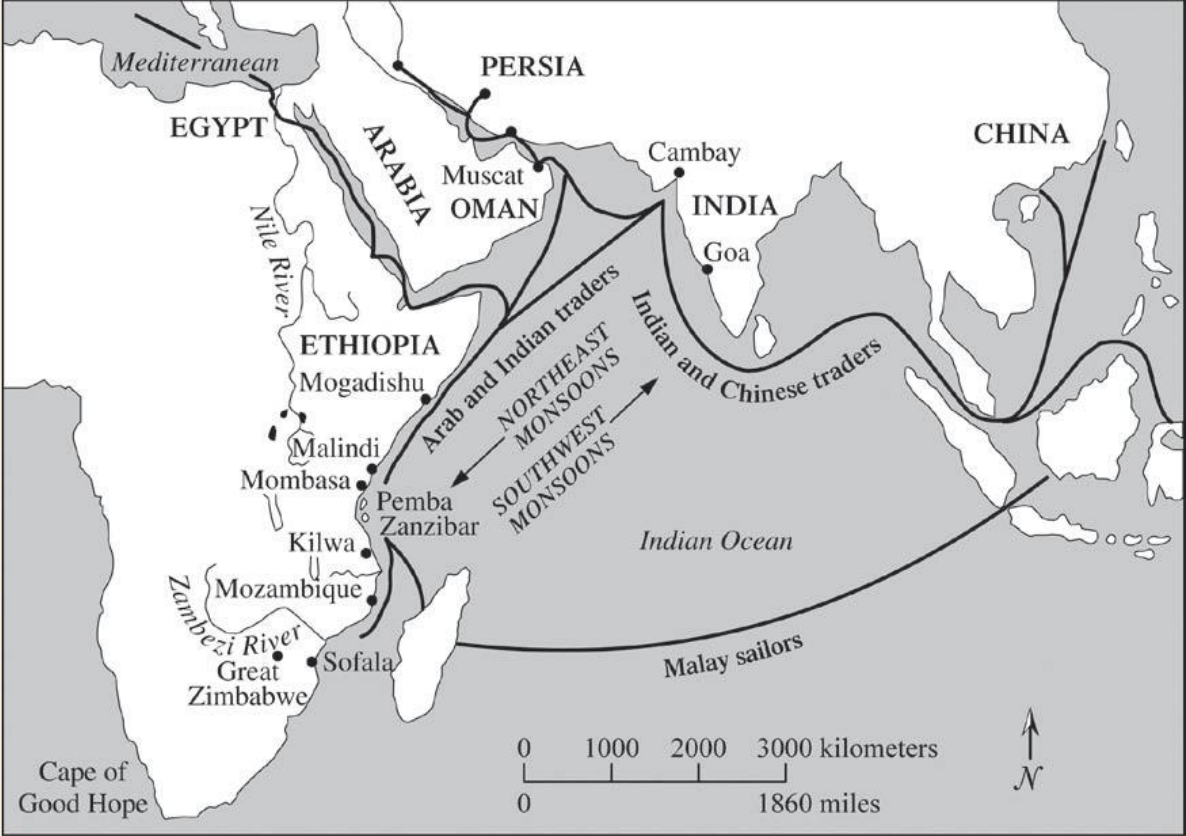
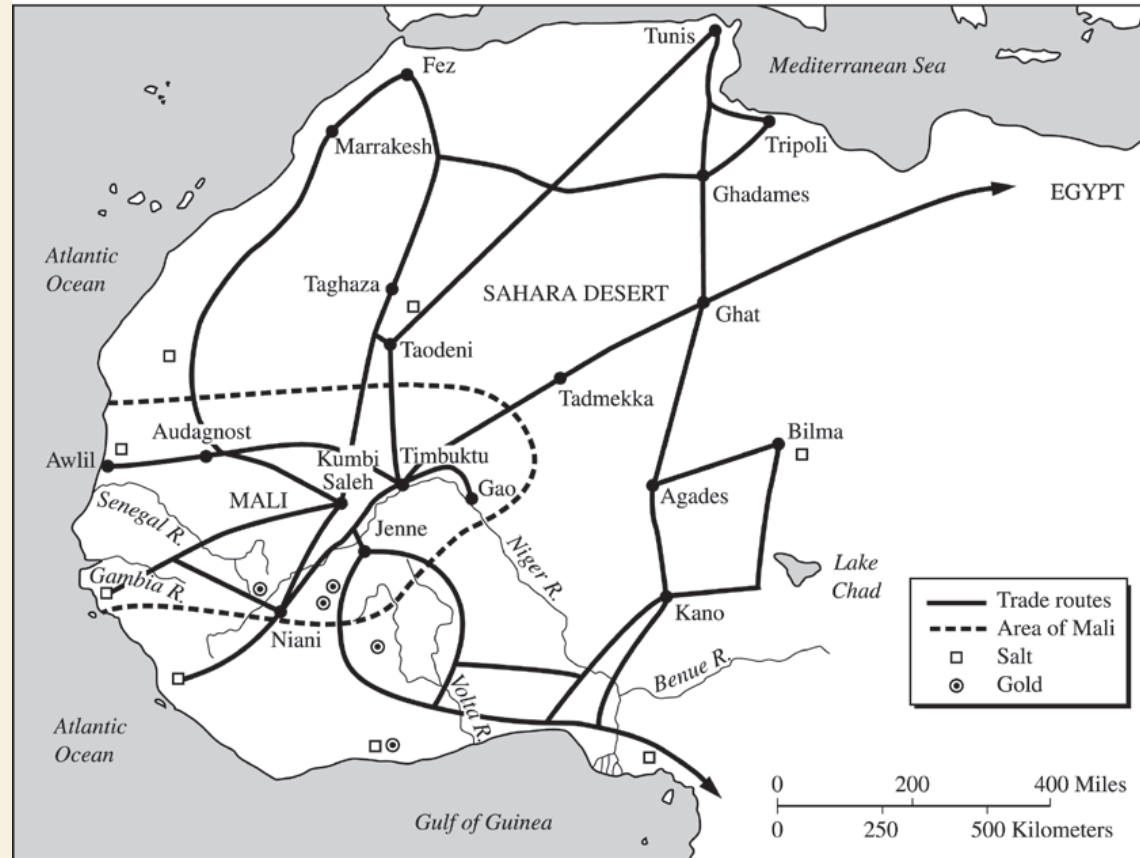


**UNIT 1-2: VISUAL  
AND SOURCE  
REVIEW**



### FOURTEENTH-CENTURY NORTH AND WEST AFRICA







© Luca Tettoni



WOOD PRINTING PLATE CONTAINING A PAPER MONEY NOTE WRITTEN IN MONGOL AND CHINESE, PRODUCED IN CHINA, CIRCA 1287



Pictures from History/Bridgeman Images

*The smaller Chinese characters on the lower half of the note say, "This note can be circulated in various provinces without expiration dates. Counterfeiters will be put to death."*

**“MONEYLENDING AT INTEREST IN A BANKING HOUSE,” THE TREATISE ON THE SEVEN SINS, MANUSCRIPT PRODUCED IN GENOA, NORTHERN ITALY, EARLY FOURTEENTH CENTURY**



Heritage Image Partnership Ltd / Alamy Stock Photo

*The Latin text in the upper left-hand corner warns against greed.*



**DETAIL IMAGE FROM A SCROLL PAINTED DURING THE SONG DYNASTY, CIRCA 1100 C.E.**



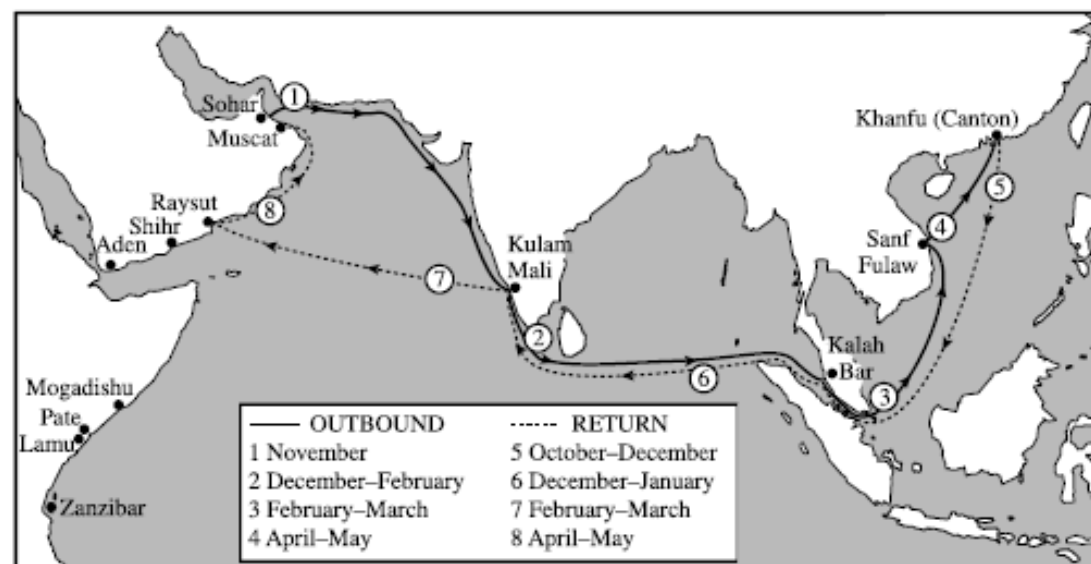
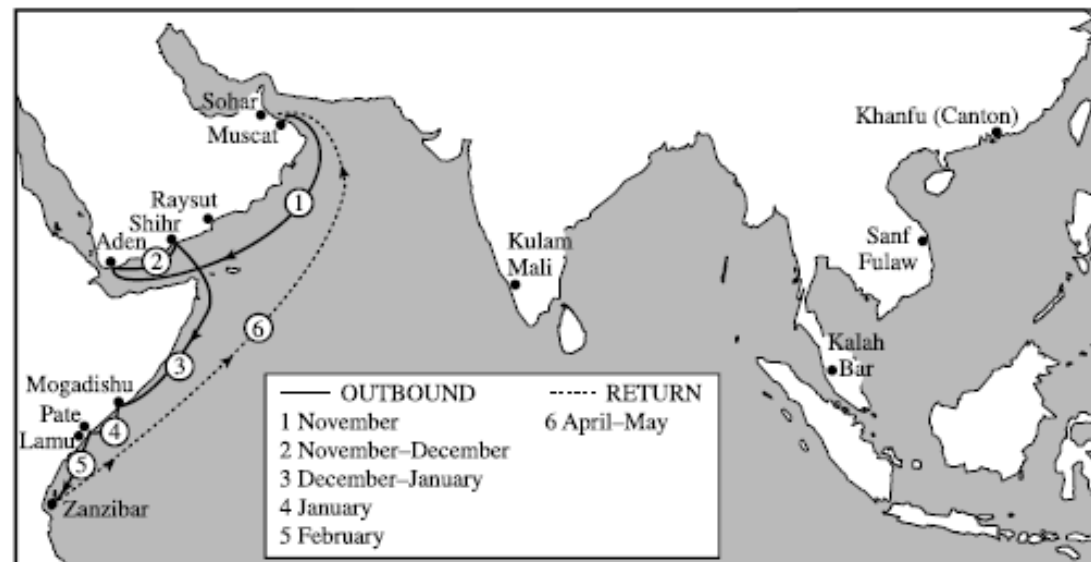
The Granger Collection, New York



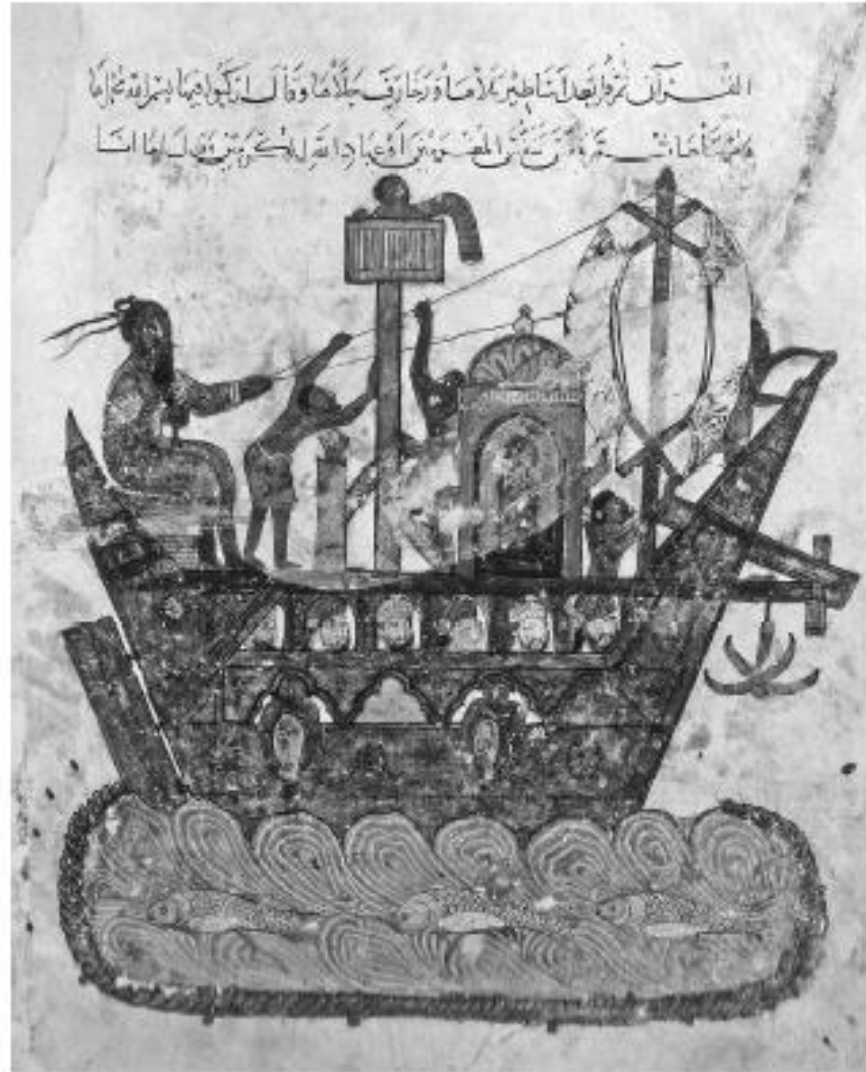
ILLUSTRATION IN A CHRONICLE DEPICTING A MASS BURIAL IN THE CITY OF TOURNAI,  
LOCATED IN MODERN BELGIUM, CIRCA 1349



**TYPICAL SAILING ROUTES AND SCHEDULES OF OMANI MERCHANTS TRAVELING TO EAST AFRICA AND CHINA FROM MUSCAT, CIRCA 1400 C.E.**



**SAILING SHIP ON THE INDIAN OCEAN CARRYING PILGRIMS TO MECCA, MINIATURE  
ILLUSTRATION FROM A THIRTEENTH-CENTURY ISLAMIC MANUSCRIPT**



Abu Zayd and Al-Harith sailing - miniature from *Maqamat of al-Hariri* (1054–1122); manuscript 5847, folio 119, verso, 125'



CHINESE SCROLL PAINTING CIRCA 1280 COMMISSIONED BY KHUBILAI KHAN OF THE  
MONGOL YUAN DYNASTY OF CHINA



China: Khubilai Khan hunting on horseback (1280). / Pictures from History / Bridgeman Images

*The painting shows Khubilai Khan and his hunting companions on horseback. To the left, a horse archer prepares his weapon.*

## CHINESE WOODBLOCK PRINTING





Source: Rajasthani Painting of Meerabai. [https://en.wikiquote.org/wiki/Meera\\_Rai#/media/File:Meerabai.jpg](https://en.wikiquote.org/wiki/Meera_Rai#/media/File:Meerabai.jpg)

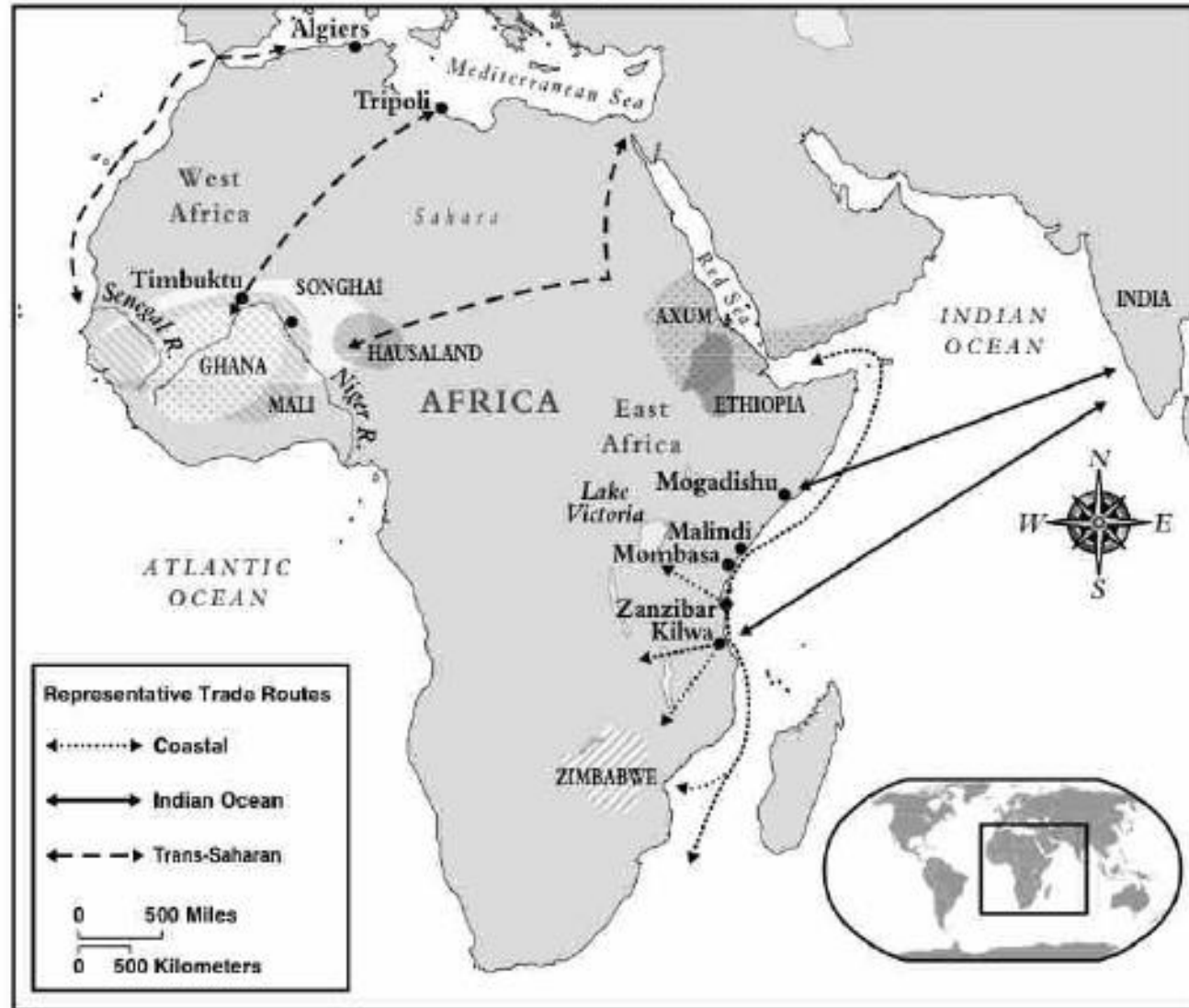




Source: DEQ/G DAGLIORTI/ Granger, NYC

The construction of chinampas in Mesoamerica was one way people expanded the land on which to grow crops

## Early State-Building and Trade in Africa





Source: Thinkstock

This is one of the 11 Christian churches in Ethiopia built out of rock.





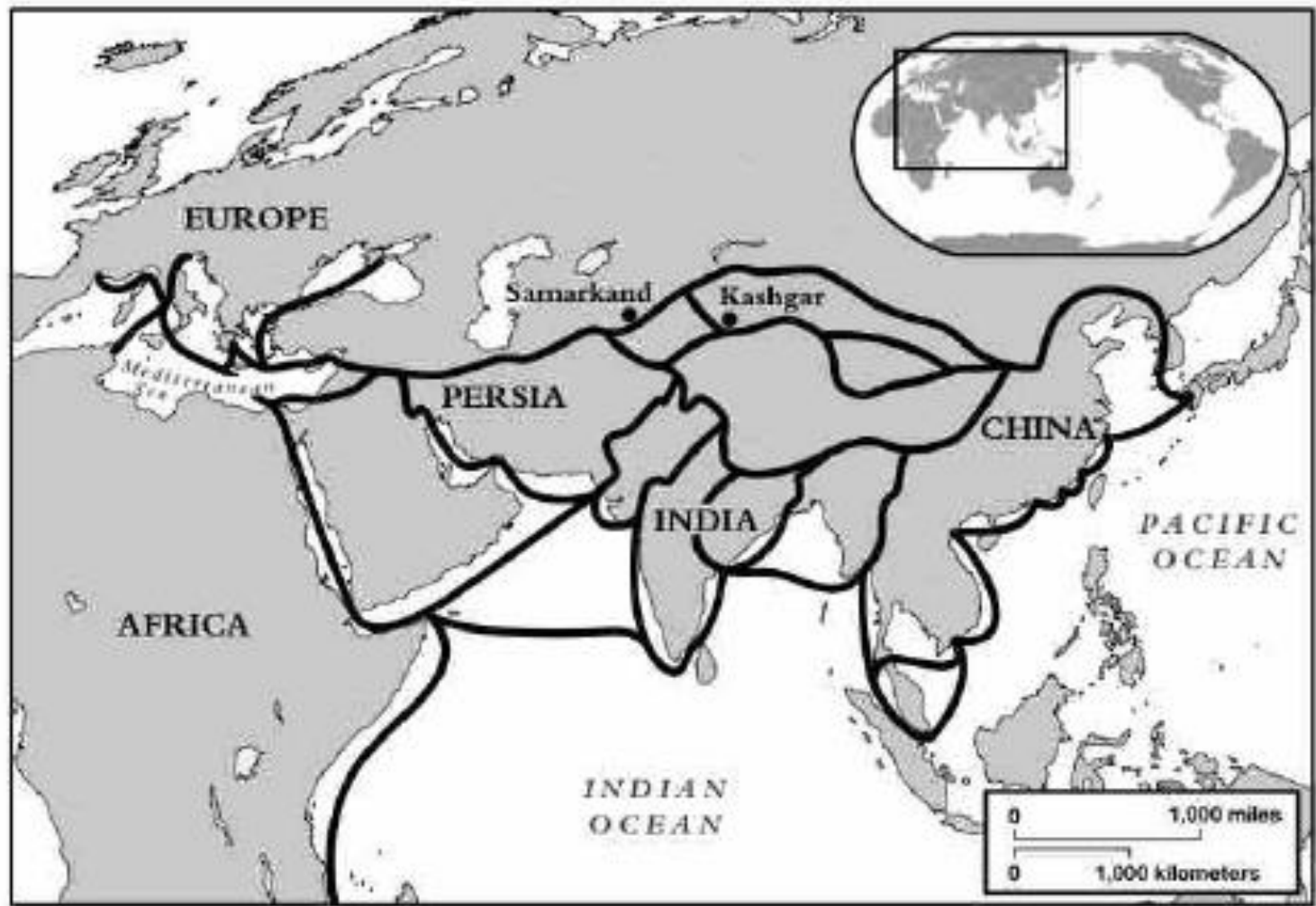
**Source:** Painting attributed to Abraham Cresques, 1375. Gallica Digital Library.

This painting of Mansa Musa shows him holding a gold coin and wearing a gold crown. Some of the buildings in the painting have domes that were characteristic of Middle Eastern architecture.

## Europe in the Middle Ages



Silk Roads, c. 1200





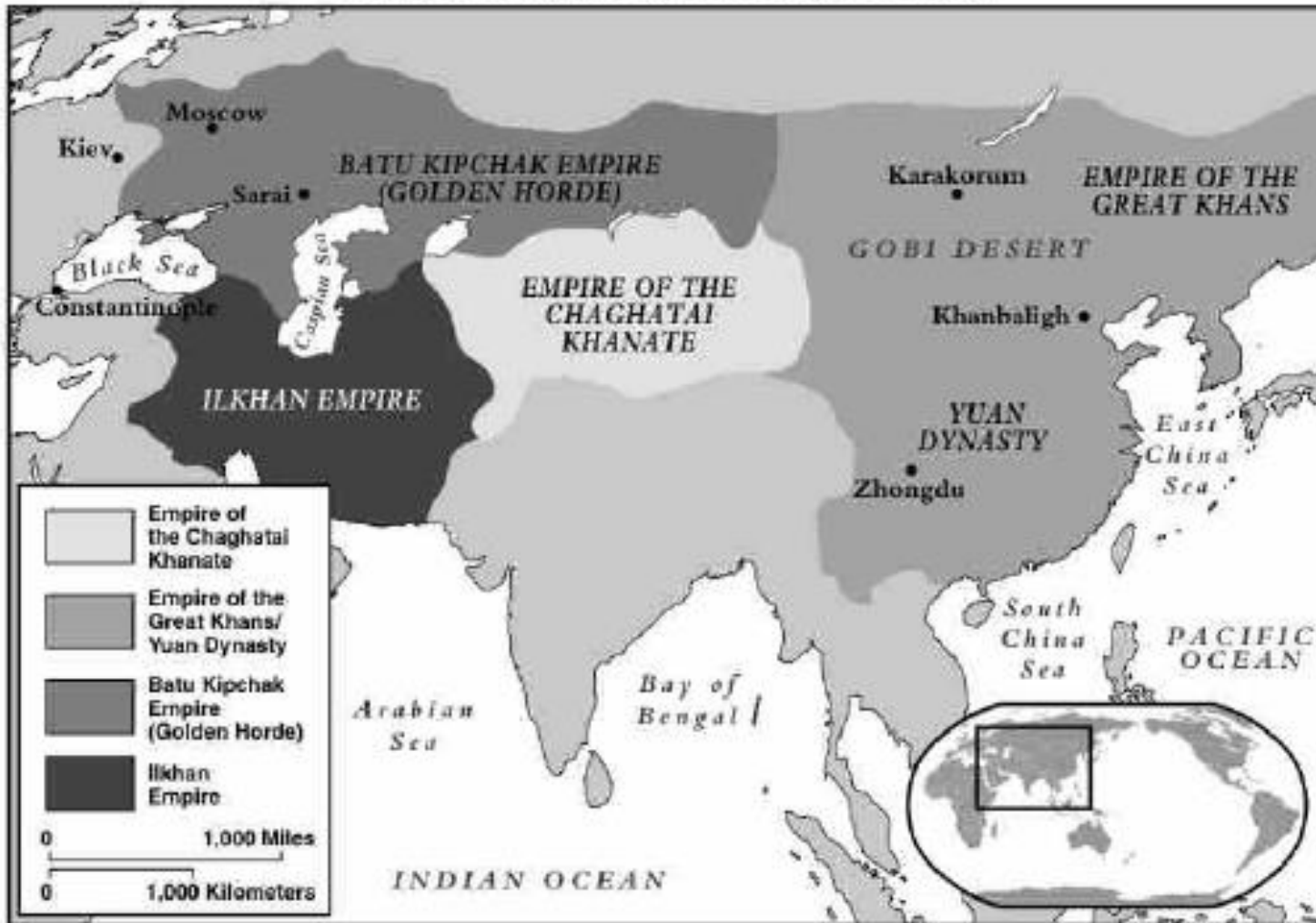
**Source:** Wikimedia Commons

**Credit:** Photo by Babak Gholizadeh

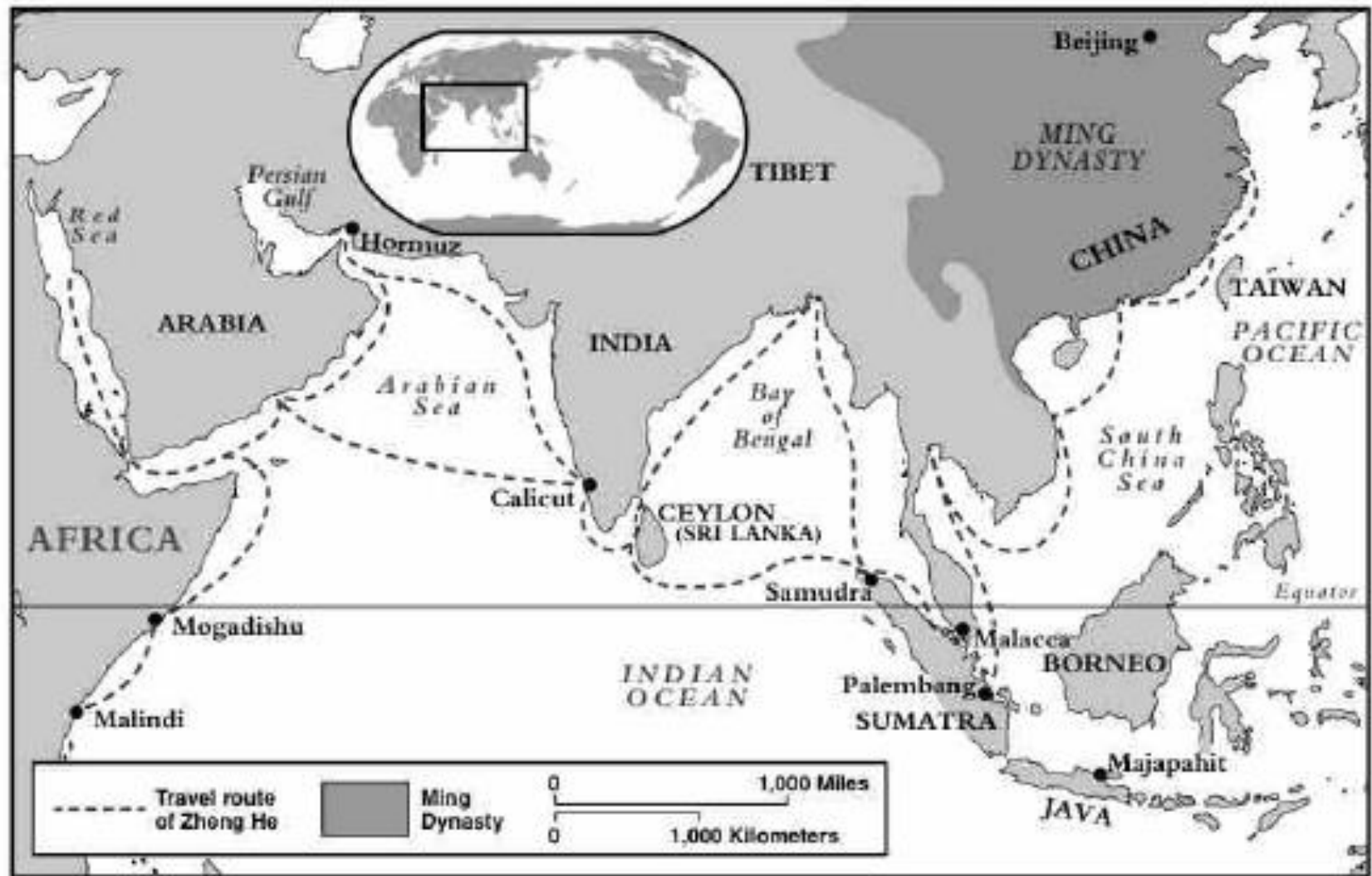
The entrances to caravanserais were large enough to allow animals as well as people to enter. Inside the enclosure, there were stalls for animals as well as chambers for people. This caravanserai is in Iran.



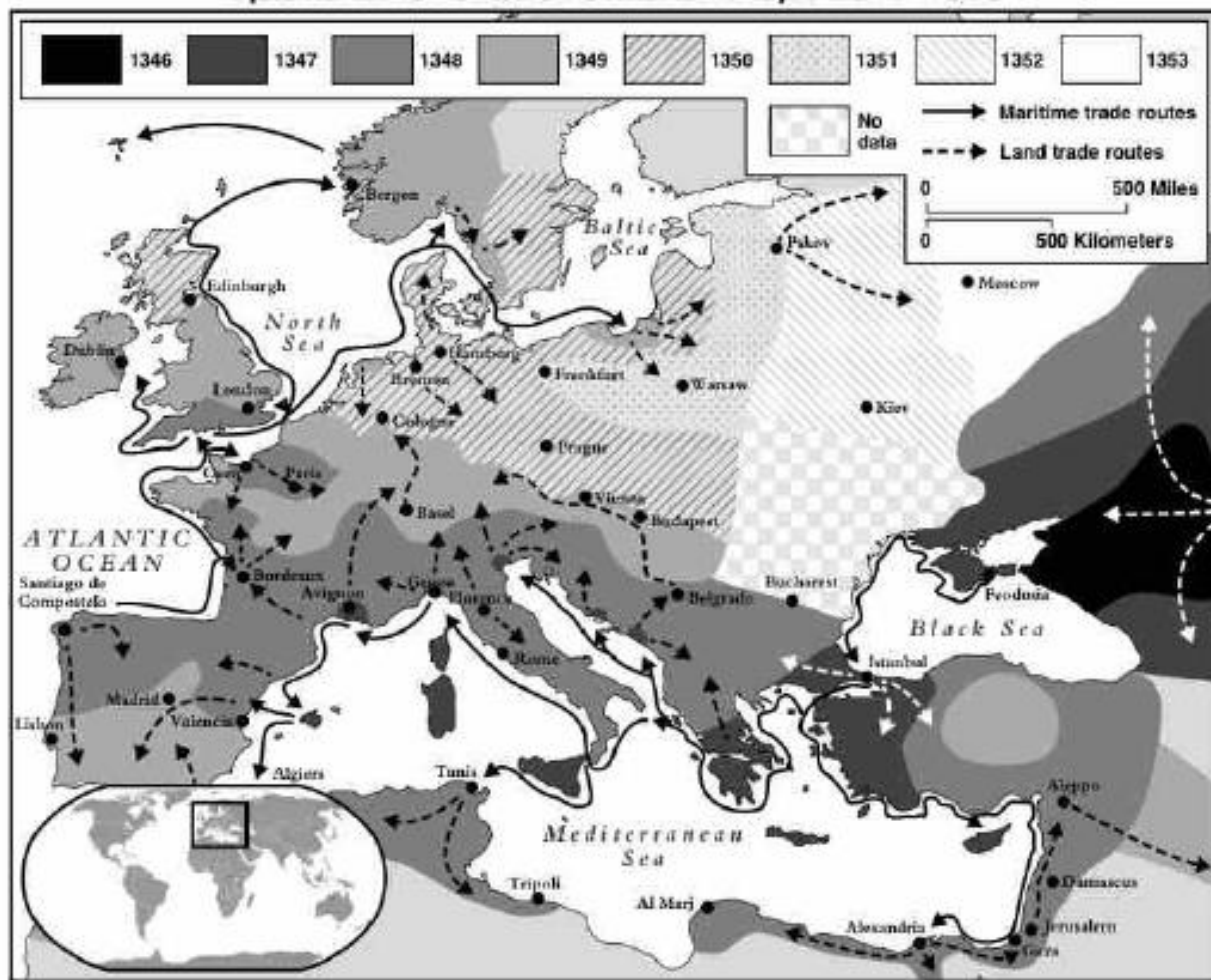
## Mongol Empires in the 13th Century



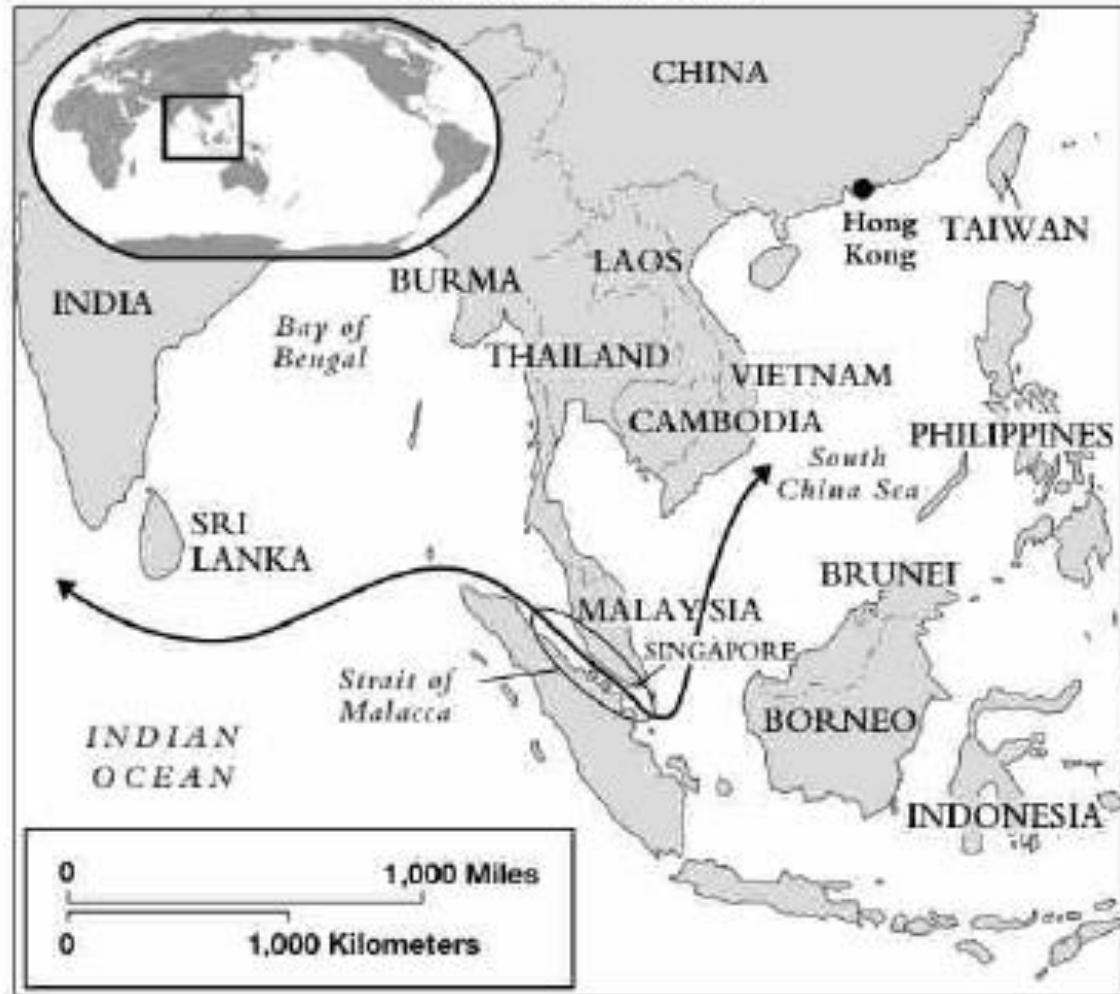
# The Voyages of Zheng He, 1405–1433



### Spread of the Black Death in Europe 1346–1353



# Strait of Malacca



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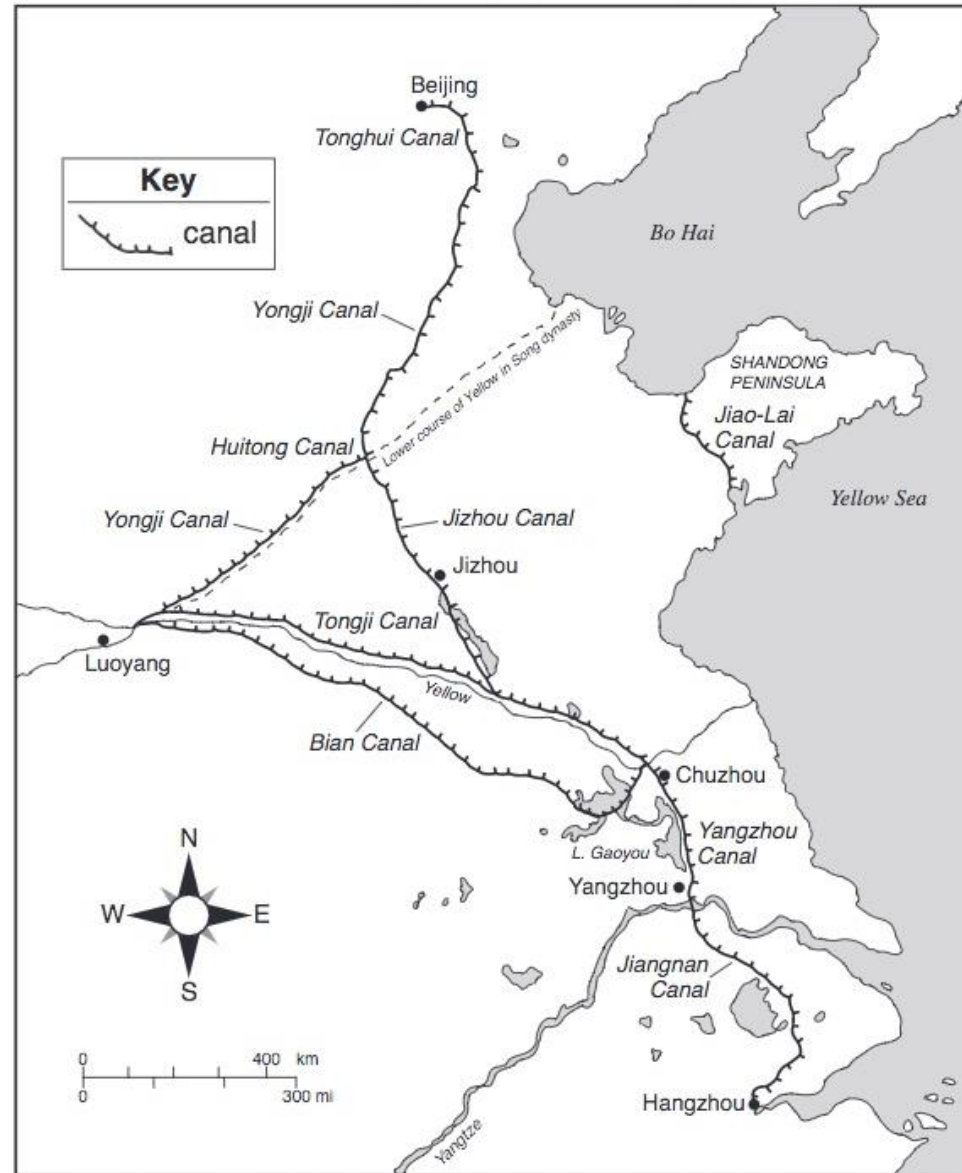
Fanam coins from the Eastern Gupta Dynasty in Kalinga (1078-1434)

Source: Wikimedia Common Credit: Sujit Kumar

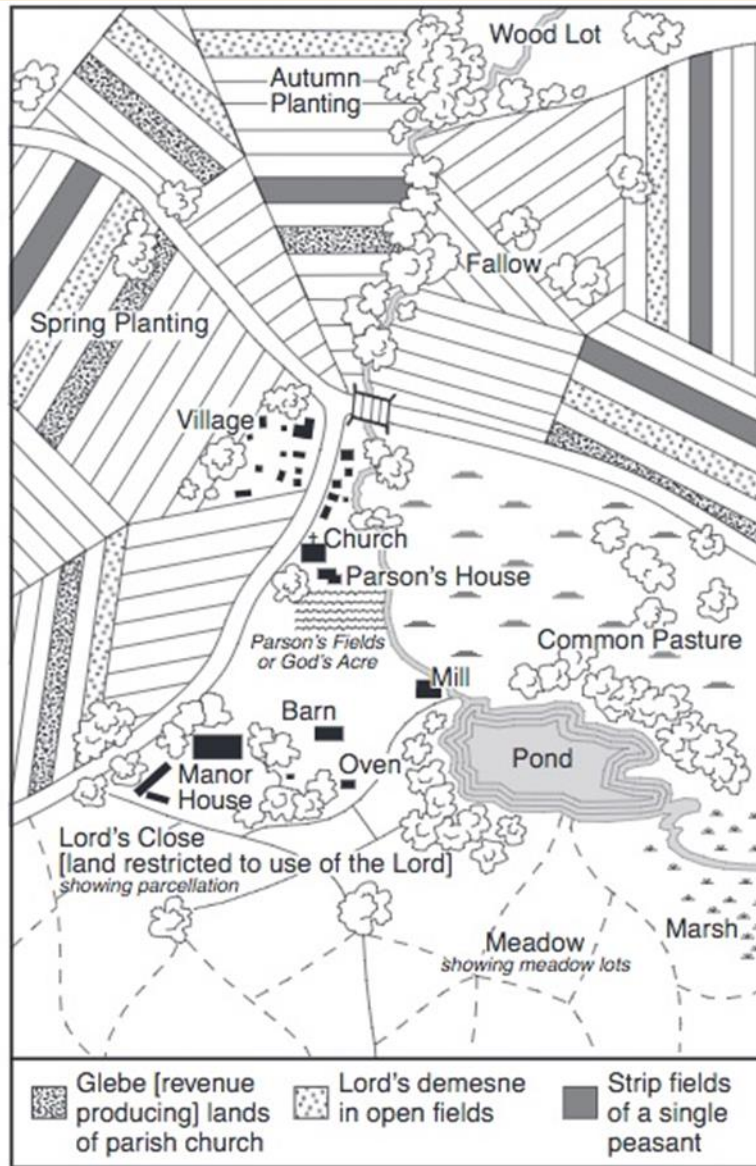


Source: Gallica Digital Library

Caravan on the Silk Road, painting by Abraham Cresques, 1375



Source: John King Fairbank, *China: A New History*, Belknap Press, 1992 (adapted)



Source: Philip Lee Ralph, *World Civilizations* at Norton online (adapted)





# SOURCES

“The Hindus believe that there is no country but theirs, no nation like theirs, no kings like theirs, no religion like theirs, no science like theirs. They are haughty, foolishly vain, self-conceited, and stolid. They are by nature [reluctant] in communicating that which they know, and they take the greatest possible care to withhold it from men of another caste among their own people, still much more, of course, from any foreigner. . . . Their haughtiness is such that, if you tell them of any science or scholar in Khorasan [a region in southwest Asia] and Persia, they will think you to be both an ignoramus and a liar. If they traveled and mixed with other nations, they would soon change their mind, for their ancestors were not as narrow-minded as the present generation is.”

Al-Beruni, Muslim scholar at the court of Mahmud of  
Ghazni, early 11th century



“I paid a visit to the tomb of John the son of Zechariah [a figure in the Christian Bible]—God’s blessing on both of them!—in the village of Sebastea in the province of Nablus [a region in the Middle East near the Jordan River]. After saying my prayers, I came out into the square that was bounded on one side by the Holy Precinct [a place of worship]. I found a half-closed gate, opened it and entered a church. Inside were about ten old men, their bare heads as white as combed cotton. They were facing east, and wore on their chests [wooden sticks] ending in crossbars turned up like the rear of a saddle. They took their oath on this sign and gave hospitality to those who needed it. The sight of their piety touched my heart, but at the same time it displeased and saddened me, for I had never seen such zeal and devotion among the Muslims.

For some time I brooded on this experience, until one day, as Mu’in ad-Din and I were passing . . . he said to me: ‘I want to dismount here and visit the Old Men [people who practice severe self-discipline].’

‘Certainly,’ I replied, and we dismounted and went into a long building set at an angle to the road. For the moment I thought there was no one there. Then I saw about a hundred prayer mats, and on each a sufi, his face expressing peaceful serenity, and his body humble devotion. This was a reassuring sight, and I gave thanks to Almighty God that there were among the Muslims men of even more zealous devotion than those Christian priests. Before this I had never seen sufis in their monastery, and was ignorant of the way they lived.”

A Muslim describing Christians in the 12th century, quoted in  
Francesco Gabrieli, *Arab Historians of the Crusades*, 1969



“The Inka [Inca] ruled the greatest empire on earth. Bigger than Ming Dynasty China, bigger than Ivan the Great’s expanding Russia, bigger than Songhay [Songhai] in the Sahel or powerful Great Zimbabwe in the East Africa tablelands, bigger than the cresting Ottoman Empire, bigger than the Triple Alliance (as the Aztec Empire is more precisely known), bigger by far than any European state, the Inka dominion extended over a staggering thirty-two degrees of latitude—as if a single power held sway from St. Petersburg to Cairo. The empire encompassed every imaginable type of terrain, from the rainforest of upper Amazonia to the deserts of the Peruvian coast and the twenty-thousand-foot peaks of the Andes in between. ‘If imperial potential is judged in terms of environmental adaptability,’ wrote the Oxford historian Felipe Fernandez-Armesto, ‘the Inka [Inca] were the most impressive empire builders of their day.’ ”

Charles Mann, *1491: New Revelations of the Americas Before Columbus*, 2005

“Unluckily, the accounts of Spanish authors concerning Maya mythology do not agree with the representations of the gods delineated [described precisely] in the codices. That the three codices have a mythology in common is certain. Again, great difficulty is found in comparing the deities of the codices with those represented by the carved and stucco bas-reliefs of the Maya region. It will thus be seen that very considerable difficulties beset the student in this mythological sphere. So few data have yet been collected regarding the Maya mythology that to dogmatize [represent as absolute truth] upon any subject connected with it would indeed be rash [impulsive]. But much has been accomplished in the past few decades, and evidence is slowly but surely accumulating from which sound conclusions can be drawn.”

Lewis Spence, *The Myths of Mexico and Peru*, 1913

“With these pieces of paper they can buy anything and pay for anything. And I can tell you that the papers that reckon as ten bezants [a quantity of money] do not weigh one. . . . There is no one who does not visit a bath-house at least three times a week and take a bath—in winter every day, if he can manage it. Every man of rank or means has his own bathroom in his house. . . .

Here too the inhabitants worship Mahomet [Muhammad] and are subject to the Great Khan. It has villages and towns in plenty. . . . There are rivers here in which are found stones called jasper and chalcedony [quartz crystals] in plenty. There is no lack of the means of life. Cotton is plentiful. The inhabitants live by trade and industry.”

Marco Polo, *The Travels of Marco Polo*, c. 1300

“The road you travel from Tana to Cathay [China] is perfectly safe, whether by day or by night, according to what the merchants say who have used it. . . . Cathay is a province which contained a multitude of cities and towns. Among others there is one in particular, that is to say the capital city, to which is great resort of merchants, and in which there is a vast amount of trade; and this city is called Cambalec. And the said city hath a circuit of one hundred miles, and is all full of people and houses and of dwellers in the said city.”

Francesco Pegolotti, *The Merchant's Handbook*, c. 1471



“Throughout the city there are fine roadways with open spaces well laid out: and round these are seen many great buildings and houses, each with its main doorway facing the square. Such are the caravanserais [inns]: and within are constructed separate apartments and shops with offices that are planned for various uses. Leaving these caravanserais you pass into the market streets where goods of all kinds are sold: such as silk stuffs and cotton cloths, crapes [crepes, a type of silk or wool fabric], taffetas [a fine silk fabric], raw silk and jewelry: for in these shops wares of every kind may be found. There is indeed an immense concourse of merchants and merchandise here . . . . Now the dress the women wear in the streets is that they go covered in a white sheet, and they wear over their faces a black mask of horse-hair, and thus they are concealed completely so that none may know them. Throughout Tabriz [a city in what is now northwestern Iran] many fine buildings may be seen, the Mosques more especially these being most beautifully adorned with tiles in blue and gold. . . .”

Excerpt from Ruy González de Clavijo's account of his Silk Roads travels as an ambassador to Tamerlane by King Henry III in Spain between 1402 and 1406

“The [Russian] Duke who had spoken before gave a short account of all that had taken place since the death of [Genghis Khan], and the partition of his vast dominions. And then the younger Duke, Wsewolodovics, took up the tale.

‘Lord King!’ he began, ‘these Mongols don’t carry on warfare in an honorable, chivalrous way. They fight only to destroy, they are bloodthirsty, merciless; their only object is to plunder, slay, murder, and burn, not even to make any use of what lands they conquer. They are like a swarm of locusts. They stay till everything is eaten up, till all are plundered, and what they can’t carry off, that they kill, or reduce to ashes. They are utterly faithless; their words and promises are not in the least to be trusted, and those who do make friends with them are the first upon whom they wreak their vengeance if anything goes wrong. We are telling you no fairy tales! We know to our own cost what they are, we tell you what we have seen with our own eyes. And let me tell you this, my lord king, their lust of conquest and devastation knows *no bounds!* If it is our turn today, it will be yours tomorrow! And, therefore, while we seek a refuge in your land, we at the same time warn you to be prepared! For the storm is coming, and may sweep across your frontiers sooner than you think.’”

Baron Nicholas Jósika (1796–1865), *Neath the Hoof of the Tartar, or The Scourge of God*, a novel about the Mongols

“And the Monarch of the World, the Hatim of the Age, [Mengü] Qa’an [Khan] passed away, Güyük, his eldest son had not returned from the campaign against the Qifchaq, and therefore in accordance with precedent the dispatch of orders and the assembling of the people took place at the door of the . . . palace of his wife, Möge Khatun. . . . But since Törengene Khatun was the mother of his eldest sons and was moreover shrewder and more sagacious than Möge Khatun, she [Törengene Khatun] sent messages to the princes, i.e. the brothers and nephews of the Qa’an . . . and said that until a Khan was appointed by agreement someone would have to be ruler and leader in order that the business of the state might not be neglected nor the affairs of the commonwealth thrown into confusion; in order, too, that the army and the court might be kept under control and the interests of the people protected. . . . therefore, until a quriltai [an assembly of Mongol nobles] was held, it was she [Törengene Khatun] that should direct the affairs of the state, and the old ministers should remain in the service of the Court, so that the old and new yasas [political structure or order] might not be changed from what was the law.”

Ala-ad Din Ata-Malik Juvaini, a Persian scholar from the  
13th century, *The History of the Conqueror*

“Merchants boast that their wisdom and ability are such as to give them a free hand in affairs. They believe that they know all the possible transformations in the universe and therefore can calculate all the changes in the human world, and that the rise and fall of prices are under their command. These merchants do not know how insignificant their wisdom and ability really are . . . . If farmers do not work, there will be an insufficiency of food; if craftsmen do not work, there will be an insufficiency of tools; if merchants do not work, circulation of the three necessities will be cut off, which will cause food and materials to be insufficient . . . . As to the foreigners in the Southeast, their goods are useful to us just as ours are to them. To use what one has to exchange for what one does not have is what trade is all about . . . . Foreigners are recalcitrant [uncooperative] and their greed knows no bounds.”

Chang Han, Ming official, the 15th century



“Between the 11th and the 17th centuries West Africa was the leading supplier of gold to the international economy. African gold contributed to the functioning of the domestic economy in Europe . . . . And it contributed to the wealth of the great states of the Western Sudan.”

Anthony G. Hopkins, *An Economic History of West Africa*,  
1973

“Copper mined in Mali came to be a crucial element in trade patterns. It could be exchanged with the peoples to the south who controlled the sources of gold. Kola nuts, animal skins, slaves, grain, meat, and even dairy products were also transported by trading networks.”

J. Rotondo-McCord, 1998

“The borrowing and lending necessary for most of the crusaders stimulated credit formation and the development of credit institutions and instruments. Indeed, the money economy as a whole must have been stimulated by these great enterprises which took so much money. The transformation of gold and silver altar ornaments into coin for crusaders may have helped to heighten the inflation that occurred during the Crusades, especially in the later 12th century. The sale of land to finance most assuredly helped to make the market in real estate which was bringing about a new social order in the age of the Crusades. The principal beneficiaries of all these financial transactions were the bourgeoisie, who loaned the money, bought the land, sold the provisions, furnished the transportation, and generally benefited from the financial activity of the crusaders.”

Fred Cazel, “Financing the Crusades,” 1989 .