2026-2027 AP World History Summer Project Instructions:

This is a five-part project. It is due August 27 (Scarlet) or August 28 (Grey) at 11:59 p.m. to your class Canvas page. Instruction for Canvas submission will be given on the first day of classes. You will complete all parts of this packet.

Part 1: Unit 1 Reading Guide

- Read Unit 1 of your textbook using the *AMSCO Advanced Placement World History: Modern* textbook.
    - Purchase the AMSCO textbook
    - Read the assigned sections covering Units 1.1 – 1.6 and answer all reading questions using specific details from the text.
    - For units with multiple choice (MCQ) and short answer questions (SAQ) components, complete those as instructed
    - Do this section first — it gives you the factual foundation you need to understand the Marks and Standage readings effectively.

Part 2: Marks Reading and SPICE-T Chart

- Read the assigned selections from Chapter 1 while annotating: underline or highlight key arguments and supporting evidence
- As you read, complete the SPICE-T chart by identifying what Marks argues under each theme
- Notes should be brief but specific.
- Aim to capture both big-picture arguments and specific arguments the author uses
- Helpful advice: Focus on what Marks argues, not just what happened. His book is analytical and not a textbook. Look for his thesis about global connections

Part 3: Standage Reading and SPICE-T Charts

- Read the chapter "Splinters of Paradise" while annotating key arguments and evidence
- Complete the SPICE-T chart using the same approach as the Marks activity
- After completing the chart, answer the synthesis questions at the end, which ask you to identify at least one significant change AND one continuity across the full time period using specific evidence from the text.
- Helpful advice: Standage's argument centers on how spice trade networks shaped global history — this connects directly to the Unit 1 Reading guide themes of trade and state development.

Part 4: Unit 1 DBQ Assignment

- Read all seven documents carefully, using your sourcing skills (CAPP: Context, Audience, Point of View, Purpose)
- Group the documents into 2-3 thematic groups that each support a distinct argument about how states were organized in the time period.
- Write a thesis statement that makes a historically defensible claim and establishes a line of reasoning in response to the prompt.
- Watch the linked guidance videos before writing your thesis.

How to complete this project:

Order your textbook using the link here. **You must purchase a paperback copy**. There will be a textbook check the first week of school, so you must have ordered your physical copy by then.

If you have questions over the summer email Mr. Plott (jplott@stjohnschs.org) or Dr. Rick (jrick@stjohnschs.org) or Mr. Smith (jsmith@stjohschs.org).

Submission instructions will be provided on the first day of class.

APWH | Unit One "The Global Tapestry from c. 1200 to c. 1450" Reading Guide

Directions: For each reading section of Unit 1, answer the reading questions that follow using specific details. Certain sections will be due each week. It is imperative that you complete your readings thoughtfully and independently. Students who do not do their reading will not do well in this course.

You will need to buy the AMSCO textbook linked here to complete the reading guide.

UNIT 1.1| Developments in East Asia from c. 1200 to c. 1450

Objective	Key Developments
Explain the systems of government employed by Chinese dynasties and how they developed over time.	A. Explain how an **imperial bureaucracy/meritocracy** works. B. How did the Song Dynasty's imperial bureaucracy represent a **political continuity**? C. How did the imperial bureaucracy **change over time**? D. How did Song China also utilize **Confucianism** to maintain control (see pg. 8)? E. How How did China's **imperial bureaucracy/meritocracy** lead to the decline of the Song?
Explain the effects of innovation on the Chinese economy over time	A. What lasting economic impact did the **Tang Dynasty** have on the Song Dynasty? B. Trade networks: ● How did the **Grand Canal** allow Song China to flourish economically? ● What **major trade network** allowed China to trade items and technology (like guns) with Eurasia? ● What two major developments allowed Song China to **trade by sea**? C. Give examples of and explain how **innovations in agriculture** led to population growth and economic success. D. China's earlier discovery of **coal** led to the manufacturing of **steel**. ● How did **steel** impact Song China?

	● List **three** other items of trade from Song China. E. Song China became increasingly **commercialized** during proto-industrialization. ● Explain what **commercialization** means for an economy. ● Explain how Song China continued to rely on **free peasant and artisan labor**. F. Explain how the **Tributary System** supported both economic and political power for Song China.
Explain the effects of Chinese cultural traditions on East Asia over time.	A. Prior to the Song Dynasty, most of Chinese society lived in rural areas. How does Song China **differ** from earlier history, and what makes this change happen? B. From most powerful to least powerful, list the **six classes** of social hierarchy. C. What evidence is there that Chinese society was **patriarchal** (male dominated). D. Intellectual pursuits, such as literature, thrived in the Song Dynasty. What **inventions from earlier Chinese history** allowed this to happen? E. **Buddhism** continued to shape societies in **Asia**, especially in **Song China**. ● How did it **migrate** to China? ● What do the three main types **(Theravada, Mahayana, and Tibetan)** of Buddhism have in common? ● Explain how **Zen Buddhism is a syncretic** religion. ● Buddhism posed a problem for the Tang Dynasty, who grew jealous. How did the Song Dynasty treat Buddhism? (make sure to include **Neo-Confucianism** in your answer).

F. For each of the following countries, analyze the process and impact of **sinification**.

- **JAPAN**
  - Similarities to China:
  - Differences:
- **KOREA**
  - Similarities to China:
  - Differences:
- **VIETNAM**
  - Similarities to China:

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  - Differences:

Use the stimuli to answer the MCQ Questions to the right on 1.1:

Questions 1 to 3 refer to the passage below.

"[Hangzhou, China, has] ten principal markets. . . . [They] are all squares of half a mile to the side, and along their front passes the main street, which is 40 paces in width, and runs straight from end to end of the city, crossing many bridges of easy and commodious [convenient] approach. . . . So also parallel to this great street, but at the back of the market places, there runs a very large canal, on the bank of which towards the squares are built great houses of stone, in which the merchants from India and other foreign parts store their wares, to be handy for the markets. In each of the squares is held a market three days in the week, frequented by 40,000 or 50,000 persons."

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

1. Based on the passage, which of the statements concerning the trading city of Hangzhou is most accurate?
   (A) Foreigners were not welcome in Chinese trading cities, because they were considered barbarians and had nothing of value to trade.
   (B) Many of the people coming to trade in cities in China were Europeans traveling along the Silk Roads.
   (C) Hangzhou was a vital trading city because it had foreign merchants and was also accessible by the Grand Canal for internal trade.
   (D) Chinese imperial governments limited the number of markets in Hangzhou to just a few centrally-located areas of the city.
2. What development, which began before the passage above was written, allowed Europeans to obtain the products of East Asia?
   (A) Chinese dynasties, such as the Tang and the Song, grew stronger, so long distance trade could be conducted with less risk.
   (B) New maritime technology allowed for ocean going ships to travel safely between Europe and Asia, going around southern Africa.
   (C) The Tang Dynasty expanded into the Middle East, so the trade routes between Europe and Africa were under one ruler.
   (D) With the defeat of the Islamic caliphates, Europeans were able to establish direct contact with the Tang and the Song dynasties.
3. What products would Indians and other non-Chinese merchants be most likely to purchase in a market such as the one described in the passage?
   (A) silk, porcelain, and tea
   (B) pepper, nutmeg, and cinnamon
   (C) cows, pigs, and oxen
   (D) rugs, parchment, and horses

Answer letters B and C in 2-4 sentences. For each letter, respond in 2-4 sentences answering the question, citing evidence, and explaining how the evidence answers the prompt/question.

(B) Describe ONE example of Chinese culture tradition that withstood the spread of Buddhism during the period 1200–1450.

(C) Explain ONE example of how the spread of Buddhism influenced Confucianism during the period 1200–1450.

Respond to each letter here.

UNIT 1.2| Developments in Dar al-Islam

Objective	Key Developments
Explain how systems of belief and their practices affected society in the period from c. 1200 to c. 1450.	A. Throughout the chapter are references to the teachings of **Islam** and **Muhammad**. Go through and summarize the impact of Islamic teachings on: ● **Tolerance:** ● **Education:** ● **Economics:** ● **Slavery:** ● **Women:**
Explain the causes and effects of the rise of Islamic states over time.	A. The Abbasid Empire began to crumble in the 1100s and 1200s due to attacks from outsiders. Summarize the key characteristics/significance of each group below: ● **Mamluks:** ● **Seljuk Turks:** ● **Crusaders:** ● **Mongols:** B. Explain what/how economic challenges also led to the decline of the Abbasid Empire. C. As new Islamic political entities emerged, they demonstrated several cultural continuities. Summarize them. D. New Islamic political entities also demonstrated several cultural innovations. Explain how the following contributed to this “golden age”. ● **Nasiral-Din al-Tusi (1201-1274):** ● **Ibn Khaldun (1332-1406):**

	• **A'ishah al-Ba'uniyyah (1460-1507):** E. Summarize how the activities of Sufis, merchants, and the Islamic military led to the expansion of the Islamic Empire. • Sufis: • Merchants: • Military: F. How were **slaves** and **women** treated under Islam? G. What was the impact of Islam in: • **Africa:** • **Spain:** H. What marked the limit of Islamic expansion into Western Europe?
Explain the effects of intellectual innovation in Dar al-Islam.	A. Looking back at **intellectual innovations** and **cultural transfers**, explain the significance of education and tolerance within the Islamic empire.

Complete the MCQ and SAQ for 1.2 below:



This copy of The Book of Fixed Stars *was made for the ruler of the Timurid dynasty, a Turkic state that controlled much of Central Asia during the fifteenth century. The dots scattered across the figure indicate individual stars and the symbols next to the dots indicate the stars' relative brightness, as observed by Muslim astronomers.*

1. The sponsoring of scholarship by Turkic dynasties, such s the Timurids, best shows that, in the period circa 1200-145, scholarly activities in the Muslim world continued despite the
    a. Conquest of Baghdad by the European crusaders
    b. Expansion of the Song dynasty into Muslim Central Asia
    c. Byzantine reconquest of Palestine and Lebanon
    d. Fragmentation of the Abbasid Caliphate
2. Muslim scholars incorporation of cultural and intellectual influences from pre-Islamic societies can best be used as evidence that
    a. Most educated Muslims continued to speak European languages well into the 15th century
    b. European merchants had established trade outposts throughout Muslim Central Asia
    c. Muslim scientists rejected the contributions of scientists from other cultures as heretical
    d. Muslim states and empires were central to the proces of intellectual transfer in Eurasia
3. Muslim scientists in the period before 1450 C.E. general participated in intellectual and scholarly exchanges with neighboring cultures by
    a. Being the recipients of funding from foreign rulers
    b. Serving strictly as copyists of earlier works that otherwise would have been lost
    c. Expanding upon the legacy of earlier scientific works by conducting their own research
    d. Learning from the superior scientific knowledge of medieval western European scientists

Answer letter B from the SAQ below:

"In the past, many [Muslim] rulers have had the following practices regarding the training of military slaves (*ghulam*): after young male slaves had been bought for government service, they would be given gradual advancement in rank, according to their length of service, education, skill, and general merit. Thus, after a *ghulam* had been bought, he would serve on foot as an assistant to a cavalryman for one year. After that, he would be given a horse and trained to ride for three more years. By his fourth year, he would receive a quiver of arrows and a bow case and would start training to shoot and fight. With each passing year of loyal service, his rank and honors would be increased, as would his responsibilities. He would become a troop leader and, finally, when he turned 35 years of age and assuming he had served the ruler honorably in every respect, he would be appointed governor of a province or would become a minister. Unfortunately, this system has not been followed by rulers lately."

Nizam al-Mulk, senior advisor to the sultan of the Muslim Seljuq Empire, *The Book of Government*, treatise composed circa 1092

A. Identify one claim made in the passage
B. Identify ONE way in which the passage illustrates the development of states in the Islamic world in the period before 1450.

UNIT 1.3| Developments in South and Southeast Asia

Objective	Key Developments
Explain how the various belief systems and practices of South and Southeast Asia affected society over time.	*SOUTH ASIA* A. Most South Asians practiced **which religions** before the arrival of Islam? B. Summarize the **main differences** betweeen Hinduism and Islam. C. The arrival of Islam was at first forceful, as Muslim rulers tried to force Hindu and Buddhist subjects to convert. This was unsuccessful, which led to voluntary conversion - **who voluntarily converted and why**?

D. Describe how Islam impacted the **social structure** of South Asia.

E. Describe how Islam interacted with and impacted **South Asian culture**.

E. How do the **Bhaktis** and **Sufis** compare?

Strictly Bhaktis	Comparative to Both	Strictly Sufis

SOUTHEAST ASIA

A. How did Islam spread to Southeast Asia? Why did many in Southeast Asia convert?

Explain how and why various states of South and Southeast Asia developed and maintained power over time.

SOUTH ASIA

A. How is South Asia characterized **politically** after the collapse of the **Golden Age** (Gupta Dynasty)?

B. Southern India was more stable than Northern India - summarize the two kingdoms that evidence this.

- **Chola Dynasty (850-1267):**
- **Vijayanagara Empire (1336-1646):**

C. Northern India had more upheaval than Southern India - summarize the two states that evidence this.

- **Rajput Kingdoms:**
- **Delhi Sultanate (13th-16th centuries):**

SOUTHEAST ASIA

A. What countries of today correspond with the region of Southeast Asia?

B. Summarize the importance of the **sea-based kingdoms** in Southeast Asia:

- **Srivijaya Empire (670-1025):**

- **Majapahit Kingdom (1293-1520):**

C. Summarize the importance of the land-based kingdoms of Southeast Asia:

- **Sinhala Dynasties:**

- **Khmer Empire/Angkor Kingdom (802-1431):**

Use the stimulus below to answer the questions on the right for 1.3

"O King! The city of Madurai was famed for its sweet beauty, but has now become the city of wild animals since the Muslims conquered it [in 1335]. Its famed Hindu temple has been reduced to rubble. The mighty Kaveri River used to flow in its proper channels because our noble Hindu rulers of the past had curbed it with dams. But now, the river flows without discipline like her new Muslim lords because the dams have been damaged beyond repair.

My Lord, it is hard to say whether we get more troubled by hearing the owls that now live in our abandoned gardens, or get more perturbed by the Persian language uttered by the pet-parrots from the houses of the Muslims. There is no agriculture left, as the angry Lord Indra* has stopped sending rains. My King! The Vedas have disappeared. With *dharma* gone, character and nobleness have disappeared.

My king, this sword that you hold is now placed into your lotus-hands by divine providence. Take it and without further delay uproot from my lands this Muslim kingdom. Go forth my dear Lord, win your victory, and establish One Hundred Victory Pillars!"

*the Hindu god of the heavens who brings thunder and rain

Speech of a female petitioner from the South Indian city of Madurai made at the court of the king of Vijayanagara, a Hindu empire in South India. The speech is recorded in a fourteenth-century poem written by a princess of Vijayanagara describing Vijayanagara's conquest of the Muslim sultanate of Madurai in 1378.

1. Which of the following best describes a claim made in the first paragraph?
    a. Hindu rulers had constructed irrigation works to control the Kaveri river
    b. Wild animals destroyed Madurai's temple
    c. The Kaveri river flooded and destroyed the city of Madurai
    d. The city of Madurai's temple was renowned for its beauty
2. A historian would most likely cite which of the following claims in the second paragraph to demonstrate that Hindu teaching influenced the development of South Asia societies?
    a. There is no agriculture left because Indra now supports the Muslims
    b. The absence of *dharma* has caused nobleness and character to disappear
    c. The Hindu citizens of Madurai are perturbed by hearing the parrots speaking Persian
    d. The Hindu citizens of Madurai protect the owls in their gardens because they are considered to be sacred birds
3. Which of the following is a claim made by the petitioner in the third paragraph?
    a. The gods will directly accompany the king in his conquest of the Madurai Sultanate
    b. The king has the support of the golds in his efforts to drive Muslims out of Madurai.
    c. A prophecy has shown that the king will conquer the Madurai Sultanate
    d. The king should establish victory pillars after his conquest

Complete the following SAQ for 1.3

A. Identify ONE way in which political structures are similar between southern India and northern India in the period 1200-1450.

1.4 | Developments in the Americas

Objective	Key Developments
Explain how and why states in the Americas developed and changed over time.	*Early Cultures* A. Explain how the **Mississippian Culture** organized their government and society. B. How did the Mississippian Culture **decline**? Why might there be different theories? C. How do the **Chaco** and **Mesa Verde** exemplify innovative advancements? Why did they have to do this? *The Maya City-States (peak: 250-900 CE)* A. Summarize the **governing structure** of the Maya. B. Explain the **role of religion** in Maya government and culture. C. Why were the Mayans called the **"Greeks of the New World"** (give specific examples in your answer)? *The Aztecs (c. 1200-1500 CE)* A. How did the Aztecs utilize a **tribute system** to control their population? B. What other **methods** of control did the Aztec utilize to govern? C. How was the Aztec **society** organized? What role did **women** have?

D. Explain the role of **religion** in Aztec government and culture. How does this differ from the Maya?

E. What key developments led to the **decline** of the Aztec?

The Inca (1438-1572 CE)
A. How did the Inca rule their extensive territory efficiently?

B. Explain how the Inca's **mita system** differed from the Aztec tribute system.

C. Explain the role of **religion** in the Inca Empire (make sure to look at priests, human sacrifice, and animism).

D. Summarize **key achievements** of the Inca; why were these significant to the empire?

E. What led to the **decline** of the Inca Empire?

F. What arguments surround the connection of these Mesoamerican cultures?

"One of the most important aspects of the Maya economy was the exchange of exotic goods. Maya rulers and elites needed such goods to maintain and reinforce their social status and power. Many of these goods were used in the formal dress of kings, nobles, and priests. Without them, the elites could not carry out the rituals that were their principal duties in the eyes of the people. Jaguar pelts, fine textiles, feathers, and other such products were exchanged over long distances within the Maya lowlands. . . .

Such items were probably exchanged as dowry, gifts at royal marriages, coronations, funerals, or at religious pilgrimages. Exotic goods were also probably given as tribute to rulers by their vassals.

These high-status goods held together the Maya world and unified patterns of behavior in religion, science, and warfare. Their exchange surely went hand in hand with exchanges of information, including scientific knowledge, early writing, and, most importantly, models of political organization."

Arthur Demarest, United States anthropologist, *Ancient Maya: The Rise and Fall of a Rainforest Civilization*, 2004

1. Which of the following pieces of evidence most strongly supports the author's arguments about the quality of the highways described in the passage?
    a. They were built by men with tools
    b. They were very broad, and some extended across the entire kingdom
    c. There were many roads throughout the kingdom
    d. Their construction was supervised by government officials
2. Which of the following pieces of evidence does the author most directly use to support his argument about the king of Spain following the Inca method of highway construction?
    a. The Inca rulers constructed roads to help complete conquests
    b. The Inca rulers only had to command their officials to construct a highway and it was completed quickly
    c. The Inca rulers clearly marked their kingdom with boundaries
    d. The Inca rulers could acquire specialized tools to cut through mountains
3. Which of the following pieces of evidence does the author sue to support his argument about the pride of Inca rulers in second paragraph?
    a. Inca rulers followed the method of dynastic succession for passing political authority from one ruler to another
    b. Inca rulers performed religious ceremonies to bless the highways and those who traveled on them
    c. Inca rulers had officials assign men from the provinces to construct the highways
    d. Inca rulers typically tried to construct bigger and broader highways than their predecessors if they wanted to undertake conquests

"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

A. Identify Spener's claim in the passage to the left

1.5| Developments in Africa

Objective	Key Developments
Explain how and why states in Africa developed and changed over time.	A. Sub-Saharan Africa did not centralize power like most Asian or European societies. Explain **how they governed** their societies. B. Why did **larger kingdoms** grow in prominence (mostly after 1000)? C. Locate the **Hausa Kingdoms** on the map on pg. 44. Why did these states need to rely on the Trans-Saharan trade network? D. Summarize the key characteristics of **government** and **economy** for the following West and East African kingdoms, as well as the impact of **Islam** on each: ● **Ghana:** ● **Mali:** ● **Zimbabwe:** ● **Ethiopia:** E. Sub-Saharan Africa was also **socially** organized around **kinship, age, and gender**. Explain how the role of gender impacted men and women in society. F. Slavery also has a long history in Africa, with prisoners of war, debtors, and criminals often enslaved. Compare the **three types of slavery** below:

- **Chattel:**
- **Domestic:**
- **Debt Bondage:**

G. Why was the **Zanj Rebellion** considered one of the most successful slave revolts in history?

H. Explain the **significance** of music, visual arts, and literature to the culture of Sub-Saharan Africa.

Multiple choice

"The East African coast was certainly known to the people of Arabia by the eighth century B.C.E. In fact, the ancient Southern Arabian state of Ausan traded extensively there and may have actually held a portion of the coast. Traders who reached the coast discovered a number of potentially valuable raw materials there. Among these were spices, tortoise shell, coconut oil, ivory, and later, gold and slaves.

It was not until almost 1000 C.E., however, that the first important commercial city-states emerged along the coast. These city-states fluctuated in wealth and prestige as they competed for coastal hegemony. Because of their way of life, they tended to have a broad regional perspective. Their destinies and fortunes were at least partly determined in distant lands by foreign merchants and rulers.

Information on early political aspects of East African states remains very limited. We know that they had kings or sultans, who wielded a good deal of power. Sultans were advised by councils of princes, elders, and members of the ruling household. It seems probable that the sultan and his close relatives controlled the religious and military offices of the state."

Terry H. Elkiss, historian, "Kilwa Kisiwani: The Rise of an East African City-State," article published in *African Studies Review*, a scholarly journal, 1978.

1. The example of an ancient Arabian state that traded extensively and controlled territories on the East African coast can best be used as evidence of
    a. The contributions of East Africa to the development of Eurasian religions
    b. The long-term continuities in state building in coastal East Africa
    c. The importance of the East African coast in the development of African national identities
    d. The technological logistical challenges faced by Eurasian merchants trying to reach the East African coast
2. The interregional connections of states such as those on the East African coast can best be used as an illustration of the continued importance of which of the following?
    a. International diplomacy
    b. Polytheistic religions
    c. Long-distance trade
    d. Patriarchal gender norms
3. The coexistence of rulers and councils of elders in African states in the period circa 1200-1450 best demonstrates
    a. An attempt to imitate the feudal governments of European states and East Asian empires
    b. The influence of indigenous African political practices
    c. An adaptation to the climatic conditions of the East African coast
    d. A reflection of the hardships and uncertainties faced by Muslim seaborne traders

1.6 | Developments in Europe

Objective	Key Developments
Explain the causes and consequences of political decentralization in Europe from c. 1200 to c. 1450.	A. Summarize the **Middle Ages** (medieval period) of Western Europe. B. Describe the system of decentralized governance used by Europe in the Middle Ages. C. In feudalism, there were several relationships, explain them below: ● **Monarch:** ● **Lords:** ● **Peasants:** D. How did this system impact the groups above? How did this system impact women? E. Describe the **manorial system**; how was it similar and different to **feudalism** (think about which of the PIECES themes each reflects)? F. Explain two new characteristics in the later Middle Ages that led to **stronger monarchies**. Why did this change create **conflict**? G. Describe the bureaucracy of **France** in the Middle Ages and evaluate its level of success. H. Describe the governing system of the **Holy Roman Empire** and what led to its decline. I. Describe the feudal system of **Norman England** and explain how it changed in 1215 and 1265.
Explain how the beliefs and practices of the predominant religions in Europe affected European society.	A. Explain how the **Roman Catholic** and **Orthodox** Churches emerge from the Christian Church in Europe in 1054. B. The Roman Catholic church was extremely influential in Europe at this time - why? C. Explain the impact of the Roman Catholic Church on:

	• Education and Art: • Church and State: • Monasticism: • Reform: D. Summarize the **main goal** of the Christian Crusades. E. Explain how religious, social, and economic pressures resulted in the **Crusades.**
Explain the effects of agriculture on social organization in Europe from c. 1200 to c. 1450.	A. What **developments** allowed agriculture to become more efficient near the end of the Middle Ages? B. How did **greater agricultural prosperity** impact European society in the Middle Ages? C. Explain how **Marco Polo's** travels abroad impacted the economy of Europe. D. Explain how the **middle class** emerged in Western Europe, and who made up this new social group. E. How did population growth and agricultural prosperity lead to **urban growth**? How did the **Little Ice Age** impact society during this time? F. Although **Jewish, Muslim, and female** citizens positively impacted their communities, they also faced ostracism or negativity from Europe. Explain using specific examples. G. How did the **Renaissance** and its interest in **humanism** impact Europe? H. Explain the general evolution of **Kiev** to the modern state of Russia.

Multiple choice 1.6

MARIA, COUNTESS OF BÉARN,* ACCOMPANIED BY SEVEN OF HER MALE COURTIERS, SWEARS HOMAGE TO HER OVERLORD, KING ALFONSO II OF ARAGON, ILLUSTRATION IN A MANUSCRIPT PRODUCED FOR THE ROYAL COURT OF ARAGON CIRCA 1175 *C.E.*



Archivo de la Corona de Aragon, Barcelona, Spain Mithra Index/Bridgeman Images.

*The lordship of Béarn was located in present-day southwestern France.

1. The act of the countess of Bearn in the image is most closely identified with which of the following political systems?
    a. Manorialism
    b. Serfdom
    c. Monasticism
    d. Feudalism
2. The image most directly illustrates which of the following features of the political development of medieval Europe?
    a. Its bureaucratization, as European rulers developed sophisticated systems of record keeping to strengthen their authority
    b. Its decentralization, as European rulers frequently delegates authority to local subordinates
    c. Its reliance on Roman traditions, as European rulers used ancient customs to demonstrate their legitimacy
    d. Its ethnic and cultural diversity, as European rulers granted ethnic and religious groups the right to use their own laws and traidtion
3. In Europe, political relationships of the type depicted in the image emerged most directly on account of which of the following developments?
    a. Local elites need for military protection from more powerful lords
    b. Local elites desire to expand the commercial power of local towns
    c. Local elites need for military assistance to eliminate religious heresies
    d. Local elites desire to attract new settlers to their territories

1.7 | Comparison in the Period from c. 1200 to c. 1450

Objective	Key Developments
Explain the similarities and differences in the processes of state formation from c. 1200 to c. 1450.	A. The author makes the claim that states in core areas of civilization grew larger, while smaller states began to decline. Identify and explain two examples that prove this argument. B. How was the role of religion in empire and state building similar or different throughout Afro-Eurasia? C. Explain how the increase in cross-cultural exchanges impacted regions throughout Afro-Eurasia. D. Explain how the role of nomads changed over time in the process of state building. E. Using the chart on page 68, describe two major types of state building that you believe are the most successful.

The Material and Trading Worlds, circa 1400

We are born and raised under circumstances neither of our own choosing nor of our own making, and those include both the human and natural worlds. The human world we confront is composed of social, economic, political, and cultural *structures*. These large structures usually change very slowly, seldom as a result of conscious action on the part of a single person, and mostly only as a result of huge processes that are hardly detectable, by large and sustained social movements, or, as we will see, during historical conjunctures. Moreover, the world in 1400 consisted of a biosphere that contained life on Earth, humans included, extracting sufficient energy and nutrients from their environment not just to survive but if possible to increase their numbers, thereby changing and increasingly humanizing the environment.

To understand the vast changes that accompanied the origins of the modern world, we thus need to start with some of the natural and human structures into which people in 1400 were born, lived, and died. Of course, we cannot possibly examine every facet of human life at that time, so we must be quite selective. What I have chosen to emphasize are but two of the major structural aspects of the world in 1400: first, the material and natural conditions under which most people lived, an overwhelmingly agricultural world, or what can be called "the biological old regime," and second, the trading networks that connected most of the Old World together. This chapter thus introduces two kinds of worlds, the material and environmental one in which most people lived quite restricted lives, and the trading or commercial world, which brought the parts of the world into increasingly greater contact. To show how these are interrelated, the chapter concludes with an examination of the causes and

consequences of the mid-fourteenth-century Black Death—one of the great catastrophes to befall human society—in western Europe and East Asia.

This chapter also introduces key concepts that will be used throughout the book. Most of this chapter focuses on the material world, in particular the size of the human population and the economic, social, and environmental conditions under which most people lived. The concepts that will be introduced in this chapter include the rise of *civilization* and the *agricultural revolution*, the relationships between towns or *cities* and the countryside, between *ruling elites* and *peasants*, also called *agriculturalists* or *villagers*, between civilizations and *nomadic pastoralists*, and between people and the *environment*. Taken together, these relationships constitute the *biological old regime*, the working out of which is examined in the Black Death of the mid-fourteenth century.

We will also examine the *world system* as it existed around 1400. Today, there is much talk about the benefits and dangers of *globalization*. In this context, many people apparently consider globalization to be a new phenomenon, whether or not they think its impact is on the whole beneficial or harmful. However, I hope readers will take away from reading this book the idea that "globalization" is hardly new: it has been unfolding for a very long time. Key concepts in this chapter will include *polycentric* (to describe a world system with many centers), and *core* and *periphery*, whether applied to a single or a polycentric world system.

Another major point about the fifteenth-century world is that most of its people—regardless of where they lived, their civilization, or even their various folk customs—shared a basically similar material world. The reason is that people had to eat, and after the transition to farming between 11,000 and 4,000 years ago, the way most people have obtained their living has been from agriculture. To be sure, whether the main crop was wheat, rye, or rice mattered, but all of the agriculturists faced similar challenges in dealing with nature, the ruling elites, and one another. For this reason, much of this chapter will deal with the social, economic, and political structures and environmental constraints essential to understanding the material world from about 1400 to 1800. The following chapters then take up the story of what happened after 1400; in this chapter we establish a baseline in terms of material life against which changes in the world can be assessed.

The Biological Old Regime

The number of people on Earth is an important indicator of the relative success humans have had in creating the material conditions under which the

human population can either increase or decline. Of course, there are tremendous variations in time and place of population dynamics, and we will consider some of them here. As a first approximation, though, we can start with simple global totals.

The Weight of Numbers

Here we look at the weight of numbers[1] to get an overall picture. Today, there are over 7 billion people on Earth. Six hundred years ago, in 1400, humankind was just 6 percent of that, or about 380 million people, slightly more than the 2010 population of the United States of 310 million. By 1800, the population had more than doubled, to 950 million.[2] Moreover, in that 400-year period from 1400 to 1800, as much as 80 percent of that population were farming peasants, people who lived on the land and were the direct producers of food for themselves and the rest of the population. The world was overwhelmingly rural, and the availability of land and nutrients to produce food was a constant constraint on the number of people alive at any given moment. For most of that period, the population rose and fell in great waves lasting for centuries, even if the very long-term trend was very slightly upward and the declines came sharply and swiftly. In very broad terms, we can see three great waves of population increase and decrease over the past one thousand years. Beginning about 900–1000 CE (probably simultaneously in China and Europe), the population rose until about 1300, crashing precipitously around 1350 as a result of the Black Death. Another period of increase began about 1400 and lasted until a mid-seventeenth-century decline. The third advance, beginning around 1700, has yet to halt, although population experts expect it to top out by about 2050 at 9 to 9.5 billion people.

SPICET Reading Worksheet: Robert Marks, *The Origins of the Modern World* (Chapter 1)

AP World History: Modern — Unit 1 Preparation

Student Name: _____

Directions

Read the assigned selections from Chapter 1 of *The Origins of the Modern World* by Robert Marks while annotating the text by underlining and/or highlighting important points Marks makes, or important evidence he uses to support those points.

As you read, complete the SPICET chart below by identifying both big and small arguments that Marks makes and the evidence or examples he uses to support those arguments. Your notes should be brief but specific. Include page numbers whenever possible.

How to "SPICE-T": ***below is a more in-depth description of some ideas or questions you should be looking to answer.***

An effective method for recalling historical information is to categorize important facts and events into themes.

Social – development and transformation of social structures, how societies formed and/or separated

- What are the roles of men and women in the society? How did they interact with each other?
- What role did the family have within society? Did family linage have importance?
- How did race influence society? Was it positive or negative?
- How were social classes divided? How did economics affect class or society? Are there inequalities?

Political – state building, expansion and conflict, power, and governments or lack there of

- What type of governments existed? How did empires rule?
- How did nationalism influence society? What role did revolts, revolutions or war play?
- What global structures or institutions existed? What was influence of these entities?

Interactive – humans and how they adapted to or changed their environments

- What were the people like in this society? How did diseases influence interactions?

- How did people move in or out of this society? Are there noticeable patterns? Did migration influence people?
- What is the geographical landscape like and how does it affect the people?
- What role did technology have on people? Did it hinder or help people's ability to live?

Cultural – development and interactions of cultures

- Are there organized religions within this society? What role did they play in the development or decline in society?
- What belief systems exist? Do these beliefs represent the people or the elite? Was education valued or available?
- What is the impact of technology? How do humans express themselves thru art & architecture)?

Economic – creation, expansion and interaction of economic systems, gains and losses

- What role did agriculture play? What did they trade? Who were their trading partners? How did people earn food?
- What was valued, products or money? How did technology impact economies?
- What jobs were available? Were people organized into labor systems

Technology and Innovation – creation, spread of innovations that changed the ways humans lived

- How did technology affect the expansion and spread of civilizations/empires?
- How did technology change economic models?
- How did technology change social and political systems?

S.P.I.C.E.T CHART:

SOCIAL – *Development & transformation of social structures* · Family/Kinship · Racial/Ethnic factors · Lifestyles · Gender Roles/Relationships · Social & Economic Classes · Entertainment	
POLITICAL – *State building* · Leaders/Groups · Revolts/Revolutions · Nationalism/Nations · Political Structures · Courts/Laws · Empires · State Building & Expansion	
INTERACTIONS – *between humans & the environment* • War & Conflict • Diplomacy/Treaties • Alliances • Disease • Major Cities • Demography • Urbanization • Migrations/Movements • Exchanges between individuals, groups, empires, and nations • Humans/Environment • Trade/Commerce	
CULTURAL – *development & interaction of cultures* · Religions, Belief Systems, Teachings, Philosophy · Holy Books · Key figures & Deities · Education, · Transportation	

· Innovations · Writing & Literature	
ECONOMY – *creation, expansion and interaction of economic systems* • Agricultural/Pastoral Systems • Economic Systems • Labor & Organization Systems • Industrialization • Technology & Industry • Capital & Money Business Organizations	
Technology – *making and using tools to change the natural state of the environment. Innovation and technological development can happen independently and spread via trade routes from their place of origin.*	

Short Response Questions

1. What is Marks's main argument about how the world around 1400 should be understood?

2. Which SPICET category seems most important in this chapter? Use at least one example from the reading to explain your answer.

3. How does Marks challenge a Eurocentric explanation of world history (or one that places Europe at the center) in this chapter?

4. Based on this chapter, choose one SPICET category and predict how it might change between 1400 and 1700. What development do you expect, and why?



A Edible History of Humanity

















Tom Standage

Author of the *New York Times* Bestseller
A History of the World in 6 Glasses

5

SPLINTERS OF PARADISE

We ceased not to buy and sell at the several islands till we came to the land of Hind, where we bought cloves and ginger and all manner spices; and thence we fared on to the land of Sind, where also we bought and sold. In these Indian seas, I saw wonderswithoutnumberorcount.

—FROM "SINDBAD THE SEAMAN,"
IN *The Book of the Thousand Nights and a Night,*
TRANSLATED BY SIRRICHARD BURTON (1885–88)

THE CURIOUS APPEAL OF SPICES

Flying snakes, giant carnivorous birds, and fierce bat-like creatures were just some of the perils that awaited anyone who tried to gather spices in the exotic lands where they grew, according to the historians of ancient Greece. Herodotus, the Greek writer of the fifth century B.C. known as the "father of history," explained that gathering cassia, a form of cinnamon, involved donning a full-body suit made from the hides of oxen, covering everything but the eyes. Only then would the wearer be protected from the "winged creatures like bats, which screech horribly and are very fierce . . . they have to be kept from attackingthemen'seyeswhiletheyarecuttingthecassia."

Even stranger, Herodotus claimed, was the process of collecting cinnamon. "In what country it grows is quite unknown," he wrote. "The Arabians say that the dry sticks, which we call kinamomon, are

brought to Arabia by large birds, which carry themto their nests, made of mud, on mountain precipices which no man can climb. The method invented to get the cinnamon sticks is this. People

cut up the bodies of dead oxen into very large joints, and leave them on the ground near the nests. They then scatter, and the birds fly down and carry off the meat to their nests, which are too weak to bear the weight and fall to the ground. The men come and pick up the cinnamon. Acquired in this way, it is exported to other countries."

Theophrastus, a Greek philosopher of the fourth century B.C., had a different story. Cinnamon, he had heard, grew in deep glens, where it was guarded by deadly snakes. The only safe way to collect it was to wear protective gloves and shoes and, having gathered it, to leave one third of the harvest behind as a gift to the sun, which would cause the offering to burst into flames. Yet another tale told of the flying snakes that protected the frankincense-bearing trees. According to Herodotus, the snakes could be driven off by spice harvesters only by smoking themoutwithburningstorax, anaromaticresin, toproducecloudsofincense.

Writing in the first century A.D., Pliny the Elder, a Roman writer, rolled his eyes at such stories. "Those old tales," he declared, "were invented by the Arabs to raise the price of their goods." He might have added that the tall stories told about spices also served to obscure their origins from European buyers. Frankincense came from Arabia, but cinnamon did not: Its origins lay much farther afield, in southern India and Sri Lanka, from where it was shipped across the Indian Ocean, along with pepper and other spices. But the Arab traders who then carried these imported products, together with their own local aromatics, across the desert to the Mediterranean in camel caravans preferred to keep the true origins of their unusual wares shrouded in mystery.

It worked brilliantly. The Arab traders' customers around the Mediterranean were prepared to pay extraordinary sums for spices, largely as a result of their exotic connotations and mysterious origins. There is nothing inherently valuable about spices, which are mainly plant extracts derived from dried saps, gums, and resins; barks; roots; seeds; and dried fruits. But they were prized for their unusual scents and tastes, which are in many cases defensive mechanisms to ward off insects or vermin. Moreover, spices are nutritionally superfluous. What they

have in common is that they are durable, lightweight, and hard to obtain, and are only found in specific places. These factors made them ideal for long-distance trade—and the farther they were carried, the more sought-after, exotic, and expensive theybecame.

WHY SPICES WERE SPECIAL

The English word *spice* comes from the Latin *species*, which is also the root of words such as *special, especially,* and so on. The literal meaning of *species* is "type" or "kind"—the word is still used in this sense in biology—but it came to denote valuable items because it was used to refer to the types or kinds of things on which duty was payable. The Alexandria Tariff, a Roman document from the fifth century A.D., is a list of fifty-four such things, under the heading *species pertinentes ad vectigal*, which literally means "the kinds (of things) subject to duty." The list includes cinnamon, cassia, ginger, white pepper, long pepper, cardamom, aloewood, and myrrh, all of which were luxury items that were liable to 25 percent import duty at the Egyptian port of Alexandria, through which spices from the East flowed into the Mediterranean and then on to European customers.

Today we would recognize these kinds of things, or "species," as spices. But the Alexandria Tariff also lists a number of exotic items—lions, leopards, panthers, silk, ivory, tortoiseshell, and Indian eunuchs—that were technically spices, too. Since only rare and expensive luxury items that were subject to extra duty qualified as spices, if the supply of a particular item increased and its price fell, it could be taken off the list. This probably explains why black pepper, the Romans' most heavily used spice, does not appear on the Alexandria Tariff: It had become commonplace by the fifth century as a result of booming imports from India. Today the word *spice* is used in a narrower, more food-specific way. Black pepper is a spice, even though it does not appear on the Tariff, and tigers are not, even though they do.

So spices were, by definition, expensive imported goods. This was a further component of their appeal. The conspicuous consumption of spices was a way to demonstrate one's wealth, power, and generosity. Spices were presented as gifts, bequeathed in wills along with other valuable items, and even used as currency in some cases. In Europe the

Greeks seem to have pioneered the culinary use of spices, which were originally used in incense and perfume, and (as with so many other things) the Romans borrowed, extended, and popularized

this Greek idea. The cookbook of Apicius, a compilation of 478 Roman recipes, called for generous quantities of foreign spices, including pepper, ginger, putchuk (costus), malabathrum, spikenard, and turmeric, in such recipes as spiced ostrich. By the Middle Ages food was being liberally smothered in spices. In medieval cookbooks spices appear in at least half of all recipes, sometimes three quarters. Meat and fish were served with richly spiced sauces including various combinations of cloves, nutmeg, cinnamon, pepper, and mace. With their richly spiced food, the wealthy literally had expensive tastes.

This enthusiasm for spices is sometimes attributed to their use in masking the taste of rotten meat, given the supposed difficulty of preserving meat for long periods. But using spices in this way would have been a very odd thing to do, given their expense. Anyone who could afford spices could certainly have afforded good meat; the spices were the more expensive ingredient by far. And there are many recorded medieval examples of merchants who were punished for selling bad meat, which rather undermines the notion that meat was invariably putrid and rotten, and suggests that spoiled meat was the exception rather than the rule. The origin of the surprisingly persistent myth about spices and bad meat may lie in the use of spices to conceal the saltiness of meat that had been preserved by the widespread practice of salting.

Spices were certainly regarded as antidotes to earthly squalor in another, more mystical sense. They were thought to be splinters of paradise that had found their way into the ordinary world. Ginger and cinnamon were said by some ancient authorities to be hauled from the Nile in nets, having washed down the river from Paradise (or the Garden of Eden, according to later Christian writers), where exotic plants grew in abundance. They provided an otherworldly taste of paradise amid the sordid reality of earthly existence. Hence the religious use of incense, to provide the scent of the heavenly realm, and the practice of offering spices to the gods as burnt offerings. Spices were also used to embalm the dead and prepare them for the afterlife. The mythical phoenix was even said by one Roman writer to make her nest from—what else?—a selection of spices. "She collects the spices and aromas that the Assyrian gathers, and the rich Arab; those that are

harvested by Pygmy peoples and by India, and that grow in the soft bosom of the Sabaean land. She collects cinnamon, the perfume of far-wafting amomum, balsams mixed with tejpat leaves; there is also a slip of gentle cassia and gum arabic, and the rich teardrops of frankincense. She adds the tender spikes of downy nard and the power of Panchaea's myrrh."

The appeal of spices, then, arose from a combination of their mysterious and distant origins, their resulting high prices and value as status symbols, and their mystical and religious connotations—in addition, of course, to their smell and taste. The ancient fascination with spices may seem arbitrary and strange today, but its intensity cannot be underestimated. The pursuit of spices is the third way in which food remade the world, both by helping to illuminate its full extent and geography, and by motivating European explorers to seek direct access to the Indies, in the course of which they established rival trading empires. Examining the spice trade from a European perspective might seem strange, given that Eu rope occupied only a peripheral position and a minor role in the trade in ancient times. But this served to heighten the mystery and the appeal of spices to Europeans in particular, ultimately prompting them to uncover the true origins of these strangely appealing dried roots, shriveled berries, desiccated twigs, slivers of bark, and sticky bits of gum—with momentous consequences for the course ofhumanhistory.

THESPICETRADE'S WORLD-WIDE WEB

When a ship was found stranded on the shores of the Red Sea, around 120 B.C., there appeared at first to be no survivors. Everyone on board had starved to death—except, it turned out, for one man, and he was only barely alive. He was given food and water and taken to the Egyptian court in Alexandria where he was presented to King Ptolemy VIII (known as Physcon, or "potbelly," because of his girth). But nobody could understand what the foreign sailor was saying, so the king sent him away to learn some Greek, the official language of Egypt at the time. Not long afterward the sailor returned to the court to tell his story. He explained that he was from India and that his ship had gone off course onits wayacross the ocean, and had ended up drifting in the Red Sea.

Since the only sea route to India known in Egypt at the time involved hugging the coast of the Arabian peninsula—something Alexandrian sailors were forbidden to do by Arab merchants who wanted to keep the profitable trade with India to themselves—the sailor's reference to a fast, direct route across the

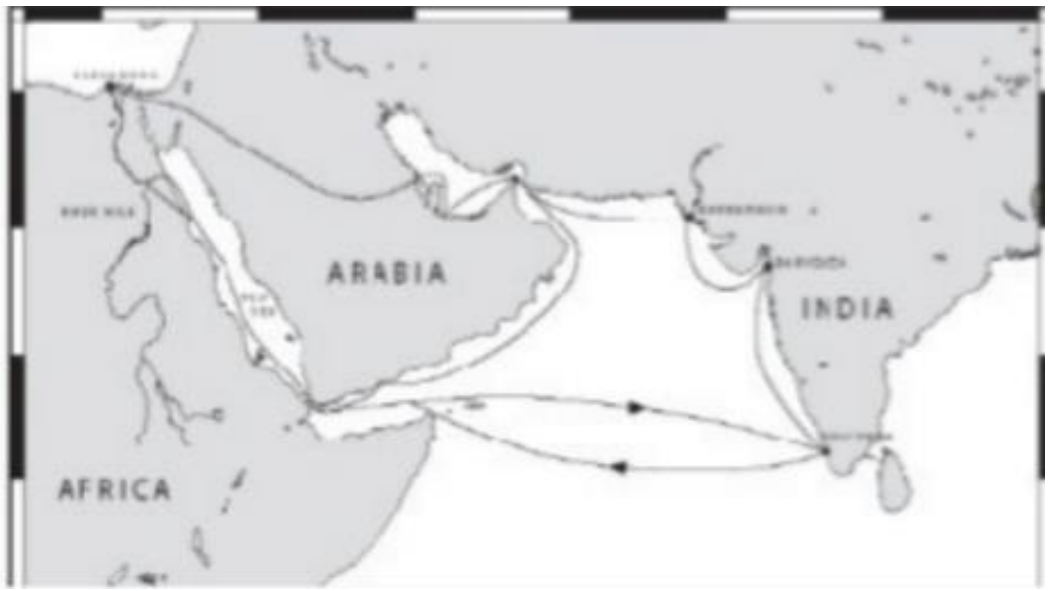
open ocean to India was met with disbelief. To prove that he was telling the truth, and no doubt to secure a passage home for himself, the sailor offered to act as the guide for an expedition to India. The king agreed and appointed as its leader one of his trusted advisers, a Greek named Eudoxus who was known for his interest in geography. Eudoxus duly sailed away and returned many months later with a cargo of spices and jewels from India, all of which the king confiscated for himself. Eudoxus later made a second trip to India at the behest of Ptolemy VIII's wife and successor, Cleopatra III. Inspired by the wreckage of what appeared to be a Spanish ship on the east African coast of Ethiopia, he then became obsessed with the idea that it was possible to sail right around Africa. He sailed along the north coast of Africa and headed into the Atlantic to attempt the circumnavigation, but he was never heard fromagain.

That, at least, is the story related by Strabo, a Greek philosopher who wrote a treatise on geography in the early first century A.D. Strabo himself was skeptical of the tale: Why did the Indian sailor survive, when his shipmates did not? How did he learn Greek so quickly? Yet the story is plausible, because direct sea trade between the Red Sea and the west coast of India really did open up during the first century B.C., just after the shipwrecked Indian is supposed to have appeared in Alexandria. Until this time only Arab and Indian sailors had known the secret of the seasonal trade winds, which allowed fast, regular passage across the ocean between the Arabian peninsula and the west coast of India. These winds blow from the southwest between June and August to carry ships eastward, and then from the northeast between November and January to carry them westward again. Knowledge of the winds, and Arab control of the overland routes across the Arabian peninsula, gave Indian and Arab merchants a firm grip on the trade between India and the Red Sea. They sold spices and other oriental goods to Alexandrian merchants in markets around the southwestern tip of Arabia. These goods were then shipped up the Red Sea, over land to the Nile, and finallyup the Nile to Alexandria itself.

Following in Eudoxus's wake, however, Alexandrian sailors learned how to exploit the trade winds—the details are said to have been worked out by a Greek named Hippalos, after whom the southwesterly wind

was named—and were then able to bypass the Arabian markets and sail directly across the ocean to India's west coast, cutting out the Arab and Indian middlemen. The volume of shipping increased as Roman traders gained direct access to the Red Sea following Egypt's annexation by Rome in 30 B.C. Romancontrol of trade

between the Red Sea and India was cemented under the emperor Augustus, who ordered attacks on the ports of southern Arabia, reducing Aden, the main market city, to "a mere village" according to one observer. By the early first century A.D. as many as 120 Roman ships a year were sailing to India to buy spices, including black pepper, costus, and nard—along with gems, Chinese silk, and exotic animals for slaughter in the Roman world's many arenas. For the first time Eu rope ans had become direct participants in the thriving trade network of the Indian Ocean, thehubofglobalcommerceatthetime.



Knowledge of the sea route to India gave Alexandrian (and later Roman) sailors direct access to the spice markets of India's west coast, bypassing Arabia altogether.

The "Periplus of the Erythraean Sea," a sailor's handbook written by an unknown Greek navigator in the first century A.D., gives a flavor of the frenetic commercial activity in the markets interconnected by the Indian Ocean. It lists the ports along the west coast of India and their specialties, from Barbarikon in the north (a good place to buy costus, spikenard, bdellium, and lapis lazuli), to Barygaza (good for long pepper, ivory, silk, and a local form of myrrh) and right down to Nelcynda, almost at the southern tip of India. In this region the main trade was in pepper, which was "grown in quantity" inland, according to the Periplus. Also on offer was malabathrum, the leaf of the local

cinnamon plant and a particularly valued spice: A pound of small leaves would fetch seventy-five denarii in Rome, or about six times the typical monthly salary. In all these ports

Roman traders offered wine, copper, tin, lead, glass, and red coral from the Mediterranean, which was valued in India as a protective charm. But mostly the Roman traders had to pay for spices with gold and silver, since most of their goods had little appeal to Indian merchants. Tamil poems of the first century
A.D. refer to the "yavanas," a generic term for people from the west, with their great ships and wealth that "never wane[d]," a reference to the vast quantities of gold and silver that were handed over in return for spices.

The Periplus goes on to tell of the ports on India's east coast and of the small vessels that traded between the east and west coasts. It also mentions the much larger ships that plied the Bay of Bengal between India and southeast Asia, which were probably Malay or Indonesian vessels. Given the size of Roman vessels, the fact that the size of these ships is remarked upon suggests that they were very large indeed. They would have carried goods from farther east, including nutmeg, mace, and cloves from the spice islands of Indonesia (the Moluccas) and silk from China.

Beyond this point the Periplus becomes rather vague. But it provides at least a glimpse, from the European perspective, of a vast trade network, the first connections of which had been established thousands of years earlier. Cardamom from southern India had been available in Mesopotamia in the third millennium B.C., Egyptian ships were bringing frankincense and other aromatics from the land of Punt (probably Ethiopia) in the second millennium B.C., and Pharaoh Ramses II was buried in 1224 B.C. with a peppercorn from India inserted in each of his nostrils. In a wave of expansion between 500 B.C. and 200 A.D., however, the spice-trade network came to encompass the entire Old World, with cinnamon and pepper from India being carried as far west as Britain and frankincense fromArabia traveling as far east as China. But the full extent of this network was generally unknown to its participants, since they were not always aware of the origins of the goods they traded. Just as the Greeks thought that the Indian spices that reached them via Arab traders actually originated in Arabia, so too the Chinese seem to have assumed that nutmeg and cloves came from Malaya, Sumatra, or Java, though these were in reality just ports of

call on the way along the maritime trade routes from their true source farther east, in the Moluccas.

Spices also crossed the world by land. From the second century B.C. overland routes connected China with the eastern Mediterranean, linking the Roman world in the west and Han China in the east. (These routes were dubbed

the Silk Road in the nineteenth century, even though they carried far more than silk and there was in fact a network of east-west routes, not a single road.) Musk, rhubarb, and licorice were among the spices traded along this route. Spices also traveled by land between the north and south of India, between India and China, and between southeast Asia and inland China. Nutmeg, mace, and cloves were available in India and China in Roman times but did not regularly reach Europe until the dyingdaysofRomanrule.

The extent of this trade, and the amount spent importing exotic foreign goods, provoked some opposition in Rome. For one thing it was extravagant, which was not in keeping with the supposedly traditional Roman values of modesty and frugality. It also meant that large amounts of silver and gold were flowing east. Compensating for this outflow required that the Romans find new sources of treasure, either through conquest or by opening up new mines. And all of this was for products that were, strictly speaking, unnecessary and were sold at heavilymarked-up prices.

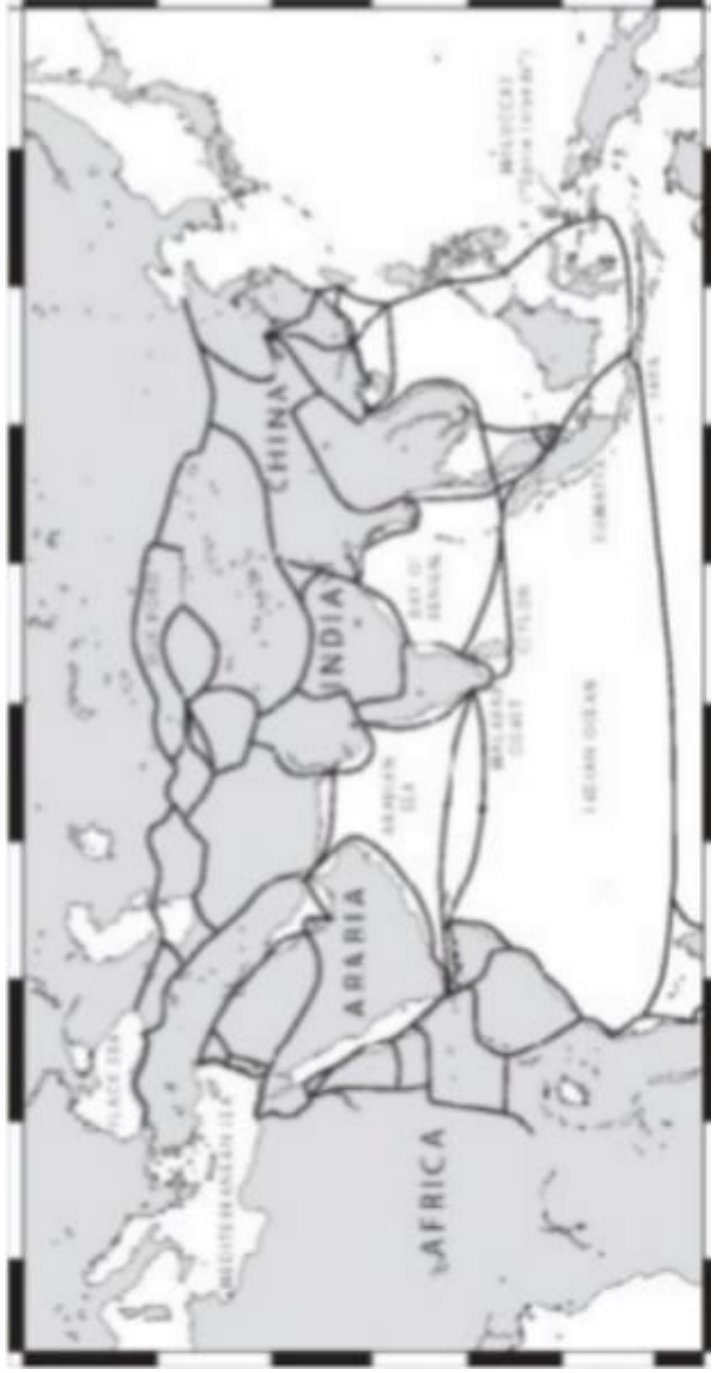
As Pliny the Elder put it: "In no year does India absorb less than 55 million sesterces of our wealth, sending back merchandise to be sold to us at one hundred times its prime cost." In total, he reported, Rome's annual trade deficit with the east amounted to one hundred million sesterces, or about ten tons of gold, once Chinese silk and other fine goods were taken into account along with the spices. "Such is the sum that our luxuries and our women cost us," he lamented. Pliny professed to be baffled by the popularity of pepper. "It is remarkable that its use has come into such favor, for with some foods it is their sweetness that is appealing, others have an inviting appearance, but neither the berry nor the fruit of pepper has anything to recommend it," he wrote. "The sole pleasingqualityis its pungency—and for the sake ofthis we go to India!"

Similarly, Pliny's contemporary Tacitus worried about Roman dependence on "spendthrift table luxuries." When he wrote these words around the end of the first century A.D., however, the Roman spice trade was already past its peak. As the Roman Empire declined and its wealth and sphere of influence shrank in the centuries that followed, the direct spice trade with India withered in turn, and Arab, Indian, and Persian traders reasserted themselves as the main suppliers

to the Mediterranean. But the spices continued to flow. A Roman cookbook from the fifth century A.D., “The Excerpts of Vinidarius,” lists more than fifty herbs, spices, and plant extracts under the heading “Summary of spices which should be in the house in order that nothing is lackingin seasoning,” including pepper,

ginger, costus, spikenard, cinnamon leaf, and cloves. And when Alaric, king of the Goths, besieged Rome in 408 A.D., he demanded a ransom of 5,000 pounds of gold, 30,000 pieces of silver, 4,000 robes of silk, 3,000 pieces of cloth, and 3,000 pounds of pepper. Evidently the supply of Chinese silk and Indian pepper continued even as the Roman Empire crumbled and fragmented.

But during the period when direct trade with the east had thrived, it briefly brought the people of Eu rope into the vibrant Indian Ocean trade system. In the first century A.D., this trading network spanned the Old World, linking the mightiest empires in Eurasia at the time: the Roman Empire in Europe, the Parthian Empire in Mesopotamia, the Kushan Empire in northern India, and the Han dynasty in China. (Rome and China even established diplomatic contacts with each other.) Spices were just one of the things that traveled around this global network by land and sea. But since they had a high ratio of value to weight, could only be found in certain parts of the world in many cases, were easily stored, and were highly sought after, spices were exceptional in being traded from one end of the network to the other, as shown for example by the references in Roman sources to cloves, which grew only in the Molucca Islands on the other side of the globe. Spices brought a flavor of southeast Asia to Roman tables and the scent of Arabia to Chinese temples. And as spices were traded around the world, theycarriedotherthingsalongwiththem.



Old World trade networks of the first century a.d. linked the Mediterranean in the west with China and the spice islands in the east.

FREIGHTED WITH MEANING

Goods are not the only things that flow along trade routes. New inventions,

languages, artistic styles, social customs, and religious beliefs, as well as physical goods, are also carried around the world by traders. So it was that knowledge of wine and wine-making traveled from the Near East to China in the first century A.D.; and knowledge of noodles traveled back in the other direction. Other ideas soon followed, including paper, the magnetic compass, and gunpowder. Arabic numerals actually originated in India, but they were transmitted to Europe by Arab traders, which explains their name. Hellenistic influences are clearly visible in the art and architecture of the Kushan culture of northern India; Venetian buildings were decorated with Arab flourishes. But in two fields in particular—geography and religion—the interplay between trade and the transmission of knowledge was mutually reinforcing.

One of the things that makes spices seem so exotic is their association with mysterious, far-off lands. For early geographers in the ancient world, attempting to put together the first maps and descriptions of the world, spices often marked the boundaries of their knowledge. Strabo, for example, referred to "the Indian cinnamon-producing country" which lay "on the edge of the habitable world," beyond which the earth was, he said, too hot to allow humans to live. Even the more worldly author of the Periplus had little idea what happened east of the mouth of the Ganges: there was a large island, "the last place of the habitable world" (possibly Sumatra), after which "the sea comes to an end somewhere." To the north was the mysterious land of "Thina" (China), the source of silk and malabathrum (cinnamon) leaves.

Traders and geographers depended on each other: Traders needed maps, and mapmakers needed information. Traders would visit geographers before setting out, and might then share information on their return. Knowing how many days it took to travel from one point to another, or typical itineraries of particular routes, made estimates of distance possible, and hence the construction of maps. In this way geographers learned about the layout of the world as an indirect result of the trade in spices and other goods. This is also why so much information about spices comes from the early geographers. Neither they nor the traders wanted to reveal all their secrets, but some give and take made sense for both parties. Merchants worked hand in hand with mapmakers, culminating in the map compiled in the second century A.D.

by Ptolemy, a Roman mathematician, astronomer, and geographer. It was surprisingly accurate by modern standards and formed the basis of Westerngeographyformorethanathousandyears.

The interdependence between geography and trade was pointed out by

Ptolemy himself, who noted that it was only due to commerce that the location of the Stone Tower, a key trading post on the Silk Road to China, was known. He was well aware that the Earth was spherical, something that had been demonstrated by Greek philosophers hundreds of years earlier, and he agonized about how best to represent it on a flat surface. But Ptolemy's estimate of the circumference of the Earth was wrong. Although Eratosthenes, a Greek mathematician, had calculated the circumference of the Earth four hundred years earlier and arrived at almost exactly the right answer, Ptolemy's figure was one-sixth smaller—so he thought the Eurasian landmass extended farther around the world than it actually did. This overestimate of the extent to which Asia extended to the east was one of the factors that later emboldened Christopher Columbus to sailwest to find it.

Ptolemy also believed that the Indian Ocean was landlocked, despite reports that it could be reached from the Atlantic by going around the southern tip of Africa. (Herodotus, for example, told of Phoenicians who had circumnavigated Africa around 600 B.C., taking around three years to do so and finding the seasons strangely reversed as they headed south.) Arab geographers realized that the idea of a landlocked Indian Ocean was wrong during the tenth century. One of them, al-Biruni, wrote of "a gap in the mountains along the south coast [of Africa]. One has certain proofs of this communication although no one has been able to confirm it by sight." Al-Biruni's informants were undoubtedly merchants.

Religious beliefs were another kind of information that spread naturally along trade routes, as missionaries followed routes opened up by traders, and traders themselves took their beliefs to new lands. Mahayana Buddhism spread along trade routes from India to China and Japan, and Hinayana Buddhism spread from Sri Lanka to Burma, Thailand, and Vietnam. Tradition has it that Thomas the Apostle took Christianity to India's Malabar coast in the first century A.D., arriving on a spice-trader's ship in Cranganore (modern Kodun-gallur) in 52 A.D. But trade's most striking religious symbiosis was with Islam. The initial expansion of Islam from its birthplace on the Arabian peninsula was military in nature. Within a century of the death of the prophet Muhammad in 632 A.D., his followers had conquered all of Persia,

Mesopotamia, Palestine and Syria, Egypt, the rest of the northern African coast, and most of Spain. But the spread of Islam after 750 A.D. was closely bound up with trade: As Muslim traders traveled outward fromthe Arab peninsula theytook their religionwiththem.

Arab trading quarters in foreign ports quickly converted to Islam. The African empires that traded with the Muslim world across the Sahara (such as the kingdom of Ghana, and the Mali Empire that replaced it) converted between the tenth and twelfth centuries. Islam also spread along trade routes into the cities of Africa's east coast. And, of course, it was carried along the spice routes of the Indian Ocean to the west coast of India and beyond. By the eighth century Arab traders were sailing all the way to China to trade in Canton—a direct trade facilitated by political unification brought about by the rise of Islam in the west and the emergence of China's Tang dynasty in the east. But the voyage was a particularly hazardous one. Buzurg ibn Shahriyar, a Persian writer, tells of a captain, Abharah, a legendary navigator who made the voyage to China seven times and lived to tell the tale, but only just: He was shipwrecked on one of his voyages and escaped as the onlysurvivor fromhisship.

This is the swashbuckling period depicted in the tales of Sinbad (or Sindbad) the Sailor, of great oceanic voyages, returning home a rich man, spending the spoils, and then becoming restless for adventure and setting out again. Sinbad's tales draw upon the real experiences of Arab traders who plied the Indian Ocean. The direct trade with China ended in 878 A.D., however, when rebels opposed to the Tang regime sacked Canton and killed thousands of foreigners; thereafter merchants from Arabia only went as far as India or southeast Asia, where they traded with Chinese merchants. But Islam continued to spread along the trade routes and eventually took root right around the Indian Ocean, reaching Sumatra in the thirteenth century and the spice islands of the Moluccas in the fifteenthcentury.

Trade and Islam proved to be highly compatible. Being a merchant was regarded as an honorable profession, not least because Muhammad himself had been one, making several trips to Syria along the overland routes that carried spices from the Indian Ocean into the Mediterranean. As Islam spread, the common language, culture, laws, and customs within the Muslim world provided a fertile environment in which trade could prosper. Visiting Muslim traders were more inclined to do business with coreligionists in trading centers; and once a major trading city in a particular region converted to Islam, it made sense

for other towns nearby to follow suit, adopting Muslim laws and the Arabic language. The Venetian explorer Marco Polo, visiting Sumatra in the late thirteenth century, noted that the island's northeast tip was "so much frequented by Saracen [Arab] merchants that they [had] converted the natives to the Law of

Mahomet." Even if some merchants initially converted for reasons of commercial expediency, Islam's rapid spread suggests that they, or at least their descendants, soon became entirely sincere in their embrace of the new religion. Trade spread Islam, and Islam promoted trade. It is worth noting that at the end of the twentieth century, the two countries with the largest Muslim populations were Indonesia and China—both far beyond the realm of Islam's military conquests.

Two historical figures illustrate Islam's reach and unifying power. The first is Ibn Battuta, a Muslim from Tangiers who is often referred to as the Arab Marco Polo. In 1325, at the age of twenty-one, he set out to make the pilgrimage (hajj) to Mecca, where he arrived the following year, having visited Cairo, Damascus, and Medina along the way. But rather than return home directly, he decided to do some more traveling and embarked on what turned into a twenty-nine-year, 73,000-mile journey around much of the known world. He visited Iraq, Persia, the east coast of Africa, Turkey, and Central Asia and traveled across the Indian Ocean to southern China. He then returned to North Africa, from where he visited southern Spain and the central African kingdom of Mali. It was an amazing journey by any standard, but what is particularly remarkable is that for most of his travels, Ibn Battuta remained within the Muslim world, or what Muslims call *dar al-Islam* (literally, "the abode of Islam"). He served as a judge in Delhi and the Maldives, was sent by an Indian sultan as an ambassador to China, and when he visited Sumatra in 1346, he found that the local sultan's jurists weremembersofhisownHanafischooloflegalthought.

The second figure is Zheng He, the admiral of China's extraordinary armada of treasure ships. Between 1405 and 1433 he commanded seven official voyages, each lasting two years, that traveled far into the Indian Ocean. His fleet of 300 ships, manned by 27,000 sailors, was the largest ever assembled, and it was to remain unsurpassed in size for another five hundred years. Zheng He's instructions were to demonstrate China's wealth, might, and sophistication to other nations, establish diplomatic links, and encourage trade. Accordingly, he sailed via the spice islands of southeast Asia to the coast of India, up the Persian Gulf, and as far west as Africa's east coast. Along the way his ships gathered curiosities, traded with local

rulers, and collected ambassadors to take back to China. Zheng He was China's ambassador to the outside world; perhaps surprisingly, he was also a Muslim. But that made him ideally qualified to navigate the ports, markets, and palaces of the kingdoms aroundthe Indian

Ocean. Ultimately, however, his efforts came to nothing. Although he established China as a powerful presence in the Indian Ocean, internal rivalries within the Chinese court led to the disbanding of the navy, in part to settle political scores, but also so that resources could be diverted instead to protecting the empire fromland-based attackers fromthe north.

If the world's spice-trading networks were the communications networks of their day, linking up far-flung lands, then Islam was the common protocol on which they operated. But although trade flourished in the Muslim world, the rise of Islamhad the effect of cutting Europe off from the Indian Ocean trade system. Once Alexandria fell to Muslimtroops in 641 A.D., spices could no longer reach the Mediterranean directly: Europeans were relegated to a commercial backwaterbya"Muslimcurtain"thatblockedtheiraccesstotheeast.

Around the Muslim Curtain

In 1345 Jani Beg, the khan of the Golden Horde, laid siege to the port of Caffa on the Crimean peninsula. Genoese traders had purchased the city from the Golden Horde (the westernmost fragment of the collapsed Mongol Empire) in 1266 and it was their main trading emporium in the Black Sea. But Jani Beg disapproved of the use of the port for slave trading and tried repeatedly to take it back. Just as it looked as though he was about to succeed, however, his army was struck by a terrible plague. According to a contemporary account by Gabriele de Mussi, an Italian notary, Jani Beg's troops loaded plague-ridden corpses into catapults and fired them into the city. The defenders threw the bodies over the walls of Caffa and into the sea, but the plague had taken hold. "Soon, as might be supposed, the air became tainted and the wells of water poisoned, and in this way the disease spread so rapidly in the city that few of the inhabitants had strength sufficient to fly from it," de Mussi recorded. But some of the Genoese did manage to flee—and as they headed westward they took the plague withthemintheir ships.

The plague, known today as the Black Death, spread throughout the Mediterranean basin during 1347, reaching France and En gland in 1348 and

Scandinavia by 1349, and killing between one third and one half of the population of Europe by 1353, by some estimates. “A plague attacked almost all the sea coasts of the world and killed most of the people,” noted a Byzantine chronicler. The exact biological nature of the plague is still hotly debated, though it is generally thought to have been bubonic plague, carried by fleas on black rats. It was known at the time as the “pestilence”; the term “Black Death” was coined in the sixteenth century and became popular in the nineteenth. No treatment could save victims once the plague took hold. There are accounts of people being sealed into their houses to prevent the plague from spreading, and of people abandoning their families to avoid infection. Medical men proposed all sorts of strange measures that would, they said, minimize the risk of infection, advising fat people not to sit in the sunshine, for example, and issuing a baffling series of dietary pronouncements. Doctors in Paris advised people to avoid vegetables, whether pickled or fresh; to avoid fruit, unless consumed with wine; and to refrain from eating poultry, duck, and meat from young pigs. “Olive oil,” theywarned, “is fatal.”

Among the long lists of foods to avoid, there were a few examples of foods that were meant to offer protection from the plague—chief among them spices, with their exotic, quasi-magical associations, pungent aromas, and long history of medical uses. The French doctors recommended drinking broth seasoned with pepper, ginger, and cloves. The plague was thought to be caused by corrupted air, so people were advised to burn scented woods and sprinkle rosewater in their homes, and to carry various concoctions of pepper, rose petals, and other aromatics when going out. The Italian writer Giovanni Boccaccio described people who “walked abroad, carrying in their hands flowers or fragrant herbs or divers sorts of spices, which they frequently raised to their noses.” This helped to conceal the smell of the dead and dying, as well as supposedly purifying the air. John of Escenden, a fellow at Oxford University, was certain that a combination of powdered cinnamon, aloes, myrrh, saffron, mace, and cloves had enabled him tosurviveevenasthosearoundhimsuccumbedtotheplague.

But as a means of preventing infection spices were, in fact, completely useless. Indeed, they were worse than useless; they were

partly to blame for the arrival and spread of the plague in the first place. The Genoese port of Caffa was valuable because it sat at the western terminus of the Silk Road to China, and because spices and other goods from India, shipped up the Gulf and then carried overland to Caffa and other Black Sea ports, went around the back of the

Muslim curtain. So Caffa allowed the Genoese to circumvent the Muslim monopoly and obtain eastern goods for sale to European customers. (Their arch-rivals, the Venetians, had by this time allied themselves with the Muslim sultans who controlled the Red Sea trade, and acted as their official European distributors.) The plague, which appears to have originated in central Asia, reached Caffa along the overland trade routes before being spread around Eu rope by Genoese spice ships.

By the time the connection between the spice trade and the plague was noticed, it was too late. "In January of 1348 three galleys put in at Genoa, driven by a fierce wind from the East, horribly infected and laden with a variety of spices and other valuable goods," wrote a Flemish chronicler. "When the inhabitants of Genoa learnt this, and saw how suddenly and irremediably they infected other people, they were driven forth from that port by burning arrows and divers engines of war; for no man dared to touch them; nor was any man able to trade with them, for if he did he would be sure to die forthwith. Thus they were scattered from port to port." Later that year a French writer in Avignon wrote of the Genoese ships that "people do not eat, nor even touch spices, which have not been kept a year, since they fear they may lately have arrived in the aforesaid ships . . . it has many times been observed that those who have eaten the new spices . . . have suddenly beentakenill."

The relative importance of the various land and sea routes between Europe and the East varied in accordance with the geopolitical situation in central Asia. Political unification under the Mongol Empire, for example, which encompassed much of the northern Eurasian landmass, from Hungary in the west to Korea in the east, made overland trade much safer, and volumes increased accordingly: In the thirteenth century it was said that a maiden could walk across the Mongol Empire with a pot of gold on her head without being molested. The establishment of Christian toeholds in the Levant during the Crusades provided other outlets for goods brought overland along the Silk Road or from the Gulf. Conversely, the breakup of the Mongol Empire in the early fourteenth century meant that the balance tipped back in favor of the Red Sea route, now controlled by the Muslimdynasty of the Mamluks.

During the fifteenth century there was increasing concern in Europe over the extent of Muslim control over trade with the east. By 1400 some 80 percent of this trade was in Muslim hands. Their European distributors, the Venetians, were at the height of their powers. Venice handled around five hundred tons of spices

a year, around 60 percent of which was pepper. The cargo of a single Venetian galley was worth a royal ransom. Various popes tried to ban trade with the Muslim world, but the Venetians either ignored them or won special dispensations to continue doing business as usual. Genoa, meanwhile, was in decline. Its Black Sea possessions were under pressure from the Ottoman Turks, a rising Muslim power that was encroaching upon the fast-shrinking Byzantine Empire. And between 1410 and 1414 there was a sudden spike in the price of spices—in En gland, the price of pepper increased eightfold—which painfully reminded everyone just how dependent they were on their suppliers. (The cause of this spike was probably the activities of Zheng He, whose unexpected arrival on the west coast of India disrupted the usual patterns of supply and demand and drove up prices.) All of this fueled a growing interest in the possibility of finding some new way around the Muslim curtain and establishingdirect tradinglinkswiththe East.

The fall of Constantinople in 1453 is sometimes portrayed as the event that ultimately triggered the European age of exploration, but it was merely the most prominent in a series of events that finally choked off the land route to the East altogether. The Ottoman Turks had already conquered Greece and most of western Turkey by 1451, and they regarded Constantinople, by now the last significant holdout of the old Byzantine Empire, as "a bone in the throat of Allah." Once it had fallen they imposed huge tolls on ships entering and leaving the Black Sea, and then went on to take the Genoese ports around its coast, including Caffa, which fell in 1475. Meanwhile the Ottomans' Muslim rivals, the Mamluks, took the opportunity to raise the tariffs on spices passing through Alexandria, causing prices in Europe to increase steadily during the second half of the fifteenth century. It was not simply the fall of a single city, in short, but the slow crescendo of concern over the Muslim spice monopoly that prompted Eu ro peanexplorers to seek radicalnewsea routes to the East.

6

SEEDS OF EMPIRE

After the year 1500 there was no pepper to be had at Calicut that was not dyed red withblood.

—VOLTAIRE, 1756

SPICET Reading Worksheet: Tom Standage, *An Edible History of Humanity* ("Splinters of Paradise")

Directions: Read the assigned selection from An Edible History of Humanity by Tom Standage ("Splinters of Paradise") while annotating the text by underlining and/or highlighting important points Standage makes, or important evidence he uses to support those points.

As you read, complete the SPICET chart below by identifying both big and small arguments that Standage makes and the evidence or examples he uses to support those arguments. Your notes should be brief but specific. Include page numbers whenever possible.

How to "SPICE-T": ***below is a more in-depth description of some ideas or questions you should be looking to answer.***

An effective method for recalling historical information is to categorize important facts and events into themes.

<u>Social – development and transformation of social structures, how societies formed and/or separated</u>

- What are the roles of men and women in the society? How did they interact with each other?
- What role did the family have within society? Did family linage have importance?
- How did race influence society? Was it positive or negative?
- How were social classes divided? How did economics affect class or society? Are there inequalities?

<u>Political – state building, expansion and conflict, power, and governments or lack there of</u>

- What type of governments existed? How did empires rule?
- How did nationalism influence society? What role did revolts, revolutions or war play?
- What global structures or institutions existed? What was influence of these entities?

<u>Interactive – humans and how they adapted to or changed their environments</u>

- What were the people like in this society? How did diseases influence interactions?
- How did people move in or out of this society? Are there noticeable patterns? Did migration influence people?
- What is the geographical landscape like and how does it affect the people?
- What role did technology have on people? Did it hinder or help people's ability to live?

<u>Cultural – development and interactions of cultures</u>

- Are there organized religions within this society? What role did they play in the development or decline in society?
- What belief systems exist? Do these beliefs represent the people or the elite? Was education valued or available?
- What is the impact of technology? How do humans express themselves thru art & architecture)?

<u>Economic – creation, expansion and interaction of economic systems, gains and losses</u>

- What role did agriculture play? What did they trade? Who were their trading partners? How did people earn food?
- What was valued, products or money? How did technology impact economies?
- What jobs were available? Were people organized into labor systems

<u>Technology and Innovation – creation, spread of innovations that changed the ways humans lived</u>

- How did technology affect the expansion and spread of civilizations/empires?
- How did technology change economic models?
- How did technology change social and political systems?

S.P.I.C.E.T CHART:

SOCIAL – *Development & transformation of social structures* ▪ Family/Kinship ▪ Racial/Ethnic factors ▪ Lifestyles ▪ Gender Roles/Relationships ▪ Social & Economic Classes ▪ Entertainment	
POLITICAL – *State building* ▪ Leaders/Groups ▪ Revolts/Revolutions ▪ Nationalism/Nations ▪ Political Structures ▪ Courts/Laws ▪ Empires ▪ State Building & Expansion	
INTERACTIONS – *between humans & the environment* • War & Conflict • Diplomacy/Treaties • Alliances • Disease • Major Cities • Demography • Urbanization • Migrations/Movements • Exchanges between individuals, groups, empires, and nations • Humans/Environment • Trade/Commerce	

CULTURAL – *development & interaction of cultures* ▪ Religions, Belief Systems, Teachings, Philosophy ▪ Holy Books ▪ Key figures & Deities ▪ Education, ▪ Transportation ▪ Innovations ▪ Writing & Literature	
ECONOMY – *creation, expansion and interaction of economic systems* • Agricultural/Past oral Systems • Economic Systems • Labor & Organization Systems • Industrialization • Technology & Industry • Capital & Money Business Organizations	
Technology – *making and using tools to change the natural state of the environment. Innovation and technological development can happen independently and spread via trade routes from their place of origin.*	

Synthesis Questions: Changes and Continuities Over Time

The following questions ask you to think across the full time period covered in this chapter — roughly 500 BCE to 1500 CE. For each question, identify at least one significant change AND one significant continuity. Use specific evidence from the text.

1. How did control over the spice trade change between the ancient period and the fifteenth century? What remained consistent about who held the most power in the trade, and why?

2. How did the cultural or religious significance of spices change across this period? What remained constant about the way spices functioned as more than just food?

3. How did Europe's relationship to the global spice trade change over this period? What remained consistent about Europe's position in that system, and what consequences did that position have?

Purpose

This assessment helps prepare you for the document-based questions (DBQs) you will encounter on the AP® World History: Modern exam. It will also give you a better understanding of your skills development and overall progress related to constructing an argument, interpreting historical documents, and employing the historical reasoning processes you are using in this course.

Practices

Contextualization, sourcing, reading, writing

All DBQs require you to contextualize, research, and source documents, and of course as part of this, read and write.

Develop an argument that evaluates the similarities and differences in the ways states were organized in different parts of the world from c. 1200 to 1450 CE.

Using the documents, you are going to do the following:

1. Organize the seven documents into groups that could each support a distinct argument about how states were organized. You do not need to use every document in every group, and documents can appear in more than one group. Aim for 2–3 groups.
2. Using your documents, write a thesis statement that responds to the prompt. Your thesis should make a historically defensible claim and establish a line of reasoning.
    a. Watch this video for guidance

Document 1

This passage, "Account of the Outbreak of the Tartars [Mongols] into the Lands of Islam," was written by the Arab historian, Ali ibn al-Athir (1160–1233). **Source**: Browne, Edward G., ed. *A Literary History of Persia*, Volume II. Cambridge: Cambridge University Press, 1928 (428). Source has been edited for brevity and clarity.

> Nay, it is unlikely that mankind will see the like of this calamity, until the world comes to an end and perishes. …
>
> For even the Antichrist will spare such as follow him, though he destroy those who oppose him, but these [Tartars] spared none, slaying women and men and children ... Truly to God do we belong, and unto Him do we return, and there is no strength and no power save in God, the High, the Almighty, in face of this catastrophe, whereof the sparks flew far and wide, and the hurt was universal; and which passed over the lands like clouds driven by the wind. For these were a people who emerged from the confines of China, and attacked the cities of Turkestan, like Kashgar and Balasagun, and thence advanced on the cities of [Uzbekistan], such as Samarkand, Bukhara and the like, taking possession of them, and treating their inhabitants in such ways as we shall mention; and of them one division then passed on into Khorasan [Iran], until they had made an end of taking possession, and destroying, and slaying, and plundering, and then passing on to Ray [Tehran], Hamadan and the Highlands, and the cities contained therein, even to the limits of Iraq, where they marched on the towns … destroying them and slaying most of their inhabitants, of whom none escaped save a small remnant; and all this in less than a year; this is a thing whereof the like has not been heard.

Document 2

In this excerpt from the fourteenth-century Yuan Shi (History of the Mongol Yuan Dynasty), the emperor of the Jurchen Jin Dynasty (present-day northern China) negotiates a peace settlement. **Source**: Bretschneider, E. *Mediæval Researches from Eastern Asiatic Sources*. London: Kegan Paul, Trench, Trubner & Co., 1887 (33-4). Source has been edited for brevity and clarity.

> In this year the Jin emperor dispatched Wu-ku-sun Chung tuan to Chinghiz [Chinggis/Genghis Khan] with a letter, in which he begged for peace. He agreed to be the emperor's younger brother (i.e., his vassal), but made the condition to retain the title of emperor. …
>
> In autumn Wu-ku-sun was presented to Chinghiz in the country of the Hui-ho (Mohammedans). The emperor said to him, "I formerly asked of your sovereign to cede the land north of the Yellow River, and to reign over the country south of it with the title of wang (king). On these conditions I would have suspended the war. But now Muhua-li [one of Chinggis' generals] has already conquered all these countries, and you are compelled to sue for peace." Wu-ku-sun then implored the emperor to have pity. Chinghiz replied: "It is only in consideration of the great distance you have come that I can be indulgent. The land north of the Yellow River is in my possession, but there are still some cities in Kuan si [to the west] which have not surrendered. Tell your sovereign to surrender these cities, and then he may reign south of the Yellow River, with the title of wang." After this Wu-ku-sun returned home.

Document 3

This passage from *The Travels* (1254–1324), Marco Polo describes an encounter with the Mongol Yuan emperor, Kublai Khan (1215–1294). **Source**: Polo, Marco. *The Travels*. Translated by Ronald Latham. London: Penguin, UK, 1958 (119).

> After treating the [Bible] to repeated applications of incense with great ceremony, he kissed it devoutly and desired all his barons and lords there present to do the same. This usage he regularly observes on the principal feasts of the Christians, such as Easter and Christmas. And he does likewise on the principal feasts of the Saracens [Muslims], Jews, and idolaters [Buddhists]. Being asked why he did so, he replied: "There are four prophets who are worshipped and to whom all the world does reverence. The Christians say that their God was Jesus Christ, the [Muslims say Muhammad], the Jews Moses, and the [Buddhists] Sakyamuni Burkhan [the Buddha], who was the first to be represented as God in the form of an idol. And I do honour and reverence to all four, so that I may be sure of doing it to him who is greatest in heaven and truest; and to him I pray for aid."

Document 4

This excerpt is from "The Golden Bull," a decree by Emperor Charles IV of the Holy Roman Empire, issued in 1356. **Source**: Henderson, Ernest F. *Select Historical Documents of the Middle Ages*. London: George Bell and Sons, 1896 (221, 239, 247, 258).

> Inasmuch as we, through the office by which we possess the imperial dignity, are doubly—both as emperor and by the electoral right which we enjoy—bound to put an end to future danger of discords among the electors themselves, … we have promulgated, decreed and recommended for ratification, the subjoined laws for the purpose of cherishing unity among the electors, and of bringing about a unanimous election, and of closing all approach to the aforesaid detestable discord and to the various dangers which arise from it. This we have done in our solemn court at Nuremberg, in session with all the electoral princes, ecclesiastical and secular, and amid a numerous multitude of other princes, counts, barons, magnates, nobles and citizens …
>
> We decree, moreover, that our successor, the king for the time being of Bohemia, shall have the same right … of coining gold and silver money and of circulating it in every way and manner observed up to this time in this same kingdom of Bohemia in such matters …
>
> We prohibit also each and every unjust war and feud, and all unjust burnings, spoliations and rapines, unlawful and unusual tolls and escorts, and the exactions usually extorted for such escorts, under the penalties by which the sacred laws prescribe that the foregoing offenses, and any one of them, are to be punished. …
>
> Moreover the imperial or royal table ought so to be arranged that it shall be elevated above the other tables in the hall by a height of six feet. And at it, on the day of a solemn court, shall sit no one at all except alone the emperor or king of the Romans. …

Document 5

Ibn Battuta (1304–c. 1368) recounts his travels in West Africa. **Source**: Ross, E. Denison and Eileen Power, eds. *Ibn Battuta Travels in Asia and Africa, 1325–1354*. Translated by H.A.R. Gibb. London: Routledge & Kegan Paul Ltd., 1929 (320-21).

> My stay at Iwalatan [Oualata, Mauritania] lasted about fifty days; and I was shown honour and entertained by its inhabitants. …
>
> Their women are of surpassing beauty, and are shown more respect than the men. The state of affairs amongst these people is indeed extraordinary. Their men show no signs of jealousy whatever; no one claims descent from his father, but on the contrary from his mother's brother. A person's heirs are his sister's sons, not his own sons. This is a thing which I have seen nowhere in the world except among the Indians of Malabar. But those are heathens; these people are Muslims, punctilious [attentive] in observing the hours of prayer, studying books of law, and memorizing the Koran. Yet their women show no bashfulness before men and do not veil themselves, although they are assiduous [attentive] in attending the prayers.

Document 6

This is an excerpt from an edict by Zhu Yuanzhang (1328–1398) the Hongwu Emperor and founder of the Chinese Ming Dynasty (1388–1644). **Source**: Ebrey, Patricia Buckley, ed. *Chinese Civilization: A Sourcebook, Second Edition*. New York: The Free Press, 1993 (205-6).

> Those of you in charge of money and grain have stolen them yourselves; those of you in charge of criminal laws and punishments have neglected the regulations. In this way grievances are not redressed and false charges are ignored. …. Occasionally these unjust matters come to my attention. After I discover the truth, I capture and imprison the corrupt, villainous, and oppressive officials involved. I punish them with the death penalty or forced labor or have them flogged with bamboo sticks in order to make manifest the consequences of good and evil actions.

… during the final years of the Yuan dynasty, there were many ambitious men competing for power who did not treasure their sons and daughters but prized jade and silk, coveted fine horses and beautiful clothes, relished drunken singing and unrestrained pleasure, and enjoyed separating people from their parents, wives, and children. I also lived in that chaotic period. How did I avoid such snares? I was able to do so because I valued my reputation and wanted to preserve my life. Therefore I did not dare to do these evil things.

… In order to protect my reputation and to preserve my life, I have done away with music, beautiful girls, and valuable objects. Those who love such things are usually "a success in the morning, a failure in the evening." Being aware of the fallacy of such behavior, I will not indulge such foolish fancies. It is not really that hard to do away with these tempting things.

Document 7

The Madrid Codex is a Maya almanac dated c. 1250–1520 CE that contains information on religious rituals, agriculture, and astronomical observations. **Source**: Detail of a page from the codex Troana Cortesianus, also known as the Madrid Codex. © Werner Forman/Universal Images Group/Getty Images.



DOCUMENT BASED QUESTION WORKSHEET

	Describe – what is it?	If this was the only document you had, how would it be used to answer the prompt
Document 1		
Document 2		
Document 3		
Document 4		
Document 5		
Document 6		
Document 7		

ASSESSMENT: UNIT 1 DBQ

DOCUMENT GROUPING (2-3 groups)		
Group #1 (which docs?):	**Group #2** (which docs?):	**Group #3** (which docs?):
Argument/Supporting Reason:	**Argument/Supporting Reason**	**Argument/Supporting Reason:**

WRITE YOURTHESIS	
Thesis formula = • *Despite [counter argument], because [evidence 1] and [evidence 2], [my argument]*	**Thesis:**

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