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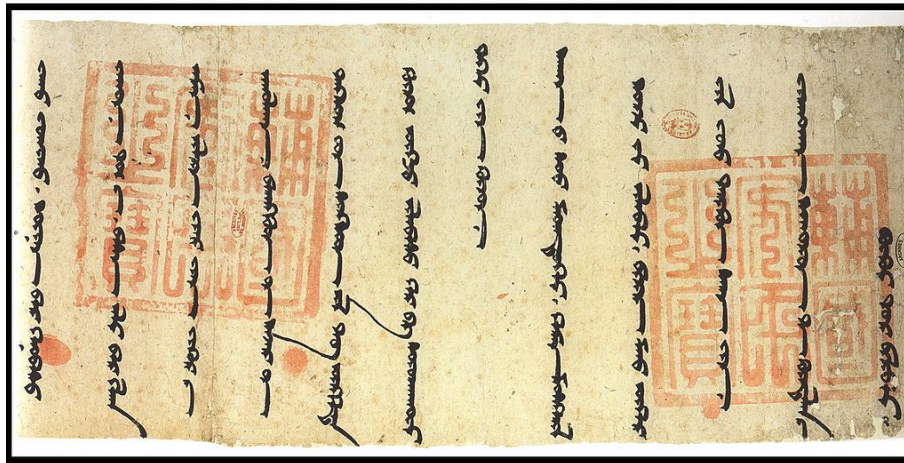
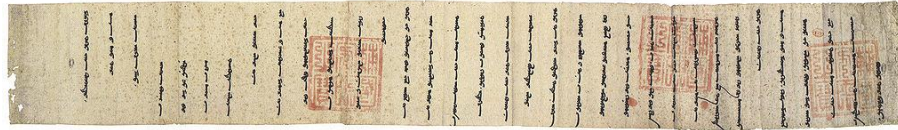
13th and 14th Century Travelers Document Analysis

One of the major effects of the increase in trade networks across Afro-Eurasia was the increase in cross-cultural interaction. These trade networks facilitated an unprecedented level of exchange. Several European and Muslims traveled extensively and wrote about their travels either as they went or when they returned home. Let's analyze a few of these, not only for their relevant information about the period, but also to try to practice "sourcing" for these documents.

Documents	Why is this document important to history? What does it contribute to our understanding of the world in 1200-1450?	Analyze an element of HAPP-Y: (Historical Situation, Audience, Purpose, Point of View)including <u>WHY</u> it matters to the interpretation of the source!
Rabban Bar Sauma (c. 1220–1294)		
John of Montecorovino (1247-1328)		
Marco Polo (1254-1324)		
Ibn Battuta (1304 – c. 1368)		
Margery Kempe (1373-1438)		
SAQ – Refer to the documents from above as though they were the document provided for the response	Explain one effect of the journeys of international travelers along trade networks between 600 and 1450 CE.	

Doc 1: Rabban Bar Sauma (c. 1220–1294)

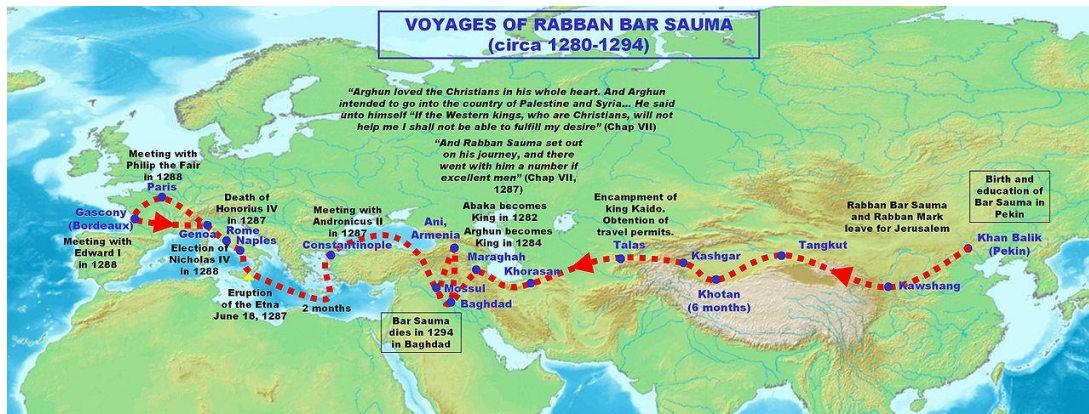
Extract of the letter of the Fourth Khan of the Ilkhanate - Arghun to Philip IV of France. It's written in the Uighur-Mongolian script, dated 1289. Traveler Rabban Bar Sauma is mentioned. The seal is that of the Great Khan, with Chinese Script: “辅国安民之宝”, which means "Seal of the upholder of the State and the purveyor of peace to the People." - This document is found in the French National Archives.



"Under the power of the eternal sky, the message of the great king, Arghun, to the king of France..., said: I have accepted the word that you forwarded by the messengers under Saymer Sagura (Rabban Bar Sauma), saying that if the warriors of Il Khaan invade Egypt you would support them. We would also lend our support by going there at the end of the Tiger year's winter [1290], worshipping the sky, and settle in Damascus in the early spring [1291].

If you send your warriors as promised and conquer Egypt, worshipping the sky, then I shall give you Jerusalem. If any of our warriors arrive later than arranged, all will be futile and no one will benefit. If you care to please give me your impressions, and I would also be very willing to accept any samples of French opulence that you care to burden your messengers with.

I send this to you by Myckeril and say: All will be known by the power of the sky and the greatness of kings. This letter was scribed on the sixth of the early summer in the year of the Ox at Ho'ndlon."



Doc 2: John of Montecorvino (1247-1328)

A Franciscan priest and the first archbishop of Cambalec (present-day Peiping) in 1307. He crossed central Asia during a rare interval of peace when that region was controlled by the Mongol Khans.

I, Friar John of Monte Corvino, of the order of Minor Friars, departed from Tauris, a city of the Persians, in the year of the Lord 1291, and proceeded to India. And I remained in the country of India, wherein stands the church of St. Thomas the Apostle, for thirteen months, and in that region baptized in different places about one hundred persons. The companion of my journey was Friar Nicholas of Pistoia, of the order of Preachers, who died there, and was buried in the church aforesaid.

I proceeded on my further journey and made my way to Cathay, the realm of the Emperor of the Tartars who is called the Grand Cham. To him I presented the letter of our lord the Pope, and invited him to adopt the Catholic Faith of our Lord Jesus Christ, but he had grown too old in idolatry. However he bestows many kindnesses upon the Christians, and these two years past I am abiding with him. . . .

I have built a church in the city of Cambaliech, in which the king has his chief residence. This I completed six years ago; and I have built a bell-tower to it, and put three bells in it. I have baptized there, as well as I can estimate, up to this time some 6000 persons; and if those charges against me of which I have spoken had not been made, I should have baptized more than 30,000. And I am often still engaged in baptizing.

Also I have gradually bought one hundred and fifty boys, the children of pagan parents, and of ages varying from seven to eleven, who had never learned any religion. These boys I have baptized, and I have taught them Greek and Latin after our manner... help of these, eleven of the boys already know our service, and form a choir and take their weekly turn of duty as they do in convents, whether I am there or not. Many of the boys are also employed in writing out Psalters and other things suitable. His Majesty the Emperor moreover delights much to hear them chanting. I have the bells rung at all the canonical hours, and with my congregation... I perform divine service, and the chanting we do by ear because I have no service book with the notes.

Indeed if I had had but two or three comrades to aid me 'tis possible that the Emperor Cham would have been baptized by this time! I ask then for such brethren to come, if any are willing to come, such I mean as will make it their great business to lead exemplary lives. . . .

As for the road hither I may tell you that the way through the land of the Goths, subject to the Emperor of the Northern Tartars, is the shortest and safest; and by it the friars might come, along with the letter-carriers, in five or six months. The other route again is very long and very dangerous, involving two sea-voyages; . . . But, on the other hand, the first-mentioned route has not been open for a considerable time, on account of wars that have been going on...

I have myself grown old and grey, more with toil and trouble than with years; for I am not more than fifty-eight. I have got a competent knowledge of the language and character which is most generally used by the Tartars. And I have already translated into that language and character the New Testament and the Psalter, and have caused them to be written out in the fairest penmanship they have; and so by writing, reading, and preaching, I bear open and public testimony to the Law of Christ. . . .

As far as I ever saw or heard tell, I do not believe that any king or prince in the world can be compared to his majesty the Cbam in respect of the extent of his dominions, the vastness of their population, or the amount of his wealth. Here I stop.
Dated at the city of Cambalec in the kingdom of Cathay, in the year of the Lord 1305, and on the 8th day of January.

Doc 3: Marco Polo (1254-1324)

Excerpts from “The Travels of Marco Polo” ca. 1300 Depiction is of the Polos arriving in a Chinese City, illustrated in the Book.

Tradition has it that on a second trip, taken in 1271, on which they carried messages from the Pope, the elder Polos took along young Marco, who was then seventeen. Many years later, Marco Polo, with the assistance of a romance novel writer, composed a book entitled The Travels of Marco Polo, or, A Description of the World. If the book is to be believed, Marco Polo spent seventeen years in China, during which time he not only conducted business, but also was hired by the Mongol Yuan emperor to serve as the governor of Yangzhou, a large southern Chinese port city.

BOOK SECOND. PART I. CHAPTER X. CONCERNING THE PALACE OF THE GREAT KAAN

You must know that it is the greatest palace that ever was. ... The roof is very lofty, and the walls of the Palace are all covered with gold and silver. They are so adorned with representations of dragons [sculpted and gilt], beast and birds, knights and idols, and sundry other objects. And on the ceiling too you see nothing but gold and silver and painting. On each of the four sides there is a great marble staircase leading to the top of the marble wall, and forming the approach to the palace.

The Hall of the Palace is so large that it could easily dine 6,000 people; and it is quite a marvel to see how many rooms there are besides. The building is altogether so vast, so rich, and so beautiful, that no man on earth could design anything superior to it.

BOOK SECOND. PART I. CHAPTER XXX. CONCERNING THE BLACK STONES THAT ARE DUG IN CATHAY, AND ARE BURNT FOR FUEL

It is a fact that all over the country of Cathay there is a kind of black stone existing in beds in the mountains, which they dig out and burn like firewood. If you supply the fire with them at night, and see that they are well kindled, you will find them still alight in the morning; and they make such fine fuel

that no other is used throughout the country. It is true that they have plenty of wood also, but they do not burn it, because those stones burn better and cost less. [Moreover with the vast number of people and the number of baths they maintain – for every one has such a bath at least three times a week, and in winter if possible every day, whilst every nobleman and man of wealth has a private bath for his own use – the wood would not suffice for the purpose.

BOOK SECOND. PART III. CHAPTER LXXV. OF THE NOBLE CITY OF SUJU

Suju is a very great and noble city. The people are Idolaters, subjects of the Great Kaan, and have paper money. They possess silk in great quantities, from which they make gold brocade and other stuffs, and they live by their manufactures and trade. The city is passing great, and has a circuit of some 60 miles; it hath merchants of great wealth and an incalculable number of people. Indeed, if the men of this city and of the rest of Manzi had but the spirit of soldiers they would conquer the world; but they are no soldiers at all, only accomplished traders and most skilled craftsmen. There are also in this city many great philosophers and leeches, diligent students of nature.

Doc 4: Ibn Battuta (1304 – c. 1368)

Excerpts from Ibn Battuta's book - *Travels in Asia and Africa 1325-1354*. It was translated and edited by H. A. R. Gibb (London: 1929).

I left Tangier, my birthplace, on Thursday, 2nd Rajab 725 [June 14, 1325], being at that time twenty-two years of age... with the intention of making the Pilgrimage to the Holy House [at Mecca] and the Tomb of the Prophet [at Medina]... Swayed by an overmastering impulse within me, and a long-cherished desire to visit those glorious sanctuaries, I resolved to quit all my friends and tear myself away from my home. As my parents were still alive, it weighed grievously upon me to part from them, and both they and I were afflicted with sorrow.

... On reaching al-Jaza'ir [Algiers] we halted outside the town for a few days, until the former party rejoined us, when we went on together ...

At Bijaya I fell ill of a fever, and one of my friends advised me to stay there till I recovered. But I refused, saying, "If God decrees my death, it shall be on the road with my face set toward Mecca." "If that is your resolve," he replied, "sell your ass and your heavy baggage, and I shall lend you what you require. In this way you will travel light, for we must make haste on our journey, for fear of meeting roving Arabs on the way." I followed his advice and he did as he had promised--may God reward him!

On reaching Qusantinah [Constantine] we camped outside the town, but a heavy rain forced us to leave our tents during the night and take refuge in some houses there. Next day the governor of the city came to meet us. Seeing my clothes all soiled by the rain he gave orders that they should be washed at his house, and in place of my old worn headcloth sent me a head cloth of fine Syrian cloth, in one of the ends of which he had tied two gold dinars. This was the first alms I received on my journey. ...

The Sultan of Tunis at that time was Abu Yahya, the son of Abu' Zakariya IL, and there were a number of notable scholars in the town. During my stay the festival of the Breaking of the Fast fell due, and I joined the company at the Praying-ground. The inhabitants assembled in large numbers to celebrate the festival, making a brave show and wearing their richest apparel. ...

Some time later the pilgrim caravan for the Hijaz was formed, and they nominated me as their qadi [judge]. We left Tunis early in November [1325], following the coast road through Susa Sfax, and Qabis, where we stayed for ten days on account of incessant rains. Thence we set out for Tripoli, accompanied... by a hundred or more horsemen as well as a detachment of archers, out of respect for whom the Arabs [brigands] kept their distance.

...I then married the daughter of a student from Fez, and... I detained the caravan for a day by entertaining them all at a wedding party.

At length on April 5th (1326) we reached Alexandria. It is a beautiful city, well-built and fortified with four gates and a magnificent port. Among all the ports in the world I have seen none to equal it except Kawlam [Quilon] and Calicut in India, the port of the infidels [Genoese] at Sudaq [Sudak, in the Crimea] in the land of the Turks, and the port of Zaytun [Canton?] in China, all of which will be described later.

I went to see the lighthouse... and found one of its faces in ruins. It is a very high square building, and its door is above the level of the earth. Opposite... is a building from which there is a plank bridge to the door; if this is removed there is no means of entrance. Inside the door is a place for the lighthouse-keeper, and within the lighthouse there are many chambers. ... On my return to the West in the year... [1349] I visited the lighthouse again, and found that it had fallen into so ruinous a condition that it was not possible to enter it...

Doc 5: Margery Kempe (1373 - ca. 1438)

Margery is a unique traveler. She's a woman, for starters, and also not a member of the clergy in any way. She traveled to holy sites in the Holy Land and other places in Europe, and since she was illiterate, she dictated her travels to her priest when she was back home in England. Her book - *The Book of Margery Kempe* - is thought of by some historians as the first English biography. She dictated the book in the third person, and refers to herself often as "this creature."

This excerpt was found at earlybritishlit.pressbooks.com.

"And so they went forth into the Holy Land till they might see Jerusalem. And when this creature saw Jerusalem, riding on an ass, she thanked God with all her heart, praying him for his mercy that like as he had brought her to see this earthly city Jerusalem, he would grant her grace to see the blissful city Jerusalem above, the city of Heaven. Our Lord Jesu Christ, answering to her thought, granted her to have her desire. Then for joy that she had and the sweetness that she felt in the dalliance of our Lord, she was in point to 'a fallen off her ass, for she might not bear the sweetness and grace that God wrought in her soul. The twain pilgrims of Dutchmen went to her and kept her from falling, of which the one was a priest. And he put spices in her mouth to comfort her, weening she had been sick. And so they helped her forth to Jerusalem. And when she came there, she said, "Sirs, I pray you be not displeased though I weep sore in this holy place where our Lord Jesu Christ was quick and dead."

Then they went to the Temple in Jerusalem, and they were let in that one day at evensong time and they abide there till the next day at evensong time. Then the friars lifted up a cross and led the pilgrims about from one place to another where our Lord had suffered his pains and his passions, every man and woman bearing a wax candle in their hand. And the friars always as they went about told them what our Lord suffered in every place. And the foresaid creature wept and sobbed so plentifully as though she had seen our Lord with her bodily eye suffering his Passion at that time. Before her in her soul she saw him verily by contemplation, and that caused her to have compassion.

And when they came up onto the Mount of Calvary she fell down that she might not stand nor kneel but wallowed and wrested with her body, spreading her arms abroad, and cried with a loud voice as though her heart should 'a burst asunder, for in the city of her soul she saw verily and freshly how our Lord was crucified. Before her face she heard and saw in her ghostly sight the mourning of our Lady, of St. John and of Mary Magdalene, and of many other that loved our Lord. And she had so great compassion and so great pain to see our Lord's pain that she might not keep herself from crying and roaring though she should 'a been dead therefore."