

A

Mongol Timeline

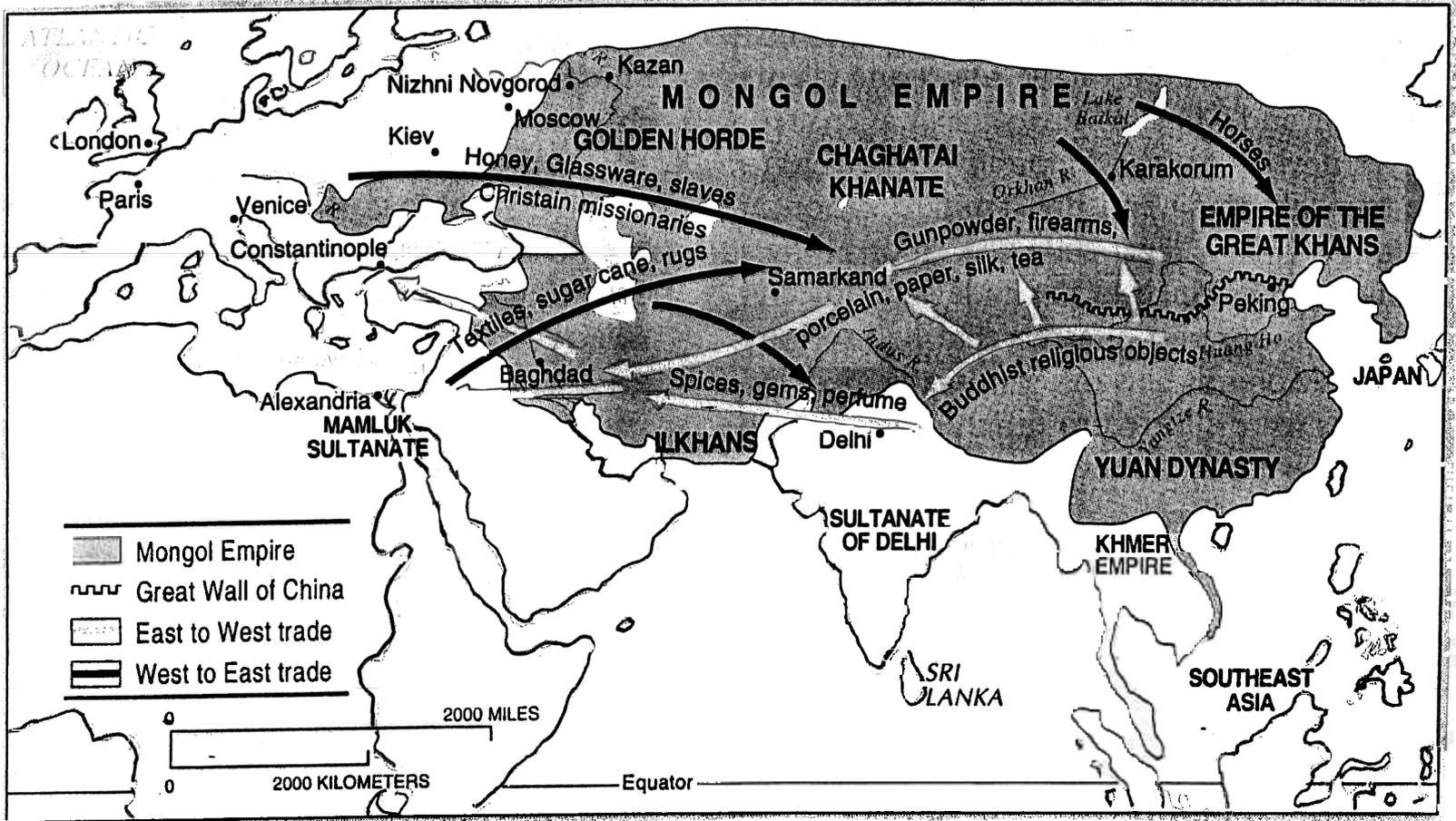
Chinggis Khan unifies all Mongol and Tartar tribes	1206
Chinggis Khan builds a new citadel at Karakorum	1216
Chinggis Khan conquers Uzbekistan	1219
Mongols defeat Russian princes at the Kalka River	1223
Chinggis Khan dies, his son, Ogedei becomes Khan	1227
1231 Mongols invade Korea	
1237 Mongols led by Batu invade Russia	
1240 Kiev is captured by the Mongols	
1241 Hungary is invaded by the Mongols	
1257 Kublai Khan conquers China all the way to Hanoi	
1267 Kublai Khan founds the Yuan Dynasty, Beijing becomes the capital	
1274 Kublai Khan fails to invade Japan	
1277 Mongols invade Burma	
1294 Kublai Khan dies	
1368 Ming dynasty is founded by a Chinese peasant	

* *About 80 million people were killed during the Mongol period in Eurasia.*

- *By 1274, what territory was included in the Mongol Empire?*
- *Where is Karakorum located?*
- *Approximately, how long did the Yuan dynasty last?*
- *What was the human toll of the Mongol conquests?*

The Mongol Empire and the Global Exchange Network

The Mongols served as facilitators of exchanges between the East and the West. Develop a graphic organizer that lists the products and ideas that traveled from east to west, and the products and ideas that traveled from west to east. Locate Karakorum, Novgorod, and Baghdad.



C

The Mongols defeated the Russian princes in 1223, but the Mongols did not immediately establish control. By 1236, they returned and conquered all of the principalities, with the exception of Novgorod. Mongol power in Russia lasted over 250 years with far-reaching consequences on the history of Russia. The following excerpt provides a Russian description of the Mongols in Russia.

But concerning their manners and superstitions, of the disposition and stature of their bodies, of their country and manner of fighting etc., he protested the particulars following to be true: namely, that they were above all men, covetous, hasty, deceitful, and merciless: notwithstanding, by reason of the rigor and extremity of punishments to be inflicted upon them by their superiors, they are restrained from brawlings, and from mutual strife and contention. The ancient founders and fathers of their tribes, they call by the names of gods, and at certain set times they do celebrate solemn feasts unto them, many of them being particular & but four only general. They think that all things are created for themselves alone. They esteem it none offence to exercise cruelty against rebels. They are hardy and strong in the breast, lean and pale-faced, rough and hug-shouldered, having flat short noses, long and sharp chins, their upper jaws are low and declining, their teeth long and thin, their eye-brows extending from their foreheads down to their noses, their eyes inconstant and black, their countenances writhen and terrible, their extreme joints strong with bones and sinews, having thick and great thighs, and short legs, and yet being equal unto us in stature: for that length which is wanting in their legs, is supplied in the upper parts of their bodies. Their country in old time was a land utterly desert and waste, situated beyond Chaldea, from whence they have expelled lions, bears, * such like tintarned beasts, with their bows, and other engines, Of the hides of beasts being tanned, they use to shape for themselves light but yet impenetrable armour. They ride fast bound unto their horses, which are not very great in stature, but exceedingly strong, and maintained with little provender. They used to fight constantly and valiantly with javelins, maces, battle-axes, and swords. But especially they are excellent archers, and cunning warriors with their bows. Their backs are slightly armed, that they may not flee. They withdraw not themselves from the combat till they see the chief standard of their General give back. Vanquished, they ask no favor, and –vanquishing, they show no compassion. They all persist in their purpose of subduing the world under their own subjection, as if they were but one man, and yet they are more than a million in number. They have 60000 Couriers, who being sent before upon light horses to prepare a place for the army to encamp in, will in the space of one night gallop three days journey. And they suddenly diffusing themselves over an whole province, and surprising all the people thereof unarmed, unprovided, dispersed, they make such horrible slaughters, that the king or prince of the land invaded, cannot find people sufficient to wage battle against them, and to withstand them They delude all people and princes of regions in time of peace, pretending that for a cause, which indeed is no cause.

*What was the Russian speaker's opinion of the Mongol's?
According to the document, what kind of soldiers were the Mongols?*

<http://www.fordham.edu/halsall/source/tartars.html>

D

William Rubruck, a Flemish monk, participated in Louis IX of France's crusade to recapture the Holy Land (1249 -1254). While William was in Palestine,, he heard stories about the Mongols. He made the decision to work toward the conversion of the Mongols to Christianity. He traveled throughout the Mongol empire between 1252 – 1255. He was one of the first Europeans to visit Karakorum, the capital of the Mongol empire. In the excerpt below, William describes traditional Mongol nomadic culture.

(Yurts and their furnishings)

Nowhere do the Mongols have fixed dwelling places, nor do they know where their next encampment will be. Every captain, according as he hath more or less men under him, knows the limits of his pasture land and where to graze in winter and summer, spring and autumn. For in winter they go to warmer regions in the south; in summer, they go up to cooler places toward the north. The pasturelands without water, they graze over the winter when there is snow there, for the snow serveth them as water. They set up the dwelling in which they sleep on a circular frame of interlaced sticks converging into a little round hoop on the top, from which projects above a collar as a chimney, and this (framework) they cover over with white felt. Frequently they coat the felt with chalk, or white clay, or powdered bone, to make it appear whiter, and sometimes also (they make the felt) black. The felt around this collar on top they decorate with various pretty designs. Before the entry they also suspend felt ornamented with various patterns). For they embroider the felt, colored or other wise making vines and trees, birds and beasts.

And they make these houses so large that they are sometimes thirty feet in width. I myself once measured the width between the wheel tracks if a cart twenty feet, and when the house was on the cart it projected beyond the wheels on wither side five feet at least. I have myself counted to one cart twenty-two oxen drawing one house, eleven abreast across the width of the cart, and the other eleven before them. The axle of the cart was as large as the mast of a shop, and one man stood in the entry of the house on the cart driving the oxen.

Further they weave light twigs into squares of the size of a large chest, and over it from one end to the other they put a turtle-back also of twigs, and in the front end they make a little doorway; and then they cover this coffer or little house with black felt coated with tallow or ewe's milk, so that the rain cannot penetrate it, and they decorate it likewise with embroidery work. And in such coffers they put all their bedding and valuables, and they tie them tightly on high carts by caaaamels, so that they can cross rivers (without getting wet). Such coffers they never take off the cart.

When they set down their dwelling houses, they always turn the door to the south and after that they place the carts with coffers on either side near the house at a half stone's throw, so that the dwelling stands between two rows of carts as between two walls. The matrons make for themselves the most beautiful luggage carts, which I would not know how to describe to you unless by a drawing, and I would depict them all to you if I knew how to paint. A single rich Mongol or Tartar has one hundred or two hundred such carts with coffers. Batu has twenty-six wives, each of whom has a large dwelling exclusive of the other little ones, which they set up after the big one, and which are like closets, in which the sewing girls live, and to each of these large dwellings are attached quite two hundred carts. And the others according to their rank, so that the last wife will be in the extreme east; and there will be the distance of a stone's throw

between the yurt of one wife and that of another. The ordu of a rich Mongol seems like a large town, though there will be very few men in it. One girl will lead twenty or thirty carts, for the country is flat, and they tie the ox or camel carts the one after the other, and a girl will sit on the front one driving the ox, and all the others follow after with the same gait. Should it happen that they come to some bad piece of road, they untie them, and take them across one by one. So they go along slowly, as a sheep or an ox might walk.

When they have fixed their dwelling, the door turned to the south; they set up the couch to the master on the north side. The side for the women is always the east side, that is to say, on the left of the house of the master; he sitting on his couch his face turned to the south. The sided for the men is the west side, that is, on the right. Men coming into the house would never hand up their bows on the side of the women.

According to Rubruck, why did the Mongols move from place to place?
What was the role of women and girls in Mongol society?
What was a yurt?

<http://depts.washington.edu/uwch/silkroad/texts/rubruck.html>

E

Rashid al-Din (ca. 1247 – 1317) was a Persian historian and the author of a world history in which the building of Karakorum was described. Rashid served the Mongols as a high official.

During the seven years (between 1234/35 and 1240/41...Ogedei enjoyed life and amused himself. He moved from summer to winter camp and vice versa, serene and happy, and took permanent delight in beautiful women and moon-faced enchantresses.

At every opportunity, he allowed his sublime thoughts to overflow lavishly into the most just and charitable good deeds, into the eradication of injustice and enmity, into the development of cities and districts, as well as into the construction of various buildings. He never neglected any measure designed to strengthen the framework of peace and to lay the foundations of prosperity. In earlier years, he had already brought with him from China various craftsmen and masters skilled in the arts. Therefore, in his main camp (“yurt”) in Karakorum, where he contentedly resided most of the time, he now had erected his palace with very high base and columns as befits the lofty thoughts of such a ruler. Each side of the palace was an arrow-shot long. In the centre, a sumptuous high pavilion (“kiosk”) was built; the building was handsomely decorated with paintings and representations, and it was called *qarshi* (Mongolian = Palace). The Khan designated it his sublime residence. Thereafter the order was put out, that each of his brothers, sons and the other princes residing close to him should build a handsome house near the palace. Everybody obeyed the order, When these buildings were completed and snuggled one against the other they formed a whole settlement. Furthermore the Great Khan ordered that experienced goldsmiths should make for the drinking house a centerpiece of gold and silver in the shape of animals such as elephants, tigers, horses, and the like. They were set up, together with large drinking vessels, which were filled with wine and fermented mare’s milk (*qumys*). In front of each figure a silver basin was set up: from the orifices of these figures wine and mare’s milk poured into the basins.

Once the ruler asked: “Which is the best city on earth?” The reply was: Baghdad. He therefore had a great city built on the banks of the river Orkhon, and he called it Karakorum.

* Ogedei was Chinggis Khan’s son. He was the Great Khan 1229 – 1241

- *What is Rashid’s opinion of Ogedei and the Mongols?*
- *Why might Rashid hold such an opinion?*
- *What evidence does Rashid provide that Ogedei was open to ideas that came from other cultures?*

F

Ways the Mongols Influenced Eurasian Culture

1. Mongols brought the East and the West together

2. Within their empire the Mongols supported:

- trade
- flow of ideas
- technological advances
- the arts

3. Within their empire, the Mongols established:

- peace and stability – “Pax Mongolia”
- religious tolerance
 - ✓ Nestorian Christians
 - ✓ Roman Catholics
 - ✓ Buddhist
 - ✓ Muslims
 - ✓ Hindus
 - ✓ Neo-Confucianists

What is meant by the “Pax Mongolia”?

Was the Mongol impact on Eurasia positive or negative?