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1200–1500

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In 1937, the great Mongol warrior Chinggis Khan (CHEEN-gihkahn) lost his soul, some seven centuries after his death. According to Mongol tradition, a warrior's soul was contained in his spirit banner, consisting of strands of hair from his best horses attached to a spear. For many centuries, Chinggis Khan's spirit banner had been housed in a Buddhist monastery in central Mongolia, where lamas (religious teachers) had tended it.¹ But in the 1930s, Mongolia, then under communist control and heavily dominated by Stalin's Soviet Union, launched a brutal anti-religious campaign that destroyed many monasteries and executed some 2,000 monks. In the confusion that ensued, Chinggis Khan's spirit banner, and thus his soul, disappeared.

By the end of the twentieth century, as communism faded away, the memory of Chinggis Khan, if not his spirit banner, made a remarkable comeback in the land of his birth. Vodka, cigarettes, a chocolate bar, two brands of beer, the country's best rock band, and the central square of the capital city all bore his name, while his picture appeared on Mongolia's stamps and money. Rural young people on horseback sang songs in his honor, and their counterparts in urban Internet cafés constructed Web sites to celebrate his achievements. The country organized elaborate celebrations in 2006 to mark the 800th anniversary of his founding of the Mongol Empire.

ALL OF THIS IS A REMINDER OF THE ENORMOUS AND SURPRISING role that the Mongols played in the Eurasian world of the thirteenth and fourteenth centuries and of the continuing echoes of that long-vanished empire. More generally, the story of the Mongols serves as a useful corrective to the almost exclusive focus that historians often

Chinggis Khan at Prayer: This sixteenth-century Indian painting shows Chinggis Khan at prayer in the midst of battle. He is perhaps praying to Tengri, the great sky god, on whom the Mongol conqueror based his power. (Werner Forman/Art Resource, NY)



devote to agricultural peoples and their civilizations, for the Mongols, and many other such peoples, were pastoral nomads who disdained farming while centering their economic lives around their herds of animals. Normally they did not construct elaborate cities, enduring empires, or monumental works of art, architecture, and written literature. Nonetheless, they left an indelible mark on the historical development of the entire Afro-Eurasian hemisphere, and particularly on the agricultural civilizations with which they so often interacted.

SEEKING THE MAIN POINT

What has been the role in world history of pastoral peoples in general and the Mongols in particular?

Looking Back and Looking Around: The Long History of Pastoral Nomads

The “revolution of domestication,” beginning around 11,500 years ago, involved both plants and animals. People living in more favored environments were able to combine farming with animal husbandry and on this economic foundation generated powerful and impressive civilizations with substantial populations. But on the arid margins of agricultural lands, where productive farming was difficult or impossible, an alternative kind of food-producing economy emerged around 4000 B.C.E., focused on the raising of livestock. Peoples practicing such an economy learned to use the milk, blood, wool, hides, and meat of their animals to occupy lands that could not support agricultural societies. Some of those animals also provided new baggage and transportation possibilities. Horses, camels, goats, sheep, cattle, yaks, and reindeer were the primary animals that separately, or in some combination, enabled the construction of pastoral or herding societies. Such societies took shape in the vast grasslands of inner Eurasia and sub-Saharan Africa, in the Arabian and Saharan deserts, in the subarctic regions of the Northern Hemisphere, and in the high plateau of Tibet. Pastoralism emerged only in the Afro-Eurasian world, for in the Americas the absence of large animals that could be domesticated precluded a herding economy. But where such animals existed, their domestication shaped unique societies adapted to diverse environments.

The World of Pastoral Societies

■ **Comparison**
In what ways did pastoral societies differ from their agricultural counterparts?

Despite their many differences, pastoral societies shared several important features that distinguished them from settled agricultural communities and civilizations. Pastoral societies’ generally less productive economies and their need for large grazing areas meant that they supported far smaller populations than did agricultural societies. People generally lived in small and widely scattered encampments of related kinfolk rather than in the villages, towns, and cities characteristic of agrarian civilizations. Beyond the family unit, pastoral peoples organized themselves in kinship-based groups or clans that claimed a common ancestry, usually through the male line. Related clans might on occasion come together as a tribe, which could also absorb unrelated people into the community. Although their values stressed equality and individual achievement, in some pastoral societies clans were ranked as noble or commoner, and con-

A Map of Time

ca. 4000 B.C.E.	Beginning of pastoral economies
ca. 1000 B.C.E.	Beginning of horseback riding
ca. 200 B.C.E.–200 C.E.	Xiongnu Empire
6th–10th centuries	Various Turkic empires
7th–10th centuries	Arab Empire
10th–14th centuries	Conversion of Turkic peoples to Islam
11th–12th centuries	Almoravid Empire
1162–1227	Life of Temujin (Chinggis Khan)
1209–1368	Mongol rule in China
1237–1480	Mongol rule in Russia
1241–1242	Mongol attacks on Eastern Europe
1258	Mongol seizure of Baghdad
1274, 1281	Failed Mongol attacks on Japan
1295	Mongol ruler of Persia converts to Islam
1348–1350	High point of Black Death in Europe

siderable differences emerged between wealthy aristocrats owning large flocks of animals and poor herders. Many pastoral societies held slaves as well.

Furthermore, nomadic societies generally offered women a higher status, fewer restrictions, and a greater role in public life than their counterparts in agricultural civilizations. Everywhere women were involved in productive labor as well as having domestic responsibility for food and children. The care of smaller animals such as sheep and goats usually fell to women, although only rarely did women own or control their own livestock. Among the Mongols, the remarriage of widows carried none of the negative connotations that it did among the Chinese, and women could initiate divorce. Mongol women frequently served as political advisers and were active in military affairs as well. (See Portrait of Khutulun, pp. 530–31.) A thirteenth-century European visitor, the Franciscan friar Giovanni DiPlano Carpini, recorded his impressions of Mongol women:

Girls and women ride and gallop as skillfully as men. We even saw them carrying quivers and bows, and the women can ride horses for as long as the men; they have shorter stirrups, handle horses very well, and mind all the property. [Mongol] women make everything: skin clothes, shoes, leggings, and everything made of leather. They drive carts and repair them, they load camels, and are quick and vigorous in all their tasks. They all wear trousers, and some of them shoot just like men.²

Snapshot Varieties of Pastoral Societies³

Region and Peoples	Primary Animals	Features
Inner Eurasian steppes (Xiongnu, Yuezhi, Turks, Uighurs, Mongols, Huns, Kipchaks)	Horses; also sheep, goats, cattle, Bactrian (two-humped) camel	Domestication of horse by 4000 B.C.E.; horseback riding by 1000 B.C.E.; site of largest nomadic empires
Southwestern and Central Asia (Seljuks, Ghaznavids, Mongol Il-khans, Uzbeks, Ottomans)	Sheep and goats; used horses, camels, and donkeys for transport	Close economic relationship with neighboring towns; provided meat, wool, milk products, and hides in exchange for grain and manufactured goods
Arabian and Saharan deserts (Bedouin Arabs, Berbers, Tuareg)	Dromedary (one-humped) camel; sometimes sheep	Camel caravans made possible long-distance trade; camel-mounted warriors central to early Arab/Islamic expansion
Grasslands of sub-Saharan Africa (Fulbe, Nuer, Turkana, Masai)	Cattle; also sheep and goats	Cattle were a chief form of wealth and central to ritual life; little interaction with wider world until nineteenth century
Subarctic Scandinavia, Russia (Sami, Nenets)	Reindeer	Reindeer domesticated only since 1500 C.E.; many also fished
Tibetan plateau (Tibetans)	Yaks; also sheep, cashmere goats, some cattle	Tibetans supplied yaks as baggage animal for overland caravan trade; exchanged wool, skins, and milk with valley villagers and received barley in return

■ Connection

In what ways did pastoral societies interact with their agricultural neighbors?

Certainly literate observers from adjacent civilizations noticed and clearly disapproved of the freedom granted to pastoral women. Ancient Greek writers thought that the pastoralists with whom they were familiar were “women governed.” To Han Kuan, a Chinese Confucian scholar in the first century B.C.E., China’s northern nomadic neighbors “[made] no distinction between men and women.”⁴

The most characteristic feature of pastoral societies was their mobility. As people frequently on the move, they are often referred to as nomads because they shifted their herds in regular patterns to systematically follow the seasonal changes in vegetation and water supply. It was a life largely dictated by local environmental conditions and based on turning grass, which people cannot eat, into usable food and energy. Nor

were nomads homeless; they took their homes, often elaborate felt tents, with them. According to a prominent scholar of pastoral life, “They know where they are going and why.”⁵

Although nomadic pastoralists represented an alternative to the agricultural way of life that they disdained, they were almost always deeply connected to, and often dependent on, their agricultural neighbors. Few nomadic peoples could live solely from the products of their animals, and most of them actively sought access to the foodstuffs, manufactured goods, and luxury items available from the urban workshops and farming communities of nearby civilizations. Particularly among the nomadic peoples of inner Eurasia, this desire for the fruits of

civilization periodically stimulated the creation of tribal confederations or nomadic states that could more effectively deal with the powerful agricultural societies on their borders. The Mongol Empire of the thirteenth century was but the most recent and largest in a long line of such efforts, dating back to the first millennium B.C.E.

Constructing a large state among nomadic pastoralists was no easy task. Such societies generally lacked the surplus wealth needed to pay for the professional armies and bureaucracies that everywhere sustained the states and empires of agricultural civilizations. And the fierce independence of widely dispersed pastoral clans and tribes as well as their internal rivalries made any enduring political unity difficult to achieve. Nonetheless, charismatic leaders, such as Chinggis Khan, were periodically able to weld together a series of tribal alliances that for a time became powerful states. In doing so, they often employed the device of “fictive kinship,” designating allies as blood relatives and treating them with a corresponding respect.

Despite their limited populations, such states had certain military advantages in confronting larger and more densely populated civilizations. They could draw on the horseback riding and hunting skills of virtually the entire male population and some women as well. Easily transferred to the role of warrior, these skills, which were practiced from early childhood, were an integral part of pastoral life. But what sustained nomadic states was their ability to extract wealth, through raiding, trading, or extortion, from agricultural civilizations such as China, Persia, and Byzantium. As long as that wealth flowed into pastoral states, rulers could maintain the fragile alliances among fractious clans and tribes. When it was interrupted, however, those states often fragmented.

Pastoral nomads interacted with their agricultural neighbors not only economically and militarily but also culturally as they “became acquainted with and tried on



The Scythians

An ancient horse-riding nomadic people during the second-wave era, the Scythians occupied a region in present-day Kazakhstan and southern Russia. Their pastoral way of life is apparent in this detail from an exquisite gold necklace from the fourth century B.C.E. (Private Collection/Photo Boltin Picture Library/The Bridgeman Art Library)

for size all the world and universal religions.”⁶ At one time or another, Judaism, Buddhism, Islam, and several forms of Christianity all found a home somewhere among the nomadic peoples of inner Eurasia. So did Manichaeism, a religious tradition born in third-century Persia and combining elements of Zoroastrian, Christian, and Buddhist practice. Usually conversion was a top-down process as nomadic elites and rulers adopted a foreign religion for political purposes, sometimes changing religious allegiance as circumstances altered. Nomadic peoples, in short, did not inhabit a world totally apart from their agricultural and civilized neighbors.

Surely the most fundamental contribution of pastoralists to the larger human story was their mastery of environments unsuitable for agriculture. Through the creative use of their animals, they brought a version of the food-producing revolution and a substantial human presence to the arid grasslands and desert regions of Afro-Eurasia. As the pastoral peoples of the Inner Asian steppes learned the art of horseback riding, by roughly 1000 B.C.E., their societies changed dramatically. Now they could accumulate and tend larger herds of horses, sheep, and goats and move more rapidly over a much wider territory. New technologies, invented or adapted by pastoral societies, added to the mastery of their environment and spread widely across the Eurasian steppes, creating something of a common culture in this vast region. These innovations included complex horse harnesses, saddles with iron stirrups, a small compound bow that could be fired from horseback, various forms of armor, and new kinds of swords. Agricultural peoples were amazed at the centrality of the horse in pastoral life. As a Roman historian noted about the Huns, “From their horses, by day and night every one of that nation buys and sells, eats and drinks, and bowed over the narrow neck of the animal relaxes in a sleep so deep as to be accompanied by many dreams.”⁷

Before the Mongols: Pastoralists in History

What enabled pastoral peoples to make their most visible entry onto the stage of world history was the military potential of horseback riding, and of camel riding somewhat later. Their mastery of mounted warfare made possible a long but intermittent series of nomadic empires across the steppes of inner Eurasia and parts of Africa. For 2,000 years, those states played a major role in Afro-Eurasian history and represented a standing challenge to and influence upon the agrarian civilizations on their borders.

One early large-scale nomadic empire was associated with the people known as the Xiongnu, who lived in the Mongolian steppes north of China (see Chapter 8). Provoked by Chinese penetration of their territory, the Xiongnu in the third and second centuries B.C.E. created a huge military confederacy that stretched from Manchuria deep into Central Asia. Under the charismatic leadership of Modun (r. 210–174 B.C.E.), the Xiongnu Empire effected a revolution in nomadic life. Earlier fragmented and egalitarian societies were now transformed into a far more centralized

The Xiongnu Confederacy



and hierarchical political system in which power was concentrated in a divinely sanctioned ruler and differences between “junior” and “senior” clans became more prominent. “All the people who draw the bow have now become one family,” declared Modun. Tribute, exacted from other nomadic peoples and from China itself, sustained the Xiongnu Empire and forced the Han dynasty emperor Wen to acknowledge, unhappily, the equality of people he regarded as barbarians. “Our two great nations,” he declared, no doubt reluctantly, “the Han and the Xiongnu, stand side by side.”⁸

Although it subsequently disintegrated under sustained Chinese counterattacks, the Xiongnu Empire created a model that later Turkic and Mongol empires emulated. Even without a powerful state, various nomadic or semi-nomadic peoples played a role in the collapse of the already weakened Chinese and Roman empires and in the subsequent rebuilding of those civilizations (see Chapter 3).

It was during the era of third-wave civilizations (500–1500) that nomadic peoples made their most significant mark on the larger canvas of world history. Arabs, Berbers, Turks, and Mongols—all of them of nomadic origin—created the largest and most influential empires of that millennium. The most expansive religious tradition of the era, Islam, derived from a largely nomadic people, the Arabs, and was carried to new regions by another nomadic people, the Turks. In that millennium, most of the great civilizations of outer Eurasia—Byzantium, Persia, India, and China—had come under the control of previously nomadic people, at least for a time. But as pastoral nomads entered and shaped the arena of world history, they too were transformed by the experience.

The first and most dramatic of these nomadic incursions came from Arabs. In the Arabian Peninsula, the development of a reliable camel saddle somewhere between 500 and 100 B.C.E. enabled nomadic Bedouin (desert-dwelling) Arabs to fight effectively from atop their enormous beasts. With this new military advantage, they came to control the rich trade routes in incense running through Arabia. Even more important, these camel nomads served as the shock troops of Islamic expansion, providing many of the new religion’s earliest followers and much of the military force that carved out the Arab Empire. Although intellectual and political leadership came from urban merchants and settled farming communities, the Arab Empire was in some respects a nomadic creation that subsequently became the foundation of a new and distinctive civilization.

Even as the pastoral Arabs encroached on the world of Eurasian civilizations from the south, Turkic-speaking nomads were making inroads from the north. Never a single people, various Turkic-speaking clans and tribes migrated from their homeland in Mongolia and southern Siberia generally westward and entered the historical record as creators of a series of nomadic empires between 552 and 965 C.E., most of them lasting little more than a century. Like the Xiongnu Empire, they were fragile alliances of various tribes headed by a supreme ruler known as a *kaghan*, who was supported by a faithful corps of soldiers called “wolves,” for the wolf was the mythical ancestor of Turkic peoples. From their base in the steppes, these Turkic states confronted the great civilizations to their south—China, Persia, Byzantium—alternately raiding

■ Significance

In what ways did the Xiongnu, Arabs, Turks, and Berbers make an impact on world history?



Seljuk Tiles

Among the artistic achievements of Turkic Muslims were lovely ceramic tiles used to decorate mosques, minarets, palaces, and other public spaces. They contained intricate geometric designs, images of trees and birds, and inscriptions from the Quran. This one, dating from the thirteenth century, was used in a Seljuk palace, built as a summer residence for the Sultan in the city of Konya in what is now central Turkey. (© Zater Kizilkaya/Images and Stories)

them, allying with them against common enemies, trading with them, and extorting tribute payments from them. Turkic language and culture spread widely over much of Inner Asia, and elements of that culture entered the agrarian civilizations. In the courts of northern China, for example, yogurt thinned with water, a drink derived from the Turks, replaced for a time the traditional beverage of tea, and at least one Chinese poet wrote joyfully about the delights of snowy evenings in a felt tent.⁹

A major turning point in the history of the Turks occurred with their conversion to Islam between the tenth and fourteenth centuries. This extended process represented a major expansion of the faith and launched the Turks into a new role as the third major carrier of Islam, following the Arabs and the Persians. It also brought the Turks into an increasingly important position within the heartland of an established Islamic civilization as they migrated southward into the Middle East. There they served first as slave soldiers within the Abbasid caliphate, and then, as the caliphate declined, they increasingly took political and military

power themselves. In the Seljuk Turkic Empire of the eleventh and twelfth centuries, centered in Persia and present-day Iraq, Turkic rulers began to claim the Muslim title of *sultan* (ruler) rather than the Turkic *kaghan*. Although the Abbasid caliph remained the formal ruler, real power was exercised by Turkic sultans.

Not only did Turkic peoples become Muslims themselves, but they carried Islam to new areas as well. Their invasions of northern India solidly planted Islam in that ancient civilization. In Anatolia, formerly ruled by Christian Byzantium, they brought both Islam and a massive infusion of Turkic culture, language, and people, even as they created the Ottoman Empire, which by 1500 became one of the great powers of Eurasia (see pp. 576–78). In both places, Turkic dynasties governed and would continue to do so well into the modern era. Thus Turkic people, many of them at least, had transformed themselves from pastoral nomads to sedentary farmers, from creators of steppe empires to rulers of agrarian civilizations, and from polytheistic worshippers of their ancestors and various gods to followers and carriers of a monotheistic Islam.

Broadly similar patterns prevailed in Africa as well. All across northern Africa and the Sahara, the introduction of the camel, probably during the first millennium B.C.E., gave rise to pastoral nomadic societies. Much like the Turkic-speaking pastoralists of

Central Asia, many of these peoples later adopted Islam, but at least initially had little formal instruction in the religion. In the eleventh century C.E., a reform movement arose among the Sanhaja Berber pastoralists, living in the western Sahara, only recently converted to Islam, and practicing it rather superficially. It was sparked by a scholar, Ibn Yasin, who returned from a pilgrimage to Mecca around 1039 seeking to purify the practice of the faith among his own people in line with orthodox principles. That religious movement soon became an expansive state, the Almoravid Empire, which incorporated a large part of northwestern Africa and in 1086 crossed into southern Spain, where it offered vigorous opposition to Christian efforts to conquer the region.

For a time, the Almoravid state enjoyed considerable prosperity, based on its control of much of the West African gold trade and the grain-producing Atlantic plains of Morocco. The Almoravids also brought to Morocco the sophisticated Islamic culture of southern Spain, still visible in the splendid architecture of the city of Marrakesh, for a time the capital of the Almoravid Empire. By the mid-twelfth century, that empire had been overrun by its long-time enemies, Berber farming people from the Atlas Mountains. But for roughly a century, the Almoravid movement represented an African pastoral people, who had converted to Islam, came into conflict with their agricultural neighbors, built a short-lived empire, and had a considerable impact on neighboring civilizations in both North Africa and Europe.



The Almoravid Empire

Breakout: The Mongol Empire

Of all the pastoral peoples who took a turn on the stage of world history, the Mongols made the most stunning entry. Their thirteenth-century breakout from Mongolia gave rise to the largest land-based empire in all of human history, stretching from the Pacific coast of Asia to Eastern Europe (see Map 11.1). This empire joined the nomadic peoples of the inner Eurasian steppes with the settled agricultural civilizations of outer Eurasia more extensively and more intimately than ever before. It also brought the major civilizations of Eurasia—Europe, China, and the Islamic world—into far more direct contact than in earlier times. Both the enormous destructiveness of the process and the networks of exchange and communication that it spawned were the work of the Mongols, numbering only about 700,000 people. It was another of history's unlikely twists.

For all of its size and fearsome reputation, the Mongol Empire left a surprisingly modest cultural imprint on the world it had briefly governed. Unlike the Arabs, the Mongols bequeathed to the world no new language, religion, or civilization. Whereas Islam offered a common religious home for all converts—conquerors and conquered alike—the Mongols never tried to spread their own faith among subject peoples. Their religion centered on rituals invoking the ancestors, which were performed around the family hearth. Rulers sometimes consulted religious specialists, known as shamans,

**Map 11.1****The Mongol Empire**

Encompassing much of Eurasia, the Mongol Empire was divided into four khanates after the death of Chinggis Khan.

who might predict the future, offer sacrifices, and communicate with the spirit world, and particularly with Tengri, the supreme sky god of the Mongols. There was little in this tradition to attract outsiders, and in any event the Mongols proved uninterested in religious imperialism.

The Mongols offered the majority of those they conquered little more than the status of defeated, subordinate, and exploited people, although people with skills were put to work in ways useful to Mongol authorities. Unlike the Turks, whose languages and culture flourish today in many places far from the Turkic homeland, Mongol culture remains confined largely to Mongolia. Furthermore, the Mongol Empire, following in the tradition of Xiongnu and Turkic state building, proved to be “the last, spectacular bloom of pastoral power in Inner Eurasia.”¹⁰ Some Mongols themselves became absorbed into the settled societies they conquered. After the decline and disintegration of the Mongol Empire, the tide turned against the pastoralists of inner

Eurasia, who were increasingly swallowed up in the expanding Russian or Chinese empires. Nonetheless, while it lasted and for a few centuries thereafter, the Mongol Empire exercised an enormous impact throughout the entire Eurasian world.

From Temujin to Chinggis Khan: The Rise of the Mongol Empire

World historians are prone to focus attention on large-scale and long-term processes of change in explaining “what happened in history,” but in understanding the rise of the Mongol Empire, most scholars have found themselves forced to look closely at the role of a single individual—Temujin (TEM-oo-chin) (1162–1227), later known as Chinggis Khan (universal ruler). The twelfth-century world into which he was born found the Mongols an unstable and fractious collection of tribes and clans, much reduced from a somewhat earlier and more powerful position in the shifting nomadic alliances in what is now Mongolia. “Everyone was feuding,” declared a leading Mongol shaman. “Rather than sleep, they robbed each other of their possessions. . . . There was no respite, only battle. There was no affection, only mutual slaughter.”¹¹

The early life of Temujin showed few signs of a prominent future. The boy’s father had been a minor chieftain of a noble clan, but he was murdered by tribal rivals before Temujin turned ten, and the family was soon deserted by other members of the clan. As social outcasts, Temujin’s small family, headed by his resourceful mother, was forced to live by hunting, fishing, and gathering wild foods. Without livestock, they had fallen to the lowest level of nomadic life. In these desperate circumstances, Temujin’s remarkable character came into play. His personal magnetism and courage and his inclination to rely on trusted friends rather than ties of kinship allowed him to build up a small following and to ally with a more powerful tribal leader. This alliance received a boost from Chinese patrons, who were always eager to keep the nomads divided. Military victory over a rival tribe resulted in Temujin’s recognition as a chief in his own right with a growing band of followers.

Temujin’s rise to power amid the complex tribal politics of Mongolia was a surprise to everyone. It took place among shifting alliances and betrayals, a mounting string of military victories, the indecisiveness of his enemies, a reputation as a leader generous to friends and ruthless to enemies, and the incorporation of warriors from defeated tribes into his own forces. In 1206, a Mongol tribal assembly recognized Temujin as Chinggis Khan, supreme leader of a now unified Great Mongol Nation (see Document 11.1, pp. 542–44). It was a remarkable achievement, but one little noticed beyond the highland steppes of Mongolia. That would soon change.

The unification of the Mongol tribes raised an obvious question: What was Chinggis Khan to do with the powerful army he had assembled? Without a common task, the new and fragile unity of the Mongols would surely dissolve into quarrels and chaos; and without external resources to reward his followers, Chinggis Khan would be hard-pressed to maintain his supreme position. Both considerations pointed in a

■ Description
Identify the major steps in the rise of the Mongol Empire.

single direction—expansion, particularly toward China, long a source of great wealth for nomadic peoples.¹²

In 1209, the first major attack on the settled agricultural societies south of Mongolia set in motion half a century of a Mongol world war, a series of military campaigns, massive killing, and empire building without precedent in world history. In the process, Chinggis Khan, followed by his sons and grandsons (Ogodei, Mongke, and Khubilai), constructed an empire that contained China, Korea, Central Asia, Russia, much of the Islamic Middle East, and parts of Eastern Europe (see Map 11.1, p. 522). “In a flash,” wrote a recent scholar, “the Mongol warriors would defeat every army, capture every fort, and bring down the walls of every city they encountered. Christians, Muslims, Buddhists, and Hindus would soon kneel before the dusty boots of illiterate young Mongol horsemen.”¹³

Various setbacks marked the outer limits of the Mongol Empire—the Mongols’ withdrawal from Eastern Europe (1242), their defeat at Ain Jalut in Palestine at the hands of Egyptian forces (1260), the failure of their invasion of Japan owing to two typhoons (1274, 1281), and the difficulty of penetrating the tropical jungles of Southeast Asia. But what an empire it was! How could a Mongol confederation, with a total population of less than 1 million people and few resources beyond their livestock, assemble an imperial structure of such staggering transcontinental dimensions?

Explaining the Mongol Moment

Like the Roman Empire but far more rapidly, the Mongol realm grew of its own momentum without any grand scheme or blueprint for world conquest. Each fresh victory brought new resources for making war and new threats or insecurities that seemed to require further expansion. As the empire took shape and certainly by the end of his life, Chinggis Khan had come to see his career in terms of a universal mission. “I have accomplished a great work,” he declared, “uniting the whole world in one empire.”¹⁴ Thus the Mongol Empire acquired an ideology in the course of its construction.

What made this “great work” possible? The odds seemed overwhelming, for China alone outnumbered the Mongols 100 to 1 and possessed incomparably greater resources. Nor did the Mongols enjoy any technological superiority over their many adversaries. They did, however, enjoy the luck of good timing, for China was divided, having already lost control of its northern territory to the nomadic Jurchen people, while the decrepit Abbasid caliphate, once the center of the Islamic world, had shrunk to a fraction of its earlier size. But clearly, the key to the Mongols’ success lay in their army. According to one scholar, “Mongol armies were simply better led, organized, and disciplined than those of their opponents.”¹⁵ In an effort to diminish a divisive tribalism, Chinggis Khan reorganized the entire social structure of the Mongols into military units of 10, 100, 1,000, and 10,000 warriors, an arrangement that allowed for effective command and control. Conquered tribes especially were broken up and their members scattered among these new units, which enrolled virtually all nomadic men and supplied the cavalry forces of Mongol armies. A highly prestigious imperial guard, also recruited across tribal lines, marked the further decline of the old tribalism

as a social revolution, imposed from above, reshaped Mongol society.

An impressive discipline and loyalty to their leaders characterized Mongol military forces, and discipline was reinforced by the provision that should any members of a unit desert in battle, all were subject to the death penalty. More positively, loyalty was cemented by the leaders' willingness to share the hardships of their men. "I eat the same food and am dressed in the same rags as my humble herdsmen," wrote Chinggis Khan. "I am always in the forefront, and in battle I am never at the rear."¹⁶ (See Document 11.2, pp. 544–45.) Such discipline and loyalty made possible the elaborate tactics of encirclement, retreat, and deception that proved decisive in many a battle. Furthermore, the enormous flow of wealth from conquered civilizations benefited all Mongols, though not equally. Even ordinary Mongols could now dress in linens and silks rather than hides and felt, could own slaves derived from the many prisoners of war, and had far greater opportunities to improve their social position in a constantly expanding empire.

To compensate for their own small population, the Mongols incorporated huge numbers of conquered peoples into their military forces. "People who lived in felt tents"—mostly Mongol and Turkic nomads—were conscripted en masse into the cavalry units of the Mongol army, while settled agricultural peoples supplied the infantry and artillery forces. As the Mongols penetrated major civilizations, with their walled cities and elaborate fortifications, they quickly acquired Chinese techniques and technology of siege warfare. Some 1,000 Chinese artillery crews, for example, took part in the Mongol invasion of distant Persia. Beyond military recruitment, Mongols demanded that their conquered people serve as laborers, building roads and bridges and ferrying supplies over long distances. Artisans, craftsmen, and skilled people generally were carefully identified, spared from massacre, and often sent to distant regions of the empire where their services were required. A French goldsmith, captured by Mongol forces in Hungary, wound up as a slave in the Mongol capital of Karakorum (kah-rah-KOR-um), where he constructed an elaborate silver fountain that dispensed wine and other intoxicating drinks.

A further element in the military effectiveness of Mongol forces lay in a growing reputation for a ruthless brutality and utter destructiveness. Chinggis Khan's policy was clear: "Whoever submits shall be spared, but those who resist, they shall be destroyed with their wives, children and dependents . . . so that the others who hear and see should fear and not act the same."¹⁷ The Central Asian kingdom of Khwarizm,



A Mongol Warrior

Horseback-riding skills, honed in herding animals and adapted to military purposes, were central to Mongol conquests, as illustrated in this Ming-dynasty Chinese painting of a mounted Mongol archer. (© Victoria and Albert Museum, London)

whose ruler had greatly offended Chinggis Khan by murdering and mutilating Mongol envoys and merchants, was among the first, but by no means the last, to feel the full effects of Mongol terror. City after city was utterly destroyed, and enemy soldiers were passed out in lots to Mongol troops for execution, while women and skilled craftsmen were enslaved. Unskilled civilians served as human shields for attacks on the next city or were used as human fill in the moats surrounding those cities.

One scholar explained such policies in this way: “Extremely conscious of their small numbers and fearful of rebellion, Chinggis often chose to annihilate a region’s entire population, if it appeared too troublesome to govern.”¹⁸ These policies also served as a form of psychological warfare, a practical inducement to surrender for those who knew of the Mongol terror. Historians continue to debate the extent and uniqueness of the Mongols’ brutality, but their reputation for unwavering harshness proved a military asset.

Underlying the purely military dimensions of the Mongols’ success was an impressive ability to mobilize both the human and material resources of their growing empire. Elaborate census taking allowed Mongol leaders to know what was available to them and made possible the systematic taxation of conquered people. An effective system of relay stations, about a day’s ride apart, provided rapid communication across the empire and fostered trade as well. Marco Polo, the Venetian trader who traveled through Mongol domains in the thirteenth century, claimed that the Mongols maintained some 10,000 such stations, together with 200,000 horses available to authorized users. The beginnings of a centralized bureaucracy with various specialized offices took shape in the new capital of Karakorum. There scribes translated official decrees into the various languages of the empire, such as Persian, Uighur, Chinese, and Tibetan.

Other policies appealed to various groups among the conquered peoples of the empire. Interested in fostering commerce, Mongol rulers often offered merchants 10 percent or more above their asking price and allowed them the free use of the relay stations for transporting their goods. In administering the conquered regions, Mongols held the highest decision-making posts, but Chinese and Muslim officials held many advisory and lower-level positions in China and Persia respectively. In religious matters, the Mongols welcomed and supported many religious traditions—Buddhist, Christian, Muslim, Daoist—as long as they did not become the focus of political opposition. This policy of religious toleration allowed Muslims to seek converts among Mongol troops and afforded Christians much greater freedom than they had enjoyed under Muslim rule.¹⁹ Toward the end of his life and apparently feeling his approaching death, Chinggis Khan himself summoned a famous Daoist master from China and begged him to “communicate to me the means of preserving life.” One of his successors, Mongke, arranged a debate among representatives of several religious faiths, after which he concluded: “Just as God gave different fingers to the hand, so has He given different ways to men.”²⁰ Such economic, administrative, and religious policies provided some benefits and a place within the empire—albeit subordinate—for many of its conquered peoples.

SUMMING UP SO FAR

What accounts for the political and military success of the Mongols?

Encountering the Mongols: Comparing Three Cases

The Mongol moment in world history represented an enormous cultural encounter between nomadic pastoralists and the settled civilizations of Eurasia. Differences among those civilizations—Confucian China, Muslim Persia, Christian Russia—ensured considerable diversity as this encounter unfolded across a vast realm. The process of conquest, the length and nature of Mongol rule, the impact on local people, and the extent of Mongol assimilation into the cultures of the conquered—all this and more varied considerably across the Eurasian domains of the empire. The experiences of China, Persia, and Russia provide brief glimpses into several expressions of this massive clash of cultures.

China and the Mongols

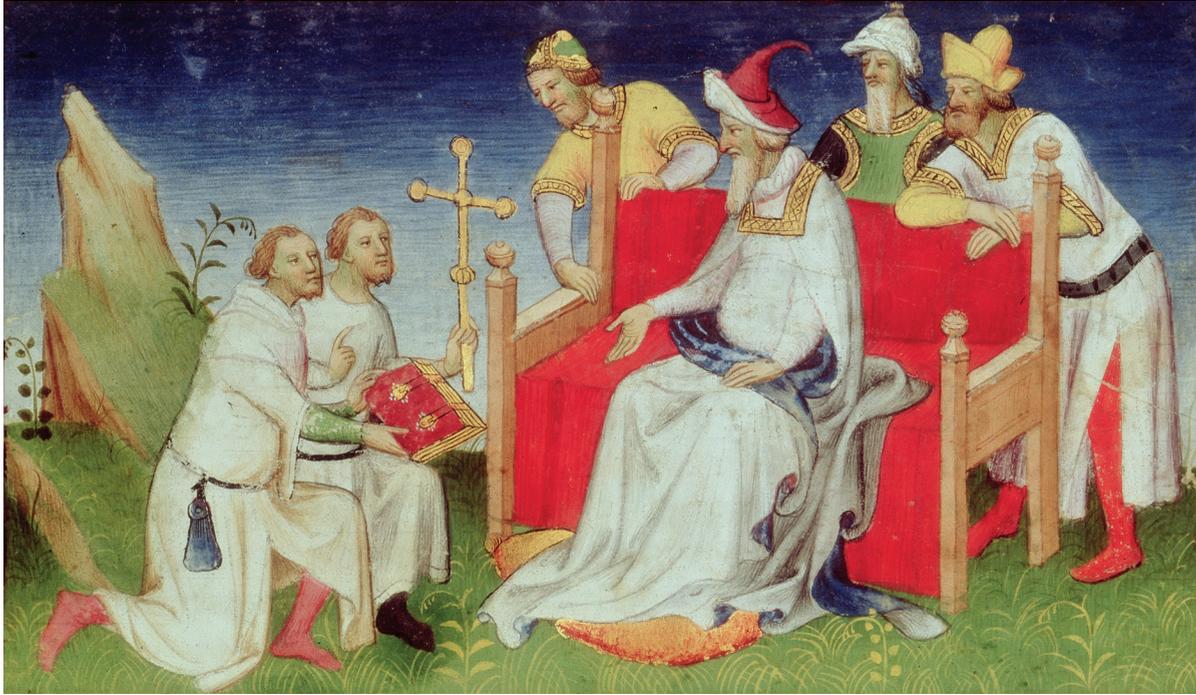
Long the primary target for nomadic steppe dwellers in search of agrarian wealth, China proved the most difficult and extended of the Mongols' many conquests, lasting some seventy years, from 1209 to 1279. The invasion began in northern China, which had been ruled for several centuries by various dynasties of nomadic origin, and was characterized by destruction and plunder on a massive scale. Southern China, under the control of the native Song dynasty, was a different story, for there the Mongols were far less violent and more concerned to accommodate the local population. Landowners, for example, were guaranteed their estates in exchange for their support or at least their neutrality. By whatever methods, the outcome was the unification of a divided China, a treasured ideal among educated Chinese. This achievement persuaded some of them that the Mongols had indeed been granted the Mandate of Heaven and, despite their foreign origins, were legitimate rulers. (See Document 11.4, pp. 547–48, for a positive Chinese view of their Mongol rulers.)

Having acquired China, what were the Mongols to do with it? One possibility, apparently considered by the Great Khan Ögödei (ERG-uh-day) in the 1230s, was to exterminate everyone in northern China and turn the country into pastureland for Mongol herds. That suggestion, fortunately, was rejected in favor of extracting as much wealth as possible from the country's advanced civilization. Doing so meant some accommodation to Chinese culture and ways of governing, for the Mongols had no experience with the operation of a complex agrarian society.

That accommodation took many forms. The Mongols made use of Chinese administrative practices, techniques of taxation, and their postal system. They gave themselves a Chinese dynastic title, the Yuan, suggesting a new beginning in Chinese history. They transferred their capital from Karakorum in Mongolia to what is now Beijing, building a wholly new capital city there known as Khanbalik, the "city of the khan." Thus the Mongols were now rooting themselves solidly on the soil of a highly sophisticated civilization, well removed from their homeland on the steppes. Khubilai Khan (koo-buh-l'eye kahn), the grandson of Chinggis Khan and China's Mongol ruler from 1271 to 1294, ordered a set of Chinese-style ancestral tablets to

■ Change

How did Mongol rule change China? In what ways were the Mongols changed by China?



Marco Polo and Khubilai Khan

In ruling China, the Mongols employed in high positions a number of Muslims and a few Europeans, such as Marco Polo, shown here kneeling before Khubilai Khan in a painting from the fifteenth century. (Bibliothèque nationale de France, Paris, France/The Bridgeman Art Library)

honor his ancestors and posthumously awarded them Chinese names. Many of his policies evoked the values of a benevolent Chinese emperor as he improved roads, built canals, lowered some taxes, patronized scholars and artists, limited the death penalty and torture, supported peasant agriculture, and prohibited Mongols from grazing their animals on peasants' farmland. Mongol khans also made use of traditional Confucian rituals, supported the building of some Daoist temples, and were particularly attracted to a Tibetan form of Buddhism, which returned the favor with strong political support for the invaders.

Despite these accommodations, Mongol rule was still harsh, exploitative, foreign, and resented. The Mongols did not become Chinese, nor did they accommodate every aspect of Chinese culture. Deep inside the new capital, the royal family and court could continue to experience something of steppe life as their animals roamed freely in large open areas, planted with steppe grass. Many of the Mongol elite much preferred to live, eat, sleep, and give birth in the traditional tents that sprouted everywhere. In administering the country, the Mongols largely ignored the traditional Chinese examination system and relied heavily on foreigners, particularly Muslims from Central Asia and the Middle East, to serve as officials, while keeping the top decision-

making posts for themselves. Few Mongols learned Chinese, and Mongol law discriminated against the Chinese, reserving for them the most severe punishments. Furthermore, the Mongols honored and supported merchants and artisans far more than Confucian bureaucrats had been inclined to do.

In social life, the Mongols forbade intermarriage and prohibited Chinese scholars from learning the Mongol script. Mongol women never adopted foot binding and scandalized the Chinese by mixing freely with men at official gatherings and riding to the hunt with their husbands. The Mongol ruler Khubilai Khan retained the Mongol tradition of relying heavily on female advisers, the chief of which was his favorite wife Chabi. Ironically, she urged him to accommodate his Chinese subjects, forcefully and successfully opposing an early plan to turn Chinese farmland into pastureland. Unlike many Mongols, biased as they were against farming, Chabi recognized the advantages of agriculture and its ability to generate tax revenue. With a vision of turning Mongol rule into a lasting dynasty that might rank with the splendor of the Tang, she urged her husband to emulate the best practices of that earlier era of Chinese history.

However one assesses Mongol rule in China, it was brief, lasting little more than a century. By the mid-fourteenth century, intense factionalism among the Mongols, rapidly rising prices, furious epidemics of the plague, and growing peasant rebellions combined to force the Mongols out of China. By 1368, rebel forces had triumphed, and thousands of Mongols returned to their homeland in the steppes. For several centuries, they remained a periodic threat to China, but during the Ming dynasty that followed, the memory of their often brutal and alien rule stimulated a renewed commitment to Confucian values and restrictive gender practices and an effort to wipe out all traces of the Mongols' impact.

Persia and the Mongols

A second great civilization conquered by the Mongols was that of an Islamic Persia. There the Mongol takeover was far more abrupt than the extended process of conquest in China. A first invasion (1219–1221), led by Chinggis Khan himself, was followed thirty years later by a second assault (1251–1258) under his grandson Hulegu (HE-luh-gee), who became the first il-khan (subordinate khan) of Persia. More destructive than the conquest of Song dynasty China, the Mongol offensive against Persia and Iraq had no precedent in their history, although Persia had been repeatedly attacked, from the invasion of Alexander the Great to that of the Arabs. The most recent incursion had featured Turkic peoples, but they had been Muslims, recently converted, small in number, and seeking only acceptance within the Islamic world. The Mongols, however, were infidels in Muslim eyes, and their stunning victory was a profound shock to people accustomed to viewing history as the progressive expansion of Islamic rule. Furthermore, Mongol military victory brought in its wake a degree of ferocity and slaughter that had no parallel in Persian experience. The Persian historian Juwayni described it in fearful terms:

■ **Comparison**
How was Mongol rule in Persia different from that in China?

PORTRAIT

Khutulun, A Mongol Wrestler Princess²¹

Born around 1260 into the extended family network of Chinggis Khan, Khutulun was the only girl among fourteen brothers. Even among elite Mongol women, many of whom played important roles in public life, Khutulun was unique. Her father, Qaidu Khan, was the Mongol ruler of Central Asia and a bitter opponent of Khubilai Khan, the Mongol ruler of China who was trying to extend his control over Central Asia. A large and well-built young woman, Khutulun excelled in horse riding, archery, and wrestling, outperforming her brothers. Winning fame as a wrestler in public competitions, she soon joined her father on the battlefield, was awarded a medallion of office normally reserved for men alone,



A Mongol woman riding with Chinggis Khan as Khutulun rode with her father.
(National Palace Museum, Taipei, Taiwan/
Cultural Relics Press)

and gained a reputation for being blessed of the gods. According to Marco Polo, during battle Khutulun would often seize one of the enemy, “as deftly as a hawk pounces on a bird,” and carry him off to her father.

It was when she became of marriageable age that trouble began. She turned down the possibility of marrying a cousin who governed Mongol Persia, for this woman of the steppes had no desire to live as a secluded urban wife. In fact she declared that she would only marry someone who could defeat her in wrestling. Many suitors tried, wagering 10, 100, or in one case 1,000 horses that they could defeat her. All of them failed, and, in the process, Khutulun accumulated a very substantial herd of horses.

Every town and every village has been several times subjected to pillage and massacre and has suffered this confusion for years so that even though there be generation and increase until the Resurrection the population will not attain to a tenth part of what it was before.²²

The sacking of Baghdad in 1258, which put an end to the Abbasid caliphate, was accompanied by the massacre of more than 200,000 people, according to Hulegu himself.

Beyond this human catastrophe lay the damage to Persian and Iraqi agriculture and to those who tilled the soil. Heavy taxes, sometimes collected twenty or thirty times a year and often under torture or whipping, pushed large numbers of peasants off their land. Furthermore, the in-migration of nomadic Mongols, together with their immense herds of sheep and goats, turned much agricultural land into pasture and sometimes into desert. As a result, a fragile system of underground water channels that provided irrigation to the fields was neglected, and much good agricultural land was reduced to waste. Some sectors of the Persian economy gained, however. Wine production increased because the Mongols were fond of alcohol, and the Persian silk industry benefited from close contact with a Mongol-ruled China. In general, though, even more so than in China, Mongol rule in Persia represented “disaster on a grand and unparalleled scale.”²³

Khutulun's extraordinary public life and her unwillingness to marry provided an opening for her enemies. Rumors circulated that she refused to marry because she was engaged in an incestuous relationship with her father. To put an end to such stories, Khutulun finally agreed to wed one of her father's followers without any wrestling contest. Still, the decision was hers. As the Mongol chronicles put it: "She chose him herself for her husband."

Even after her marriage, Khutulun continued to campaign with Qaidu Khan and together they protected the steppe lands of Central Asia from incorporation into Mongol-ruled China. In 1301 her father was wounded in battle and, shortly thereafter, died. Some accounts suggest that he tried to name Khutulun as khan in his place, but the resistance of her brothers nixed that plan. "You should mind your scissors and needles," declared her rivals. "What have you to do with kingship?" Khutulun herself supported one of her brothers as khan, while she

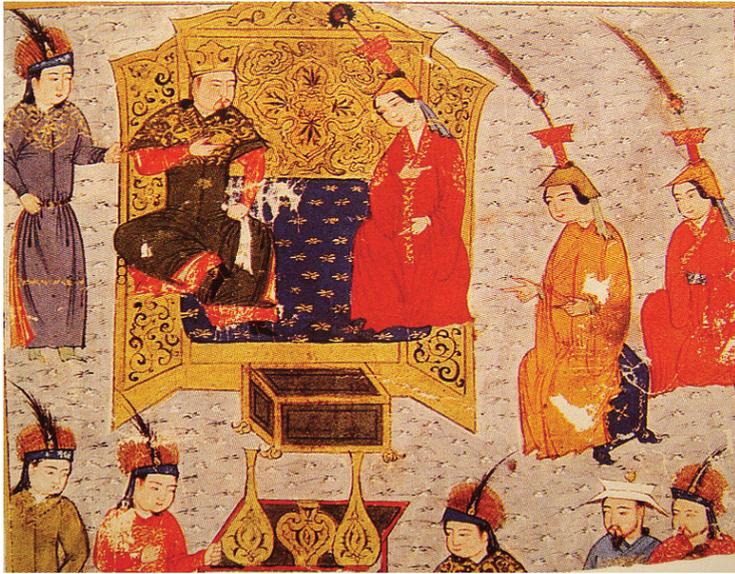
remained at the head of the army. She died in 1306, though whether in battle or as the result of an assassination remains unclear.

In her public and military life and in her fierce independence about marriage, Khutulun reflected the relative freedom and influence of Mongol women, particularly of the elite class. In her preference for the open life of the steppes and in her resistance to the intrusion of Mongol-ruled China, she aligned with those who saw themselves as "true Mongols" in opposition to those who had come under the softening influence of neighboring Chinese or Persian civilizations. To this day, when Mongolian men wrestle, they wear a vest with an open chest in honor of Khutulun, ensuring that they are wrestling with other men rather than with a woman who might throw them.

Question: What does the life of Khutulun reveal about Mongol gender relationships?

Nonetheless, the Mongols in Persia were themselves transformed far more than their counterparts in China. They made extensive use of the sophisticated Persian bureaucracy, leaving the greater part of government operations in Persian hands. During the reign of Ghazan (haz-ZAHN) (1295–1304), they made some efforts to repair the damage caused by earlier policies of ruthless exploitation by rebuilding damaged cities and repairing neglected irrigation works. Most important, the Mongols who conquered Persia became Muslims, following the lead of Ghazan, who converted to Islam in 1295. No such widespread conversion to the culture of the conquered occurred in China or in Christian Russia. Members of the court and Mongol elites learned at least some Persian, unlike most of their counterparts in China. A number of Mongols also turned to farming, abandoning their nomadic ways, while some married local people.

When the Mongol dynasty of Hulegu's descendants collapsed in the 1330s for lack of a suitable heir, the Mongols were not driven out of Persia as they had been from China. Rather they and their Turkic allies simply disappeared, assimilated into Persian society. From a Persian point of view, the barbarians had been civilized, and Persians had successfully resisted cultural influence from their uncivilized conquerors. When the great Persian historian Rashid al-Din wrote his famous history of the Mongols, he apologized for providing information about women, generally unmentioned in Islamic writing, explaining that Mongols treated their women equally and included



Mongol Rulers and Their Women

The wives of Mongol rulers exercised considerable influence at court. This fourteenth-century painting shows Chinggis Khan's fourth son Tului, the ruler of the Mongol heartland after his father's death, with his Christian wife Sorgaqtani. After her husband's early death from alcoholism, she maneuvered her children, including Khubilai Khan, into powerful positions and strongly encouraged them in the direction of religious toleration. (Bibliothèque nationale de France)

■ Comparison

What was distinctive about the Russian experience of Mongol rule?

the Chinese. City after city fell to Mongol forces, which were now armed with the catapults and battering rams adopted from Chinese or Muslim sources. The slaughter that sometimes followed was described in horrific terms by Russian chroniclers, although twentieth-century historians often regard such accounts as exaggerated. (See Document 11.3, pp. 545–46, for one such account.) From the survivors and the cities that surrendered early, laborers and skilled craftsmen were deported to other Mongol lands or sold into slavery. A number of Russian crafts were so depleted of their workers that they did not recover for a century or more.

If the ferocity of initial conquest bore similarities to the experiences of Persia, Russia's incorporation into the Mongol Empire was very different. To the Mongols, it was the Kipchak (KIP-chahk) Khanate, named after the Kipchak Turkic-speaking peoples north of the Caspian and Black seas, among whom the Mongols had settled. To the Russians, it was the "Khanate of the Golden Horde." By whatever name, the Mongols had conquered Russia, but they did not occupy it as they had China and Persia. Because there were no garrisoned cities, permanently stationed administrators, or Mongol settlers, the Russian experience of Mongol rule was quite different from elsewhere. From the Mongol point of view, Russia had little to offer. Its economy was far less developed than that of more established civilizations; nor was it located on major international trade routes. It was simply not worth the expense of occupying. Furthermore, the availability of extensive steppe lands for pasturing their flocks

them in decisions of the court.²⁴ Now Persian rulers could return to their more patriarchal ways.

Russia and the Mongols

When the Mongol military machine rolled over Russia between 1237 and 1240, it encountered a relatively new third-wave civilization, located on the far eastern fringe of Christendom (see Chapter 10). Whatever political unity this new civilization of Kievan Rus had earlier enjoyed was now gone, and various independent princes proved unable to unite even in the face of the Mongol onslaught. Although they had interacted extensively with nomadic people of the steppes north of the Black Sea, nothing had prepared them for the Mongols.

The devastation wrought by the Mongol assault matched or exceeded anything experienced by the Persians or

north of the Black and Caspian seas meant that the Mongols could maintain their preferred nomadic way of life, while remaining in easy reach of Russian cities when the need arose to send further military expeditions. They could dominate and exploit Russia from the steppes.

And exploit they certainly did. Russian princes received appointment from the khan and were required to send substantial tribute to the Mongol capital at Sarai, located on the lower Volga River. A variety of additional taxes created a heavy burden, especially on the peasantry, while continuing border raids sent tens of thousands of Russians into slavery. The Mongol impact was highly uneven, however. Some Russian princes benefited considerably because they were able to manipulate their role as tribute collectors to grow wealthy. The Russian Orthodox Church likewise flourished under the Mongol policy of religious toleration, for it received exemption from many taxes. Nobles who participated in Mongol raids earned a share of the loot. Some cities, such as Kiev, resisted the Mongols and were devastated, while others collaborated and were left undamaged. Moscow in particular emerged as the primary collector of tribute for the Mongols, and its princes parlayed this position into a leading role as the nucleus of a renewed Russian state when Mongol domination receded in the fifteenth century.

The absence of direct Mongol rule had implications for the Mongols themselves, for they were far less influenced by or assimilated within Russian cultures than their counterparts in China and Persia had been. The Mongols in China had turned themselves into a Chinese dynasty, with the khan as a Chinese emperor. Some learned calligraphy, and a few came to appreciate Chinese poetry. In Persia, the Mongols had converted to Islam, with some becoming farmers. Not so in Russia. There “the Mongols of the Golden Horde were still spending their days in the saddle and their nights in tents.”²⁵ They could dominate Russia from the adjacent steppes without in any way adopting Russian culture. Even though they remained culturally separate from Christian Russians, eventually the Mongols assimilated to the culture and the Islamic faith of the Kipchak people of the steppes, and in the process they lost their distinct identity and became Kipchaks.

Despite this domination from a distance, “the impact of the Mongols on Russia was, if anything, greater than on China and Iran [Persia],” according to a leading scholar.²⁶



Mongol Russia

This sixteenth-century painting depicts the Mongol burning of the Russian city of Ryazan in 1237. Similar destruction awaited many Russian towns that resisted the invaders. (Sovfoto/Eastfoto)

Russian princes, who were more or less left alone if they paid the required tribute and taxes, found it useful to adopt the Mongols' weapons, diplomatic rituals, court practices, taxation system, and military draft. Mongol policies facilitated, although not intentionally, the rise of Moscow as the core of a new Russian state, and that state made good use of the famous Mongol mounted courier service, which Marco Polo had praised so highly. Mongol policies also strengthened the hold of the Russian Orthodox Church and enabled it to penetrate the rural areas more fully than before. Some Russians, seeking to explain their country's economic backwardness and political autocracy in modern times, have held the Mongols responsible for both conditions, though most historians consider such views vastly exaggerated.

Divisions among the Mongols and the growing strength of the Russian state, centered now on the city of Moscow, enabled the Russians to break the Mongols' hold by the end of the fifteenth century. With the earlier demise of Mongol rule in China and Persia, and now in Russia, the Mongols had retreated from their brief but spectacular incursion into the civilizations of outer Eurasia. Nonetheless, they continued to periodically threaten these civilizations for several centuries, until their homelands were absorbed into the expanding Russian and Chinese empires. But the Mongol moment in world history was over.

The Mongol Empire as a Eurasian Network

During the third-wave millennium, Chinese culture and Buddhism provided a measure of integration among the peoples of East Asia; Christianity did the same for Europe, while the realm of Islam connected most of the lands in between. But it was the Mongol Empire, during the thirteenth and fourteenth centuries, that brought all of these regions into a single interacting network. It was a unique moment in world history and an important step toward the global integration of the modern era.

Toward a World Economy

■ Connection

What kinds of cross-cultural interactions did the Mongol Empire generate?

The Mongols themselves produced little of value for distant markets, nor were they active traders. Nonetheless, they consistently promoted international commerce, largely so that they could tax it and thus extract wealth from more developed civilizations. The Great Khan Ogodei, for example, often paid well over the asking price to attract merchants to his capital of Karakorum. The Mongols also provided financial backing for caravans, introduced standardized weights and measures, and gave tax breaks to merchants.

In providing a relatively secure environment for merchants making the long and arduous journey across Central Asia between Europe and China, the Mongol Empire brought the two ends of the Eurasian world into closer contact than ever before and launched a new phase in the history of the Silk Roads. Marco Polo was only the most famous of many European merchants, mostly from Italian cities, who made their way to China through the Mongol Empire. So many traders attempted the journey that guidebooks were published with much useful advice about the trip. Mer-

chants returned with tales of rich lands and prosperous commercial opportunities, but what they described were long-established trading networks of which Europeans had been largely ignorant.

The Mongol trading circuit was a central element in an even larger commercial network that linked much of the Afro-Eurasian world in the thirteenth century (see Map 11.2). Mongol-ruled China was the fulcrum of this vast system, connecting the overland route through the Mongol Empire with the oceanic routes through the South China Sea and Indian Ocean.

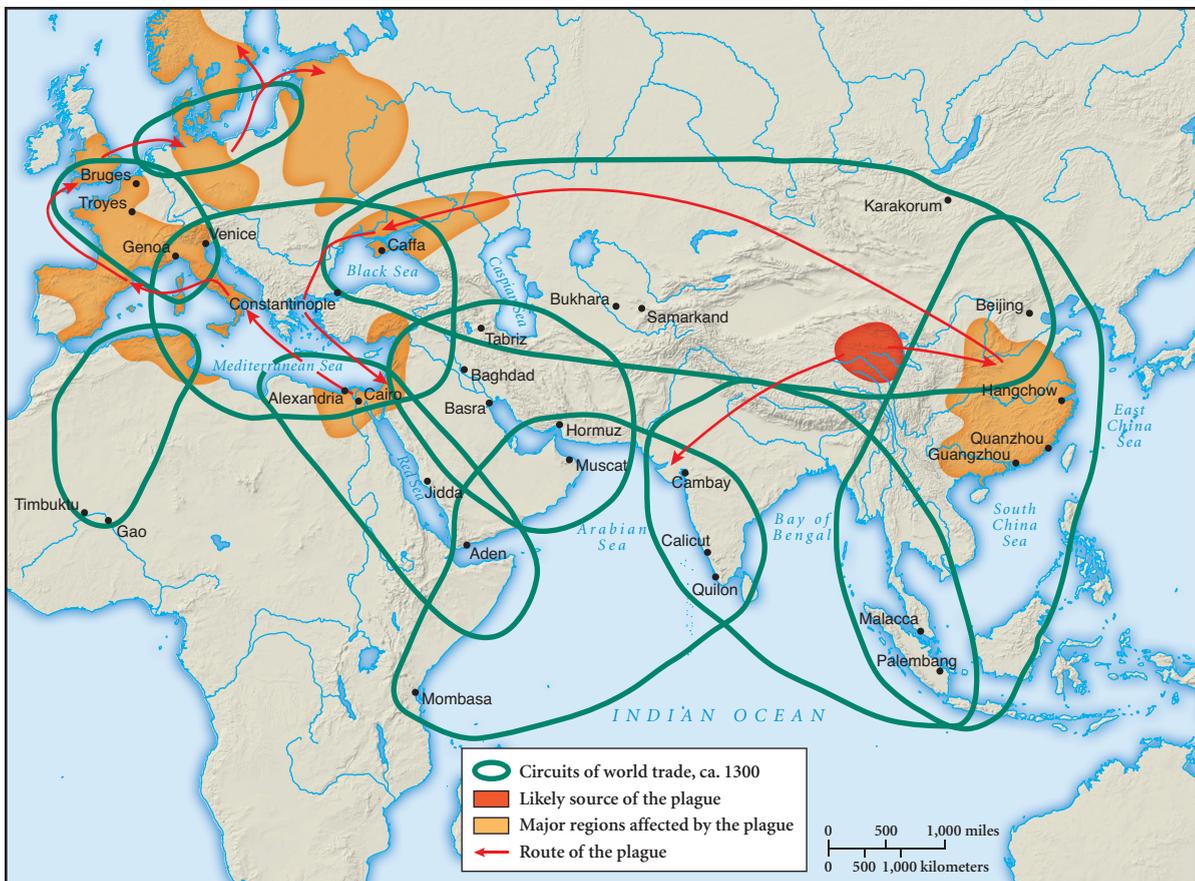
Diplomacy on a Eurasian Scale

Not only did the Mongol Empire facilitate long-distance commerce, but it also prompted diplomatic relationships from one end of Eurasia to the other. As their invasion of Russia spilled over into Eastern Europe, Mongol armies destroyed Polish, German, and Hungarian forces in 1241–1242 and seemed poised to march on Central and Western Europe. But the death of the Great Khan Ogodei required Mongol leaders to return to Mongolia, and Western Europe lacked adequate pasture for Mongol

Map 11.2

Trade and Disease in the Fourteenth Century

The Mongol Empire played a major role in the commercial integration of the Eurasian world as well as in the spread of the plague across this vast area.



herds. Thus Western Europe was spared the trauma of conquest, but fearing the possible return of the Mongols, both the pope and European rulers dispatched delegations to the Mongol capital, mostly led by Franciscan friars. They hoped to learn something about Mongol intentions, to secure Mongol aid in the Christian crusade against Islam, and, if possible, to convert Mongols to Christianity.

These efforts were largely in vain, for no alliance or widespread conversion occurred. In fact, one of these missions came back with a letter for the pope from the Great Khan Guyuk, demanding that Europeans submit to him. “But if you should not believe our letters and the command of God nor hearken to our counsel,” he warned, “then we shall know for certain that you wish to have war. After that we do not know what will happen.”²⁷ Perhaps the most important outcome of these diplomatic probings was the useful information about lands to the east that European missions brought back. Those reports contributed to a dawning European awareness of a wider world, and they have certainly provided later historians with much useful information about the Mongols. Somewhat later, in 1287, the il-khanate of Persia sought an alliance with European powers to take Jerusalem and crush the forces of Islam, but the Persian Mongols’ conversion to Islam soon put an end to any such anti-Muslim coalition.

Within the Mongol Empire itself, close relationships developed between the courts of Persia and China. They regularly exchanged ambassadors, shared intelligence information, fostered trade between their regions, and sent skilled workers back and forth. Thus political authorities all across Eurasia engaged in diplomatic relationships with one another to an unprecedented degree.

Cultural Exchange in the Mongol Realm

Accompanying these transcontinental economic and political relationships was a substantial exchange of peoples and cultures. Mongol policy forcibly transferred many thousands of skilled craftsmen and educated people from their homelands to distant parts of the empire, while the Mongols’ religious tolerance and support of merchants drew missionaries and traders from afar. The Mongol capital at Karakorum was a cosmopolitan city with places of worship for Buddhists, Daoists, Muslims, and Christians. Chinggis Khan and several other Mongol rulers married Christian women. Actors and musicians from China, wrestlers from Persia, and a jester from Byzantium provided entertainment for the Mongol court. Persian and Arab doctors and administrators were sent to China, while Chinese physicians and engineers found their skills in demand in the Islamic world.

This movement of people facilitated the exchange of ideas and techniques, a process actively encouraged by Mongol authorities. A great deal of Chinese technology and artistic conventions—such as painting, printing, gunpowder weapons, compass navigation, high-temperature furnaces, and medical techniques—flowed westward. Acupuncture, for example, was poorly received in the Middle East because it required too much bodily contact for Muslim taste, but Chinese techniques for diagnosing illness by taking the pulse of patients proved quite popular, as they involved minimal body contact. Muslim astronomers brought their skills and knowledge to China be-

cause Mongol authorities wanted “second opinions on the reading of heavenly signs and portents” and assistance in constructing accurate calendars, so necessary for ritual purposes.²⁸ Plants and crops likewise circulated within the Mongol domain. Lemons and carrots from the Middle East found a welcome reception in China, while the Persian Il-Khan Ghazan sent envoys to India, China, and elsewhere to seek “seeds of things which are unique in that land.”²⁹

Europeans arguably gained more than most from these exchanges, for they had long been cut off from the fruitful interchange with Asia, and in comparison to the Islamic and Chinese worlds, they were less technologically developed. Now they could reap the benefits of much new technology, new crops, and new knowledge of a wider world. And almost alone among the peoples of Eurasia, they could do so without having suffered the devastating consequences of Mongol conquest. In these circumstances, some historians have argued, lay the roots of Europe’s remarkable rise to global prominence in the centuries that followed.

The Plague: An Afro-Eurasian Pandemic

Any benefits derived from participation in Mongol networks of communication and exchange must be measured alongside the hemispheric catastrophe known as the “plague” or the “pestilence” and later called the Black Death. Originating most likely in China, the bacteria responsible for the disease, known as *Yersinia pestis*, spread across the trade routes of the vast Mongol Empire in the early fourteenth century (see Map 11.2, p. 535). Carried by rodents and transmitted by fleas to humans, the plague erupted initially in 1331 in northeastern China and had reached the Middle East and Western Europe by 1347. One lurid but quite uncertain story has the Mongols using catapults to hurl corpses infected with the plague into the Genoese city of Caffa in the Crimea. In 1409, the plague reached East Africa, probably by way of the famous Chinese maritime expeditions that encompassed the Indian Ocean basin.

The disease itself was associated with swelling of the lymph nodes, most often in the groin; terrible headaches; high fever; and internal bleeding just below the skin. Infected people generally died within a few days. In the densely populated civilizations of China, the Islamic world, and Europe as well as in the steppe lands of the nomads, the plague claimed enormous numbers of human victims, causing a sharp contraction in Eurasian population for a century or more. Chroniclers reported rates of death that ranged from 50 to 90 percent of the affected population, depending on the time and place. A recent study suggests that about half of Europe’s people perished during the initial outbreak of 1348–1350.³⁰ A fifteenth-century Egyptian historian wrote that within a month of the plague’s arrival in 1349, “Cairo had become an abandoned desert. . . . Everywhere one heard lamentations and one could not pass by any house without being overwhelmed by the howling.”³¹ The Middle East generally had lost perhaps one-third of its population by the early fifteenth century.³² The intense first wave of the plague was followed by periodic visitations over the next several centuries, although India and sub-Saharan Africa were much less affected than other regions of the Eastern Hemisphere.

■ Change

Disease changes societies. How might this argument apply to the plague?



The Plague

This illustration depicts a European doctor visiting a patient with the plague. Notice that the doctor and others around the bedside cover their noses to prevent infection. During the Black Death, doctors were often criticized for refusing to treat dying patients, as they feared for their own lives. (The Granger Collection, New York)

But in those places where it struck, the plague left thoughtful people grasping for language with which to describe a horror of such unprecedented dimensions. One Italian man, who had buried all five of his children with his own hands, wrote in 1348 that “so many have died that everyone believes it is the end of the world.”³³ Another Italian, the Renaissance scholar Francesco Petrarch, was equally stunned by the impact of the Black Death; he wrote to a friend in 1349:

When at any time has such a thing been seen or spoken of? Has what happened in these years ever been read about: empty houses, derelict cities, ruined estates, fields strewn with cadavers, a horrible and vast solitude encompassing the whole world? Consult historians, they are silent; ask physicians, they are stupefied; seek the answers from philosophers, they shrug their shoulders, furrow their brows, and with fingers pressed against their lips, bid you be silent. Will posterity believe these things, when we who have seen it can scarcely believe it . . . ?³⁴

In the Islamic world, the famous historian Ibn Khaldun, who had lost both of his parents to the plague, also wrote about it in apocalyptic terms:

Civilization in both the East and the West was visited by a destructive plague which devastated nations and caused populations to vanish. It swallowed up many of the good things of civilization and wiped them out. . . . It was as if the voice of existence had called out for oblivion and restriction, and the world responded to its call.³⁵

(See Visual Sources: The Black Death and Religion in Western Europe, pp. 550–57, for more on religious response to the plague in Europe.)

Beyond its immediate devastation, the Black Death worked longer-term changes in European society, the region where the plague’s impact has been most thoroughly studied. Labor shortages following the initial outburst provoked sharp conflict between scarce workers, who sought higher wages or better conditions, and the rich, who resisted those demands. A series of peasant revolts in the fourteenth century reflected this tension, which also undermined the practice of serfdom. That labor shortage also may have fostered a greater interest in technological innovation and created, at least for a time, more employment opportunities for women. Thus a resilient European civilization survived a cataclysm that had the power to destroy it. In a strange way, that catastrophe may have actually fostered its future growth.

Whatever its impact in particular places, the plague also had larger consequences. Ironically, that human disaster, born of the Mongol network, was a primary reason for the demise of that network in the fourteenth and fifteenth centuries. Population contracted, cities declined, and the volume of trade diminished all across the Mongol world. By 1350, the Mongol Empire itself was in disarray, and within a century the Mongols had lost control of Chinese, Persian, and Russian civilizations. The Central Asian trade route, so critical to the entire Afro-Eurasian world economy, largely closed.

This disruption of the Mongol-based land routes to the east, coupled with a desire to avoid Muslim intermediaries, provided incentives for Europeans to take to the sea in their continuing efforts to reach the riches of Asia. Their naval technology gave them military advantages on the seas, much as the Mongols' skill with the bow and their mobility on horseback gave these nomads a decisive edge in land battles. As Europeans penetrated Asian and Atlantic waters in the sixteenth century, they took on, in some ways, the role of the Mongols in organizing and fostering world trade and in creating a network of communication and exchange over an even larger area. Like the Mongols, Europeans were people on the periphery of the major established civilizations; they too were economically less developed in comparison to Chinese and Islamic civilizations; both were prone to forcibly plundering the wealthier civilizations they encountered; and European empire-building in the Americas, like that of the Mongols in Eurasia, brought devastating disease and catastrophic population decline in its wake.³⁶ Europeans, of course, brought far more of their own culture and many more of their own people to the societies they conquered, as Christianity, European languages, settler societies, and western science and technology took root within their empires. Although their imperial presence lasted far longer and operated on a much larger scale, European actions at the beginning of their global expansion bore some resemblance to those of their Mongol predecessors. They were, as one historian put it, "the Mongols of the seas."³⁷

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Reflections: Changing Images of Pastoral Peoples

Historians frequently change their minds, and long-term consensus on most important matters has been difficult to achieve. For example, until recently, pastoral nomads generally received bad press in history books. Normally they entered the story only when they were threatening or destroying established civilizations. In presenting a largely negative image of pastoral peoples, historians were reflecting the long-held attitudes of literate elites in the civilizations of Eurasia. Fearing and usually despising such peoples, educated observers in China, the Middle East, and Europe often described them as bloodthirsty savages or barbarians, bringing only chaos and destruction in their wake. Han Kuan, a Chinese scholar of the first century B.C.E., described the Xiongnu people as "abandoned by Heaven . . . in foodless desert wastes, without proper houses, clothed in animal hides, eating their meat uncooked and drinking blood."³⁸ To the Christian Saint Jerome (340–420 C.E.), the nomadic Huns "filled the

whole earth with slaughter and panic alike as they flitted hither and thither on their swift horses.”³⁹ Almost a thousand years later, the famous Arab historian Ibn Khaldun described nomads in a very similar fashion: “It is their nature to plunder whatever other people possess.”⁴⁰

Because pastoral peoples generally did not have written languages, the sources available to historians came from less-than-unbiased observers in adjacent agricultural civilizations. Furthermore, in the long-running conflict across the farming/pastoral frontier, agricultural civilizations ultimately triumphed. Over the centuries, some nomadic or semi-agricultural peoples, such as the Germanic tribes of Europe and the Arabs, created new civilizations. Others, such as the Turkic and Mongol peoples, took over existing civilizations or were encompassed within established agrarian empires. By the early twentieth century, and in most places much earlier, pastoral peoples everywhere had lost their former independence and had often shed their nomadic life as well. Since “winners” usually write history, the negative views of pastoral nomads held by agrarian civilizations normally prevailed.

Reflecting more inclusive contemporary values, historians in recent decades have sought to present a more balanced picture of pastoralists’ role in world history, emphasizing what they created as well as what they destroyed. These historians have highlighted the achievements of herding peoples, such as their adaptation to inhospitable environments; their technological innovations; their development of horse-, camel-, or cattle-based cultures; their role in fostering cross-cultural exchange; and their state-building efforts.

A less critical or judgmental posture toward the Mongols may also owe something to the “total wars” and genocides of the twentieth century, in which the mass slaughter of civilians became a strategy to induce enemy surrender. During the cold war, the United States and the Soviet Union were prepared, apparently, to obliterate each other’s entire population with nuclear weapons in response to an attack. In light of this recent history, Mongol massacres may appear a little less unique. Historians living in the glass houses of contemporary societies are perhaps more reluctant to cast stones at the Mongols. In understanding the Mongols, as in so much else, historians are shaped by the times and circumstances of their own lives as much as by “what really happened” in the past.

Second Thoughts

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What’s the Significance?

pastoralism, 514–21	Temujin/Chinggis Khan, 523–25	Khutulun, 530–31
Modun, 518	the Mongol world war, 524–26	Kipchak Khanate/Golden Horde, 532–34
Xiongnu, 518–19	Yuan dynasty China, 527–28	Black Death/plague, 537–39
Turks, 519–20	Khubilai Khan, 527–28	
Almoravid Empire, 520–21	Hulegu, 529	

Big Picture Questions

1. What accounts for the often negative attitudes of settled societies toward the pastoral peoples living on their borders?
2. Why have historians often neglected pastoral peoples' role in world history? How would you assess the perspective of this chapter toward the Mongols? Does it strike you as negative and critical of the Mongols, as bending over backward to portray them in a positive light, or as a balanced presentation?
3. In what different ways did Mongol rule affect the Islamic world, Russia, China, and Europe? In what respects did it foster Eurasian integration?
4. Why did the Mongol Empire last only a relatively short time?
5. **Looking Back:** In what ways did the Mongol Empire resemble previous empires (Arab, Roman, Chinese, or the Greek empire of Alexander, for example), and in what ways did it differ from them?

Next Steps: For Further Study

John Aberth, *The First Horseman: Disease in Human History* (2007). A global study of the history of disease, with a fine chapter on the Black Death.

Thomas Allsen, *Culture and Conquest in Mongol Eurasia* (2001). A history of cultural exchange within the Mongol realm, particularly between China and the Islamic world.

Thomas J. Barfield, *The Nomadic Alternative* (1993). An anthropological and historical survey of pastoral peoples on a global basis.

Carter Finley, *The Turks in World History* (2005). The evolution of Turkic-speaking people, from their nomadic origins to the twentieth century.

Jack Weatherford, *Genghis Khan and the Making of the Modern World* (2004). A lively, well-written, and balanced account of the world the Mongols made and the legacy they left for the future.

"The Mongols in World History," <http://afe.easia.columbia.edu/mongols>. A wonderful resource on the Mongols generally, with a particular focus on their impact in China.

For Web sites and additional documents related to this chapter, see **Make History** at bedfordstmartins.com/highschool/strayer.

Documents

Considering the Evidence: Perspectives on the Mongols



How did the Mongols understand themselves and the enormous empire they had created? How did the peoples who were forcibly incorporated within that empire or threatened by it view the Mongols? In studying the Mongol phenomenon, historians use documents that reflect both the Mongols' perception of themselves and the perspectives of outsiders. The first two documents derive from Mongol sources, while the final two represent views from Russian and Chinese observers.

Sorting through these various perceptions of the Mongols raises questions about the kinds of understandings—or misunderstandings—that arise as culturally different peoples meet, especially under conditions of conquest. These documents also require reflection on the relative usefulness of sources that come from the Mongols themselves as well as those that derive from the victims of Mongol aggression.

Document II.1

Mongol History from a Mongol Source

The major literary work to emerge from the Mongols themselves, widely known as *The Secret History of the Mongols*, was written a decade or two after the death in 1227 of Chinggis Khan. The unknown author of this work was clearly a contemporary of the Great Khan and likely a member of the royal household. The first selection discusses the Mongol practice of *anda*, a very close relationship between two unrelated men. The *anda* relationship of Temujin, the future Chinggis Khan, and his friend Jamugha was important in Temujin's rise to power, although they later broke with one another. The second selection from the *Secret History* describes the process by which Temujin was elevated to the rank of Chinggis Khan, the ruler of a united Mongol nation, while the third recounts the reflections of Ogodei, Chinggis Khan's son and successor, probably toward the end of his reign, which lasted from 1229 to 1241.

- How would you describe the *anda* relationship?
- What does the *Secret History* suggest about the nature of political authority and political relationships among the Mongols?
- What did Ogodei regard as his greatest achievements and his most notable mistakes?
- What evidence do these selections from the *Secret History* provide that the author was an insider?

The Secret History of the Mongols

ca. 1240

Anda: Temujin and Jamugha

Temujin and Jamugha pitched their tents in the Khorkonagh Valley. With their people united in one great camp, the two leaders decided they should renew their friendship, their pledge of *anda*. They remembered when they'd first made that pledge, and said, "We should love one another again."

That first time they'd met Temujin was eleven years old. . . . So Temujin and Jamugha said to each other: "We've heard the elders say, 'When two men become *anda* their lives become one, one will never desert the other and will always defend him.' This is the way we'll act from now on. We'll renew our old pledge and love each other forever."

Temujin took the golden belt he'd received in the spoils from Toghtoga's defeat and placed it around Anda Jamugha's waist. Then he led out the Merkid chief's warhorse, a light yellow mare with black mane and tail, and gave it to Anda Jamugha to ride. Jamugha took the golden belt he'd received in the spoils from Dayir Usun's defeat and placed it around the waist of Anda Temujin. Then he led out the whitish-tan warhorse of Dayir Usun and had Anda Temujin ride on it.

Before the cliffs of Khuldaghar in the Khorkonagh Valley, beneath the Great Branching Tree of

the Mongol, they pledged their friendship and promised to love one another. They held a feast on the spot and there was great celebration. Temujin and Jamugha spent that night alone, sharing one blanket to cover them both. Temujin and Jamugha loved each other for one year, and when half of the second year had passed they agreed it was time to move camp. . . .

Temujin Becomes Chinggis Khan

Then they moved the whole camp to the shores of Blue Lake in the Gurelgu Mountains. Altan, Khuchar, and Sacha Beki conferred with each other there, and then said to Temujin: "We want you to be khan. Temujin, if you'll be our khan we'll search through the spoils for the beautiful women and virgins, for the great palace tents, . . . for the finest geldings and mares. We'll gather all these and bring them to you. When we go off to hunt for wild game, we'll go out first to drive them together for you to kill. We'll drive the wild animals of the steppe together so that their bellies are touching. We'll drive the wild game of the mountains together so that they stand leg to leg. If we disobey your command during battle, take away our possessions, our children, and wives. Leave us behind in the dust, cutting off our heads where we stand and letting them fall to the ground. If we disobey your counsel in peacetime, take away our tents and our goods, our wives, and our children. Leave us behind when you move, abandoned in the desert without a protector." Having given their word, having taken this oath, they proclaimed

Source: Paul Kahn, *The Secret History of the Mongols: The Origin of Chingis Khan* (San Francisco: North Point Press, 1984), 44–45, 48–49, 192–93.

Temujin khan of the Mongol and gave him the name Chingis Khan. . . .

Reflections of Ogodei

Then Ogodei Khan spoke these words: “Since my father the Khan passed away and I came to sit on his great throne, what have I done? I went to war against the people of Cathay^o and I destroyed them. For my second accomplishment I established a network of post stations so that my words are carried across the land with great speed. Another of my accomplishments has been to have my commanders dig wells in the desert so that there would be pasture and water for the people there. Lastly I placed spies and agents among all the people of the cities. In all directions I’ve brought peace to the Nation and the people. . . .

“Since the time of my father the Khan, I added these four accomplishments to all that he did. But also since my father passed away and I came to sit on his great throne with the burden of all the numerous people on my shoulders, I allowed myself to

be conquered by wine. This was one of my mistakes. Another of my mistakes was to listen to a woman with no principles and because of her take away the daughters who belonged to my Uncle Odchigin. Even though I’m the Khan, the Lord of the Nation, I have no right to go against established principle, so this was my mistake.

“Another mistake was to secretly harm Dokholkhu. If you ask, ‘Why was this wrong?’ I would say that to secretly harm Dokholkhu, a man who had served his proper lord, my father the Khan, performing heroic deeds in his service, was a mistake. Now that I’ve done this, who’ll perform heroic deeds in my service? Then my last mistake was to desire too much, to say to myself, ‘I’m afraid that all the wild game born under Heaven will run off toward the land of my brothers.’ So I ordered earthen walls to be built to keep the wild game from running away, but even as these walls were being built I heard my brothers speaking badly of me. I admit that I was wrong to do this. Since the time of my father the Khan I’ve added four accomplishments to all that he’d done and I’ve done four things which I admit were wrong.”

^oCathay: China.

Document 11.2

A Letter from Chinggis Khan

Document 11.2 comes from a remarkable letter that Chinggis Khan sent to an elderly Chinese Daoist master named Changchun in 1219, requesting a personal meeting with the teacher. Changchun in fact made the arduous journey to the camp of Chinggis Khan, then located in Afghanistan, where he stayed with the Mongol ruler for almost a year, before returning to China.

- Why did Chinggis Khan seek a meeting with Changchun?
- How does Chinggis Khan define his life’s work? What is his image of himself?
- How would you describe the tone of Chinggis Khan’s letter to Changchun? What does the letter suggest about Mongol attitudes toward the belief systems of conquered peoples?
- How do Documents 11.1 and 11.2 help explain the success of the Mongols’ empire-building efforts?
- What core Mongol values do these documents suggest?

CHINGGIS KHAN

Letter to Changchun

1219

Heaven has abandoned China owing to its haughtiness and extravagant luxury. But I, living in the northern wilderness, have not inordinate passions. I hate luxury and exercise moderation. I have only one coat and one food. I eat the same food and am dressed in the same tatters as my humble herdsmen. I consider the people my children, and take an interest in talented men as if they were my brothers. . . . At military exercises I am always in the front, and in time of battle am never behind. In the space of seven years I have succeeded in accomplishing a great work, and uniting the whole world into one empire. I have not myself distinguished qualities. But the government of the [Chinese] is inconstant, and therefore Heaven assists me to obtain the throne. . . . All together have acknowledged my supremacy. It seems to me that since the remote time . . . such an empire has not been seen. . . . Since the time I came to the throne I have always taken to heart the ruling of my people; but I could not find worthy men

to occupy [high offices]. . . . With respect to these circumstances I inquired, and heard that thou, master, hast penetrated the truth. . . . For a long time thou has lived in the caverns of the rocks, and hast retired from the world; but to thee the people who have acquired sanctity repair, like clouds on the paths of the immortals, in innumerable multitudes. . . . But what shall I do? We are separated by mountains and plains of great extent, and I cannot meet thee. I can only descend from the throne and stand by the side. I have fasted and washed. I have ordered my adjutant . . . to prepare an escort and a cart for thee. Do not be afraid of the thousand *li*.^o I implore thee to move thy sainted steps. Do not think of the extent of the sandy desert. Commiserate the people in the present situation of affairs, or have pity upon me, and communicate to me the means of preserving life. I shall serve thee myself. I hope that at least thou wilt leave me a trifle of thy wisdom. Say only one word to me and I shall be happy.

Source: E. Bretschneider, *Mediaeval Researches from Eastern Asiatic Sources* Vol. I (London, 1875), 37–39.

^o*li*: a great distance.

Document 11.3

A Russian View of the Mongols

The initial impression of the Mongol impact in many places was one of utter devastation, destruction, and brutality. Document 11.3 offers a Russian commentary from that perspective drawn from the *Chronicle of Novgorod*, one of the major sources for the history of early Russia.

- How did the Russian writer of the *Chronicle* account for what he saw as the disaster of the Mongol invasion?
- Can you infer from the document any additional reasons for the Mongol success?
- Beyond the conquest itself, what other aspects of Mongol rule offended the Russians?

- To what extent was the Mongol conquest of Russia also a clash of cultures?

The Chronicle of Novgorod

1238

That same year [1238] foreigners called Tartars^o came in countless numbers, like locusts, into the land of Ryazan, and on first coming they halted at the river Nukhla, and took it, and halted in camp there. And thence they sent their emissaries to the *Knyazes*^o of Ryazan, a sorceress and two men with her, demanding from them one-tenth of everything: of men and *Knyazes* and horses—of everything one-tenth. And the *Knyazes* of Ryazan . . . without letting them into their towns, went out to meet them to Voronazh. And the *Knyazes* said to them: “Only when none of us remain then all will be yours.” . . . And the *Knyazes* of Ryazan sent to Yuri of Volodimir asking for help, or himself to come. But Yuri neither went himself nor listened to the request of the *Knyazes* of Ryazan, but he himself wished to make war separately. But it was too late to oppose the wrath of God. . . . Thus also did God before these men take from us our strength and put into us perplexity and thunder and dread and trembling for our sins. And then the pagan foreigners surrounded Ryazan and fenced it in with a stockade. . . . And the Tartars took the town on December 21, and they had advanced against it on the 16th of the same month. They likewise killed the *Knyaz* and *Knyaginya*, and men, women, and children, monks, nuns and priests, some by fire, some by the sword, and violated nuns, priests’ wives, good women and girls in the presence of their mothers and sisters. But God saved the Bishop, for he had departed the same moment when the troops invested the town. And who, brethren, would not lament over this, among those of us left alive when they suffered this bitter and violent death? And we,

indeed, having seen it, were terrified and wept with sighing day and night over our sins, while we sigh every day and night, taking thought for our possessions and for the hatred of brothers.

. . . The pagan and godless Tartars, then, having taken Ryazan, went to Volodimir. . . . And when the lawless ones had already come near and set up battering rams, and took the town and fired it on Friday before Sexagesima Sunday, the *Knyaz* and *Knyaginya* and *Vladyka*, seeing that the town was on fire and that the people were already perishing, some by fire and others by the sword, took refuge in the Church of the Holy Mother of God and shut themselves in the Sacristy. The pagans breaking down the doors, piled up wood and set fire to the sacred church; and slew all, thus they perished, giving up their souls to God. . . . And Rostov and Suzhdal went each its own way. And the accursed ones having come thence took Moscow, Pereyaslavi, Yurev, Dmitrov, *Volok*, and Tver; there also they killed the son of Yaroslav. And thence the lawless ones came and invested Torzhok on the festival of the first Sunday in Lent. They fenced it all round with a fence as they had taken other towns, and here the accursed ones fought with battering rams for two weeks. And the people in the town were exhausted and from Novgorod there was no help for them; but already every man began to be in perplexity and terror. And so the pagans took the town, and slew all from the male sex even to the female, all the priests and the monks, and all stripped and reviled gave up their souls to the Lord in a bitter and a wretched death, on March 5 . . . Wednesday in Easter week.

^oTartars: Mongols.

^oKnyazes: Princes.

Source: Robert Mitchell and Nevill Forbes, trans., *The Chronicle of Novgorod, 1016–1471* (New York: AMS Press, 1970; repr. from the edition of 1914, London), 81–83, 88.

Document 11.4

Chinese Perceptions of the Mongols

Chinese responses to Mongol rule varied considerably. To some, of course, the Mongols were simply foreign conquerors and therefore illegitimate as Chinese rulers. Marco Polo, who was in China at the time, reported that some Mongol officials or their Muslim intermediaries treated Chinese “just like slaves,” demanding bribes for services, ordering arbitrary executions, and seizing women at will—all of which generated outrage and hostility. Document 11.4 illustrates another side to Chinese perception of the Mongols. It comes from a short biography of a Mongol official named Menggu, which was written by a well-educated Chinese scholar on the occasion of Menggu’s death. Intended to be inscribed on stone and buried with the Mongol officer, it emphasizes the ways in which Menggu conformed to Chinese ways of governing. Such obituaries were an established form of Chinese historical writing, usually commissioned by the children of the deceased.

- Why might Menggu’s children have requested such a document and asked a Chinese scholar to compose it? What does this suggest about Mongol attitudes to Chinese culture?
- What features of Menggu’s governance did this Chinese author appreciate? In what ways did Menggu’s actions and behavior reflect Confucian values? What might the writer have omitted from his account?
- What might inspire a highly educated Chinese scholar to compose such a flattering public tribute to a Mongol official?
- Why might historians be a bit skeptical about this document? Which statements might be most suspect?

Epitaph for the Honorable Menggu

1274

Emperor Taizu [Chinggis Khan] received the mandate of Heaven and subjugated all regions. When Emperor Taizong [Ogodei Khan] succeeded, he revitalized the bureaucratic system and made it more efficient and organized. At court, one minister supervised all the officials and helped the emperor rule. In the provinces, commanderies and counties

received instructions from above and saw that they got carried out. Prefects and magistrates were as a rule appointed only after submitting [to the Mongols]. Still one Mongol, called the governor, was selected to supervise them. The prefects and magistrates all had to obey his orders. . . .

In the fourth month of 1236, the court deemed Menggu capable of handling Zhangde, so promoted him . . . to be its governor. . . . Because regulations were lax, the soldiers took advantage of their victory to plunder. Even in cities and marketplaces, some

Source: Patricia Buckley Ebrey, ed. and trans., *Chinese Civilization: A Sourcebook* (New York: Free Press, 1991), 192–94.

people kept their doors closed in the daytime. As soon as Menggu arrived, he took charge. Knowing the people's grievances, he issued an order, "Those who oppress the people will be dealt with according to the law. Craftsmen, merchants, and shopkeepers, you must each go about your work with your doors open, peaceably attending to your business without fear. Farmers, you must be content with your lands and exert yourselves diligently according to the seasons. I will instruct or punish those who mistreat you." After this order was issued, the violent became obedient and no one any longer dared violate the laws. Farmers in the fields and travelers on the roads felt safe, and people began to enjoy life.

In the second month of 1238, Wang Rong, prefect of Huaizhou, rebelled. The grand preceptor and prince ordered Menggu to put down this rebellion, telling him to slaughter everyone. Menggu responded, "When the royal army suppresses rebels, those who were coerced into joining them ought to be pardoned, not to mention those who are entirely innocent." The prince approved his advice and followed it. When Wang Rong surrendered, he was executed but the region was spared. The residents, with jugs of wine and burning incense, saw Menggu off tearfully, unable to bear his leaving. Forty years later when he was put in charge of Henei, the common people were delighted with the news, saying, "We will all survive—our parents and relatives through marriage all served him before."

In 1239 locusts destroyed all the vegetation in Xiang and Wei, so the people were short of food. Menggu reported this to the great minister Quduqu,

who issued five thousand piculs of army rations to save the starving. As a consequence no one had to flee or starve. . . .

At that time [1247] the harvest failed for several years in a row, yet taxes and labor services were still exacted. Consequently, three or four of every ten houses was vacant. Menggu ordered the officials to travel around announcing that those who returned to their property would be exempt from taxes and services for three years. That year seventeen thousand households returned in response to his summons. . . .

When there was a drought in 1263, Menggu prayed for rain and it rained. That year he was given the title Brilliant and August General and made governor of Zhongshan prefecture. In 1270 he was transferred and became governor of Hezhong prefecture. In the spring of 1274 he was allowed to wear the golden tiger tablet in recognition of his long and excellent service, his incorruptibility, and the repute in which he was held where he had served. . . .

The house where Menggu lived when he governed Zhangde nearly forty years ago, and the fields from which he obtained food then, were just adequate to keep out the wind and rain and supply enough to eat. When he died there were no estates or leftover wealth to leave his sons or grandsons. Therefore they had to model themselves on him and concentrate on governing in a way that would bring peace and safety, show love for the people, and benefit all. They have no need to be ashamed even if compared to the model officials of the Han and Tang dynasties.

Using the Evidence: Perspectives of the Mongols

1. **Assessing sources:** What are the strengths and limitations of these documents for understanding the Mongols? Taking the position of their authors into account, what exaggerations, biases, or misunderstandings can you identify in these sources? What information seems credible and what should be viewed more skeptically?
2. **Characterizing the Mongols:** Based on these documents and on the text of Chapter 11, write an essay assessing the Mongol moment in

world history. How might you counteract the view of many that the Mongols were simply destructive barbarians? How do your own values affect your understanding of the Mongol moment?

- 3. Considering values and practice:** How would you describe the core values of Mongol culture? (Consider their leaders' goals, attitudes toward conquered peoples, duties of rulers, views of political authority, role of women.) To what extent were these values put into practice in acquiring and ruling their huge empire? And in what ways were those values undermined or eroded as that empire took shape?
-

Visual Sources

Considering the Evidence: The Black Death and Religion in Western Europe



Among the most far-reaching outcomes of the Mongol moment in world history was the spread all across Eurasia and North Africa of that deadly disease known as the plague or the Black Death. While the Mongols certainly did not cause the plague, their empire facilitated the movement not only of goods and people but also of the microorganisms responsible for this pestilence (see Map 11.2, p. 535, and pp. 537–39). The impact of the Black Death was catastrophic almost everywhere it struck, but it is from Western Europe that our most detailed accounts and illustrations have survived about how people responded to that calamity.

Religion permeated the cultural world of Western Europe in the fourteenth century. The rituals of the Roman Catholic Church attended the great passages of life such as birth, marriage, and death, while the major themes of Christian teaching—sin and repentance, salvation and heaven, the comfort available through Jesus, Mary, and the saints—shaped most people’s outlook on life and the world. It is hardly surprising, then, that many people would turn to religion in their efforts to understand and cope with a catastrophe of such immense proportions.

Seeking the aid of parish priests, invoking the intercession of the Virgin Mary, participating in religious processions and pilgrimages, attending mass regularly, increasing attention to private devotion—these were among the ways that beleaguered people sought to tap the resources of faith to alleviate the devastating impact of the plague. From Church leaders, the faithful heard a message of the plague as God’s punishment for sins. An Italian layman reflected this understanding when he wrote *A History of the Plague* in 1348. There he pictured God witnessing the world “sinking and sliding into all kinds of wickedness.” In response, “the quivering spear of the Almighty, in the form of the plague, was sent down to infect the whole human race.”⁴¹

Accompanying such ideas were religiously based attacks on prostitutes, homosexuals, and Jews, people whose allegedly immoral behavior or alien beliefs had invited God’s retribution. In Florence alone, some 17,000 men were accused of sodomy during the fifteenth century. Jews, who were sometimes

held responsible for deliberately spreading the disease, were subject to terrible persecution, including the destruction of synagogues, massacres, burnings, expulsion, and seizure of property. Although several popes and kings defended them, many Jews fled to Poland, where authorities welcomed their urban and commercial skills, leading to a flourishing Jewish culture there in the several centuries that followed.

The most well-known movement reflecting an understanding of the plague as God's judgment on a sinful world was that of the flagellants, whose name derived from the Latin word *flagella*, "whips." The practice of flagellation, whipping oneself or allowing oneself to be whipped, had a long tradition within the Christian world and elsewhere as well. Flagellation served as a penance for sin and as a means of identifying with Christ, who was himself whipped prior to his crucifixion. It reemerged as a fairly widespread practice, especially in Germany, between 1348 and 1350 in response to the initial outbreak of the plague. Its adherents believed that perhaps the terrible wrath of God could be averted by performing this extraordinary act of atonement or penance. Groups of flagellants moved from city to city, where they called for repentance, confessed their sins, sang hymns, and participated in ritual dances, which climaxed in whipping themselves with knotted cords sometimes embedded with iron points. Visual Source 11.1 is a contemporary representation of the flagellants in the town of Doornik in the Netherlands in 1349. The text at the bottom reads in part:

In [1349] it came to pass that on the day of the Assumption of the Blessed Virgin (Aug. 15) some 200 persons came here from Bruges about noon. . . . [I]mmediately the whole town was filled with curiosity as to why these folk had come. . . . Meantime the folk from Bruges prepared to perform their ceremonies which they called "penance." The inhabitants of both sexes, who had never before seen any such thing, began to imitate the actions of the strangers, to torment themselves also by the penitential exercises and to thank God for this means of penance which seemed to them most effectual.

- Flagellation was but one form of penance. What other forms of self-inflicted punishment for sin are suggested in the image?
- What is the significance of the Christ on the cross that precedes the flagellants?
- Does the procession seem spontaneous or organized? Do Church authorities appear to have instigated or approved this procession?
- How might the flagellants have understood their own actions?
- Why do you think Church authorities generally opposed the flagellant movement?



Visual Source 11.1 The Flagellants (Private Collection/The Bridgeman Art Library)

While many people certainly turned to religion for solace in the face of unimaginable disaster, others found traditional Christian rituals and teachings of little use or difficult to reconcile with the overwhelming realities of the disease. For some the plague prompted an orgy of hedonism, perhaps to affirm life in the face of endless death or simply to live to the full in what time remained to them. A contemporary Italian observer noted, “As they wallowed in idleness, their dissolution led them into the sin of gluttony, into banquets, taverns, delicate foods, and gambling. They rushed headlong into lust.”⁴² In 1394 a representative of the pope threatened excommunication for those who practiced debauchery in the graveyards.

Among the deepest traumas inflicted by the plague was its interference with proper Christian rituals surrounding death and dying, practices that were believed to assist the dead to achieve eternal rest and the living to accept their loss and find hope for reunion in heaven. Priests were scarce and sometimes refused to administer last rites, fearing contact with the dying. The sheer numbers of dead were overwhelming. City authorities at times ordered quick burials in mass graves to avoid the spread of the disease. A French observer in 1348



Visual Source 11.2 Burying the Dead (Bibliothèque Royale de Belgique, Brussels, Belgium/The Bridgeman Art Library)

wrote, “No relatives, no friends showed concern for what might be happening. No priest came to hear the confessions of the dying, or to administer the sacraments to them.”⁴³ The fourteenth-century Italian poet Boccaccio echoed those sentiments: “There were no tears or candles or mourners to honor the dead; in fact no more respect was accorded to dead people than would nowadays be shown toward dead goats.”⁴⁴ Visual Source 11.2, published in 1352, illustrates a burial of plague victims of 1349 in the city of Tournai in what is now Belgium.

- How does this visual source support or contradict the written accounts excerpted above?
- How would you characterize the burial scene in this visual source?
- How does it differ from what an image of a proper Christian burial might contain? How might survivors of the plague have regarded such a burial?

The initial and subsequent outbreaks of the plague in Western Europe generated an understandable preoccupation with death, which was reflected in the art of the time. A stained-glass window in a church in Norwich, England, from about 1500 personified Death as a chess player contesting with a high Church official. A type of tomb called a cadaver tomb included a sculpture of the deceased as a rotting cadaver, sometimes with flesh-eating worms emerging from the body. An inscription on one such tomb in the Canterbury Cathedral in England explained the purpose of the image:

Whoever you be who will pass by, I ask you to remember,
 You will be like me after you die,
 For all [to see]: horrible, dust, worms, vile flesh.⁴⁵

This intense awareness of the inevitability of death and its apparently indiscriminate occurrence was also expressed in the Dance of Death, which began in France in 1348 as a ritual intended to prevent the plague or to cure the afflicted. During the performance people would periodically fall to the ground, allowing others to trample on them. By 1400 such performances took place in a number of parish churches and subsequently in more secular settings. The Dance of Death also received artistic expression in a variety of poems, paintings, and sketches. The earliest of the paintings dates from 1425 and depicts dozens of people—from an emperor, king, pope, and bishop to a merchant, peasant, and an infant—each dancing with skeletal figures enticing them toward death. Visual Source 11.3 reproduces a portion of one of these Dance of Death paintings, originally created by the German artist Berndt Notke in 1463 and subsequently restored and reproduced many times.

In the inscriptions at the bottom of the painting, each living character addresses a skeletal figure, who in turn makes a reply. Here is the exchange between the empress (shown in a red dress at the far right of the image) and Death. First, the empress speaks:

I know, Death means me! I was never terrified so greatly! I thought he was not in his right mind, after all, I am young and also an empress. I thought I had a lot of power,

I had not thought of him or that anybody could do something against me. Oh, let me live on, this I implore you!

And then Death replies:

Empress, highly presumptuous, I think, you have forgotten me. Fall in!
 It is now time.

You thought I should let you off? No way! And were you ever so much, You must participate in this play, And you others, everybody—
 Hold on! Follow me, Mr Cardinal!⁴⁶

- How is the status of each of the various living figures—from left to right: the pope, the emperor, the empress—depicted?
- What does the white sheet around each of the death images represent? What do their expressions suggest about their attitude toward the living?
- Notice that the living figures face outward toward the viewer rather than toward the entreating death figures on either side of them. What might this mean?
- Does the portrayal of death pictured here reflect Christian views of death or does it challenge them?



Visual Source 11.3 A Culture of Death (St. Nicolai's Church, Tallinn, now the Niguliste Museum. Photo: Visual Connection Archive)

- How is the exchange between the empress and Death reflected in the painting?

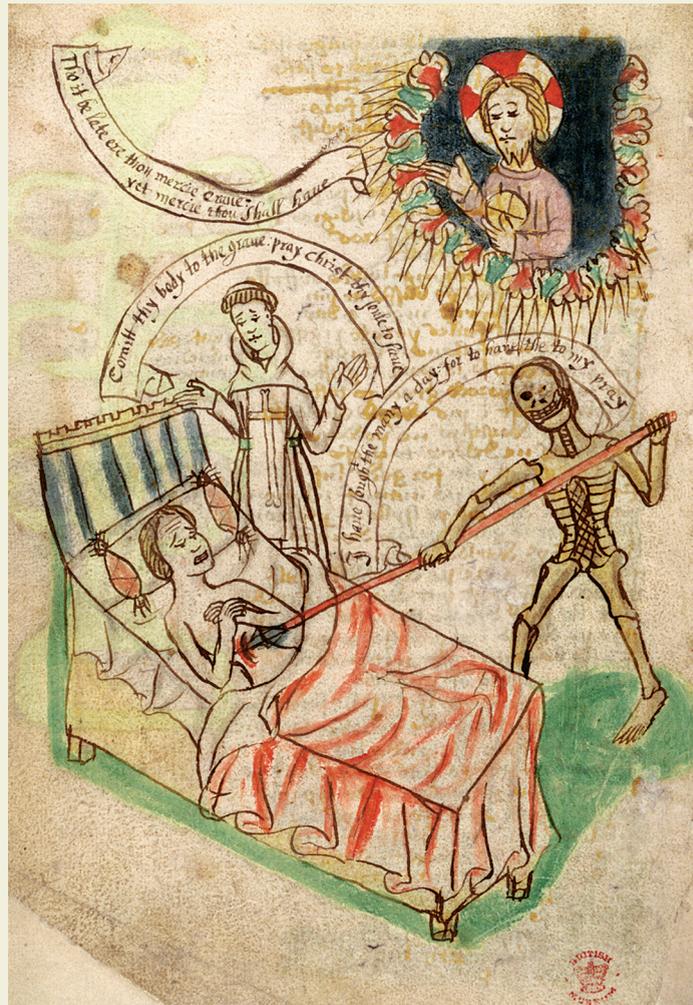
The horrific experience of the Black Death also caused some people to question fundamental Christian teachings about the mercy and benevolence of God or even of his power to affect the outcome of the plague. A late-fourteenth-century clergyman in England expressed the dismay that many must have felt:

For God is deaf nowadays and will not hear us
And for our guilt, he grinds good men to dust.⁴⁷

In a similar vein, the fourteenth-century Italian Renaissance scholar Francesco Petrarch questioned why God's vengeance had fallen so hard on the people of his own time: "While all have sinned alike, we alone bear the lash." He asked whether it was possible "that God does not care for mortal men." In the end, Petrarch dismissed that idea but still found God's judgments "inscrutable and inaccessible to human senses."⁴⁸ Thus the Black Death eroded more optimistic thirteenth-century Christian views, based on the ideas of the ancient Greek philosopher Aristotle, that human rationality could penetrate the mind of God.

Efforts to interpret Visual Source 11.4, a fifteenth-century English painting, raise similar issues to those expressed by Petrarch.

- Why is the death figure smiling?
- How does this skeletal figure differ from the ones in Visual Source 11.3?
- How are the priest and the Christ figure depicted? What possible interpretations of their gestures can you imagine?
- Notice that the death figure spears the dying person in the side, an action that evokes the biblical account of Jesus being speared in his side during



Visual Source 11.4 In the Face of Catastrophe — Questioning or Affirming the Faith (HIP/Art Resource, New York)

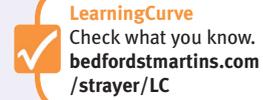
his crucifixion. What might the artist have sought to convey by such a reference?

- The captions, from top to bottom, read: Christ figure: “Tho it be late ere thou mercie came: yet mercie thou shalt have.” Priest figure: “Commit thy body to the grave: pray Christ thy soul to save.” Death figure: “I have sought thee many a day: for to have thee to my pray.” How do these captions influence your understanding of the painting?
- Would you characterize the overall message of this painting as one of hopefulness, despair, or something else? What elements in the painting might support each of these conclusions?

Using the Evidence: The Black Death and Religion in Western Europe

1. **Assessing motives:** Do you think the artists who created these visual sources sought to reinforce traditional Christian teachings or to challenge them?
 2. **Using art as evidence:** What do these visual sources tell you about the impact of and responses to the plague in fourteenth- and fifteenth-century Western Europe?
 3. **Connecting past and present:** Considering the various ways that people sought to avert, cope with, or explain the plague in these visual sources, what parallels to the human responses to crises or catastrophes in more recent centuries or in our own time can you identify?
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Chapter 11 Wrap Up



STEP ONE

The Word to Know: Pandemic

The *Oxford English Dictionary* defines *pandemic* as “a disease epidemic over a very large area; affecting a large proportion of a population.” Write a brief paragraph explaining the ways in which the Mongols were affected negatively in the short term and the long term by the pandemic known as the Black Death.

STEP TWO

Mapping Connections across Afro-Eurasia

This exercise will help illustrate the extent to which the Mongol Empire facilitated global connections in the several centuries leading up to 1500. After creating your map, answer the questions that follow.

Using either a single outline map of Afro-Eurasia or a hand-drawn map of the Eastern Hemisphere, write labels for the following (use different colored pencils or other codes such as capital letters to show different types of labels): the four Mongol khanates; the following places on the periphery of the Mongol Empire: Vietnam, Burma, India, Arabia, Anatolia, Hungary, Siberia, and Japan; arrows showing the movement of major trade routes; arrows showing the source of the Black Death and its movement through Afro-Eurasia. For help drawing your map, consult the following maps from the book: Map 9.3, “The Growing World of Islam,” p. 429; Map 9.6, “West Africa and the World of Islam,” p. 432; Map 10.3, “Europe in the High Middle Ages,” p. 481; Map 11.1, “The Mongol Empire,” p. 522; and Map 11.2, “Trade and Disease in the Fourteenth Century,” p. 535.

■ Questions

1. Looking at your map, what can you conclude about the extent of the Black Death in relation to the extent of Mongol political influence?
2. On your map, look at the trade routes, the spread of the Black Death, and the spread of Islam. What conclusions can you draw about the ways in which the world was connected between 1000 and 1500?

STEP THREE**Interpreting the Black Death through Documents and Visuals**

Many people in the fourteenth-century world sought to explain the Black Death in light of their own worldviews, influenced by religion and personal experience. As you read these two quotes, consider what effect these words of respected individuals would have on their respective populations.

From Ibn Khaldun, Muqaddimah, a Muslim historian, 1337

Civilization both in the East and the West was visited by a destructive plague which devastated nations and caused populations to vanish. It swallowed up many of the good things of civilization and wiped them out. It overtook the dynasties at the time of their senility, when they had reached the limit of their duration. It lessened their power and curtailed their influence. It weakened their authority. Their situation approached the point of annihilation and dissolution. Civilization decreased with the decrease of man-

kind. Cities and buildings were laid waste, roads and way signs were obliterated, settlements and mansions became empty, dynasties and tribes grew weak. The entire inhabited world changed. The East, it seems, was similarly visited, though in accordance with and in proportion to [the East's more affluent] civilization. It was as if the voice of existence in the world had called out for oblivion and restriction, and the world responded to its call. God inherits the earth and whom-ever is upon it.

(Source: Michael W. Dols, *The Black Death in the Middle East*, Princeton University Press, 1977, p. 67.)

According to the textbook (p. 550), Boccaccio, an Italian layman, believing that the plague was a punishment sent by God for humankind's sins, wrote that the world was "sinking and sliding into all kinds of wickedness." God's response had been to send "the "quivering spear of the Almighty"—meaning, the plague.

■ Questions

1. Describe the ways in which both of the authors present the Black Death as having "human" characteristics. Why do you think the authors portrayed the Black Death in this manner?
2. In what ways do these quotes and the images in the Visual Sources section of Chapter 11 (pp. 550–57) demonstrate the fourteenth-century perceptions of the role that God (or Allah) played in plague?
3. What additional document (visual source or textual source) would help in assessing the Muslim response to the Black Death?