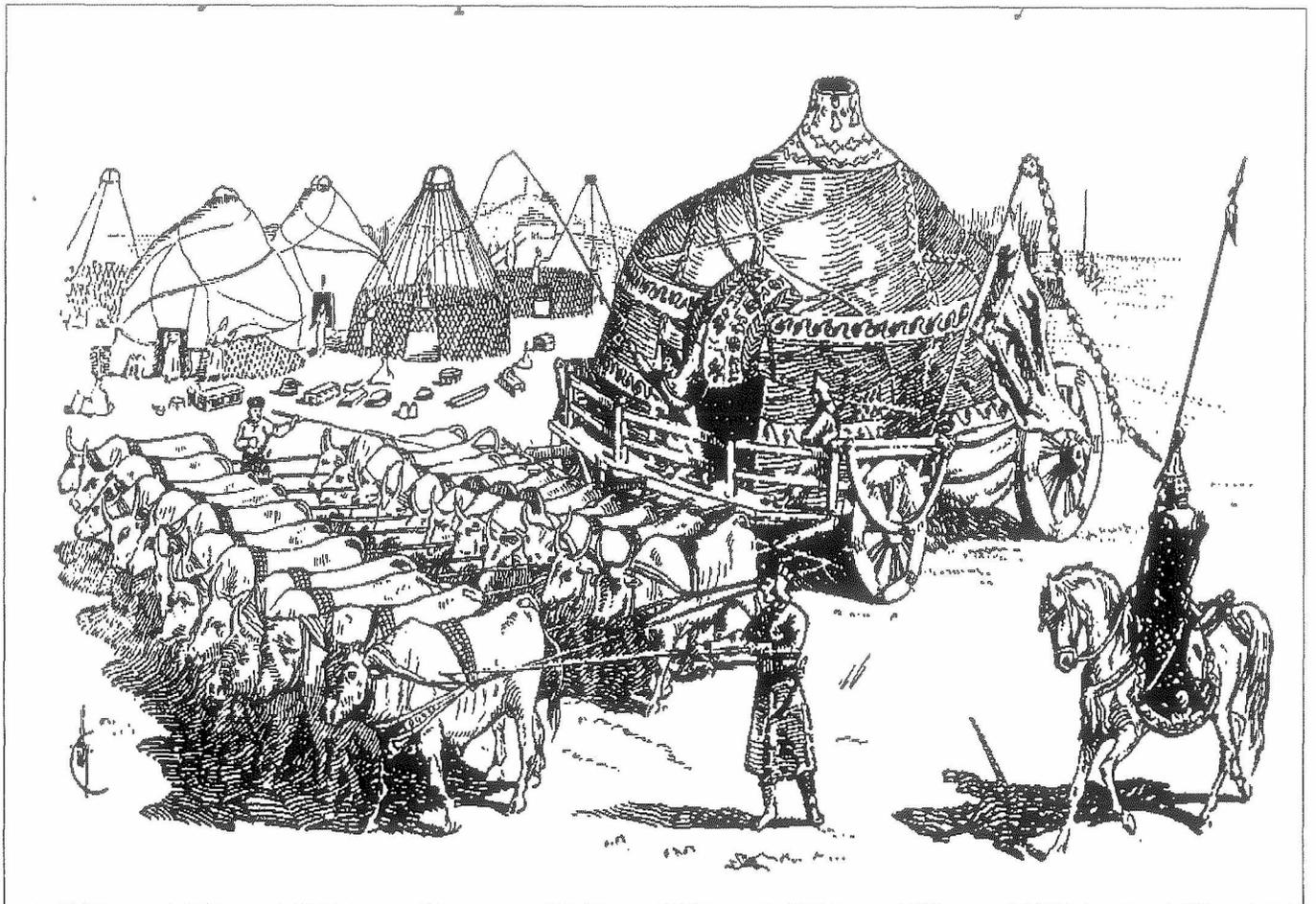
Now there was on that spot in old times a great and noble city called Cambaluc, which is as much as to say in our tongue "The city of the Emperor." But the Great Khan was informed by his Astrologers that this city would prove rebellious, and raise great disorders against his imperial authority. So he caused the present city to be built close beside the old one, with only a river between them. And he caused the people of the old city to be removed to the new town that he had founded; and this is called Taidu. . . .

As regards the size of this (new) city you must know that it has a compass of 24 miles, for each side of it hath a length of 6 miles, and it is four-square. And it is all walled round with walls of earth which have a thickness of full ten paces at bottom, and a height of more than 10 paces; but they are not so thick at top, for they diminish in thickness as they rise, so that at top they are only about 3 paces thick. And they are provided throughout with loopholed battlements, which are all whitewashed.

There are 12 gates, and over each gate there is a great and handsome palace, so that there are on each side of the square three gates and five palaces; for (I ought to mention) there is at each angle also a great and handsome palace. In those palaces are vast halls in which are kept the arms of the city garrison.

The streets are so straight and wide that you can see right along them from end to end and from one gate to the other. And up and down the city there are beautiful palaces, and many great and fine hostelries, and fine houses in great numbers. [All the plots of ground on which the houses of the city are built are four-square, and laid out with straight lines; all the plots being occupied by great and spacious palaces, with courts and gardens of proportionate size. All these plots were assigned to different heads of families. Each square plot is encompassed by handsome streets for traffic; and thus the whole city is arranged in squares just like a chess-board, and disposed in a manner so perfect and masterly that it is impossible to give a description that should do it justice.]

Moreover, in the middle of the city there is a great clock-that is to say, a bell-which is struck at night. And after it has struck three times no one must go out in the city, unless it be for the needs of a woman in labour, or of the sick. And those who go about on such errands are bound to carry lanterns with them. Moreover, the established guard at each gate of the city is 1000 armed men; not that you are to imagine this guard is kept up for fear of any attack, but only as a guard of honor for the Sovereign, who resides there, and to prevent thieves from doing mischief in the town.



Hut-Wagon of the Medieval Tartars (Mongols) from *The Book of Ser Marco Polo*

## William of Rubruck, Traveling Among the Mongols

*JOURNEY TO THE LAND OF THE TARTARS*

Andrea and Overfield. *The Human Record*

Between 1236 and 1241 Mongol forces under the command of Batu, grandson of Chinggis Khan, overran a number of Christian states in Eastern Europe and even briefly reached the Adriatic Sea. As word of the devastations wrought by the Mongols reached Western Europe, the West's level of anxiety rose appreciably. Although the Mongol westward advance was stopped in 1241 by the sudden death of Ogodei (r. 1229-1241), Chinggis Khan's son and successor as Great Khan, there was no guarantee that the Mongols would not soon resume their assault on European Christendom.

It was in that context that, beginning in 1245, the Roman papacy initiated a series of embassies to various Mongol khans in order to discover their designs regarding Western Europe and to convert them to Catholic Christianity. The hope was that if the Mongols became Christians, they would join the West in crushing Islam in a final, glorious crusade. This double dream of conversion and crusade never became a reality, but it did initiate a century of Roman Catholic relations with the Mongols and involvement by a number of extraordinary Franciscan and Dominican friars in the mission fields of Central and East Asia.

One of the earliest missionary-ambassadors to the Great Khan in East Asia was Brother William of Rubruck, a Franciscan priest. Between May 1253 and June 1255 Friar William traveled from Constantinople to the court of Mongke Khan (r. 1251-1259) at *Karakorum* in Mongolia and returned to the eastern Mediterranean. William's mission failed to convert the Great Khan, but it did result in a report of his adventures and observations while among the Mongols. An exceptionally observant individual, Brother William provides us with one of the most detailed accounts of mid-thirteenth-century Mongol society.

### *THE TARTARS (Mongols) AND THEIR DWELLINGS*

The Tartars have no abiding city. . . . Each captain, according to whether he has more or fewer men under him, knows the limits of his pasturage and where to feed his flocks in winter, summer, spring, and autumn, for in winter they come down to the warmer districts in the south, in summer they go up to the cooler ones in the north. They drive their cattle to graze on the pasture lands without water in winter when there is snow there, for the snow provides them with water.

The dwelling in which they sleep has as its base a circle of interlaced sticks, and it is made of the same material; these sticks converge into a little circle at the top and from this a neck juts up like a chimney; they cover it with white felt and quite often they also coat the felt with lime or white clay and powdered bone to make it a more gleaming white, and sometimes they make it black. The felt round the neck at the top they decorate with lovely and varied paintings. Before the doorway they also hang felt worked in multicolored designs; they sew colored felt onto the other, making vines and trees, birds, and animals. They make these houses so large that sometimes they are thirty feet across. . . .

In addition they make squares to the size of a large coffer out of slender split twigs; then over it, from one end to the other, they build up a rounded roof out of similar twigs and they make a little entrance at the front end; after that they cover this box or little house with black felt soaked in tallow or ewes' milk so that it is rain-proof, and this they decorate in the same way with multicolored handwork. Into these chests they put all their bedding and valuables; they bind them onto high carts which are drawn by camels so that they can cross rivers. These chests are never removed from the carts. When they take down their dwelling houses, they always put the door facing the south. . . .

The married women make for themselves really beautiful carts which I would not know how to describe for you except by a picture; in fact I would have done you paintings of everything if I only knew how to paint. A wealthy Mongol or Tartar may well have a hundred or two hundred such carts with chests. Baatu has twenty-six wives and each of these has a large house, not counting the other small ones which are placed behind the large one and which are, as it were, chambers in which their attendants live; belonging to each of these houses are a good two hundred carts. When they pitch their houses the chief wife places her dwelling at the extreme west end and after her the others according to their rank, so that the last wife will be at the Far East end, and there will be the space of a stone's throw between the establishment of one wife and that of another. And so the organization of a rich Mongol will look like a large town and yet there will be very few men in it.

One woman will drive twenty or thirty carts, for the country is flat. They tie together the carts, which are drawn by oxen or camels, one after the other, and the woman will sit on the front one driving the ox while all the others follow in step. If they happen to come on a bad bit of track they lose them and lead them across it one by one. They go at a very slow pace, as a sheep or an ox might walk.

When they have pitched their houses with the door facing south, they arrange the master's couch at the northern end. The women's place is always on the east side, that is, on the left of the master of the house when he is sitting on his couch looking toward the south; the men's place is on the west side, that is, to his right.

On entering a house the men would by no means hang up their quiver in the women's section. Over the head of the master there is always an idol like a doll or little image of felt which they call the master's brother, and a similar one over the head of the mistress, and this they call the mistress's brother; they are fastened on to the wall. Higher up between these two is a thin little one which is, as it were, the guardian of the whole house. The mistress of the house places on her right side, at the foot of the couch, in a prominent position, a goatskin stuffed with wool or other material, and next to it a tiny image turned toward her attendants and the women. By the entrance on the women's side is still another idol with a cow's udder for the women who milk the cows, for this is the women's job. On the other side of the door toward the men is another image with a mare's udder for the men who milk the mares.

When they have foregathered for a drink they first sprinkle with the drink the idol over the master's head, then all the other idols in turn; after this an attendant goes out of the house with a cup and some drinks; he sprinkles thrice toward the south, genuflecting each time; this is in honor of fire; next toward the east in honor of the air, and after that to the west in honor of water; they cast it to the north for the dead. When the master is holding his cup in his hand and is about to drink, before he does so he first pours some out on the earth as its share. If he drinks while seated on a horse, before he drinks he pours some over the neck or

mane of the horse. And so when the attendant has sprinkled toward the four quarters of the earth he returns into the house; two servants with two cups and as many plates are ready to carry the drink to the master and the wife sitting beside him upon his couch. If he has several wives, she with whom he sleeps at night sits next to him during the day, and on that day all the others have to come to her dwelling to drink, and the court is held there, and the gifts which are presented to the master are placed in the treasury of that wife. Standing in the entrance is a bench with a skin of milk or some other drink and some cups.

In the winter they make an excellent drink from rice, millet, wheat, and honey, which is clear like wine. Wine, too, is conveyed to them from distant regions. In the summer they do not bother about anything except cosmos [fermented horse milk]. Cosmos is always to be found inside the house before the entrance door, and near it stands a musician with his instrument. Our lutes and viols I did not see there but many other instruments such as are not known among us. When the master begins to drink, then one of the attendants cries out in a loud voice "Ha!" and the musician strikes his instrument. And when it is a big feast they are holding, they all clap their hands and also dance to the sound of the instrument, the men before the master and the women before the mistress.

After the master has drunk, then the attendant cries out as before and the instrument-player breaks off. Then they drink all round, the men and the women, and sometimes vie with each other in drinking in a really disgusting and gluttonous manner. . . .

### *THE FOOD OF THE TARTARS (Mongols)*

As for their food and victuals I must tell you they eat all dead animals indiscriminately and with so many flocks and herds you can be sure a great many animals do die. However, in the summer as long as they have any cosmos, that is mare's milk, they do not care about any other food. If during that time an ox or a horse happens to die, they dry the flesh by cutting it into thin strips and hanging it in the sun and the wind, and it dries immediately without salt and without any unpleasant smell. Out of the intestines of horses they make sausages which are better than pork sausages and they eat these fresh; the rest of the meat they keep for the winter. From the hide of oxen they make large jars which they dry in a wonderful way in the smoke. From the hind part of horses' hide they make very nice shoes.

They feed fifty or a hundred men with the flesh of a single sheep, for they cut it up in little bits in a dish with salt and water, making no other sauce; then with the point of a knife or a fork especially made for this purpose - like those with which we are accustomed to eat pears and apples cooked in wine - they offer to each of those standing round one or two mouthfuls, according to the number of guests. Before the flesh of the sheep is served, the master first takes what pleases him; and also if he gives anyone a special portion then the one receiving it has to eat it himself and may give it to no one else. But if he cannot eat it all he may take it away with him or give it to his servant, if he is there, to keep for him; otherwise he may put it away in his *captargac*, that is, a square bag which they carry to put all such things in: in this they also keep bones when they have not the time to give them a good gnaw, so that later they may gnaw them and no food be wasted.

### *THE DUTIES OF THE WOMEN AND THEIR WORK*

It is the duty of the women to drive the carts, to load the houses onto them and to unload them, to milk the cows, to make the butter and *grut*, to dress the skins and to sew them, which they do with thread made out of tendons. They split the tendons into very thin threads and then twist these into one long thread. They also sew shoes and socks and other garments. They never wash their clothes, for they say that that makes God angry and that it would thunder if they hung them out to dry; they even beat those who do wash them and take them away from them. They are extraordinarily afraid of thunder. At such a time they turn all strangers out of their dwellings and wrap themselves in black felt in which they hide until it has passed over. They never wash their dishes, but when the meat is cooked, they wash out the bowl in which they are going to put it with some boiling broth from the cauldron which they afterwards pour back. The women also make the felt and cover the houses.

The men make bows and arrows, manufacture stirrups and bits and make saddles; they build the houses and carts, they look after the horses and milk the mares, churn the cosmos, that is the mares' milk, and make the skins in which it is kept, and they also look after the camels and load them. Both sexes look after the sheep and goats, and sometimes the men, sometimes the women, milk them. They dress skins with the sour milk of ewes, thickened and salted.

When they want to wash their hands or their head, they fill their mouth with water and, pouring this little by little from their mouth into their hands, with it they wet their hair and wash their head.

As for their marriages, you must know that no one there has a wife unless he buys her, which means that sometimes girls are quite grown up before they marry, for their parents always keep them until they sell them. They observe the first and second degrees of consanguinity, but observe no degrees of affinity; they have two sisters at the same time or one after the other. No widow among them marries, the reason being that they believe that all those who serve them in this life will serve them in the next, so of a widow they believe that she will always return after death to her first husband. This gives rise to a shameful custom among them whereby a son sometimes takes to wife all his father's wives, except his own mother; for the care of a father and mother always falls to the youngest son and so he himself has to provide for all his father's wives who come to him with his father's effects; and then, if he so wishes, he uses them as wives, for he does not consider an injury has been done to him if they return to his father after death.

And so when anyone has made an agreement with another to take his daughter, the father of the girl arranges a feast and she takes flight to relations where she lies hid. Then the father declares: "Now my daughter is yours; take her wherever you find her." Then he searches for her with his friends until he finds her; then he has to take her by force and bring her, as though by violence, to his house.