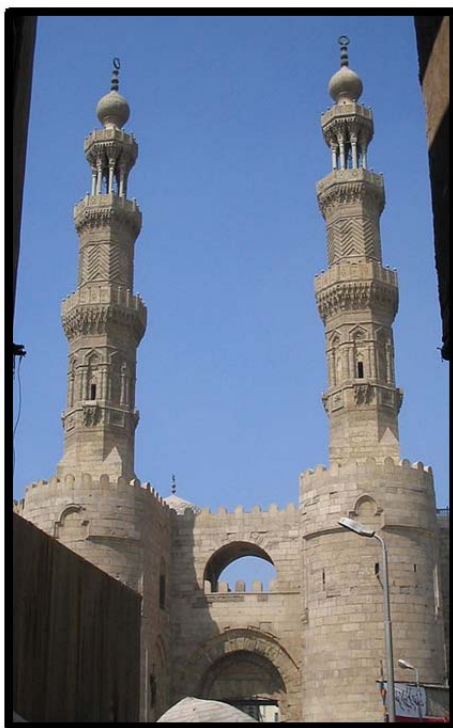


Sites of Encounter in the Medieval World Lesson#3: Cairo

What were the effects of the exchanges at Cairo?

Major Topics:

- Cairo as a Site of Encounter
- Islamic Trade-Pilgrimage Network
- Slave-Soldiers in Egypt
- The Black Death: A Fatal Exchange



Source: Bab Zuwayla, a gate into Old Cairo, photograph by Thutmoselll, 2006 Wikipedia Commons,

http://commons.wikimedia.org/wiki/File:Cairo_gate.jpg

From 1300 through 1500, Cairo was one of the most important trade cities in Afroeurasia. The city was at the center of the network of roads, sea routes, and cities that supported both trade and pilgrimage in the Islamic world. Most products that were exchanged from east to west, or Asia to Europe and Africa, passed through Cairo. Cairo was the capital of the Mamluk Sultanate, a state whose army and government were run by foreign slaves. Trade, including the slave trade, between Mamluk Sultanate, the Mediterranean and Europe, was controlled by Venice and Genoa. The increasing volume of trade and travel across Afroeurasia led to another type of exchange: the Black Death, an epidemic of bubonic plague in the mid-14th century that killed millions in Europe and Asia.

This lesson engages students in analysis of written and visual primary sources and develops the concept of cause-and-effect reasoning through graphic organizers, passage organization analysis and writing.

Procedures

Step 1: Introduction (Class Time: 50 minutes)

Cairo was a major trade city of Afroeurasia because of its location in the middle of the key trade routes from the Indian Ocean to the Mediterranean. Using the *Sites of Encounter in the Medieval World Interactive Map*, show students the location of Cairo. Project the *Trade Routes Map* and ask students to trace the possible routes from Quanzhou to Europe. Project the *Afro-Eurasian Trade Circles Map* and show students Trade Circles III, IV and V. Explain to students that these were the three routes from East Asia/the Indian Ocean to the Mediterranean Sea, and from east to west. Project the *Religions* map and show students that all three routes passed through the Muslim world. Emphasize that the Islamic world provided the crucial middle connection of Afro-Eurasia. All trade between east and west had to pass through the Muslim world. Tell them that the Red Sea route through Cairo became the dominant trade route in the 14th century.

After this discussion, assign students to groups and distribute **SoE3.1 Cairo Introduction through Maps**. If there are computers available, have the groups answer the questions at their own pace. Alternately, have the groups answer the questions in unison as you project the required map. Discuss the final two questions as a whole class.



Introduce the lesson focus question: What were the effects of the exchanges at Cairo? Tell them that they will be looking at three major ideas in this lesson – why Cairo was a site of encounter (as in lessons 1 and 2 on Sicily and Quanzhou); what was exchanged there (as they studied in the first two lessons); and finally, a new idea – what were the effects of those exchanges? Briefly define “effects” as results or consequences, or what changed for people because of the exchanges.

Step 2: Cairo’s Importance as a Site of Encounter (Class Time: 50 minutes)

Because of Cairo’s location, most of the products exchanged from east to west passed through the city. The city was an important stop within the Islamic trade-pilgrimage network of roads, sea routes, and cities that



carried people traveling for trade and pilgrimage. The **SoE3.2 Cairo Background Reading** explains the lesson content to students and the questions beneath each paragraph guide them to identifying causes, exchanges and effects from the text. Students can either do the assignment individually or in pairs. The final page of the SoE3.2 is a graphic organizer that organizes the content from the reading. To complete this graphic organizer, have students work in groups and review the graphic organizer with them. It might also be posted on butcher paper and hung up during the lesson for student reference.

Step 3: Exploring the Islamic Trade and Pilgrimage Network (Class Time: 90 minutes)



The Mamluk Sultanate and other Muslim states, along with private donors, supported travel for trade and pilgrimage in the Islamic world with shared institutions, such as caravans, caravanserais, funduqs, souks, and madrassas. Make four copies of **SoE3.3 Islamic Trade-Pilgrimage Network Institutions Chart** and post each page of the **SoE3.4 Traveling in the Islamic Trade and Pilgrimage Network** sources around the room for a gallery walk. Divide students into groups and have each group fill out the chart as they analyze each source. An alternative strategy would be to circulate the primary sources among student groups.



Citation: The Maqamat of al-Hariri [Les Maqamat d'Abou Mohammad al-Qasim ibn Ali al-Hariri], 1201-1300, Bibliothèque nationale de France ark:/12148/btv1b8422962f, scene 75, fol. 33r, gallica.bnf.fr.

marketplaces, customs offices, mosques, churches, and temples. Tell them that Christians also went on pilgrimage (to Rome, Jerusalem, and other places), and Christian governments and private donors built monasteries, marketplaces, churches, and castles in their cities and along their roads as well.

After students complete the activity, have a whole class discussion about the effects of these institutions. Have students define hajj, caravan, caravanserai, souq, funduq, madrasa, mosque, and the Citadel. Make sure students understand:

- The Islamic trade and pilgrimage network helped keep the Muslim world unified culturally after the Abbasid caliphate fell apart into many small states (ca. 900).
- Both governments and rich people built these institutions for religious reasons, but they also encouraged trade.

Finally, remind students that Muslim rulers weren't the only ones who supported trade and pilgrimage through institutions. At Quanzhou, the Chinese government and foreign communities supported funduqs,

Step 4: How could a slave become a soldier, or even the sultan? (Class Time: 90 minutes)



One exchange in Egypt under the Mamluk Sultanate was ruled by slave-soldiers, who were sold as boys from Turkish tribes, Caucasus, etc., converted to Islam, and trained as soldiers and administrators. Some rose up through ranks to become sultan. Distribute **SoE3.5 How did Slaves Become Soldiers**, which includes a background reading, primary source excerpts and questions. Have students read and complete the reading activities in groups and discuss their answers. Then distribute **SoE3.6 The Personal Effects of Mamluk Slavery**, an individual writing assignment in which students write journal entries from the perspective of an imaginary Mamluk slave-soldier using evidence from the sources.



Citation: Josse Lieferinxe, *Saint Sebastian Interceding for the Plague-Stricken*, 1497-1499, Courtesy of the Walters Art Museum and Wikipedia Commons,
[http://commons.wikimedia.org/wiki/File:Josse Lieferinxe -
 Saint Sebastian Interceding for the Plague Stricken - Walters 371995.jpg](http://commons.wikimedia.org/wiki/File:Josse_Lieferinxe_-_Saint_Sebastian_Interceding_for_the_Plague_Stricken_-_Walters_371995.jpg)

Step 5: The Black Death: A Fatal Exchange (Class Time: 50 minutes)

SoE3.7 The Black Death: A Fatal Exchange contains background information about the bubonic plague pandemic of 1347-1350 and its effects on Cairo, Europe, and the Islamic world, map activities, and primary source excerpts. Distribute the handout to student groups. Assign one primary source to each group or have all the groups read all the primary sources. Review the Effects of the Black Death chart with the whole class.

History Channel has excellent short videos on the Black Death: <http://www.history.com/topics/black-death>.

Step 6: Conclusion

As an assessment, students are asked to write an argumentative paragraph on the effects of the exchanges at Cairo, with a claim, a reason, and evidence, following the Common Core Writing Standard WHST1. **SoE3.8 Effects Paragraph** has the prompt, instructions, and sentence starters to help students organize their thoughts and cite evidence properly.



SoE3.1 Cairo Introduction through Maps (page 1 of 2)

Instructions: Use the *Sites of Encounter in the Medieval World Interactive Map* to answer these questions.



Using **Base Map**, find and write below:

1. What were the nearest water ways to Cairo?



Using the **Voyages of Marco Polo and Ibn Battuta Map**, find and write below:

1. Who traveled through Cairo?
2. Where was he coming from on his journey?
3. Where did he go after Cairo?



Using the **Religion Map**, find and write below:

1. What was the dominant religion in Cairo?



Using the **States in 1491 Map**, find:

1. To what state did Cairo belong?
2. What were its neighboring states?

SoE3.1 Cairo Introduction through Maps (page 2 of 2)



Using the Afro-Eurasian **Trade Circles Map**, find:

1. What are the names of the three trade circles that include Cairo?
2. For each of the trade circles, identify the people with whom Cairo's merchants traded. (Look under the Major Shippers and People headings.)

Trade Circle II:

Trade Circle V:

Trade Circle IX:

3. What products were exported from Cairo?



Based on **all of the maps put together** and your previous studies about the sites of encounter:

1. Looking at its geographic position, what advantages did Cairo have as a trade city?
2. Why do you think people would want to travel to Cairo?

SoE3.2 Cairo Background Reading (page 1 of 5)

Instructions: Read the paragraphs and answer the questions under each one. When you have finished, fill out the graphic organizer.



1. Cairo was a major trade city of medieval Afroeurasia. It was in three trade circles, and three more trade circles were close to it. Even though it was located inland, on the Nile River, Cairo was connected to the Mediterranean Sea by the Nile River and to the Red Sea by a canal. The Indian Ocean – Red Sea – Mediterranean Sea trade route (Trade Circle V) was the most important route for products traded across Afro-Eurasia.

This paragraph tells you one reason why Cairo was an important site of encounter. Summarize that reason in one sentence:

2. Cairo was also in the center of Afro-Eurasia, not on the edges like Quanzhou or Sicily. Merchants in Cairo imported and exported not only products made locally, such as textiles and sugar, but also products passing through from trade circles to the east and west. As a result, Cairo merchants had the trade advantage of being “in the middle” of Afroeurasia. Goods from Quanzhou (such as silk or porcelain), from Southeast Asia (such as spices) and from West Africa (such as gold) were all traded in Cairo. Cairo and other Islamic trade cities were the middle links in Afroeurasian trade.

This paragraph gives a second reason why Cairo was an important site of encounter. Summarize that reason in one sentence.

This paragraph also gives information about what was exchanged at Cairo. Write down five products that were exchanged at Cairo.

SoE3.2 Cairo Background Reading (page 2 of 5)

The paragraph states an effect (a result or consequence) of the exchange of products at Cairo. Finish this sentence in your own words to summarize the effect: Because Cairo merchants traded their own products and products from other trade circles to the east and west, they had _____

3. Cairo was also an important stop on another travel route or network – for the Muslim hajj, or pilgrimage to Mecca. One of the five pillars of Islam, the requirements for all Muslim believers, is to perform the *hajj* to the holy city of Mecca once during their lives. As a result of this religious duty, large numbers of Muslims from across the Islamic world travelled to Mecca every year. Pilgrims from North Africa, Mali, and the eastern Mediterranean traveled to Cairo where they joined a huge annual caravan to Mecca. These pilgrims followed the same routes as merchants. Often pilgrims and merchants would travel together in the same caravans.



Citation: *The Maqamat of al-Hariri* [Les Maqamat d'Abou Mohammad al-Qasim ibn Ali al-Hariri], 1201-1300, Bibliothèque nationale de France ark:/12148/btv1b8422962f, scene 198, fol. 94v, gallica.bnf.fr.

to the holy city of Mecca once during their lives. As a result of this religious duty, large numbers of Muslims from across the Islamic world travelled to Mecca every year. Pilgrims from North Africa, Mali, and the eastern Mediterranean traveled to Cairo where they joined a huge annual caravan to Mecca. These pilgrims followed the same routes as merchants. Often pilgrims and merchants would travel together in the same caravans.

Summarize the third reason why Cairo was an important site of encounter.

In this paragraph, there is evidence about exchanges of people. Exchanges of people happen when people from different cultures meet and talk to each other. What cultures of people met in Cairo and on the hajj?

At Cairo and on the hajj, people also exchanged ideas. What was the topic of the ideas they shared?

4. Cairo was the capital city of the Mamluk Sultanate, also called Mamluk Egypt. Muhammad, the Prophet of Islam, died in 632 C.E. In the centuries after his death, Muslim leaders conquered a large Islamic Empire that stretched from India to Spain. But by the 13th century this empire had long since broken apart

SoE3.2 Cairo Background Reading (page 3 of 5)

into many separate states, each with its own ruler. In the 13th century, the Mamluk Sultanate was one of the most powerful Muslim states. The Mamluk sultan, or ruler, used his power to make sure that lots of profit went to Cairo's merchants.

Cairo was an important site of encounter because it was the _____ city of the _____.

5. All of these factors made Cairo an enormous city, with a population of at least 500,000 people. It had splendid mosques, madrassas (Islamic colleges) and souqs (marketplaces). Merchants could stay at one of hundreds of funduqs, with other merchants from their home towns. Cairo businesses produced cotton and silk cloth, sugar, and other goods. Its merchants also sold every product available in the Afroeurasian world. So many buyers and sellers packed its streets that many travelers reported having trouble moving through the crowds.

Words that Signal Effects

as a result
in consequence
so many ... that
These factors made
became
because
since
as



Citation: Cairo Citadel of Salah El Din and Masjid Muhammad Ali, photograph by Ahmed Al Badawy, 2010, Wikipedia Commons, http://en.wikipedia.org/wiki/Cairo_Citadel.

This paragraph includes both exchanges and effects. Some of the exchanges are of products. List the products.

Other exchanges (between people) took place in buildings and physical places. What buildings would travelers see when they visited Cairo?

There are two effects in this paragraph. You can find these effects by looking for the signal words (See box). Summarize the two effects.

SoE3.2 Cairo Background Reading (page 4 of 5)

6. The majority of Cairo's people were Muslims, but there were also many Christians and Jews living there. In lesson 1 on Sicily, you read letters of Jewish merchants from the Cairo Geniza. Although Jews and Christians had to pay a special tax to the Mamluk government, some became very rich participating in the city's trade.

What exchanges of people took place in Cairo?

7. The Mamluk sultans ruled Egypt from 1250 to 1517. They had an unusual type of government. The Mamluks were slave-soldiers. Slave traders bought boys who were not Muslims and sold them to the Mamluks. Most of these boys came from the Caucasus Mountains by the Black Sea. They were sold to Genoese merchants, who took them to Cairo and sold them to the Mamluks. The Mamluks raised the boys as Muslims and trained them as soldiers. Skilled Mamluks became officials of the government—



including the sultan himself. Although they were foreign slaves, Mamluks in Egypt had higher status than native Egyptians. Mamluks could marry, and their children were free (but they couldn't become Mamluk officials.) The Mamluk's unusual form of government was surprisingly stable. Because the Mamluks were raised from boyhood to be loyal to the Mamluk state (and not to their families), they made the state stronger and the powerful Egyptian families weaker.

This paragraph has many details about one exchange that was partly of people and partly of products. What was that exchange?

What were the effects of this exchange for the boys who became Mamluk slave-soldiers? List two effects.

Citation: The Maqamat of al-Hariri [Les Maqamat d'Abou Mohammad al-Qasim ibn Ali al-Hariri], 1201-1300,

Bibliothèque nationale de France ark:/12148/btv1b8422962f, scene 75, fol. 33r, gallica.bnf.fr.

What was the effect of this exchange for the Mamluk government?

8. As good Muslims, the Mamluk government supported the Islamic trade and pilgrimage network. The Mamluks regulated the souqs and funduqs. They kept the roads safe and made sure that there were

SoE3.2 Cairo Background Reading (page 5 of 5)

caravanserais, which were shelters for people, animals and goods along the roads. The Mamluks made laws that protected merchants' rights. Muslim merchants created new types of business partnerships, credit contracts, and bank systems. Many Latin Christian merchants (especially from Venice and Genoa) came to Cairo to buy spices, silk, and other products from Asia. Since the Mamluk government wanted to protect the profits of its merchants, they never allowed the Venetian and Genoese merchants to travel south of Cairo. The Mamluks did not want the Italian merchants to find a direct route to the valuable products from Asia.

What did the Mamluk government do to support trade? List two things.

The effects of the Mamluk government actions are not stated in the paragraph, but you can infer it. What do you think the result of the Mamluk government actions was?

Exchanges can also be of ideas and technologies. What ideas and technologies were created in Cairo and other Muslim trade cities?

What exchanges of people took place?

What were the effects of the Mamluk government's desire to protect their own merchants?

9. Even though there were many different Muslim states, Muslims were still united by belief in Islam, knowledge of Arabic (needed to read the Quran), and the hajj. Even though few traveled as far as Ibn Battuta did, merchants, pilgrims, Sufi mystics (holy men), and scholars used the network of roads and sea routes that carried trade and pilgrims across the Islamic world. Although areas of the Islamic world differed greatly from each other, they were connected by this network of roads and sea routes, funduqs, caravanserais, and other institutions.

This paragraph describes one important effect of the exchanges at Cairo and other Islamic trade cities. Summarize that effect.

SoE3.2 Cairo Background Reading Graphic Organizer

Instructions: Fill out the chart using your answers to the questions above. In the first box of each column, write the number of the paragraph. In the second box, write a three-word phrase that summarizes the information. The first row is done for you.

Reasons why Cairo was an important site of encounter		Exchanges at Cairo			Effects of Exchanges at Cairo	
1	Cairo was in 3 trade circles & along the main Mediterranean – Indian Ocean trade route.	Products	2	Textiles, sugar, silk, porcelain, spices, gold	2	Cairo merchants had the trade advantage of being “in the middle” of Afroeurasia.
		People				
		People/ Products				
		Ideas				

SoE3.3 Islamic Trade-Pilgrimage Network Institutions Chart

Activity Focus Question: What institutions supported travelers in the medieval Islamic world?

Instructions: Trade and pilgrimage were major reasons for travel in the Islamic world. The cities, roads, and sea routes of the Islamic world formed a “network,” a historian’s term for places and people connected to each other. Because pilgrimage had a religious purpose, both states and individual people built institutions that supported travelers. Institutions can be buildings, organizations, such as governments, or events, such as the Hajj. The institutions are listed in the first column of the chart. As you look at the sources, find two pieces of evidence (from two different sources) about each institution. Write down that source, the evidence, and the description. You must have evidence from at least two written sources. You may only use one source twice.

Institutions	Primary Source What is the number, title and date of the source?	Description For a visual source, describe what you see (with at least 5 details) For a written source, explain what the source says	Evidence What evidence does this source give about how this institution supported travelers?

SoE3.4 Traveling in the Islamic Trade-Pilgrimage Network (page 1 of 14)

Source 1: "Pilgrimage," Maqamat of al-Hariri, 13th century

Institutions: pilgrimage, caravan

Instructions: Look carefully at this source and fill in one line of the SoE3.3 Islamic Trade-Pilgrimage Network Institutions Chart.



Citation: The Maqamat of al-Hariri [Les Maqamat d'Abou Mohammad al-Qasim
ibn Ali al-Hariri], 1201-1300, Bibliothèque nationale de France
ark:/12148/btv1b8422962f, scene 198, fol. 94v. adlilica.bnf.fr.

Source Information: This drawing of a group setting off on pilgrimage comes from a book of stories, the *Maqamat of al-Hariri* (*The Assemblies of al-Hariri*), written by Al-Hariri of Basra, a famous Arab poet of the early 12th century. The manuscript (a hand-written book) was copied and illustrated during the 13th century.

Background Information: One of the Five Pillars of Islam is the pilgrimage or Hajj, that a Muslim must travel to Mecca once in his or her life, if he or she has enough money to make the trip. The Hajj happens once a year, so pilgrims travel from their homes to Mecca all at the same time. In the Medieval World, it was always safer to travel with large groups of people, in order to discourage bandits and pirates from attacking and robbing you. These groups of travelers, both merchants and pilgrims, were called caravans.

SoE3.4 Traveling in the Islamic Trade-Pilgrimage Network (page 2 of 14)

Source 2: "Sleeping on the Road," Maqamat of al-Hariri, 13th century

Institutions: pilgrimage

Instructions: Look carefully at this source and fill in one line of the SoE3.3 Islamic Trade-Pilgrimage Network Institutions Chart.



Source Information: This drawing comes from a book of stories, the *Maqamat of al-Hariri* (*The Assemblies of al-Hariri*), written by Al-Hariri of Basra, a famous Arab poet of the early 12th century. The manuscript (a handwritten book) was copied and illustrated during the 13th century.

Background Information: If a group of travelers did not reach a town by nighttime, or if a village was too small to have places for them to stay, they had to sleep outdoors.

Citation: *The Maqamat of al-Hariri* [Les Maqamat d'Abou Mohammad al-Qasim ibn Ali al-Hariri], 1201-1300, Bibliothèque nationale de France [ark:/12148/btv1b8422962f](https://gallica.bnf.fr/ark:/12148/btv1b8422962f), scene 28, gallica.bnf.fr.

SoE3.4 Traveling in the Islamic Trade-Pilgrimage Network (page 3 of 14)

Source 3: Caravanserai of the Pillars, Acre, built in 1784, photographed in 2008

Institution: caravanserai

Instructions: Look carefully at this source and fill in one line of the SoE3.3 Islamic Trade-Pilgrimage Network Institutions Chart.



Citation: Caravanserai in Acre; photograph by Berthold Werner, 2008, Wikipedia Commons, http://commons.wikimedia.org/wiki/File:Akko_BW_13.JPG.

Source Information: This is a modern photograph of a caravanserai built in the 1700s. Medieval caravanserais followed the same plan of rooms built around a large courtyard with a well in the center.

Background Information: Caravanserais were built along the roads at towns or oases in the desert, often at distances that a caravan could travel in one day. Caravans stopped for the night or for several days at caravanserais. The building held stables for camels, mules and horses; sleeping, dining, and meeting rooms for people; and warehouses for goods. At a caravanserai, a merchant or pilgrim could feed himself and his animals, lock up his trade goods so that no one could steal them, have dinner, and relax in the company of other merchants and travelers after a long day on the road.

SoE3.4 Traveling in the Islamic Trade-Pilgrimage Network (page 4 of 14)

Source 4: Bab Zuwayla Gate, Cairo

Institutions: government (of the Mamluk Sultanate), city

Instructions: Look carefully at this source and fill in one line of the SoE3.3 Islamic Trade-Pilgrimage Network Institutions Chart.



Source Information: This modern photograph shows one of the gates, Bab Zuwayla, in the wall around medieval Cairo.

Background Information: Travelers would enter into the city through a gate. Mamluk guards would check their goods and belongings and often charge the merchants taxes (customs duties) on the goods they brought into the city. The walls around the city were meant to help defend the city against attack. This gate, Bab Zuwayla (Zuwayla Gate), was built in 1092 by the Fatimid rulers of Egypt. It was part of the second wall built around the city.

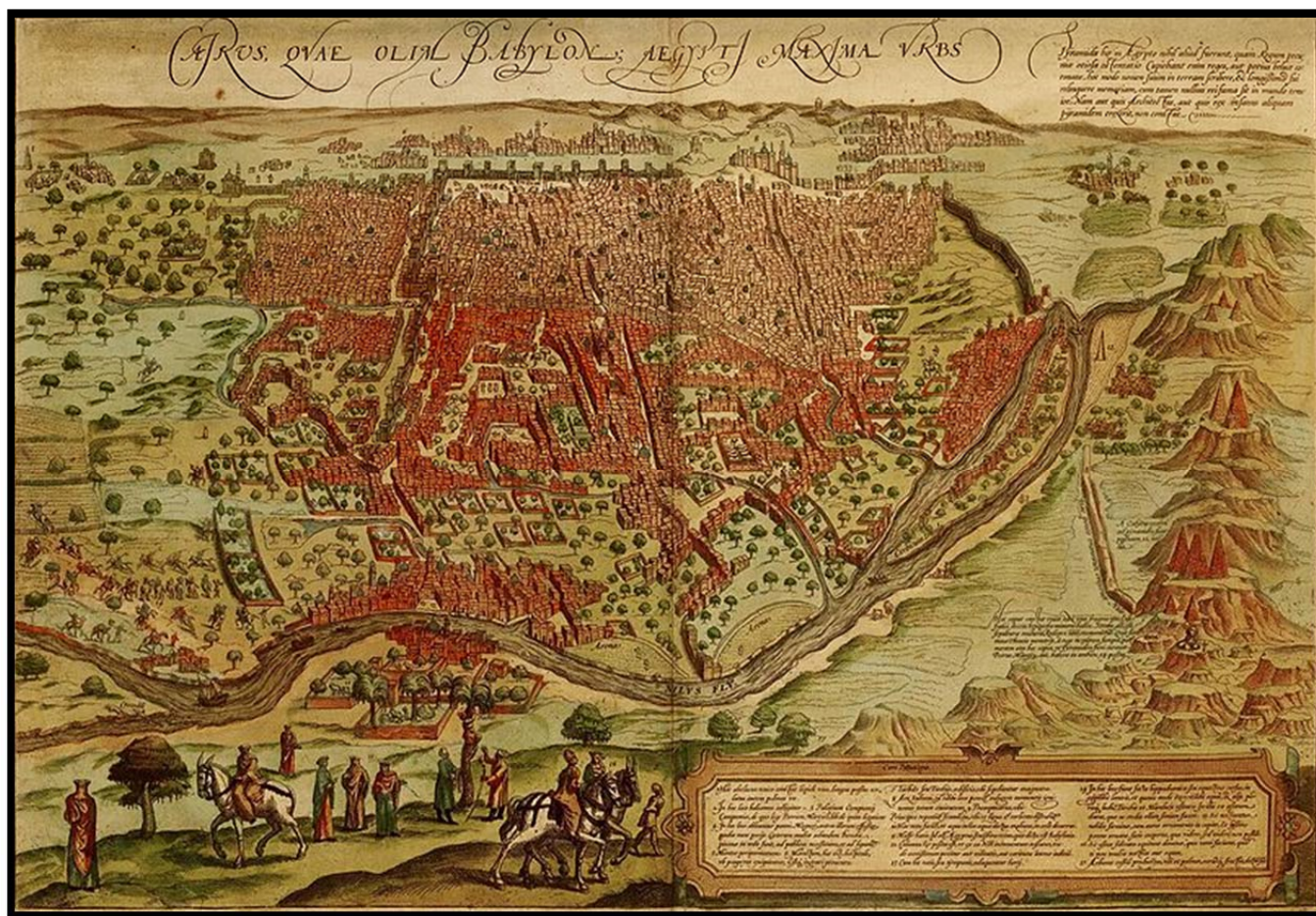
Citation: Bab Zuwayla (Zuwayla Gate), photograph by الأصيل المصري, 2012, Wikipedia Commons, http://commons.wikimedia.org/wiki/File:Zuwayla_gate.JPG.

SoE3.3 Traveling in the Islamic Trade- SoE3.4 Traveling in the Islamic Trade- Pilgrimage Network (page 5 of 14)

Source 5: Drawing of Cairo, 1549

Institution: city (Cairo)

Instructions: Look carefully at this source and fill in one line of the SoE3.3 Islamic Trade-Pilgrimage Network Institutions Chart.



Source Information: This is a bird's eye view drawing of Cairo. The artist, Matteo Pagano, imagined that he was looking down on the city from a distance, as if he were a bird. He drew the plan in 1572.

Background information: In the 14th and 15th centuries, Cairo would have looked somewhat different from this, but this is one of the oldest plans of the city. Notice its location along the river Nile.

Citation: Map of Cairo from a bird's eye view, by Matteo Pagano, 1549, published in Braun and Hogenberg, *Civitate Orbis Tarrarum*, 1572, photograph by Bender235, 2005, Wikipedia Commons, http://commons.wikimedia.org/wiki/File:Cairo_map1549_pagano.jpg.

SoE3.4 Traveling in the Islamic Trade-Pilgrimage Network (page 6 of 14)

Three Descriptions of Cairo

Institution: city (Cairo)

Instructions: Look carefully at these sources and fill in one line of the SoE3.3 Islamic Trade-Pilgrimage Network Institutions Chart for each.

Source 6: Ibn Battuta, North African Muslim traveler, around 1350

I arrived at length at the city of Misr [Cairo], mother of cities and seat of Pharaoh the tyrant, mistress of broad provinces and fruitful lands, boundless in multitude of buildings, peerless in beauty and splendor, the meeting-place of comer and goer, the stopping-place of the feeble and strong. . . . It is said that in Cairo there are 12,000 water-carriers who transport water on camels, and 30,000 hirers of mules and donkeys, and that on its Nile there are 36,000 vessels belonging to the Sultan and his subjects, which sail upstream to Upper Egypt and downstream to Alexandria . . . laden with goods and commodities of all kinds.

Vocabulary
seat of Pharaoh the tyrant: *the capital of Egypt*
boundless in multitudes: *it has many (Ibn Battuta was using flowery language)*
peerless: *without equal*
vessels: *ships and boats*
laden: *loaded, filled*
commodities: *things for sale*

Citation: Ibn Battuta, C. Defrémery, B.R. Sanguinetti, C.F. Beckingham, and H.A. R. Gibb, trans. and eds. The Travels of Ibn Battuta, A.D. 1325-1354 (Cambridge: Hakluyt Society at University Press, 1958-2000), 1:41-42.

Source 7: Leonardo Frescobaldi, Italian pilgrim, 1384:

Cairo . . . is a very big city, more than eighteen miles long and eight miles wide. The river Nile runs beside the city and has a good port. When we were in Cairo there were so many ships that . . . [there were three times as ships as] all the ships I ever saw in the ports of Genoa, [and] Venice. . . .

Citation: Leonardo Frescobaldi, Giorgio Gucci, and Simone Sigoli, Visit to the Holy Places of Egypt, Sinai, Palestine, and Syria in 1384 (Jerusalem: Franciscan Press, 1948), 46, quoted in Nezar AlSayyad, Cairo: Histories of a City (Cambridge, Mass: Belknap Press of Harvard University Press: 2011), p. 124.

Source 8: Ibn Khaldun, North African Muslim historian, around 1384:

He who has not seen Cairo does not know the grandeur of Islam. It is the metropolis of the universe. . . . I went through the crowded streets of this capital and through its markets, which burst with all the delights of this life. One could talk forever of a city which gives evidence of so many resources and furnishes so much proof of most advanced civilization.

Citation: Ibn Khaldun, The Muqaddimah, quoted in Gaston Wiet, Cairo: City of Art and Commerce (Norman: University of Oklahoma Press, 1964), 63-64.

SoE3.4 Traveling in the Islamic Trade-Pilgrimage Network (page 7 of 14)

Institutions: state power (of the Mamluk Sultanate)

Instructions: Look carefully at these sources and fill in one line of the SoE3.3 Islamic Trade-Pilgrimage Network Institutions Chart for each.

Source 9: Photograph of the Citadel, around 1880



Citation: Cairo. Citadel and tombs, Library of Congress, Digital ID: (b&w film copy neg.) cph 3c04856, <http://hdl.loc.gov/loc.pnp/cph.3c04856>.

Source Information: This photograph was taken around 1880. It shows the Citadel, the fortress of the government and army of the Mamluk Sultanate in Cairo. Imagine why it was built where it was on a hill and somewhat set apart from the city.

Background Information: In the 14th and 15th centuries, the Mamluk Sultanate controlled most of the trade that passed between Asia and the Indian Ocean to the Mediterranean Sea. From the Citadel, the Mamluk government sent its army to defeat enemies and protect merchants from bandits and pirates. The Mamluks protected foreign merchants, but they also made sure that Egyptian merchants had special advantages.

Source 10: Description from Emmanuel Piloti, Venetian merchant, 1420

Whoever is the lord of Cairo can call himself the lord and master of Christendom. . . For Cairo stands between two seas; it has first of all the Western Sea. . . [and i]t then has the sea which is on the other side of the country. . . . Thus, the sultan's country is between two seas like an island and controls India and the West. There is no other way for the ships coming from the Indies to sail, and their merchants can sell in no country but the sultan of Cairo's. The same is true for the Christians of the West. And you, therefore, know that it is always essential to be on excellent terms with the sultan if we want to sell or buy in his country, or if we want to go to Jerusalem on a pilgrimage.

Vocabulary

Christendom: *Europe*

Western Sea: *Mediterranean Sea*

the sea which is on the other side: *the Red Sea*

Indies: *India and Southeast Asia, the Spice Islands*

essential: *very important*

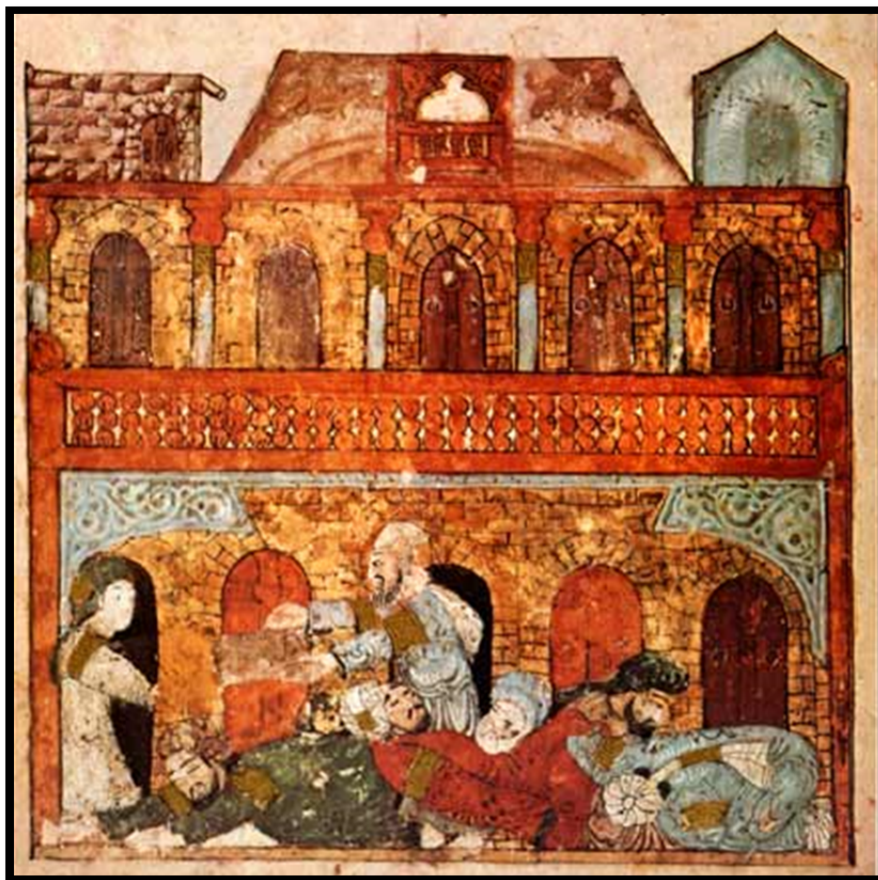
Citation: Emmanuel Piloti, quoted in Gaston Wiet, Cairo: City of Art and Commerce (Norman: University of Oklahoma Press, 1964), 61.

SoE3.4 Traveling in the Islamic Trade-Pilgrimage Network (page 8 of 14)

Source 11: "At the Funduq," Maqamat of al-Hariri, 13th century

Institution: funduq

Instructions: Look carefully at this source and fill in one line of the SoE3.3 Islamic Trade-Pilgrimage Network Institutions Chart.



Citation: The Maqamat of al-Hariri [Les Maqamat d'Abou Mohammad al-Qasim ibn Ali al-Hariri], 1201-1300. Bibliothèque nationale de France ark:/12148/btv1b8422962f, scene ***, gallica.bnf.fr.

Source Information: This drawing comes from a book of stories, the *Maqamat of al-Hariri* (*The Assemblies of al-Hariri*), written by Al-Hariri of Basra, a famous Arab poet of the early 12th century. The manuscript (a handwritten book) was copied and illustrated during the 13th century.

Background Information: In cities, merchants stayed at funduqs, which were combinations of hotels, warehouses and business centers. Funduqs were often specialized for merchants from one city or area, such as the Maghrib (western North Africa), Syria, Venice, or Genoa. At the funduq, a merchant could find people who spoke his language and could advise him on how to do business in the city (such as Cairo.) There were funduqs in Quanzhou, as you saw in Lesson 2, and in most trade cities across Afro-Eurasia.

SoE3.4 Traveling in the Islamic Trade-Pilgrimage Network (page 9 of 14)

Source 12: "Eating, Socializing and Doing Business," Maqamat of al-Hariri, 13th century

Institutions: caravanseraï, funduq

Instructions: Look carefully at this source and fill in one line of the SoE3.3 Islamic Trade-Pilgrimage Network Institutions Chart.



Citation: The Maqamat of al-Hariri [Les Maqamat d'Abou Mohammed al-Qasim ibn Ali al-Hariri], 1201-1300, Bibliothèque nationale de France ark:/12148/btv1b8422962f, scene 75, fol. 33r, gallica.bnf.fr.

Source Information: This drawing comes from a book of stories, the *Maqamat of al-Hariri* (*The Assemblies of al-Hariri*), written by Al-Hariri of Basra, a famous Arab poet of the early 12th century. The manuscript (a handwritten book) was copied and illustrated during the 13th century.

Background Information: In a funduq or a caravanseraï were rooms where merchants could eat, socialize and do business. The room on the top right holds packages of goods. Notice the different activities that these travelers are engaging in: drinking, eating, talking, listening to music, and dancing. Merchants might have shops, but they did not have offices. Local and foreign merchants often met together over food and drink to make deals.

SoE3.4 Traveling in the Islamic Trade-Pilgrimage Network (page 10 of 14)

Source 13: Photograph of the Mosque and Madrassa of Sultan Hassan, built in 1356; photograph taken in 2005

Institution: madrassa

Instructions: Look carefully at this source and fill in one line of the SoE3.3 Islamic Trade-Pilgrimage Network Institutions Chart.



Citation: View from the Citadel, Cairo – December 2005, photograph by Paul Mai, 2005, Wikipedia Commons, http://commons.wikimedia.org/wiki/File:View_from_the_citadel.JPG.

Source information: This is a modern photograph of the Mosque and Madrassa of Sultan Hassan, which was built in 1356. The photographer was standing on the walls of the Citadel when he took this picture. The modern city of Cairo is in the background.

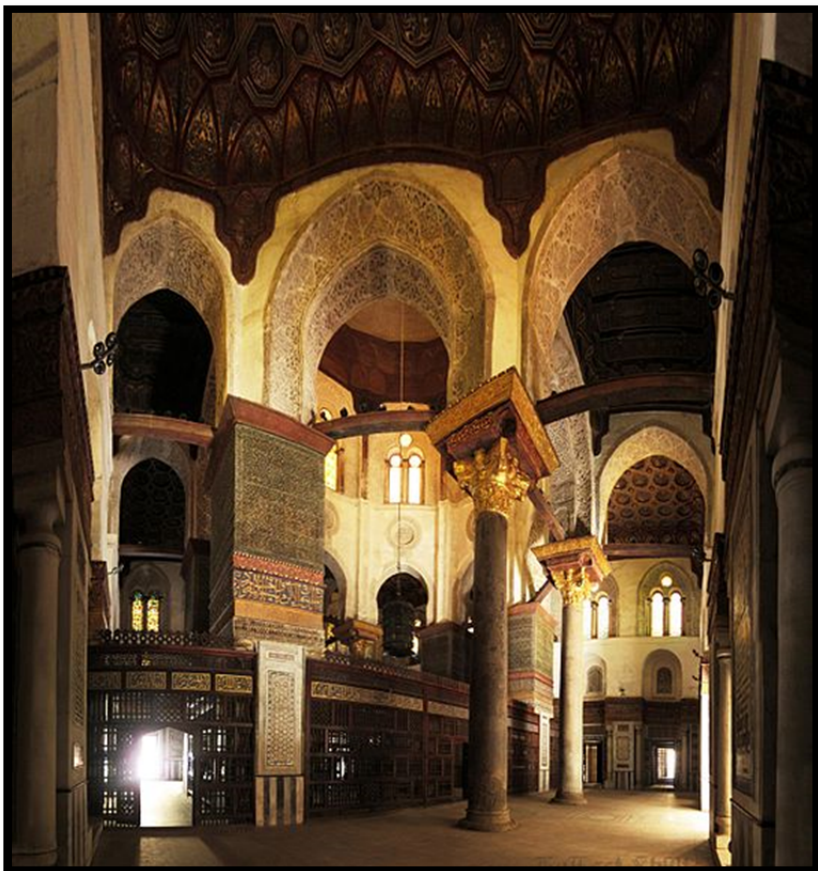
Background Information: A traveler on pilgrimage, a Sufi mystic, or a scholar like Ibn Battuta, could stay at a madrassa, a school or college usually attached to a mosque. Everywhere Ibn Battuta traveled in the Islamic world, he went first to the local mosques and madrassas, where he found the local scholars. Not only could they speak to him in Arabic, but they also shared common knowledge, interests, and laws. While the religion of Islam was an important subject, men also studied science, math, medicine, philosophy, and law in madrassas.

SoE3.4 Traveling in the Islamic Trade-Pilgrimage Network (page 11 of 14)

Instructions: Look carefully at these sources and fill in one line of the SoE3.3 Islamic Trade-Pilgrimage Network Institutions Chart for each.

Source 14: Photograph of Hallway inside the Complex of Sultan Qalawun in Cairo, built in 1284-85; photograph taken in 2010

Institution: madrassa



Source Information: This photograph shows an inside hallway in the Complex of Sultan Qalawun in Cairo. Built in 1284-1285, the complex included a madrassa, a mausoleum (tomb for the sultan), and a hospital.

Background Information: Sultans and wealthy people donated huge amounts of money to build and decorate madrassas, mosques, hospitals and other institutions that served the needs of local people and religious travelers. One of the Five Pillars of Islam is donating money to charity. In Christendom, rulers and wealthy people donated money to build monasteries, churches and hospitals in the same way. In both the Islamic world and Christendom, the effect was beautiful public buildings that met peoples' needs.

Citation: Interior view of Complex of Sultan Qalawun, photograph by Ahmed al-Badawy, 2010, Wikipedia Commons, http://commons.wikimedia.org/wiki/File:Flickr_-_HuTect_ShOts_-_Interior_view_2_-_The_Complex_of_Sultan_Qalawun.

Source 15: Ibn Battuta commented on this hospital and Cairo's madrassas:

As for the madrassas in Cairo, they are too many for anyone to count; and as for the hospital . . . no description is adequate to its beauties. It is equipped with innumerable conveniences and medicines. . . .

Citation: Ibn Battuta, C. Defrémery, B.R. Sanguinetti, C.F. Beckingham, and H.A. R. Gibb, trans. and eds. The Travels of Ibn Battuta, A.D. 1325-1354 (Cambridge: Hakluyt Society at University Press, 1958-2000), 1:43. Text slightly modernized by Shennan Hutton.

SoE3.4 Traveling in the Islamic Trade-Pilgrimage Network (page 12 of 14)

Source 16: Photograph of the Khan el-Khalili Souq, Cairo, built in the 1380s; photograph taken in 2012

Institution: souq

Instructions: Look carefully at this source and fill in one line of the SoE3.3 Islamic Trade-Pilgrimage Network Institutions Chart.



Bab al-Badistan, a gate in Khan el-Khalili; photograph by Casual Builder, 2012, Wikipedia Commons; http://commons.wikimedia.org/wiki/File:Bab_al-badistan.JPG.

Source Information: This is a modern photograph of a medieval Cairo souk, Khan el-Khalili, which is still used by merchants today. In the 1380s Jaharkas al-Khalili, a Mamluk emir, or government official, built a huge funduq and souk on this site, and they have been rebuilt several times.

Background Information: Souk, which can also be spelled suk, sook, or souq, is an Arabic word meaning an open-air marketplace. Souks can also be called bazaars, a Persian word. At first, souks were set up temporarily when caravans of merchants arrived. The merchants set up tables to display their products, and the early souks would have looked like modern flea markets or farmers' markets. In major trade cities, such as Cairo, rulers built permanent souks, covered arcades along a street, and rented out space to merchants to set up shops. Foreign merchants bought and sold products in the souks as well.

SoE3.4 Traveling in the Islamic Trade-Pilgrimage Network (page 13 of 14)

Source 17: Goods from the Souq, photographs taken in 2007-2010

Institution: souq

Instructions: Look carefully at this source and fill in one line of the SoE3.3 Islamic Trade-Pilgrimage Network Institutions Chart.



Source Information: These four photographs show products that might have been sold in Cairo's medieval souqs: pots and pans, glassware, food and spices. All of the photographs except one show modern souq goods, but the glassware in the bottom left photograph was created during the Mamluk Sultanate, and one of the pieces was found in China.

Background Information: Imagine how valuable a souq was to people in Egypt in the 1300s as a place to buy and sell food and other goods they needed. In addition, Egyptian merchants bought and sold goods from foreign merchants in the souqs.



Citations: (top left) Khan el-Khalili, Old Cairo, photograph by Joelsuganth, 2009, Wikipedia Commons,

http://commons.wikimedia.org/wiki/File:Khan_el_khalili.jpg; (top right) The well-stocked commercial quarter of Amman [le quartier commercial d'Amman bien achalandé], photograph by Pir6mon, 2010, Wikipedia Commons, http://commons.wikimedia.org/wiki/File:PS-Amman_6501.JPG;

(bottom left) Mamluk glassware, blown in Syria in the 14th century, at the Freer and Sackler Galleries of Washington, D.C., photograph by PericlesofAthens, 2007, Wikipedia Commons, http://commons.wikimedia.org/wiki/File:Mamluk_glassware_vessels.jpg;

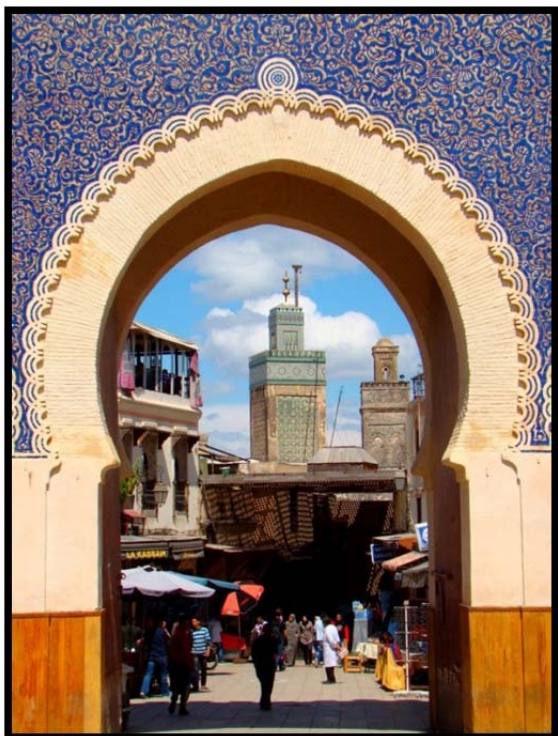
(bottom right) Spices at a market in Marrakech, Morocco, photograph by Troy Pichard (Blackberrylaw), Wikipedia Commons, http://commons.wikimedia.org/wiki/File:Marrakesh_spices.jpg.

SoE3.4 Traveling in the Islamic Trade-Pilgrimage Network (page 14 of 14)

Instructions: Look carefully at these sources and fill in one line of the SoE3.3 Islamic Trade-Pilgrimage Network Institutions Chart for each.

Source 18: Bou Inania Madrasa seen through Bab Bou Jeloud, built in 1351-56, photograph taken in 2011

Institutions: madrasa, souk



Source Information: This source is a modern photograph of a gate and the souq behind it, with the minaret of a madrasa behind it. The madrasa was built in 1351-1356 in Fes, a city in Morocco.

Background Information: Notice that the madrasa and the souq are very close. The mixing of religious and economic spaces was very common in the Medieval world.

Citation: The minaret of Bou Inania Madrasa seen through the Bab Bou Jeloud, Fes, Morocco, photograph by Bjorn Christian Torrissen, 2011, Wikipedia Commons, http://commons.wikimedia.org/wiki/File:Bou_Inania_Madrasa_seen_through_Bab_Bou_Jeloud_2011.jpg.

Source 19: Al-Maqrizi, Pilgrimage Caravans leaving Cairo, early 15th century

Institutions: pilgrimage, city, souq

Source Information: Al-Maqrizi was an Egyptian historian who lived most of his life in Cairo. In this excerpt he was describing what happened on the day when the pilgrimage caravan left Cairo to travel to Mecca for the Hajj. Husayniyya was the name of a suburb of Old Cairo and also the name of a main road going out of the city.

Husayniyya was full of souqs and residences, and the streets were full of vendors, pedestrians, food sellers, jugglers and acrobats, to the point where, for a considerable distance, you could only go forward on this long, large road with great effort...on the day the pilgrimage left Cairo.

Citation: Al-Maqrizi, quoted in André Raymond, Cairo, translated by Willard Wood (Cambridge, MA: Harvard University Press, 2000), 123-24.

SoE3.5 How Did Slaves Become Soldiers? (page 1 of 3)

Directions: Read the sources and discuss the Questions for Consideration with your group.

Secondary Source: Mamluk Slave-Soldiers



Citation: Slave Market, The Maqamat of al-Hariri [Les Maqamat d'Abou Mohammad al-Qasim ibn Ali al-Hariri], 1201-1300, Bibliothèque nationale de France ark:/12148/btv1b8422962f, screen 219, fol. 105r, gallica.bnf.fr.

Almost every culture in the medieval world had slaves, but the patterns of slavery were different. First, slaves did not come from one race, color, or place. Slaves were either captured in a war or kidnapped by bandits, pirates, or slave-traders. Slaves came from everywhere, and medieval people did not associate skin color with slavery. Also, slavery was not necessarily for life, and the children of slaves were often free.

The kind of slavery practiced in the Mamluk Sultanate (and in a few other places, such as the Ottoman Empire) was very different from other kinds of slavery, however, because Mamluk slaves became the most powerful people in the country. These slaves became soldiers in the Mamluk army and officials in the Mamluk government. Even the generals and the sultan were slaves. Slaves were masters of other slaves. Mamluks were given the task of working for the Mamluk Sultanate to defend the country from the Crusaders and the Mongols, to keep order, and to defend Islam. Here is how slaves gained this special status as protectors of the state and the religion:

Slave traders captured young boys around the age of thirteen. Most of these boys came from the Mongol khanates, north of the Black Sea. Many of the slave traders were from Genoa, and Genoese ships carried the boys to Egypt where they were displayed at slave markets in Cairo. Older Mamluk slaves then trained the boys to fight, educated them, and converted them to Islam. When the boys became adults, most served as soldiers, but some were chosen as government officials. These slave-soldiers held a higher status than the status held by native Egyptians who were not slaves. Slaves held this special status because they had been trained over many years to become experts. The system also prevented Egyptian families from holding too much power.

Questions for Consideration

- *What were the patterns of slavery in the Medieval World? Who became slaves? What were the rules?*
- *How was Mamluk slavery different from other kinds of slavery?*
- *What task and special status did Mamluk slave-soldiers have?*
- *From what area did most of the boys come? From what place did many of the slave traders come?*
- *What are three things that a boy had to learn to become a Mamluk slave-soldier?*
- *Do you think there were any advantages to being a Mamluk slave? If so, what were they?*

SoE3.5 How Did Slaves Become Soldiers? (page 2 of 3)

Primary Source #1: Ibn Khaldun, The Muqaddimah, around 1384

Background: Ibn Khaldun (1332-1406) was a North African Muslim historian who wrote an important history of the world, the Muqaddimah. In this excerpt, he described Mamluk slave-soldiers.

The slave merchants bring them [the slave boys] to Egypt in batches . . . and the government buyers . . . choose from each group . . . and place them in government barracks where they give them good and fair treatment, educate them, have them taught the Quran, and . . . they train them in archery and fencing, in horsemanship. . . and in striking with the sword, until their arms grow strong and their skills become firmly rooted. When the masters know that they have reached the point when they are ready to defend them, even to die for them, they double their pay. . . .

Vocabulary
barracks: soldiers' quarters
masters: also Mamluk slaves

Citation: Ibn Khaldun, Ibar [Muqaddimah], v, p. 371, quoted in Islam from the Prophet Muhammad to the Capture of Constantinople, edited and translated by Bernard Lewis (New York: Harper and Row, 1974), 98-99.

Questions for Consideration:

- *How did the older Mamluks (the government buyers and masters) treat the slave boys?*
- *What did the older Mamluks teach the slave boys?*
- *What do you think was the purpose of this education?*
- *Why do you think that a slave boy, after years of slavery, education, and training, would be ready to die for older Mamluks?*
- *Why do you think the Mamluks bought boys, around the age of 13, from a foreign land, to train?*

Primary Source #2: Arnold von Harff, Pilgrimage, around 1499

Background: Arnold von Harff was a Latin Christian knight from Germany. From 1496 to 1499, he traveled to Egypt, Syria, and Palestine on a pilgrimage and wrote a travel account. The pictures on this handout are drawings from a 1558 copy of his travel account.

I heard it told as a truth that the old Sultan Cathubie [Kait-Bey], who died within the last two years, was born in Circassia and was with his father, a shepherd, his age being then fifteen years. One day he was . . . with another lad watching the sheep . . . when four Mamluks came riding up and caught them both, and carried them to Cairo, where they were both sold for ten

Vocabulary
Circassia: a kingdom in Caucasus Mountains, near the Black Sea
ducats: gold coins from Venice

SoE3.5 How Did Slaves Become Soldiers? (page 3 of 3)

ducats. Kait-Bey did so well in combat, fighting, and defense, and showed such wisdom, that he rose daily to higher status and came at last to be chosen Sultan. . . .

These Mamluks, when they walk or ride in the streets, always have a large stick in their hands and a sword at their sides. When . . . anyone in the street comes too near or touches them, they strike him to the earth, so that everyone is forced to give way to them. . .

Citation: Arnold von Harff, The Pilgrimage of von Harff, Knight, translated by Malcolm Letts (London: Hakluyt Society, 1946), pp. 120-122. Slightly modernized by Shennan Hutton.

Questions for Consideration:

- *What was the job of Kait-Bey's father?*
- *How did Kait-Bey become a Mamluk?*
- *Why did Kait-Bey rise in status and finally become sultan?*
- *Do you think Kait-Bey's life was better as a shepherd in Circassia or as a slave in the Mamluk Sultanate?*
- *What did Mamluks do to any person who touched them in the street?*
- *What does this practice tell us about the power and status of the Mamluk slave-soldiers?*



SoE3.6 The Personal Effects of Mamluk Slavery Journal Writing Assignment

Imagine that you are a 15-year-old boy from a poor Christian family living near the Black Sea. You are kidnapped and sold into slavery in the Mamluk Sultanate. What effects would the Mamluk type of slavery have on you? Write three journal entries describing your life at three different points: ages 15, 20 and 30.

This writing task asks you to combine what you have read and what you imagine. The sources describe what happened to Mamluks at different stages in their lives, but they don't describe how Mamluks thought or felt. In order for your journal to be realistic, you should use evidence from the sources to support the feelings and thoughts you imagine your Mamluk slave would have.

- Give your character a name and a final position (as a soldier, general, official, sultan, etc.)
- Write three journal entries. For the first, your character should be 15 years old. According to the sources you have read, what would a 15-year-old Mamluk slave be doing and learning? For the second, your character should be 20 years old. How would your character's life change as he grew older and more skilled? For the final entry, your character should be 30 years old. Imagine what your character would be doing as an adult in his final position.
- Use two pieces of evidence from the sources in each of the three journal entries (six in total.) Each journal entry should have two pieces of evidence. For the 15-year-old entry, for example, you could use specific examples from Source #2, about what happened to Kait-Bey when he was 15 years old. From Source #1, you could list as evidence the things older Mamluks taught to the slave boys.
- Paraphrase the evidence. This means that you cannot copy more than two words in a row from the source and you must change the entire structure of the sentence.

Here is an example that combines imagination and evidence: "Since I'm smart, the older Mamluk masters made me an official. If I do well, I will rise up in the Mamluk government and become richer and more powerful. I would never have had this chance at home because my family was poor."



Citation: Cairo Citadel of Salah El Din and Masjid Muhammad Ali, photograph by Ahmed Al Badawy, 2010, Wikipedia Commons, http://en.wikipedia.org/wiki/Cairo_Citadel.

SoE3.7 The Black Death: A Fatal Exchange (page 1 of 4)



Instructions: Read the secondary background and answer the questions.

Secondary Background: Many of the effects of exchanges at Cairo were positive. Trade bought new products to people and improved the economy. People learned about distant places from travelers. But one effect of the exchange of people and things was very negative. On the same roads and

sea routes, disease germs passed from one person to another, or passed to new people when the host of the disease (in this case, rats) traveled into new areas. The worst disease pandemic of the Middle Ages was the outbreak of the bubonic plague in the mid-14th century, known as the Black Death. The Black Death killed about one-third of the people in Europe and western Asia, and millions more in China. Historians estimate that 75 million people died.



Citation: A Flea Infected with Yersinia pestis, from anonymous photo in article "Plague" by B. Joseph Hinnebusch, Ph.D., National Institute of Allergies and Infectious Diseases, 2006, <http://www.niaid.nih.gov/labsandresources/labs/aboutlabs/lzp/plaguesection/Pages/hinnebusch.aspx>.

1. *What helped the disease spread across Afro-Eurasia?*

2. *How many people died?*

The Black Death was caused by a bacillus called *Yersinia pestis*. Rats were the host of the bacillus, which may have come from Central Asia. As they looked for food, rats went onto ships and followed caravans. When the ships and caravans moved, so did the rats and the disease they carried. Fleas bit the rats and then bit people. The flea bite carried the plague bacillus. This form of the disease was called the bubonic plague.

SoE3.7 The Black Death: A Fatal Exchange (page 2 of 4)



Citation: This plague patient is displaying a swollen, ruptured inguinal lymph node, or bubo, Centers for Disease Control-Public Health Image Library, no. 2047, http://commons.wikimedia.org/wiki/File:Plague_-_buboes.jpg.

The symptoms of bubonic plague were large, black swellings, called buboes, in the neck, armpits or groin, and high fever. Pus coming from the buboes was extremely smelly. Victims suffered for several days before they died, but some people did recover.

3. *How did the disease pass from the host to people?*

4. *What were the symptoms of the bubonic plague?*

There was another form of the disease: the pneumonic plague, which was passed directly through the air from the infected person to another person. The symptoms of pneumonic plague were chest pains, trouble breathing, and coughing up blood. Victims died in a few hours. Almost no one survived.

Today this infection can be cured by antibiotics, but there were no cures for it in the Middle Ages.

5. *What were the symptoms of the pneumonic plague?*

Instructions: Below are written and visual primary sources. Study each and discuss what effect of the Black Death the source shows. Record that effect on the Effects of the Black Death Chart. Then write down specific evidence from the source that demonstrates the effect. It is not enough to say that people died!

Source #1: Ibn Battuta was traveling in Syria when the Black Death was raging there. He wrote that in Damascus, the plague was killing 2,000 people per day. In response:

The people fasted for three successive days . . . [Then] the amirs . . . and all other classes of people . . . assembled in the great mosque . . . and spent Thursday night there in prayers . . . [The next morning] they all went out together on foot carrying Qurans in their hands – the amirs too [were] barefooted. The entire population of the city joined in . . . the Jews went out with their book of law and the Christians with their Gospel, their women and children with them. . . [begging] the favor of God through His Books and His Prophets.

*Citation: Ibn Battuta, C. Defrémery, B.R. Sanguinetti, C.F. Beckingham, and H.A. R. Gibb, trans. and eds. *The Travels of Ibn Battuta, A.D. 1325-1354* (Cambridge: Hakluyt Society at University Press, 1958-2000), I: 143-144.*

SoE3.7 The Black Death: A Fatal Exchange (page 3 of 4)

Source #2: Agnolo di Tura, a writer from Siena, Italy, described what happened in his city in 1348:

Father abandoned child, wife [abandoned] husband, one brother [abandoned] another. . . . And no one could be found to bury the dead for money or friendship. . . . And I, Agnolo di Tura, called the Fat, buried my five children with my own hands. . . .

Citation: Agnolo di Tura, trans. by W. M. Bowsky in *The Black Death: A Turning Point in History?* (New York: Holt, Rinehart and Winston, 1971), 13-14.

Source #3: Josse Lieferinxe, *Saint Sebastian Interceding for the Plague-Stricken, 1497-1499*



Citation: Josse Lieferinxe, *Saint Sebastian Interceding for the Plague-Stricken, 1497-1499*, Courtesy of the Walters Art Museum and Wikipedia Commons, [http://commons.wikimedia.org/wiki/File:Josse Lieferinxe - Saint Sebastian Interceding for the Plague Stricken - Walters 371995.jpg](http://commons.wikimedia.org/wiki/File:Josse_Lieferinxe_-_Saint_Sebastian_Interceding_for_the_Plague_Stricken_-_Walters_371995.jpg)

Source #4: *Of the plague in Cairo*, Al-Maqrizi wrote in the early 15th century:

Streets were full of dead bodies, the mosques . . . were full of dead bodies, without anyone to bury them. The markets became deserts. . . . Cairo became an empty desert, and there was no one to be seen in the streets. A man could go from the Zuwayla Gate to the Bab al-Nasr without encountering another soul. The dead were so numerous that people thought only of them. . . . Wailing could be heard on all sides, and you did not pass a house without being assailed by shrieks.

Citation: Al-Maqrizi, quoted in André Raymond, *Cairo*, translated by Willard Wood (Cambridge, MA: Harvard University Press, 2000), 139.

SoE3.7 The Black Death: A Fatal Exchange (page 4 of 4)

Source #5: Giovanni Boccaccio witnessed the plague in Florence, Italy. In his work, the Decameron, he wrote:

Some people . . . formed themselves into groups and lived in isolation from everyone else. . . . [T]hey locked themselves in. . . . Others took the opposite view, and maintained that an infallible way to warding off this terrible evil was to drink heavily, enjoy life to the full, go round singing and merrymaking, [and] gratify all of one's cravings. . . . In the face of so much affliction and misery, all respect for the laws of God and man had virtually broken down and been extinguished in our city.

Citation: Giovanni Boccaccio, *The Decameron*, quoted in Rosemary Horrox, ed., *The Black Death* (Manchester: Manchester University Press, 1994), 28-29.

Effects of the Black Death Chart

Instructions: Study each and discuss what effect of the Black Death the source shows. Record that effect on the Effects of the Black Death Chart. Then write down specific evidence from the source that demonstrates the effect. It is not enough to say that people died!

Source (Author or Artist, Title, Date)	Effect of the Black Death	Evidence of the Effect (specific details)

SoE3.8 Effects Paragraph (page 1 of 2)

Instructions: Write a paragraph answering this question: Which of the effects of the exchanges at Cairo do you think was the most important?

Preparation:

1) Read over effects column on the SoE3.2 Cairo Background Reading Graphic Organizer.

2) Make your claim: Considering all the evidence from this lesson, choose the one effect that you think is the most important. Finish this sentence to state your effect:

Although there were many effects of the exchanges in medieval Cairo, the most important was _____

3) State your reason: Explain why you think that effect is more important than the other effects.

This effect was especially significant because _____

4) Support with two pieces of evidence: Look through your notes, handouts and readings from this lesson. Write down two pieces of evidence that support your claim and reason. Fill out the evidence chart.

<i>Evidence</i>	<i>Paraphrase (rewrite the evidence in your own words)</i>	<i>Analysis (what does the evidence mean and how does it support your claim)</i>	<i>Citation (author, title, and date)</i>

SoE3.8 Effects Paragraph (page 2 of 2)

5) Fill in this sentence starter to write your paraphrase, analysis and citation for the first piece of evidence.

In his _____, written in _____, _____ stated that _____
(title) (date) (author) (paraphrase)

(paraphrase of evidence)

This means that _____
(analysis: what the evidence means)

_____, which shows that _____
(analysis: how it supports your claim)

6) Fill in this sentence starter to write your paraphrase, analysis and citation for the second piece of evidence:

In his _____ work, _____, _____
(date) (title) (author)

also demonstrated the importance of this effect by _____
(analysis: how it supports your claim)

He wrote that _____
(paraphrase of evidence)

_____, meaning that _____
(analysis: what the evidence means)

7) Write a concluding sentence. Restate your claim and summarize your reason.

8) Copy the sentences you have written above into a formal paragraph. Include all the commas and other punctuation.