

# Sites of Encounter in the Medieval World

## Lesson #6: Calicut

### What were the effects of the exchanges at Calicut?

#### Major Topics:

- Spices and trade goods
- Trade patterns in the Indian Ocean
- Cultural Encounters at Calicut
- Spread of cultural & religious influences in South and Southeast Asia



*Gangaikondacolapuram Temple, Chola Dynasty, Thanjavur, Tamil Nadu, India. Photograph by Benjamín Preciado, Centro de Estudios de Asia y África de El Colegio de México, Wikipedia Commons,*

[http://en.wikipedia.org/wiki/File:Gangaikonda\\_Gopuram\\_5-10a.jpg](http://en.wikipedia.org/wiki/File:Gangaikonda_Gopuram_5-10a.jpg)

Calicut was a major trade city for the Indian Ocean trade and one of the many sites of encounter in South and Southeast Asia. Traders used the monsoon winds to exchange spices from the Southeast Asian islands with Chinese and Indian products and goods from the west. Chinese, Hindu, Buddhist and Muslim cultural and religious influences spread along with this trade. In the competitive and profitable spice trade, which was not dominated by a single political power, merchants from many different cultures coexisted, following shared norms that maximized profit and minimized conflict. However, this was a fragile coexistence that was easily upset by violation of those norms.

Students will examine a variety of primary and secondary texts and images to identify key steps in the development of Calicut as a trade city. They will then analyze primary sources on Calicut and the Indian Ocean trade from different perspectives to recognize how different travelers' perspectives were shaped by their motives and experiences. At the same time students will recognize that the common goal of acquiring spices brought together traders from different places, with both positive and negative consequences.

## Procedures

### Step 1: What's So Hot about Spices?



Spices were highly valued in all the cultures of the medieval world. Spices were used for three purposes – as a flavor for bland food, as a medicine, and as a perfume or fragrance in religious rituals. Rich people consumed expensive spices to show off their wealth. **SoE6.1 What's So Hot About Spices?** introduces students to medieval recipes for spices and shows them a map of the original spice islands. Have students complete the worksheet in groups and follow with a class discussion emphasizing the huge attraction the spice trade had throughout Afro-Eurasia.

### Step 2: Monsoon Winds and Travel in the Indian Ocean

**SoE6.2 Indian Ocean Monsoons and Trade** orients students to the connections between the flow of the monsoon winds and the organization of Indian Ocean trade. Have students answer the questions either individually or in groups, but each should label the map individually. Explain to students that the monsoon winds determined the times and directions of travel. Once a merchant arrived in a port, he had to wait there until the monsoon changed. Since this could take six months or more, sailors and merchants often had second homes in distant places. They intermarried with local people and set up permanent communities. Point out that Calicut is in the center of the Indian Ocean network, and goods from both east and west passed through the city. Finally, ask students to share a prediction about the effects of cultures coming together in Calicut.



Divide students into six groups and assign each group a set of questions from **SoE6.3 Indian Ocean Trade Investigation**. Groups should use the **Sites of Encounter in the Medieval World Interactive Map** and/or the visuals from SoE6.3 to answer their questions and make interpretations about the effects of exchanges. The groups should present their answers to questions five and six to the class. While they are reporting, record the exchanges and the effects of exchanges on the board or butcher paper and have students record these in their notes.

### Step 3: The Organization of Indian Ocean Trade



This activity gives students background information to prepare them for the primary source investigations in the rest of the lesson. Have students read **SoE6.4 Calicut and the Indian Ocean Trade**, a background reading on the content of the lesson. Students first independently read and mark the text, underlining words that are unfamiliar and highlighting important points. Have students number the paragraphs and then read the text to themselves. Tell them that their purpose is to read for the general meaning. They should underline any words that they don't understand. When students have finished reading, display the reading on an overhead or elmo projector, and ask students to share the words they underlined. If they are hesitant, select a word they

might have trouble with and explain it to get things moving. Discuss the meaning of the text paragraph by paragraph, and have students mark their texts as you proceed. Students then discuss the text in groups using the “Questions for Consideration” as a guide.

#### Step 4: The Spread of Culture and Religion

This step has students analyze paired artistic and architectural objects from India and Southeast Asia in order to recognize the effects of cross-cultural transmission from India to Southeast Asia. Divide students into six groups and give each group one set of the **SoE6.5 Indian and Southeast Asian Art** visuals (a different set to each group), the instructions and map, and a sheet of butcher paper. The groups then analyze their assigned



visuals assigned and discuss the questions. When all the groups are finished, they should present their answers to the class as you project the set of images assigned to their group. Have students list the similarities and differences between Indian and Southeast Asian art in a t-chart in their notes. After each group has reported, ask the students why they think Southeast Asian rulers would adopt religious ideas and artistic styles from Indian kingdoms.

After they share their interpretations, tell them that pre-modern rulers displayed their power through temples and that the architectural similarities among the temples are evidence of a shared culture of rulership in the region. In other words, Southeast Asian kings could build up their prestige and legitimacy by adopting the culture, religious and artistic styles of the powerful and prestigious Indian kingdoms and empires.

#### Step 5: Analyzing Perspectives on Calicut and Trade

Students read the primary sources in the series **SoE6.7 Primary Sources** and complete the **SoE6.6 Source Analysis Chart**, which has them source the documents, identify the point of view, and record evidence. The



sources come from Jewish merchants, Arab geographers, Chinese officials, and Portuguese explorers. The activity has them collect evidence on three categories of effects - cultural understanding, riches and war. The **SoE6.6 Source Analysis Chart** has directions for the group activity. Students have to divide the sources up fairly among members of the group.

Each group member is responsible for reading his or her sources aloud to the group, guiding the discussion of the Questions for Consideration for those sources, and seeing that everyone in the group fills out a line of the Source Analysis Chart for the source. All group members are responsible for listening, discussing and filling out their own Source Analysis Charts.

#### Step 6: Effects of Exchanges at Calicut Essay Assignment

When the groups are finished reading the sources and filling out the Source Analysis Charts, lead them in a discussion about the lesson focus question: What were the effects of the exchanges at Calicut?



This discussion should lead into introduction of the **SoE6.8 Effects of Exchanges at Calicut Essay Prompt**. The prompt asks them to write a five-paragraph essay based on Common Core

Writing Standard WHST 2, for an informative/explanatory text. Using the evidence that they have recorded on the Source Analysis Chart, students will write an essay introducing and developing the topic with points and evidence organized into logical categories. The essay scaffolds set up the same three categories - cultural understanding, riches and war – as on the Source Analysis Chart. More advanced students might profit from selecting their own categories rather than being constrained to these three. See the Modifications section for alternatives.

The following exercises prepare students to answer the prompt. Review the information about writing an interpretation or claim as a thesis statement. Have students brainstorm ideas for thesis statements and write them on the board. Then briefly introduce the rules for evidence on the second page of SoE6.8. Distribute



**SoE6.9 Organizing Evidence for the Essay** to the students. These charts scaffold the process of selecting and developing evidence for the essay. Project the Effects Organization Chart and guide students through filling out the first column (on cultural understanding effects) from their Source Analysis Charts. Then have students work with their groups to fill out the remaining two columns and select the two most significant effects in each column. Follow the

same procedure for the Evidence Analysis Chart, except that you should guide students through the first two rows of the chart before having them complete the chart in their groups.

**SoE6.10 Calicut Essay Frame** is a writing scaffold for struggling writers. **SoE6.11 How to Cite Evidence** not only explains the process of citation within text but also gives examples of points and effects that you might allow struggling writers to use in their own essays. Distribute this handout to students and go over the examples with them. Students should then be prepared to write the essay. Assess their essays using the **SoE6.12 Calicut Essay Rubric**.

## Modifications / Support for Student Literacy

- On Step 5, each group might investigate only one area (Chinese or Portuguese, for example) and then report out to the class. The students get the information on areas they did not focus on from other groups as they share out.
- There are multiple sources for each group so number of items to be analyzed in for each trade region may be reduced to allow for a more focused analysis and discussion. This may be done in groups or as a whole class activity with the teacher leading with an example for the first source and gradually releasing responsibility to the groups.
- Depending on the strengths and areas of improvement for any particular class, some of the chart could be filled out in advance, so that students will focus more on evidence and choosing appropriate excerpts.
- On Step 6, allow struggling writers to use the points written as examples on SoE6.11. Assign a detailed paragraph rather than a five-paragraph essay.

## SoE 6.1- What's So Hot about Spices? (page 1 of 4)

*Background:* A spice is a strong-smelling substance used to flavor food and make medicine, incense and perfume. Spices do not grow in Europe. Strong-smelling substances from Europe, such as parsley, garlic, or oregano, are called herbs. To medieval people, herbs were common and ordinary; spices were exotic treats from Asia. For a rich person, buying spices was one way to show off wealth. Ordinary people could never afford to buy spices.

***From where did spices come?***

# The Native Sites of Popular Spices



\* Also native elsewhere

## SoE 6.1- What's So Hot about Spices? (page 2 of 4)

### *Spices as flavoring for food*

The first recipe comes from a 14<sup>th</sup>-century English cookbook, "The Forme of Cury." First the recipe is given in the original Middle English and then it is translated into modern English. Parsley, mint, garlic, thyme, sage, and salt either grow or can be found in England.

Citation: "Verde Sawce" and "Garbage," in *Pleyn Delit: Medieval Cookery for Modern Cooks*, edited by Constance B. Hieatt, Brenda Hosington, and Sharon Butler, 2<sup>nd</sup> ed. (Toronto, University of Toronto Press, 1996), nos. 50 and 86.



Citation: A king feasts with his dukes, British Library Manuscript Royal 14 E IV f.265v, late 15th century, ©The British Library Board, <http://www.bl.uk/learning/histcitizen/medieval/food/medievalfood.html>

### *Verde Sawce (Middle English)*

*Take persel, mynt, garlek, a litul serpell and sawge, a litul canel, gynger, piper, wyne, brede, vyneger & salt; grynde it smal with saffroun, & messe it forth.*

### **Green Sauce (Modern English)**

Take parsley, mint, garlic, a little thyme and sage, a little cinnamon, ginger, pepper, wine, bread, vinegar & salt; grind it [with a pestle and mortar] finely with saffron, & serve it.

The second recipe comes from a 15<sup>th</sup>-century English cookbook manuscript, Harl 279.

### *Garbagys (Middle English)*

*Take fayre garbagys of chykonys, as þe hed, þe fete, þe lyverys, an þe gysowrys; washe hem clene, an caste hem in a fayre potte, and caste þerto freysshe brothe of beef or ellys of moton, an let it boyle; an alye it wyth brede, an ley on pepir an saffroun, maces, clowys, an a lytil verjous an salt, an serve forth in the maner as a sewe.*

### **Garbage / Giblets (Modern English)**

Take the fair garbage/giblets of chickens, like the head, the feet, the livers, and the gizzards; wash them clean, and throw them in a fair pot, and throw in fresh broth of beef or else of mutton, and let it boil, and combine this with bread, and add pepper and saffron, mace, cloves and little sour fruit juice and salt, and serve it like a stew.

## SoE 6.1- What's So Hot about Spices? (page 3 of 4)

### **Spices as Medicines**

In the 11<sup>th</sup> and 12<sup>th</sup> centuries in southern Italy, Constantine the African and others translated medical books from Arabic into Latin. The Arabic medical books introduced Greek medical theories, Arabic techniques, and Asian and African medicinal plants to Latin Christian doctors. Some of those Latin Christians set up a medical school in Salerno (southern Italy) which became the University of Salerno in the early 1200s. The basic medical theory of that time was there were four elements in illnesses and medicines – hot, cold, dry, and wet. Medieval doctors treated a “hot” illness (such as fever) with a “cold” medicine (such as mandrake). Latin Christians learned about spices as medicines from the popular book, “Concerning the Present [Topic of Simple Medicines],” written by Mattheus Platearius in the 12<sup>th</sup> century, using theories from Salerno. Here are two excerpts from that book, the first on mandrake, a plant that grew in western Asia, and the second on sugar. Few people in Western Europe knew about sugar before the Normans conquered Sicily, where the Arabs had sugar mills. From sugar, doctors could make syrups, a new kind of medicine to the Europeans. The word “syrup” comes from Arabic.



### **Mandrake**

*For pain of the head caused by heat, crushed leaves [of mandrake] should be placed upon the temples. Let them also be anointed with mandrake oil, which is made thus: having ground the “apples” of the mandrake in common oil, let them be macerated [softened by soaking in liquid] for a long time. Afterward, make a little decoction [liquid medicine] and let it be strained. This mandrake oil is said to be good for provoking sleep and for pain of the head from hot humors, if the forehead and temple are anointed with it.*

*For hot tumors, first let there be made an anointing with this same oil, which represses the matter [collecting in the tumor].*

Citation: Mandrake twin roots, photograph by Spacedive, 2006. Wikipedia Commons. <http://en.wikipedia.org/wiki/File:Mandrake-roots.jpg>.

### **Sugar**

*Its use is necessary in many things, namely in confections [making] of medicines for those suffering from acute fevers, and in syrups. . . . And note that a lot of sugar is good for thirsty travelers if it is offered when they do not have liquid in a hot region. And it is good for consumptives [patients with tuberculosis] and asthmatics when put in their food and drink, for it rectifies their emaciation [cures their thinness] and lubricates their dryness.*

Citation: Monica H. Green (ed. and trans.), “Medicine in Southern Italy: Six Texts (twelfth–fourteenth centuries),” in Katherine L. Jansen, Joanna Drell, and Frances Andrews, eds., *Medieval Italy: Texts in Translation* (Philadelphia: University of Pennsylvania Press, 2009), pp. 311-25.

## SoE 6.1 What's So Hot about Spices? (page 4 of 4)

Two modern historians described ways in which medieval doctors used spices as medicines:

*To prevent the bubonic plague: Mix spices, put them inside a cloth, and wrap them up in small ball called a pomander. Then breathe in through the pomander. [Since medieval doctors believed that bad smells spread disease, breathing in "good" smells might prevent disease.]*

*To prevent scurvy (a lack of vitamin C): Eat ginger.*

*To deaden toothache: Apply oil of cloves. They also rubbed this on the forehead to cure a headache.*

*Other spices used in medicines: pepper, camphor, cinnamon, sugar, frankincense, ambergris, and mace.*

*Spices were also burned as incense in churches and wealthy homes and used to make perfumes.*

*Citations: Joanna Hall Brierley, Spices: The Story of Indonesia's Spice Trade (Oxford: Oxford University Press, 1994), pp. 17-32.  
Paul Freedman, Out of the East: Spices and the Medieval Imagination (New Haven: Yale University Press, 2008), pp. 1-8.*

**Instructions: After you have read and discussed the sources with your group, answer these questions:**

1. Are the Middle English recipes primary or secondary sources? How do you know?
2. Are the medicine descriptions primary or secondary sources? How do you know?
3. Make an interpretation based on the evidence: What was so hot about spices? Why did medieval people value spices so highly?
4. List two pieces of evidence that support your interpretation.



## SoE6.2 Indian Ocean Monsoons and Trade (page 1 of 3)

Instructions: Use the information on the chart to answer the questions below.

### Monsoon Sailing Dates from Medieval Primary Sources

Monsoon Direction and Season	Itinerary	Dates Given	Source
Sailing West to East (Arabia to Malacca) Two seasons 1) Long monsoon season (Feb.-May)	Hormuz to Calicut	2/20 - 4/11	Ibn Majid
	Hormuz to Cambay	Leave before 5/1	Ibn Majid
	Cambay to Malacca	Leave by 3/18 - 4/27	Sulayman
	Calicut to Malacca	Leave by 4/16	Celebi
	2) Short monsoon season (Aug. 15 – Sept. 30)	Aden to Calicut	8/29 – 9/18
Aden to Malacca		Leave 8/19	Ibn Majid
Calicut to Malacca		Leave 9/23	Celebi
Sailing East to West (China to Arabia) One long season (Oct. 15 – Apr. 15)	Quanzhou to Malacca	11/23 – 3/2	Ibn Majid
	Malacca to Aden	12/28 – 2/16	Sulayman
	Sumatra to Aden	12/7 – 2/5	Celebi
	Calicut to Cambay	October – April	Ibn Majid
	Cambay to Aden	10/14 – 3/28	Sulayman
	Cambay to Aden	10/18 – 4/11	Ibn Majid

Sources: Ahmad Ibn Majid (1432-1500) was an Arab navigator, cartographer and author. This information is from his work, *The Book of Useful Information on the Principles and Rules of Navigation*, which was very popular among Arab sailors. Sulayman al-Mahri (1480-1550) was an Indian Ocean pilot and the author of the *Book of the Mahri* Masterpiece on Exact Maritime Sciences. Sidi Ali Celebi (died in 1572) was an Egyptian admiral for the Ottoman Empire. His book on navigation was named *The Ocean*. Citation: This table is condensed and adapted from Janet Abu-Lughod, *Beyond European Hegemony: The World System A.D. 1250-1350* (New York: Oxford University Press, 1989), pp. 256-257. She gives credit to G. R. Tibbetts, *Arab Navigation in the Indian Ocean before the Coming of the Portuguese* (London: Royal Asiatic Society, 1981).

1. If you wanted to sail from Hormuz to Calicut, when did you have to leave?
2. If you arrived in Calicut on 4/30, how long would you have to wait before you could sail to Malacca?
3. If you were in Quanzhou and you wanted to sail to Malacca, when did you have to leave?
4. If you arrived in Malacca on 3/15, how long would you have to wait before you could sail to Calicut or Aden?

## SoE6.2 Indian Ocean Monsoons and Trade (page 2 of 3)

5. Who went to Calicut? What do the monsoon winds tell you about sailors and how they might have had to plan their voyages across the Indian Ocean?
6. Use the Sites of Encounter in the Medieval World Interactive Map to label the following locations on the blank Indian Ocean Trade map.

Cities	Countries & Regions	Waterways	Islands
Cairo	Arabia	Arabian Sea	Moluccas (Spice Islands)
Mecca	China	Red Sea	Sumatra
Calicut	India	Indian Ocean	Java
Quanzhou	Persia	Mediterranean Sea	Borneo
Hormuz	Southeast Asia	Pacific Ocean	Luzon
Kilwa	Chola	South China Sea	Mindanao
Malacca	Khmer Empire	Bay of Bengal	
Cambay	Srivijaya	Strait of Malacca	
Palembang	Sri Lanka (Ceylon)		
Quilon			
Aden			

Trade Routes*	Monsoon Flows	World Trade Circles
7. Draw in the trade routes from the cities listed above to Calicut.	8. Show the directions of the monsoon winds and label when they flowed in each direction.	9. Lightly superimpose the trade circles in the Indian Ocean region (look at the Afro-Eurasian Trade Circles)

\*Use different colors for the trade routes, monsoon flows, and world trade circles. Include these colors in a key.

SoE6.2 Indian Ocean Trade Map (page 3 of 3)



Citation: Blank map courtesy of d-maps.com. Used by permission.

## SoE6.3 Indian Ocean Trade Investigation (page 1 of 10)

As a group, look at your source, discuss the questions and write down your group answer for each one. Then prepare to report your answers to questions 5 and 6 to the whole class.

### Group 1

Answer these questions for **Trade Circle VI** on the **Sites of Encounter in the Medieval World Interactive Map**:

1. What did trade depend on?
2. How long did ships have to delay to wait for the right monsoon winds?
3. When could a ship sail from west to east across this circle? (Use the **SoE6.2 Monsoon Sailing Dates Chart** to find this answer.)
4. How did merchants cope with these delays?
5. What was exchanged at Calicut and other sites in the Indian Ocean? Remember that exchanges could be of (1) products, (2) people from different cultures, or (3) ideas and technologies.
6. What were the effects of these exchanges? "Effects" means results or consequences. In other words, because these products, people and/or ideas were exchanged, what happened?

## SoE6.3 Indian Ocean Trade Investigation (page 2 of 10)

As a group, look at your source, discuss the questions and write down your group answer for each one. Then prepare to report your answers to questions 5 and 6 to the whole class.

### Group 2

Answer these questions for **Trade Circle VI** on the **Sites of Encounter in the Medieval World Interactive Map**:

1. What products were exported from this trade circle?
2. Who were the major shippers?
3. What types of ships did sailors use in this trade circle?
4. What advantages did lateen sails on the dhows offer for sailors in the Indian Ocean? (Look at the Dhows page of this handout)
5. What was exchanged at Calicut and other sites in the Indian Ocean? Remember that exchanges could be of (1) products, (2) people from different cultures, or (3) ideas and technologies.
6. What were the effects of these exchanges? "Effects" means results or consequences. In other words, because these products, people and/or ideas were exchanged, what happened?

## SoE6.3 Indian Ocean Trade Investigation (page 3 of 10)

As a group, look at your source, discuss the questions and write down your group answer for each one. Then prepare to report your answers to questions 5 and 6 to the whole class.

### Group 3

Answer these questions for **Trade Circle VII** on the **Sites of Encounter in the Medieval World Interactive Map**:

1. What did trade depend on?
2. How long did ships have to delay to wait for the right monsoon winds?
3. When could a ship sail from east to west across this circle? (Use the **SoE6.2 Monsoon Sailing Dates Chart** to find this answer.)
4. How did merchants cope with these delays?
5. What was exchanged at Calicut and other sites in the Indian Ocean? Remember that exchanges could be of (1) products, (2) people from different cultures, or (3) ideas and technologies.
6. What were the effects of these exchanges? "Effects" means results or consequences. In other words, because these products, people and/or ideas were exchanged, what happened?

## SoE6.3 Indian Ocean Trade Investigation (page 4 of 10)

As a group, look at your source, discuss the questions and write down your group answer for each one. Then prepare to report your answers to questions 5 and 6 to the whole class.

### Group 4

Answer these questions for **Trade Circle VII** on the **Sites of Encounter in the Medieval World Interactive Map**:

1. What products were exported from this trade circle?
2. Who were the major shippers?
3. What types of ships did sailors use in this trade circle?
4. What advantages did the junk have as a ship? (Use the "Junks" page of this handout)
5. What was exchanged at Calicut and other sites in the Indian Ocean? Remember that exchanges could be of (1) products, (2) people from different cultures, or (3) ideas and technologies.
6. What were the effects of these exchanges? "Effects" means results or consequences. In other words, because these products, people and/or ideas were exchanged, what happened?

## SoE6.3 Indian Ocean Trade Investigation (page 5 of 10)

*As a group, look at your source, discuss the questions and write down your group answer for each one. Then prepare to report your answers to questions 5 and 6 to the whole class.*

### Group 5

*Use the visual and description of the Arab Trading Ship from the Maqamat of Al-Hariri to answer these questions:*

1. What were the sailors doing? What was the captain doing? How do you know that he was the captain?
2. What type of sails did the ship use? What type of ship do you think this drawing represents?
3. When was this source created? Is it a primary or a secondary source?
4. Describe the people on the ship. What different groups can you identify?
5. What was exchanged at Calicut and other sites in the Indian Ocean? Remember that exchanges could be of (1) products, (2) people from different cultures, or (3) ideas and technologies.
6. What were the effects of these exchanges? "Effects" means results or consequences. In other words, because these products, people and/or ideas were exchanged, what happened?



## SoE6.3 Indian Ocean Trade Investigation (page 6 of 10)

*As a group, look at your source, discuss the questions and write down your group answer for each one. Then prepare to report your answers to questions 5 and 6 to the whole class.*

### Group 6

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

1. If you were sailing from Java to India, would you be going with the ocean current or against it?
2. What religions did people practice in Southeast Asia?
3. How was the Borobudur ship connected to the religion of Buddhism? (Use the Bugis Ship page in this handout.)
4. Why would ships be especially important to the people of Southeast Asia?
5. What was exchanged at Calicut and other sites in the Indian Ocean? Remember that exchanges could be of (1) products, (2) people from different cultures, or (3) ideas and technologies.
6. What were the effects of these exchanges? "Effects" means results or consequences. In other words, because these products, people and/or ideas were exchanged, what happened?

### SoE6.3 Indian Ocean Trade Investigation (page 7 of 10)

This drawing of an trading ship comes from the *Maqamat* of Al-Hariri, an manuscript of short stories, written by an Arab poet, scholar and government official of the Seljuk Empire, Al-Hariri of Basra. An artist named Al-Wasiti made this illustration for an edition of the *Maqamat* in 1237. It shows an Arab trading ship. Notice that there are two lateen sails facing in opposite directions.

Citation: "Arab Trading Ship," *Les Makamat de Harari: exemplaire orné de peintures exécutées par Yahya ibn Mahmoud ibn Yahya ibn Aboul-Hasan ibn Kouvarriha al-Wasiti, 1237, f. 119v. Bibliothèque nationale de France ark:/12148/btv1b8422965p, gallica.bnf.fr.*



## SoE6.3 Indian Ocean Trade Investigation (page 8 of 10)

### Dhows



Above: Small modern dhow in the Indian Ocean, with Zanzibar Island in the background, photo by Muhammad Mahdi Karim, 2011, Wikipedia Commons, [http://en.wikipedia.org/wiki/File:Dhow\\_znz.jpg](http://en.wikipedia.org/wiki/File:Dhow_znz.jpg)

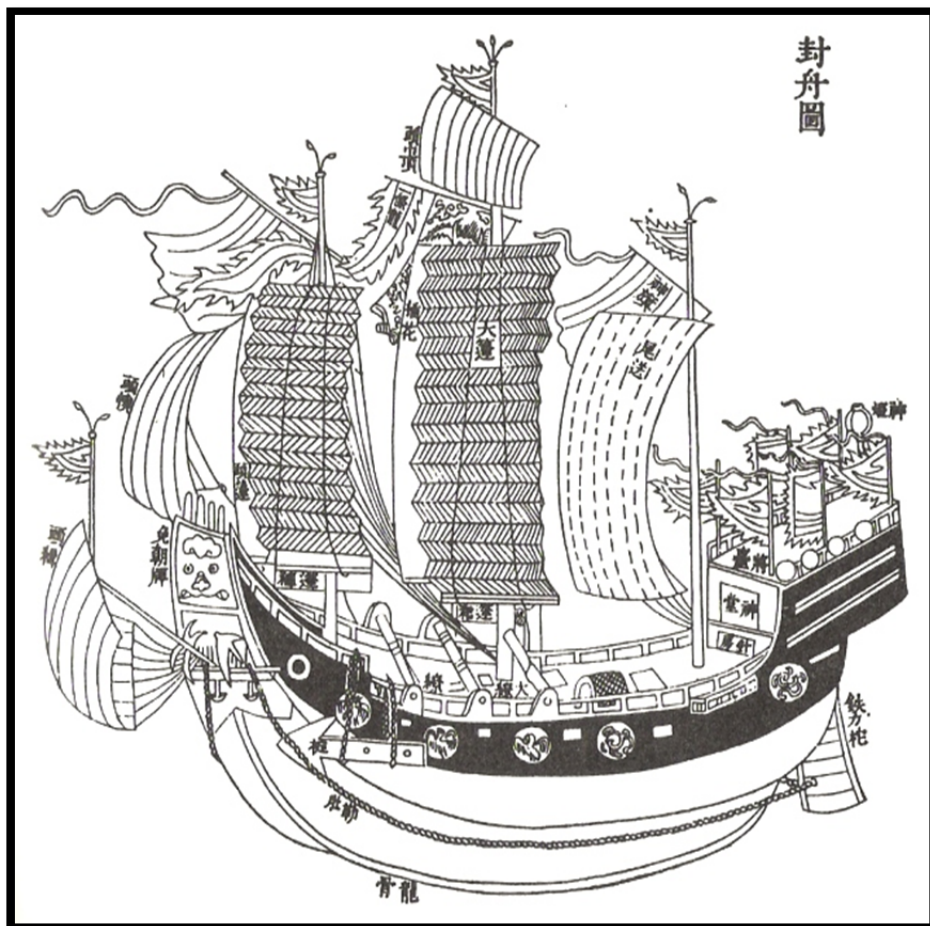
Right: Painting of a baggala, a traditional deep-sea dhow from the Maldivian Islands. Citation: Painting of a Maldivian baggala, by Xavier Romero-Frias, 2009, Wikipedia Commons, <http://en.wikipedia.org/wiki/File:Sd2-baggala.JPG>.

Dhows were the ships used most often by Arab, Persian, Indian and East African sailors in the Indian Ocean. The dhow had a keel, which gave it great stability in the ocean. Sailors used lateen sails, which were shaped like a triangle. Lateen sails could be turned easily to catch wind from any direction except a wind coming straight at the front of the dhow. By placing the lateen sails in the right position, the sailors could then make the ship go forward. Most historians think that Mediterranean sailors adopted the lateen sail from Indian Ocean sailors. Later, Portuguese and Spanish sailors sailed across the Atlantic Ocean using a combination of square and lateen sails.



## SoE6.3 Indian Ocean Trade Investigation (page 9 of 10)

## Junks



Beginning in the 200s, Chinese sailors were using junks to sail along rivers and through seas. Sea-going junks had several strong features. One was the rudder (at the bottom right of the drawing) which allowed the sailors to steer the ship. Another feature was internal bulkheads (walls inside the ship) which protected the junk from flooding completely from one break in the planks. The third feature was the sails, which were rectangles of bamboo sticks and cloth. The bamboo sticks made the sails stronger and more durable. Junks were well-designed and sturdy, and could sail in very rough seas without sinking. At first they were made only in China, but later Southeast Asian shipbuilders began to make junks as well. They were the most widely used ship in the Pacific and eastern Indian Oceans in the fourteenth century.

Citation: Yuan junk (14<sup>th</sup> century), Fengzhou, photo by User php, from 徐葆光 撰『中山傳信錄』 (1721年) 卷第一「封舟」封舟圖, Wikipedia Commons, <http://en.wikipedia.org/wiki/File:YuanJunk%2814thcentury%29.jpg>.

## SoE6.3 Indian Ocean Trade Investigation (page 10 of 10)

### Bugis Ships



Left: This relief sculpture shows a sailing ship. It was carved in the 9<sup>th</sup> century on the side of a huge Buddhist temple at Borobudur in Java. The temple was perhaps built by the ruling dynasty (family) of 9<sup>th</sup>-century Java, the Sailendra dynasty, who had grown rich from the profits of trade. The Sailendra kings adopted Buddhism from India. The artists who built Borobudur combined Indian art styles with their own local traditions. Photograph courtesy of Professor Michael Vann, California State University, Sacramento.



Right: These are modern-day Bugis style ships in Jakarta's old port of Tanjung Priok. The Bugis are great sailors and shipbuilders from the island of Sulawesi that the Portuguese, British, and Dutch displaced as traders. Many continued to trade but were then labeled as "pirates" by the Europeans. Many fought back and scared the Europeans, hence the origin of the term "Boogey Man." Their ships are still known for their high quality and used throughout the archipelago. These ships show similarity to the 9<sup>th</sup>-century carving in Borobudur in Central Java. Courtesy of Michael Vann, California State University, Sacramento.

## SoE6.4 Calicut and the Indian Ocean Trade (page 1 of 3)



*Citation: Thanjavur Brihadeeswara Temple, also known as the Big Temple or the Rajarajeswara Temple, photograph by L. Venkatesh, Wikipedia Commons,*

[http://en.wikipedia.org/wiki/File:Brihadeeswara\\_temple\\_Thanjavur\\_vista1.jpg](http://en.wikipedia.org/wiki/File:Brihadeeswara_temple_Thanjavur_vista1.jpg)

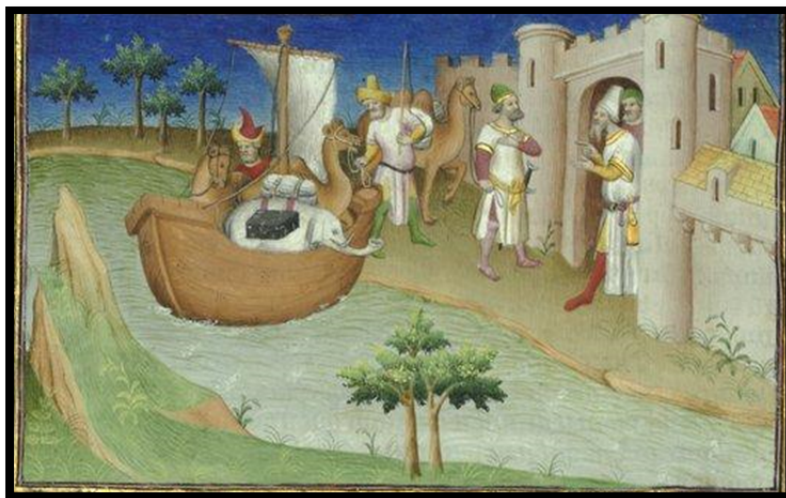
Since all ships were powered by wind, the monsoon seasons determined where and when people could travel around the Indian Ocean. Calicut was in the southern part of India and not far from Southwest and East Asia, which made it a natural site for a trade city. Around Calicut on the Malabar Coast of southern India, farmers grew black pepper, and weavers made cotton cloth. Our word "calico", meaning a kind of cotton cloth, comes from the name of the city of Calicut.

Calicut was a city-state on the Malabar coast, ruled by a king called the "Zamorin." During the 13<sup>th</sup> through the 15<sup>th</sup> centuries, India and Southeast Asia had a few large states, many small states, and some city-states, such as Calicut. This political diversity encouraged trade since small communities could not produce everything they needed. The rulers of Calicut took advantage of their location by making laws that were favorable to merchants. The Calicut government protected merchants from theft, taxed them at low rates, and treated all groups equally. As a result, many foreign merchants settled in the city and established communities.

In Calicut merchants from the Mediterranean and western Asia exchanged their goods for products from China and Southeast Asia. Most desired were spices (such as black pepper, ginger, cinnamon, nutmeg, cloves and mace) from the Spice Islands and southern India. These sold for high prices, especially in Europe. As well as being used to flavor foods, many spices were also used as medicine and fragrances. Merchants also bought and sold cotton cloth from India; silk and porcelain from China; metals, armor, weapons and perfume from Egypt and Persia; horses and glassware from the Mediterranean; and slaves from the Mongol lands and East Africa.

## SoE6.4 Calicut and the Indian Ocean Trade (page 2 of 3)

Along with goods, ideas also travelled. For a thousand years, travelers carried the religions of Hinduism and Buddhism and Indian culture to the east and southeast. Chinese culture spread south and west. The rulers of Southeast Asian kingdoms, such as Angkor, Champa, and Srivijaya, looked to India and China as powerful cultures that could give them power and prestige. Later, Persian and Arabian culture and the religion of Islam spread east across the islands.



*Citation: Marco Polo, Le Livre des merveilles [Book of Marvels], ed. 1400-1420, Bibliothèque nationale de France, Département des manuscrits, Français 2810, f. 14v,, gallica.bnf.fr.*

### *Merchants in Calicut*

By the 1400s, Arabs and Persians from the Muslim world had been shippers and merchants exchanging Asian and European goods for centuries. They realized the mutual benefit of cultural exchange and respect. The biggest merchants were the "Karimi Merchants," based in Cairo. There were also Chinese merchants in Calicut, and in other trade cities in India and Southeast Asia. Likewise the Chinese had a long trade experience with the Indian subcontinent. These established merchants did not often fight with their competitors, because they feared that they would not be allowed to continue trading. But as other groups, especially the Europeans, attempted to do business with India directly, the established Arab, Persian, Indian and Chinese merchants resisted.

## SoE6.4 Calicut and the Indian Ocean Trade (page 3 of 3)

Competition wasn't the only thing holding traders back. The exact location of the spices was a closely guarded secret. Bad sailing weather, shipwrecks, and pirate attacks were also possibilities that made trade dangerous. Despite these risks, many different groups saw rewards in their encounters with Calicut.

When the Portuguese set out to find a route around Africa to the famous Spice Islands, they did not know much about the Indian Ocean trade. The Portuguese brought what they thought others would like in trade, but were in for a surprise when they encountered Muslims (whom they described using the term "Moor") in Calicut. Religious differences fueled the rivalry between the two groups. The Muslims tried to turn the Zamorin of Calicut against the Portuguese. Indians quickly found out that the European trade goods were of low quality. The Portuguese went home with knowledge of Calicut's location, but only a few spices. (They made a 3000% profit, but had expected more.)

What could the Portuguese do? They suddenly realized that they were viewed as not having merchandise worth trading. They would not be invited in to trade for the spices they so desperately wanted. Western Europe had a history of deciding trading rights by force, and violence was an area in which the Portuguese excelled. The future would bring attacks in and around India, revenge, serious damage to Calicut, and domination by the Portuguese who were most willing to use force.

### *Questions for Consideration*

- ✓ *What were some of the difficulties faced by merchants who traveled in the Indian Ocean to buy and sell goods?*
- ✓ *How did competition for trade and religious differences complicate relations between the Portuguese and Muslims in Calicut?*
- ✓ *Why were the Portuguese discouraged from trading in Calicut?*
- ✓ *What, if anything, could Calicut have done to prevent attacks that led to its conquest?*



## SoE6.5 Indian and Southeast Asian Art (page 1 of 12)

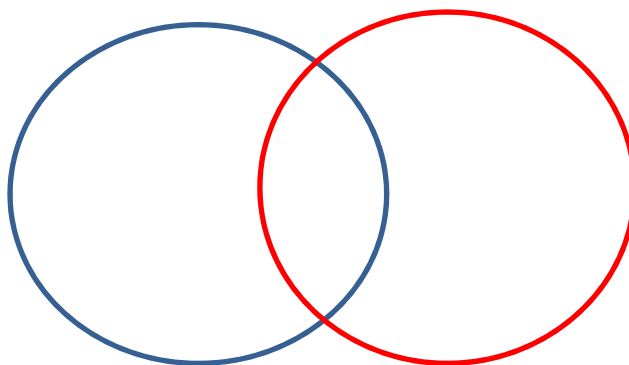
Hinduism and Buddhism are religions that originally came from India. Beginning around 250 C.E., Indian merchants and travelers visited Southeast Asia regularly. They transmitted Indian culture and religion to Southeast Asia.

Instructions: Look carefully at the two images and the notes written around them. Notice that the first image is from India and the second image is from a place in Southeast Asia. Because the Indian architecture or art was created earlier than the Southeast Asian architecture or art, the first image is the “original” and the second image is the “copy”, in the sense that the religious ideas, building styles and artistic styles were developed in India and transmitted to Southeast Asia.

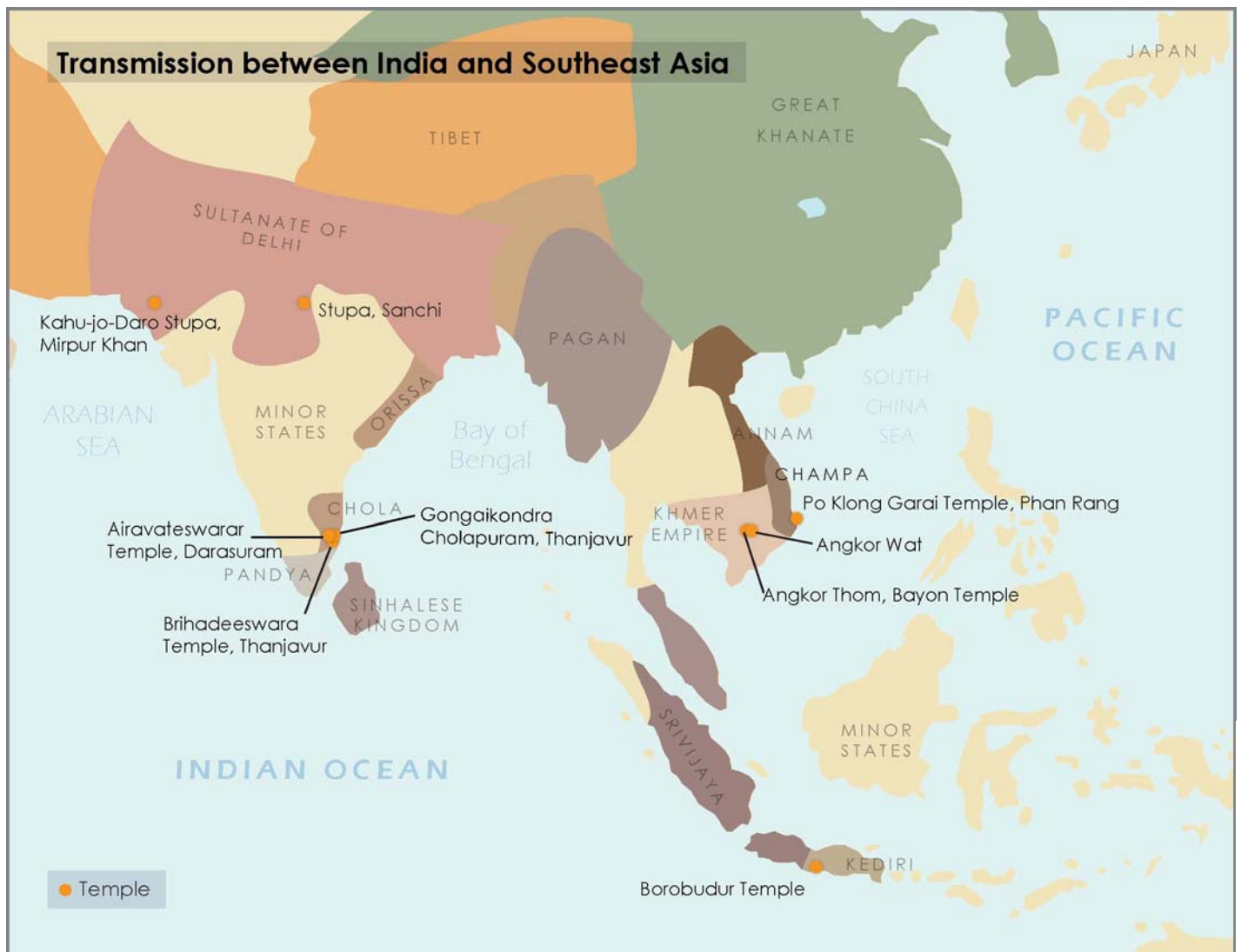
1. On the butcher paper, draw a Venn diagram. Label one circle with the title of the first image and label the other circle with the title of the second image. Fill in the diagram to show the similarities and differences between the two images. Include as many details as you can from the object and the written notes.
2. Draw an arrow on the map from the location of the first image to the location of the second image.
3. Discuss these questions in your group and write one group answer.
  - a. What do your images show? When were they created?
  - b. Judging from the similarities in these two images, how did Indian culture and religion affect Southeast Asia?
  - c. Why do you think the Southeast Asian artists did not copy Indian styles exactly? Why did they add in their own elements (the differences)?
  - d. Why do you think Southeast Asian kings and emperors would adopt religions, building styles and art from India?
4. Prepare to report your images, diagram and answers to the class.

A Venn diagram looks like this:

The similarities go in the overlapping center circle.  
The differences go in the left and right outside circles.



SoE6.5 Indian and Southeast Asian Art (page 2 of 12)



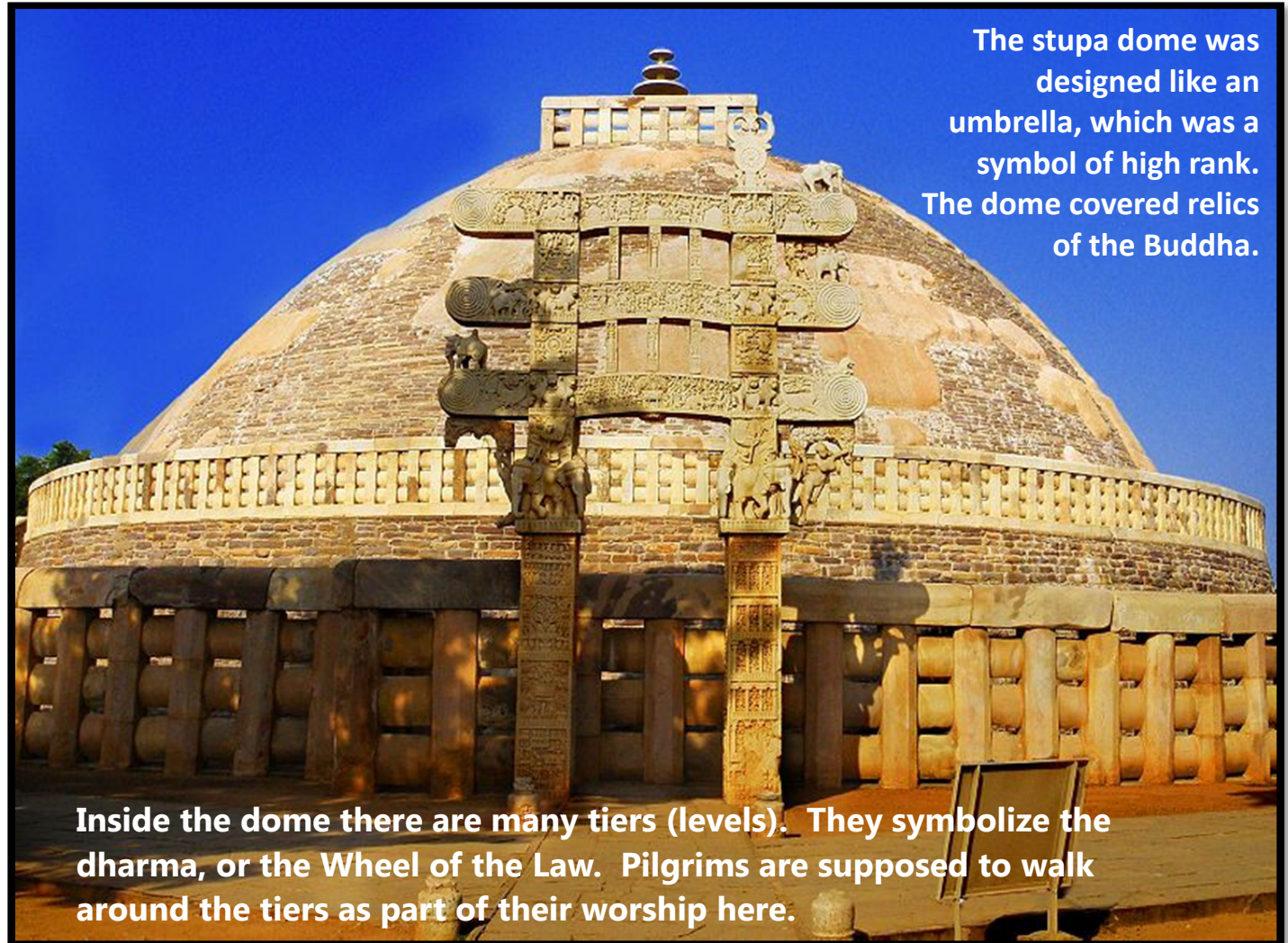
## SoE6.5 Indian and Southeast Asian Art (page 3 of 12)

### Group 1

#### Indian Image 1: Buddhist Stupa at Sanchi

This stupa, or Buddhist shrine, is the oldest stone building surviving in India today. It was built in the 3<sup>rd</sup> century b.c.e. by Emperor Ashoka. Later builders added four gateways (like the one seen in front of this stupa), three other stupa domes and the low wall around the structure.

*Citation: "Main Sanchi Stupa from the Eastern Gate, Madhya Pradesh," photography by Raveesh Vyas, 2009, Wikipedia Commons, [http://en.wikipedia.org/wiki/File:Sanchi\\_Stupa\\_from\\_Eastern\\_gate,\\_Madhya\\_Pradesh.jpg](http://en.wikipedia.org/wiki/File:Sanchi_Stupa_from_Eastern_gate,_Madhya_Pradesh.jpg).*



The stupa dome was designed like an umbrella, which was a symbol of high rank. The dome covered relics of the Buddha.

**Inside the dome there are many tiers (levels). They symbolize the dharma, or the Wheel of the Law. Pilgrims are supposed to walk around the tiers as part of their worship here.**

## SoE6.5 Indian and Southeast Asian Art (page 3 of 12)

### Group 1

#### SE Asian Image 1: Borobudur Stupa

Borobudur is a Buddhist Temple in Magelang, Central Java. It was built during the Sailendra Dynasty in the 9<sup>th</sup> century.

Borobudur has six square platforms and then three circular platforms and a main dome on top. Pilgrims are supposed to walk around the platforms and view the 1,460 reliefs carved along the sides. This walk from the bottom to the top symbolizes the Buddhist cosmos (universe).

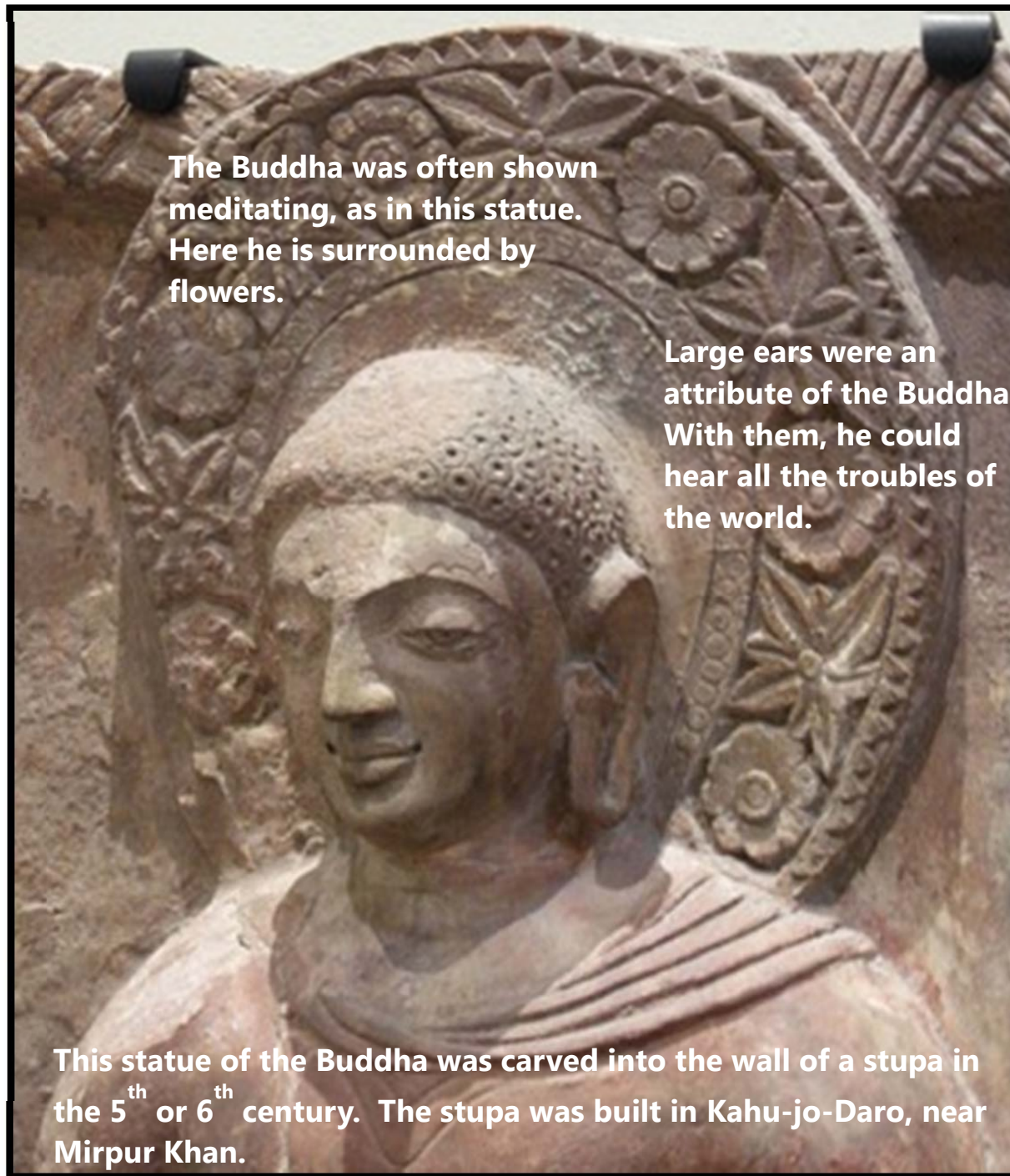


*Citation: Borobudur, the main stupa, photograph by Gunawan Kartapranata, 2008, Wikipedia Commons, <http://en.wikipedia.org/wiki/File:Borobudur-Notwest-view.jpg>.*

SoE6.5 Indian and Southeast Asian Art (page 4 of 12)

Group 2

Indian Image 2: Statue of the Buddha



The Buddha was often shown meditating, as in this statue. Here he is surrounded by flowers.

Large ears were an attribute of the Buddha. With them, he could hear all the troubles of the world.

This statue of the Buddha was carved into the wall of a stupa in the 5<sup>th</sup> or 6<sup>th</sup> century. The stupa was built in Kahu-jo-Daro, near Mirpur Khan.

Citation: Buddha from the basement of a stupa, photograph by VeronikaB, for the Wikipedia Loves Art Project at the Victoria and Albert Museum, 2009, Wikipedia Commons, [http://en.wikipedia.org/wiki/File:WLA\\_vanda\\_Buddha\\_from\\_the\\_basement\\_of\\_a\\_stupa.jpg](http://en.wikipedia.org/wiki/File:WLA_vanda_Buddha_from_the_basement_of_a_stupa.jpg).

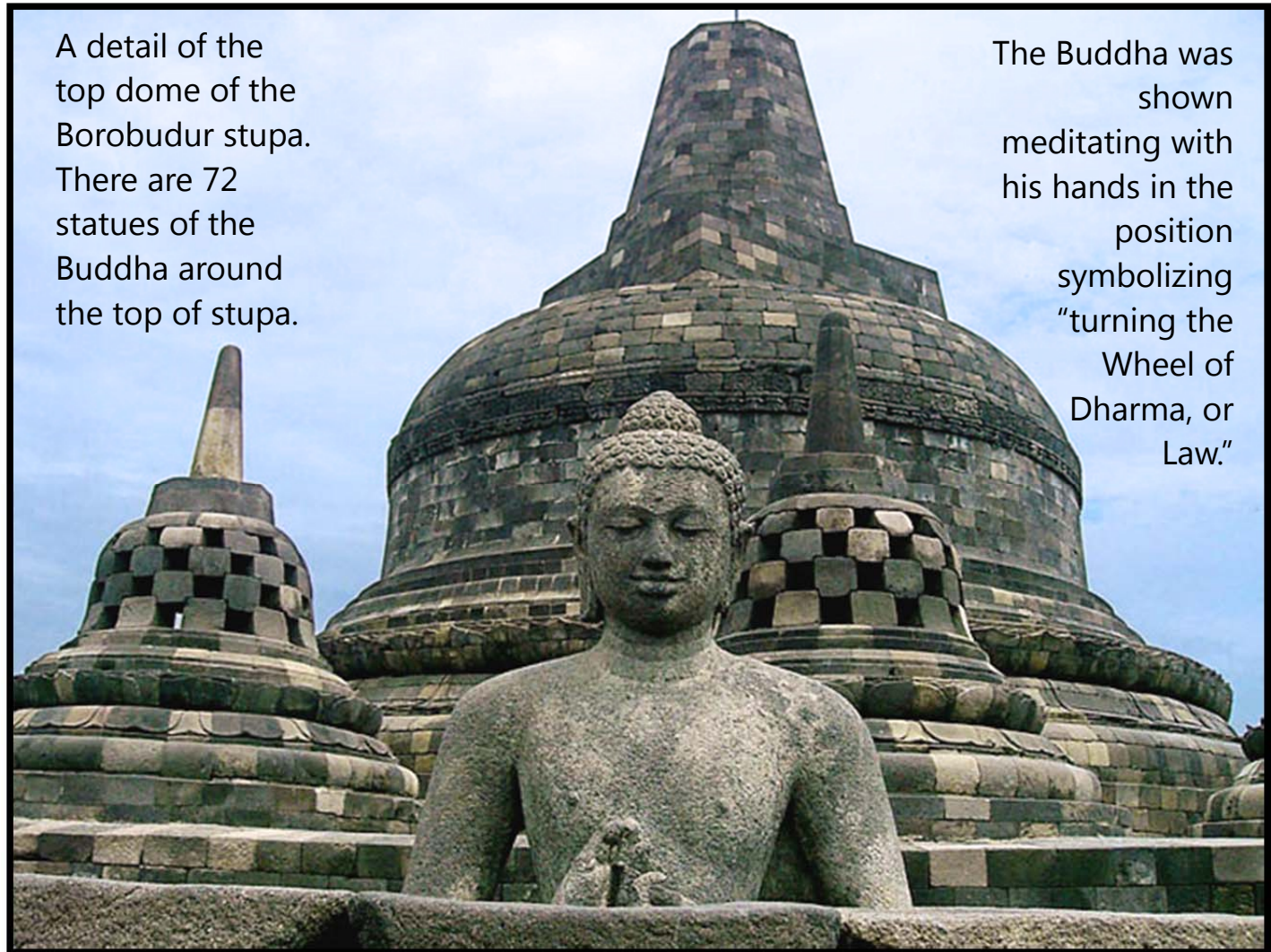
## SoE6.5 Indian and Southeast Asian Art (page 4 of 12)

### Group 2

#### SE Asian Image 2: Buddha at Borobudur

Borobudur is a  
Buddhist stupa in  
Magelang, Central Java.  
It was built in the 9<sup>th</sup>  
century.

*The main stupa at Borobudur with  
statue of the Buddha, photograph by  
Gunkarta at the English language  
Wikipedia, Wikipedia Commons,  
[http://en.wikipedia.org/wiki/File:Stupa\\_Borobudur.jpg](http://en.wikipedia.org/wiki/File:Stupa_Borobudur.jpg).*



A detail of the  
top dome of the  
Borobudur stupa.  
There are 72  
statues of the  
Buddha around  
the top of stupa.

The Buddha was  
shown  
meditating with  
his hands in the  
position  
symbolizing  
“turning the  
Wheel of  
Dharma, or  
Law.”

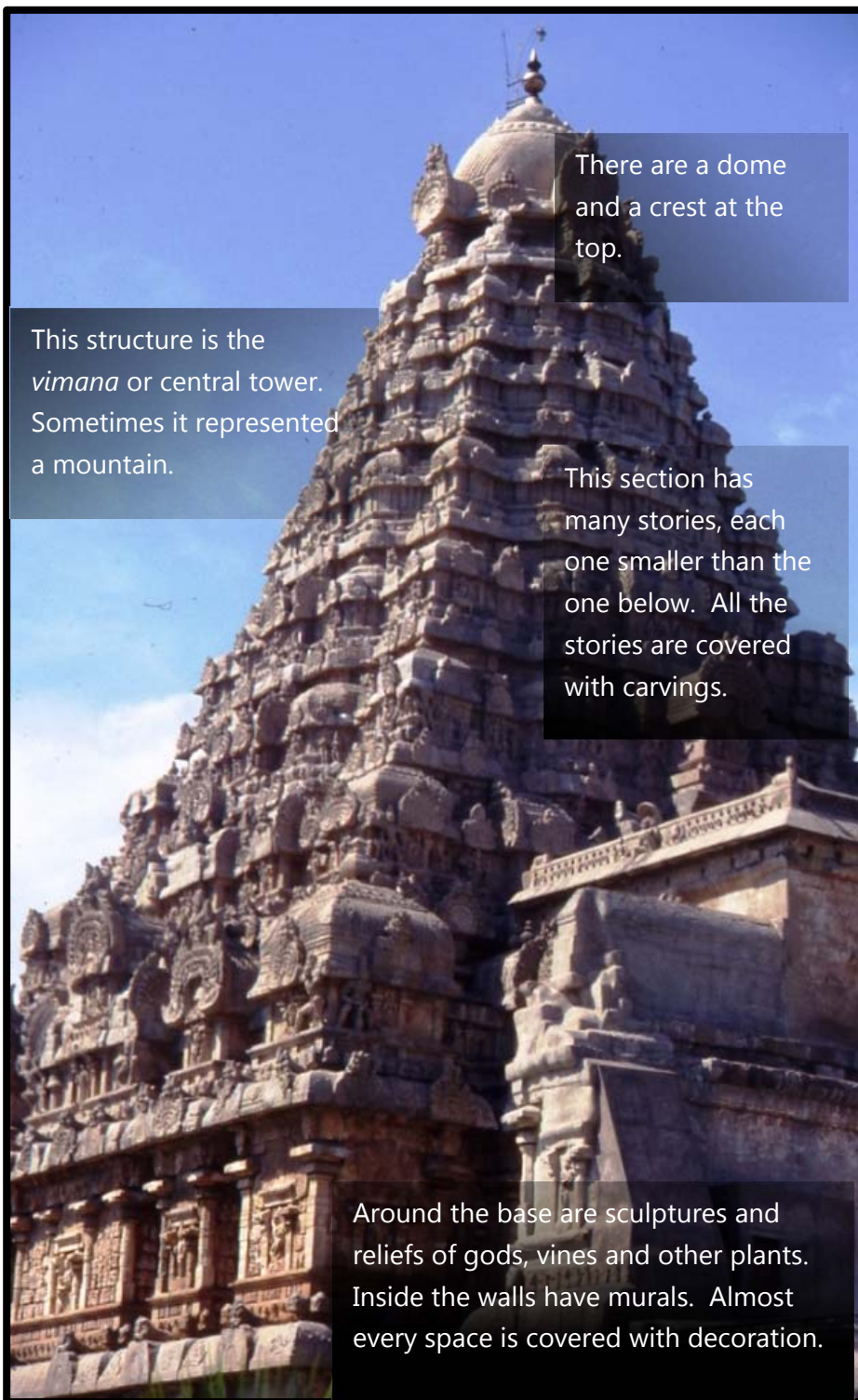
## SoE6.5 Indian and Southeast Asian Art (page 5 of 12)

### Group 3

#### Indian Image 3: Gongaikonda Cholapuram Temple

This temple in Gongaikonda Cholapuram, the capital of the Chola Kingdom, is dedicated to Shiva, a Hindu god. It was built by King Rajenda Chola (r. 1012-1044).

*Citation: Gangaikondacolapuram Temple, Chola Dynasty, Thanjavur, Tamil Nadu, India. Photograph by Benjamín Preciado, Centro de Estudios de Asia y África de El Colegio de México, Wikipedia Commons, [http://en.wikipedia.org/wiki/File:Gangaikonda\\_Gopuram\\_5-10a.jpg](http://en.wikipedia.org/wiki/File:Gangaikonda_Gopuram_5-10a.jpg).*



There are a dome and a crest at the top.

This structure is the *vimana* or central tower. Sometimes it represented a mountain.

This section has many stories, each one smaller than the one below. All the stories are covered with carvings.

Around the base are sculptures and reliefs of gods, vines and other plants. Inside the walls have murals. Almost every space is covered with decoration.

SoE6.5 Indian and Southeast Asian Art (page 6 of 12)

Group 3

SE Asian Image 3: Angkor Wat (Temple), Khmer Empire



Suryavarman II, king of the Khmer Empire, built this enormous temple-mountain, Angkor Wat, in the 12<sup>th</sup> century. He dedicated it to the Hindu god Vishnu.

*Citation: Angkor Wat, from the front. Photograph by Bjørn Christian Tørrissen, 2005, Wikipedia Commons, [http://en.wikipedia.org/wiki/File:Angkor\\_Wat.jpg](http://en.wikipedia.org/wiki/File:Angkor_Wat.jpg).*

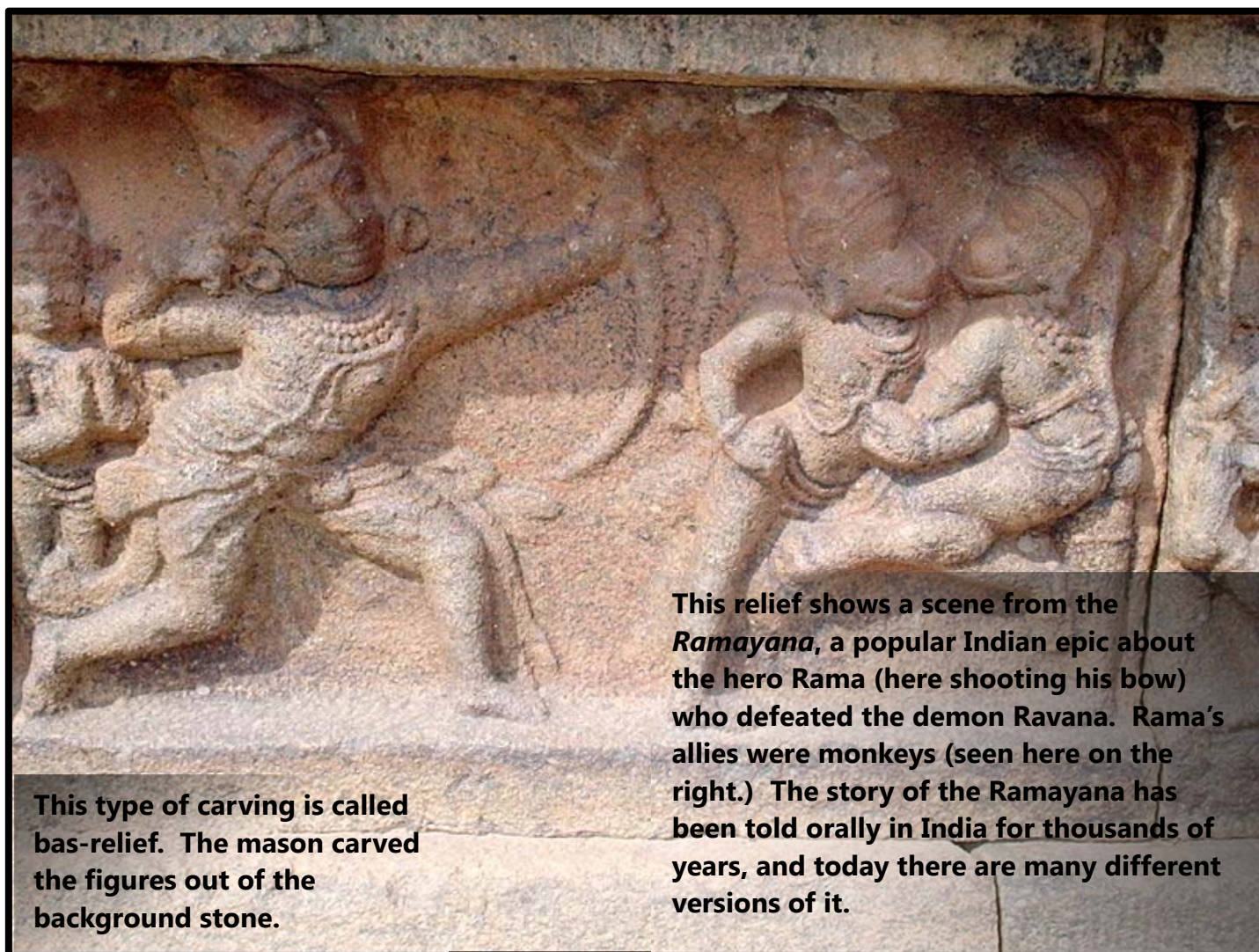


## SoE6.5 Indian and Southeast Asian Art (page 7 of 12)

### Group 4

#### Indian Image 4: Relief of Rama and his Monkey Allies

This relief is one of many along the walls of the Airavateswarar Temple in Darasuram, India. It was built around 1200 by Rajaraja Chola.



This relief shows a scene from the *Ramayana*, a popular Indian epic about the hero Rama (here shooting his bow) who defeated the demon Ravana. Rama's allies were monkeys (seen here on the right.) The story of the Ramayana has been told orally in India for thousands of years, and today there are many different versions of it.

This type of carving is called **bas-relief**. The mason carved the figures out of the background stone.

Citation: *Ramayana Scene*, photograph by B. Bilaji from Chennai, India, 2003, Wikipedia Commons, [http://commons.wikimedia.org/wiki/File:Ramayana\\_In\\_carving\\_%28282444648102%29.jpg](http://commons.wikimedia.org/wiki/File:Ramayana_In_carving_%28282444648102%29.jpg).

## SoE6.5 Indian and Southeast Asian Art (page 8 of 12)

### Group 4

#### SE Asian Image 4: Relief of Rama's Final Battle with Ravana

This bas-relief, carved at the top of an outside wall of the Preah Khan temple building at Angkor Wat temple in the Khmer empire, shows an episode from the Ramayana. This was the final battle between Rama (with his monkeys and other allies) and Ravana (with his demons).



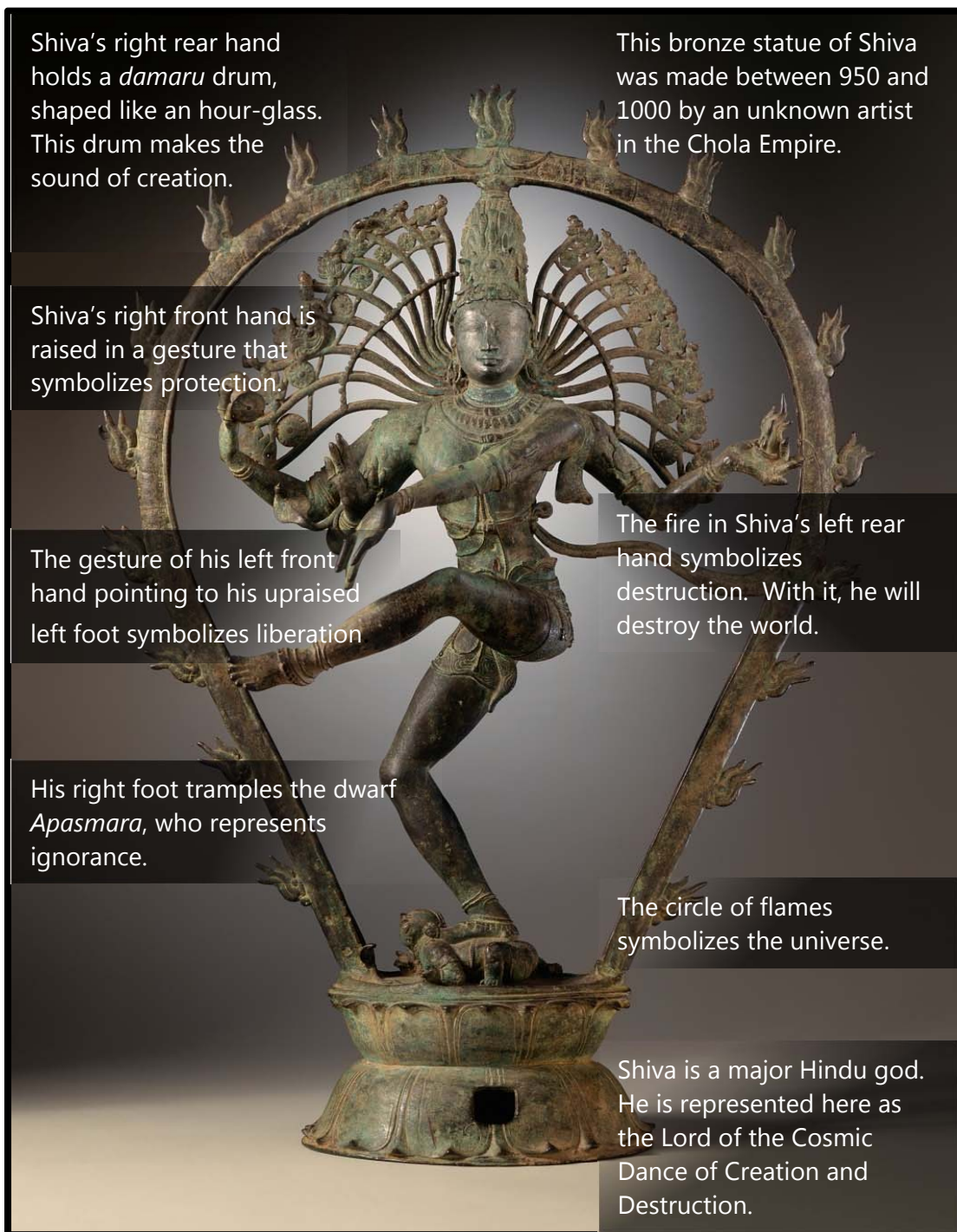
Citation: "University temple Preah Khan at Angkor: Pediment depicting the Battle of Lanka," photograph by David Wilmot, 2005, Wikipedia Commons, [http://commons.wikimedia.org/wiki/File:Ramayana\\_war\\_-\\_angkor.jpg](http://commons.wikimedia.org/wiki/File:Ramayana_war_-_angkor.jpg).

## SoE6.5 Indian and Southeast Asian Art (page 9 of 12)

### Group 5

### Indian Image 5: Bronze Statue of Shiva

Citation: *Natanaja (Shiva as Lord of the Cosmic Dance) bronze statue from Tamil Nadu, India, Chola Dynasty, Los Angeles County Museum of Art M.75.1, released to the public domain, photograph by Julia W., Wikipedia Commons, [http://en.wikipedia.org/wiki/File:Shiva\\_as\\_the\\_Lord\\_of\\_Dance\\_LACMA\\_edit.jpg](http://en.wikipedia.org/wiki/File:Shiva_as_the_Lord_of_Dance_LACMA_edit.jpg).*

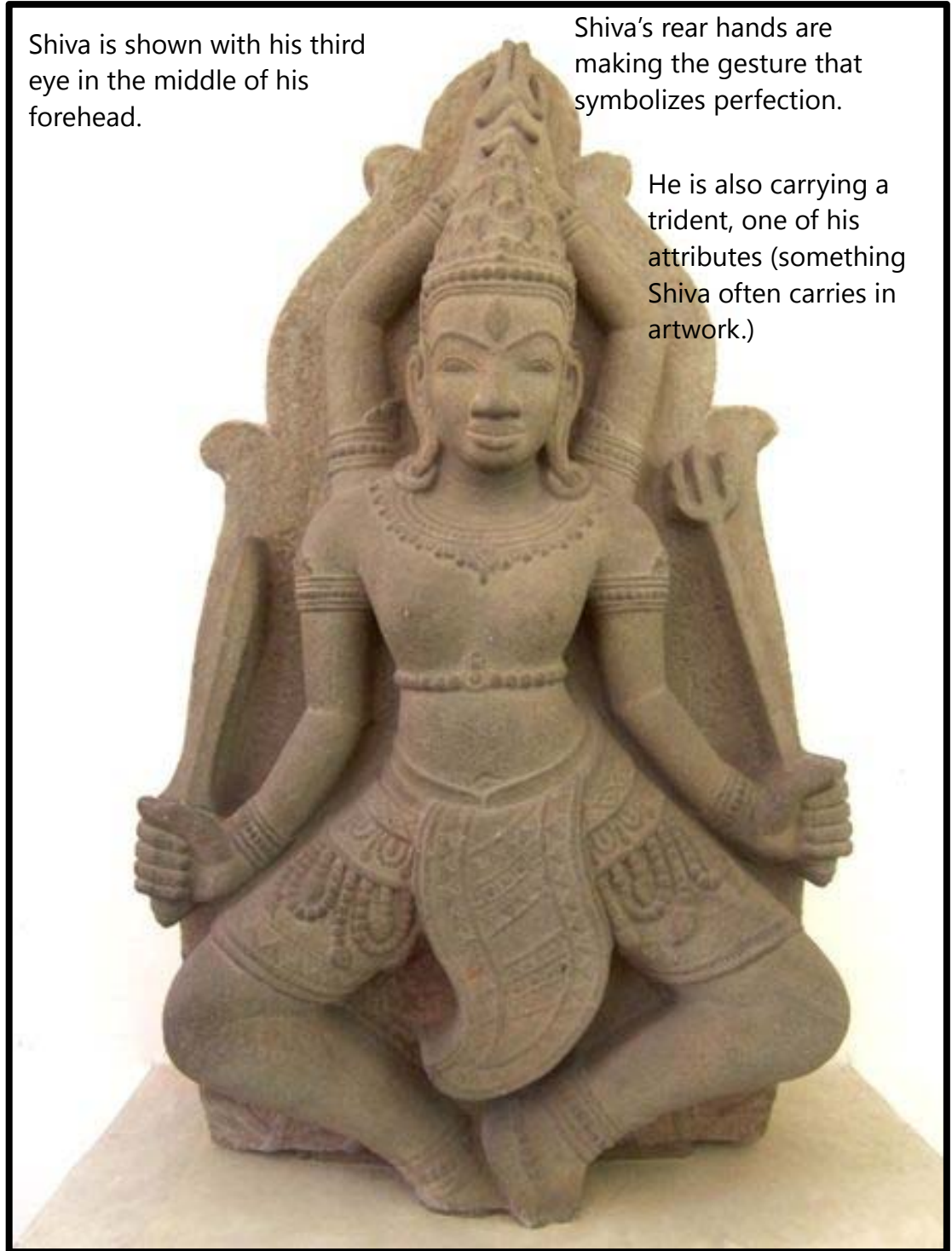


SoE6.5 Indian and Southeast Asian Art (page 10 of 12)

SE Asian Image 5:  
Statue of Shiva  
from Champa

This high-relief sculpture was made in the 11<sup>th</sup> or 12<sup>th</sup> century in Champa. High-relief means that the artist carved the statue almost free from the background wall.

*Citation: Sculpture of Shiva, high relief sandstone, late 11<sup>th</sup> or 12<sup>th</sup> century, Thap Mam style, Champa, photo by DoktorMax, 2007, Wikipedia Commons, [http://en.wikipedia.org/wiki/File:Thap\\_Mam\\_Shiva\\_12th\\_c.jpg](http://en.wikipedia.org/wiki/File:Thap_Mam_Shiva_12th_c.jpg).*



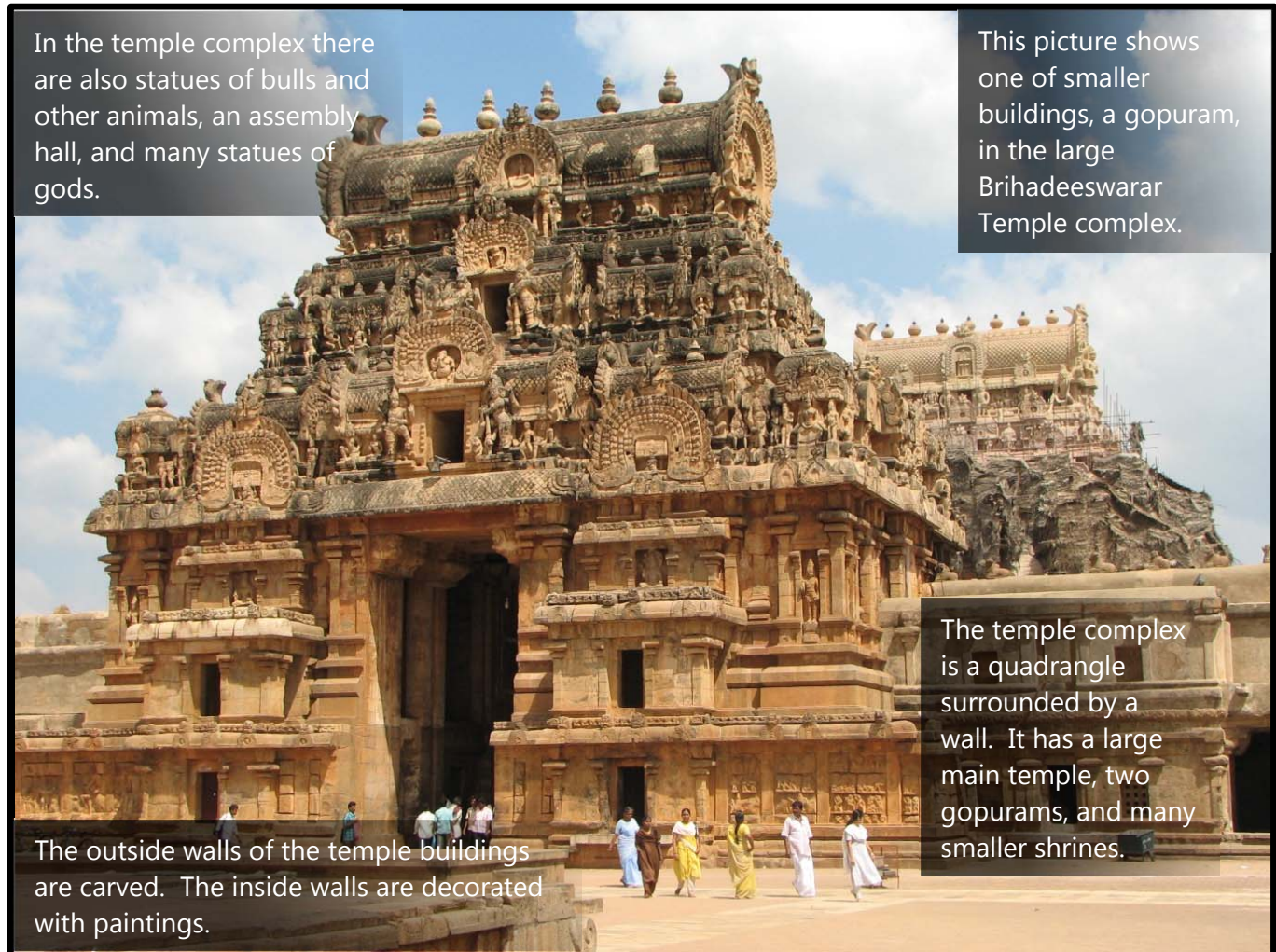
## SoE6.5 Indian and Southeast Asian Art (page 11 of 12)

### Group 6

### Indian Image 6: Gopuram at Brihadeeswarar Temple, Thanjavur

The Brihadeeswarar Temple at Thanjavur is a Hindu temple dedicated to Shiva. It was built by Rajaraja Chola in 1010. It is one of the largest temples in India.

*Citation: Second Gopuram of the Brihadeeswarar Temple, Thanjavur, Tamil Nadu, photograph by Bernard Gagnon, 2006, Wikipedia Commons, [http://en.wikipedia.org/wiki/File:Brihadeeswarar\\_Temple\\_02.jpg](http://en.wikipedia.org/wiki/File:Brihadeeswarar_Temple_02.jpg).*



In the temple complex there are also statues of bulls and other animals, an assembly hall, and many statues of gods.

This picture shows one of smaller buildings, a gopuram, in the large Brihadeeswarar Temple complex.

The temple complex is a quadrangle surrounded by a wall. It has a large main temple, two gopurams, and many smaller shrines.

The outside walls of the temple buildings are carved. The inside walls are decorated with paintings.

## SoE6.5 Indian and Southeast Asian Art (page 12 of 12)

### Group 6

SE Asian image 6:  
Po Klong Garai  
Temple, near  
Phan Rang,  
Champa

*Citation: Po Klong Garai  
Temple, near Phan Rang,  
Champa, 13<sup>th</sup> c., dedicated  
to the Hindu god Shiva.  
Photo by Andre Lettau,  
2003. Wikipedia  
Commons,  
[http://en.wikipedia.org/wiki/  
File:Po\\_Klong\\_Garai.jpg](http://en.wikipedia.org/wiki/File:Po_Klong_Garai.jpg).*



This temple in Champa  
was dedicated to Shiva.

## SoE6.7 Source Analysis Chart

### Historical Investigation Question: What were the effects of the exchanges at Calicut?

Instructions: Each member of the group should have the packet **SoE6.7 Primary Sources**.

Divide the sources up fairly among members of the group. Each group member is responsible for reading his or her sources aloud to the group, guiding the discussion of the Questions for Consideration for those sources, and seeing that everyone in the group fills out a line of the Source Analysis Chart for the source. All group members are responsible for listening carefully to reading and discussion, participating in discussion of the sources, and filling out their Source Analysis Charts. The first source is done for you as an example.

- The first column of the chart asks for the number of the source, which is at the top of the page.
- The second column asks for the point of view, or perspective, of the source. To answer this, write down the name of the author and the date when it was written and identify the cultural group of the author.
- The third column asks for a list of the exchanges mentioned in this source. Remember that products, technologies and ideas can be exchanged. Conversation, fighting, shared norms, government rules, and trade deals between people of different cultures are also exchanges. If you have more than one exchange, number the exchanges in each column.
- The fourth column asks for the effects of the exchanges. What happened because the things were exchanged? Three types of effects were cultural understanding (CU), riches (R) and war (W). Write the appropriate acronym and an explanation of the effect in the fourth column.
- The fifth column asks for evidence from the source that supports your answer in the fourth column.

Source #	Point of View	What was exchanged?	Effects of Exchanges	Evidence (key quotes from source)
SoE 6.7.1	Ibn Battuta 1341-1344 Arab Muslim from North Africa	<ol style="list-style-type: none"> <li>1. Pepper</li> <li>2. Information about how pepper was grown</li> <li>3. Merchants came from many places to buy and sell here</li> <li>4. The Zamorin's police beat local people who were trying to steal goods from the shipwreck</li> </ol>	<ol style="list-style-type: none"> <li>1. Pepper was a profitable trade item: R</li> <li>2. Readers learned accurate information about a spice: R, CU</li> <li>3. Since many merchants came from many places to Calicut, there would be lots of products, trade &amp; profits: R</li> <li>4. Merchants wanted to trade in Calicut because the government policies protected their property: CU</li> </ol>	<ol style="list-style-type: none"> <li>1. "the country of black pepper"</li> <li>2. "it [pepper] is dried by the sun, and not by boiling as some falsely claim"</li> <li>3. "It [Calicut] is visited by men from China, Sumatra, Ceylon, the Maldives, Yemen, and Fars, and merchants from all quarters gather there."</li> <li>4. "his [the Zamorin's] police officers were beating the people to prevent them from plundering what the sea cast up...for that reason Calicut has become a flourishing city and attracts large numbers of merchants."</li> </ol>

## SoE6.7 Source Analysis Chart

Source #	Point of View	What was exchanged?	Effects of Exchanges	Evidence (key quotes from source)



## SoE6.7 Source Analysis Chart

Source #	Point of View	What was exchanged?	Effects of Exchanges	Evidence (key quotes from source)

## SoE6.7.1 Primary Sources Ibn Battuta, "Calicut," *The Travels of Ibn Battuta*

*Introduction: Ibn Battuta was an Arab Muslim from Tangier in North Africa, who traveled widely through Afro-Eurasia between 1325 and 1354. Ibn Battuta visited Calicut several times. When he first came to India, he worked for the Delhi Sultanate as a judge for many years. In 1341, the Delhi Sultan sent Ibn Battuta on a mission to China, which was supposed to sail from Calicut. However, the ship sunk (as this text describes in the third paragraph) and Ibn Battuta did not complete that mission. He then looked for work among the local rulers and returned to Calicut several more times between 1341 and 1344 before he (probably) traveled to Quanzhou. When he returned to Morocco, Ibn Battuta dictated a book of travels to Ibn Juzayy, a young Andalusian Muslim scholar, at the request of Sultan Abu Inan of Morocco, in the late 1350s.*

We next came into the country of Malabar [the southwest coast of India], which is the country of black pepper. The pepper tree resembles that of the dark grape. They plant it near the coconut tree, and make a framework for it, just as they do for the grape tree. . . . When the autumn arrives, it ripens; they then cut it, and spread it just as they do grapes, and thus it is dried by the sun, and not by boiling as some falsely claim. . . .

From there we traveled to the city of Calicut, which is one of the chief ports in Malabar and one of the largest harbors in the world. It is visited by men from China, Sumatra, Ceylon [Sri Lanka], the Maldives, Yemen, and Fars [Persia], and merchants from all quarters gather there. The sultan of Calicut is an infidel, known as the Samari [Zamorin]. He is an aged man and shaves his beard, as some of the Greeks do. . . .

Some of those that were on board [a shipwrecked vessel] drowned and some escaped. . . . Next morning . . . I saw the infidel, the sultan of Calicut [the Zamorin], wearing a large white cloth round his waist and a small turban, bare-footed, with the parasol carried by a slave over his head and a fire lit in front of him on the beach; his police officers were beating the people to prevent them from plundering what the sea cast up [the wreckage from the ship.] At Calicut [the contents of the wrecked ship] are kept by its owners and for that reason Calicut has become a flourishing city and attracts large numbers of merchants. . . .

*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), vol. 3, pp. 812-816.*

*Questions for Consideration:*

- ✓ *Why did merchants want to come to Calicut?*
- ✓ *What was exchanged at Calicut?*
- ✓ *What policy did the Zamorin of Calicut have about shipwrecks? How did that policy affect exchanges at Calicut? Why did it make Calicut a popular trade city among merchants?*
- ✓ *What challenges did travelers face?*

## SoE6.7.2 Letter from Mahruz B. Jacob to Abu Zikri

*Introduction: This source comes from the Cairo Geniza, a rich collection of papers from Jewish merchants that you worked with in Lesson 1. This was a letter from Mahruz B. Jacob, a Jewish ship owner and Indian Ocean merchant from Aden, to his brother-in-law Abu Zikri, a Jewish merchant from Egypt around 1145.*

In Your Name, O Merciful. Your hand shall prevail over your foes, and all your enemies shall be cut down. I wish to inform you [Abu Zikri], my lord, that I was very sad to hear that your ship had been seized by pirates. But afterwards I praised God and thanked Him when I heard that your life was saved. You will be pleased to know that with the profits of some sales here in Mangalore, I have arranged to get you out in my ship. Please come quickly to Mangalore. If God is willing, we shall embark on our way home as soon as possible. . . .

You will be pleased to know, my lord, that a sum in favor of your excellency remained with me on account of the silk. With it I bought twelve and one half large *bahars* of pepper for you . . . .

### Vocabulary

In Your Name, O Merciful = This is a translation of an Arabic greeting "Bismallah" which means "in the Name of God, the Merciful." These Jewish traders had adopted words and expressions from their Arab Muslim neighbors.

Prevail = win

Foes = enemies

Mangalore = a port city on the west coast of India

Embark = set sail in a ship

A sum in favor of your excellency = money from the sale of silk that belonged to Abu Zikri

Bahar – a measurement of weight. One bahar = 300 pounds.

*Citation: Goitein, S.D. and Mordechai Akiva Friedman, *India Traders of the Middle Ages: Documents from the Cairo Geniza* ("India Book"). Boston: Brill, 2008, pp. 473-5.*

### *Questions for Consideration*

- ✓ *What does Mahruz B. Jacob hope happens to people he considers enemies?*
- ✓ *What type of challenges did long-distance merchants face?*
- ✓ *What saved Abu Zikri after he was shipwrecked?*
- ✓ *Despite challenges, was the trade mission successful? How do you know?*
- ✓ *Why do you think merchants needed family members or communities of their own cultural groups in all the places that they traded?*

### SoE6.7.3 Letter from Joseph b. Abraham to Abraham Ben Yiju

*Introduction: This letter comes from the Cairo Geniza, the rich collection of papers from Jewish merchants that you worked with in Lesson 1. It was written by Joseph b. Abraham, a Jewish merchant from Aden, to Abraham Ben Yiju, another Jewish merchant from al-Mahdiyya, in North Africa. At the time when this letter was written (between 1137 and 1140) Abraham Ben Yiju was on the Malabar Coast of India (near Calicut).*

In Your name, O Merciful.\* I read and understood it [your letter] and was pleased to learn that you were well and your affairs successful, for which I praised the Lord very much. . . . You . . . wrote that you kindly sold the silk and sent goods for its proceeds . . . on the ships of Rashmit. I learned that Rashmit's two ships were total losses [sunk at sea]. May the Holy One be blessed [and may] He compensate me and you! . . .

All the copper that you sent with Abu Ali arrived, and the table-bowl also arrived. It was exactly as I wished. May God give you a good reward . . . I am sending you a broken ewer and a dipper that together weigh seven pounds less a quarter. Please make me a ewer of the same measure from its copper, for its copper is good copper. . . . I am sending also 18-1/4 pounds of good yellow copper in bars . . . . From the rest of copper make me an attractive lamp.

You mentioned that you approached the kardal gently, in order to get something for us back from him. Perhaps you should threaten him that here in Aden we excommunicate anyone that owes us something and does not fulfill his commitments. Maybe he will be afraid of excommunication. If he does not pay, we shall issue an official letter of excommunication and send it to him. . . . *Source: Goitein, S.D. and Mordechai Akiva Friedman, India Traders of the Middle Ages: Documents from the Cairo Geniza ("India Book"). Boston: Brill, 2008, pp. 551-560.*

#### Vocabulary

In Your name, O Merciful = This is a translation of an Arabic greeting "Bismallah" which means "in the Name of God, the Merciful." These Jewish traders had adopted words and expressions from their Arab Muslim neighbors.

Proceeds = the profit (or money) Ben Yiju had made from selling Joseph b. Abraham's silk

Compensate = pay for the losses

Kardal = This man was a merchant (the title means "manager" in Persian) who cheated Abraham Ben Yiju on a business deal. Ben Yiju gave the kardal money in advance (which Ben Yiju had gotten from Joseph b. Abraham and other partners), and the kardal promised to deliver cardamon, a spice. The kardal never delivered the cardamon.

Excommunicate – to kick someone out of the church and community, in this case, the Jewish community

Ewer – a pitcher

#### *Questions for Consideration*

- ✓ *What evidence is there that geography could be a challenge to merchants?*
- ✓ *Why was trust an issue?*
- ✓ *What are some challenges in trading with people in other countries?*
- ✓ *Why might religion play an important role in trade?*

## SoE6.7.4 Letter from Abraham Ben Yiju to his brother in North Africa

*Introduction: This letter comes from the Cairo Geniza, the rich collection of papers from Jewish merchants that you worked with in Lesson 1. It was written by Abraham Ben Yiju, a Jewish merchant from al-Mahdiyya in North Africa, who traveled widely through the Mediterranean Sea and Indian Ocean for more than 20 years. Ben Yiju was in Aden when he wrote this letter to his brothers and sisters at home in al-Mahdiyya on September 11, 1149.*

This is to announce to you, my brother, that I have set out from India and arrived in Aden – may God protect it! – safely with my belongings, life, and children. . . . Now I wish to let you know that I have enough to live on for all of us.

*Source: Goitein, S.D. and Mordechai Akiva Friedman, *India Traders of the Middle Ages: Documents from the Cairo Geniza ("India Book")*. Boston: Brill, 2008, p. 683.*

### Questions for Consideration

- ✓ *What were the benefits of successful travel and trade?*
- ✓ *Safety and success were not guaranteed. Would you be willing to take the risk to trade and be a long-distance merchant? Why or why not?*
- ✓ *Why do you think Abraham Ben Yiju went to India? Why would he take his children with him? How might his brothers and sisters have helped him?*

## SoE6.7.5 Abdu Razzak, “Description of Calicut, 1442”

*Introduction: This description of Calicut was written by Abdu Razzak, a Persian ambassador and writer, in his travel account, The Rising of the Auspicious Twin-Stars, and the Confluence of the Oceans, around 1470. In 1442, Emperor Shahrukh Mirza of Persia sent Abdu Razzak to Calicut as an ambassador to the Zamorin. Thirty years later Abdu Razzak described his experiences in Calicut.*

Calicut is a perfectly secure harbor which like Hormuz [a Persian Gulf port] brings together merchants from every city and from every country. In it there are many precious articles. . . . It contains a large number of Muslims who are constant residents and have built two mosques. Security and justice are also firmly established in this city, [so] that the most wealthy merchants bring in big cargoes, which they unload and unhesitatingly send into the markets without thinking in the meantime of any security, or checking the account, or keeping watch over the goods. When the sale is made, they [the Calicut officials] levy a duty on the goods of one-fortieth; if they [the goods] are not sold, they [the officials] make no charge whatsoever. At Calicut, every ship, whatever place it may come from or wherever it may be bound, when it puts into this port is treated like other vessels and has no trouble of any kind to put up with.

### Vocabulary

Levy a duty = charge a tax

*Source: M. G. S. Narayanan, Calicut: The City of Truth Revisited. Calicut: University of Calicut, 2006, p. 130. Modernized by Shennan Hutton.*

### Questions for Consideration

- ✓ *How did the Zamorin and Calicut’s government provide security for merchants?*
- ✓ *If a merchant was not able to sell his goods, what duty did he have to pay? How might this policy make a merchant feel more secure?*
- ✓ *Why would merchants choose Calicut over other places to stop and trade?*
- ✓ *Describe the qualities necessary for a good port.*
- ✓ *Does this source lead the reader to think that when cultures interact they will be peaceful or warlike? What is the evidence for your opinion?*

## SoE6.7.6 Ma-huan, “Description of Calicut and Pepper Production,” 1409

*Introduction: This excerpt was written by Ma-huan who traveled with the famous Chinese explorer Admiral Zheng He. From 1405-1431, Zheng He led huge fleets on seven voyages throughout the Indian Ocean. The Ming Emperor Yongle ordered Zheng He to travel to foreign ports and collect tribute for China. Yongle wanted the massive fleets to extend China’s power and glory in the eyes of other cultures and states. Mahuan served as Zheng He’s translator on three of those voyages, and later wrote a book, The Overall Survey of the Ocean’s Shores, about the places he had visited.*

This [Calicut] is the great country of the Western Ocean. . . . The country lies beside the sea. The king of the country is *Nan-k’un*, who is a firm believer in the Buddhist religion, and he venerates the elephant and the ox. . . . Formerly there was a king [the Zamorin] who made a sworn compact with the Muslim people, saying “You do not eat the ox; I do not eat the pig; we will both respect each other’s taboos,” and this compact has been honored to the present day. The king has two great chiefs who administer the affairs of the country; both are Muslims. The majority of the people in the country all profess the Muslim religion.

Much pepper is grown on the hills. The inhabitants of the mountainous countryside have established gardens, and it is extensively cultivated. When the period of the tenth moon arrives, the pepper ripens. It is collected, dried in the sun, and sold. Of course, big pepper-collectors come and collect it, and take it up to the official storehouse to be stored; if there is a buyer, an official gives permission for the sale. The duty is calculated according to the amount of the purchase price and is paid in to the authorities. Each one ph-ho of pepper is sold for two hundred gold coins. *Source: Ma-Huan, Ying-yal Sheng-lan, The Overall Survey of the Ocean’s Shores (1433), trans. and ed. by J. V. G. Mills (Cambridge: Cambridge University Press, 1970), 137-46.*

### Vocabulary

Western Ocean – Chinese name for the Indian Ocean

Nan K’un – Indian or Hindu

Venerates – worships

Sworn compact – an agreement that both parties swear to keep

Profess – follow

Ph-ho – a measure, like a liter or pound

Duty – tax

### *Questions for Consideration*

- ✓ *How did the Zamorin (the king) of Calicut create a welcoming atmosphere for people of different cultures?*
- ✓ *How did pepper add to Calicut’s wealth?*
- ✓ *Were Zheng He’s motives peaceful, warlike or indifferent? What evidence is given here to support your opinion?*
- ✓ *What does this source reveal about how trade is conducted?*

## SoE6.7.7 Ma-huan's Description of Calicut and its People

*Introduction: This excerpt was written by Ma-huan, who traveled with the famous Chinese explorer Admiral Zheng He. From 1405-1431, Zheng He led huge fleets on seven voyages throughout the Indian Ocean. The Ming Emperor Yongle ordered Zheng He to travel to foreign ports and collect tribute for China. Yongle wanted the massive fleets to extend China's power and glory in the eyes of other cultures and states. Mahuan served as his translator on three of those voyages, and later wrote a book, *The Overall Survey of the Ocean's Shores*, about the places he had visited.*

The wealthy people mostly cultivate coconut trees. The coconut has ten different uses. The young tree has syrup, [that is] very sweet and good to drink. It can be made into wine by fermentation. For vegetables they have mustard plants, green ginger, turnips, caraway seeds, onions, garlic, eggplants, cucumbers, and melons. They have both red and white rice, but barley and wheat are both absent. Their wheat and flour all comes from other places as merchandise for sale here.

When a ship arrives from China, the king's overseer goes on board and makes an invoice of the goods, and a day is settled for valuing the cargo. On the day appointed, the silk goods are first inspected and valued. Afterwards, the broker states "The price of your goods is now fixed, and cannot in any way be altered." The price of pearls, precious stones, and the Chinese goods exchanged for them is fixed by the broker. They have no abacus on which to make their calculations, but in its place they use their toes and fingers, and, what is very wonderful, they are never wrong in their reckonings. *Source: Ma-Huan Ying-yal Sheng-lan, *The Overall Survey of the Ocean's Shores* (1433), trans. and ed. by J. V. G. Mills (Cambridge: Cambridge University Press, 1970), 137-46.*

### Vocabulary

King's overseer – an official of the Zamorin charged with inspecting foreign ships and collecting taxes

Valuing the cargo – setting how much goods carried on the ship were worth in local money (and also what the taxes would be)

Broker – an official who set the prices of goods

### *Questions for Consideration*

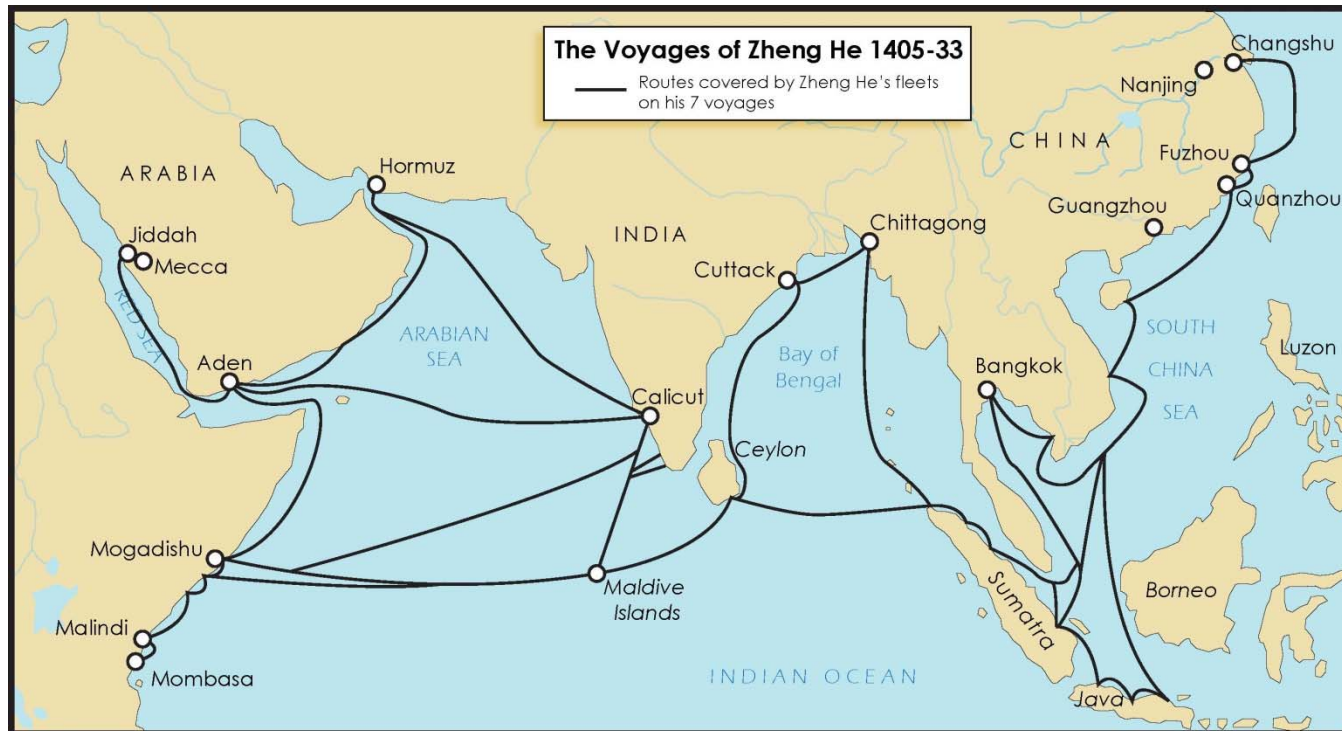
- ✓ *Did the people of Calicut grow all of the food they needed to support themselves? What was their main economic support?*
- ✓ *How did the king's overseer and the brokers control foreign ships and goods?*
- ✓ *What is Ma-huan's attitude toward the people in Calicut? Describe the evidence which supports your answer.*
- ✓ *What does this source tell the reader about the organization of Calicut as a trading center? Give evidence to support your answer.*



## SoE6.7.8 Zheng He's Voyages

*Introduction: From 1405 to 1433 of the Ming Dynasty, Chinese Admiral Zheng He made seven voyages to places in Asia and Africa, and traveled more than 100,000 km.*

*Note: This is not a primary source. It is a modern map based on historians' interpretations of primary sources about Zheng He's voyages.*



### Questions for Consideration

- ✓ *How far away from China did Zheng He sail?*
- ✓ *Why were there so many stops in and around Calicut?*
- ✓ *Based on this map, why would Calicut be an ideal location for a center of trade?*

## SoE6.7.9 Zheng He's Ships

*Introduction: This modern drawing, a secondary source, compares the size of Zheng He's largest ship (400 ft.) and Columbus' ship, the Santa Maria (85 ft.) On his first voyage, there were 317 ships carrying 28,000 people in Zheng He's fleet. From 1405 to 1433 of the Ming Dynasty, Zheng He made seven voyages to places in Asia and Africa, and traveled more than 100,000 km.*



## SoE6.7.9 Zheng He's Ships

Primary Source: Ibn Battuta, *The Travels of Ibn Battuta*

On the sea of China travelling is done in Chinese ships only, so we shall describe their arrangements. The Chinese vessels are of three kinds: large ships called junks; middle-sized ones called zaws; and small ones called kakams. The large ships have anything from twelve down to three sails, which are made of bamboo rods braided like mats. . . . A ship carries 1,000 men, 600 sailors and 400 soldiers, including archers, men with shields, and arbalists, who throw naphtha. These vessels are built only in the towns of Zaytun [Quanzhou] and Canton [Guangzhou].

### Vocabulary

Zaws – dhows

Arbalists – soldiers armed with crossbows

Naphtha – small gasoline bombs

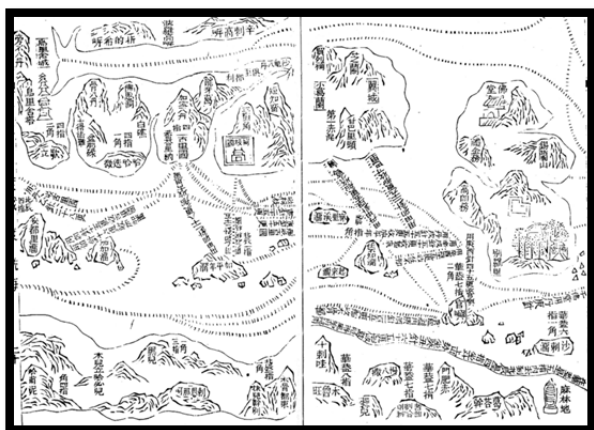
*Citation: Ibn Battuta, C. Defrémery, B.R. Sanguinetti, C.F. Beckingham, and H.A. R. Gibb, trans. and eds., The Travels of Ibn Battuta, A.D. 1325-1354 (Cambridge: Hakluyt Society at University Press, 1958-2000), vol. 3, p. 813.*

### Questions for Consideration

- ✓ How many men sailed on a large Chinese junk?
- ✓ What do you think the reaction of the local people was to the arrival of Zheng He's fleet?
- ✓ The European and Chinese ships were both sea-worthy. Why might someone have preferred to do business with the Chinese over the Europeans?
- ✓ Can these ships help to draw a conclusion about the development and sophistication of each country? Why or why not?

## SoE6.7.10 Zheng He, Inscription about Contacts with the Barbarians, 1431

*Introduction: This is an excerpt from an inscription titled "Recording the History of Contacts with the Barbarians," in the Temple of the Heavenly Princess at Liujiagang in Eastern Lü, China. The inscription describes Zheng He's voyages.*



*Citation: Part of the Wubei zhi chart of Zheng He, drawn in the early 15<sup>th</sup> century and published in 1628. Photograph by Rockfang, 2009, Wikipedia Commons, <http://en.wikipedia.org/wiki/File:Zhenghe-sailing-chart.gif>. India is along the top of the map, Ceylon (or Sri Lanka is at the top right, and Africa is along the bottom.*

. . . [Zheng] He and the others have been commissioned as envoys to the various barbarians on seven occasions from the beginning of [the reign of the] Yongle [emperor] until now. Each time we have commanded several tens of thousands of government troops and over a hundred seagoing ships. . . . [We have] traversed over a hundred thousand li of vast ocean [and have] beheld great ocean waves, rising as high as the sky and swelling and swelling endlessly. . . . When we arrived at the foreign countries, barbarian kings who resisted transformation [by Chinese civilization] and who were not respectful, we captured alive, and bandit soldiers who looted and plundered recklessly, we exterminated. Because of this the sea routes became pure and peaceful, and the foreign peoples could rely upon them and pursue their occupations in safety. All of this was due to the aid of the goddess. . . . Source: Zheng He's Liujiagang Inscription of 1431, cited and translated in Edward L. Dreyer, Zheng He: China and the Oceans in the Early Ming, 1405–1433, *Library of World Biography Series*. (New York/Boston: Pearson Longman, 2006), pp. 191-2.

### Vocabulary

Inscription = words carved in stone

Barbarians = Chinese term for non-Chinese

Envoy = an ambassador or official representative

Traversed = crossed, traveled across

Li = measure of distance, equal to about 1/3 of a mile

Exterminated = killed

### *Questions for Consideration*

- ✓ *What does this source reveal about the attitude of the Chinese?*
- ✓ *Describe the parts of this source which show bias.*
- ✓ *What does this source reveal about the Chinese purpose for exploration?*
- ✓ *This source is an inscription on a monument, rather than the letters that we most often look at. Does this change your interpretation? Why or why not?*

## SoE6.7.11 Vasco da Gama, “Round Africa to India, 1498”

*Introduction: This source was written by one of the men who traveled with Vasco da Gama on his first voyage to the Indian Ocean in 1497-1499. The writer's name is unknown. Vasco da Gama, a Portuguese captain, set sail on July 8, 1497, rounded the Cape of Good Hope four months later, and reached Calicut on May 20, 1498. Although the Portuguese were not really prepared for trading at Calicut, they were able to buy some spices and made a 3000% profit (No, that's not a typo) back home in Portugal. The Portuguese called the Muslim traders in Calicut "Moors", which was a Portuguese and Spanish name for Iberian Muslims.*

1498. Calicut. The first greeting that he [Vasco da Gama] received was in these words: "May the Devil take you! What brought you here?" They [Muslim traders in Calicut] asked what he sought so far away from home, and [Da Gama] told them that we came in search of Christians and of spices. . . . [Da Gama] returned to the ships, accompanied by one of the Moors, who was no sooner on board, than he said these words: "A lucky venture, a lucky venture! Plenty of rubies, plenty of emeralds! You owe great thanks to God, for having brought you to a country holding such riches!" . . . We were greatly astonished to hear his talk, for we never expected to hear our language spoken so far away from Portugal.

On Tuesday, May 29, the captain-major [Da Gama] got ready the following things to be sent to the king [the Zamorin of Calicut], that is, twelve pieces of lambel, four scarlet hoods, six hats, four strings of coral, a case containing six basins for washing hands, a case of sugar, two casks of oil, and two of honey. And as it is the custom not to send anything to the king without the knowledge of the Moor, his factor, and the bale, the captain-major informed them [the factor and the bale] of his intention. They came, and when they saw the present they laughed at it, saying that it was not a thing to offer to a king, that the poorest merchant from Mecca, or any other part of India, gave more, and that if he wanted to make a present it should be in gold, as the king would not accept such things. When the captain-major heard this he grew sad and said that he had brought no gold, that, moreover, he was no merchant, but an ambassador; that he gave what he had, which was his own private gift and not the king's; that if the King of Portugal ordered him to return he would entrust him with far richer presents. . . .

When the captain-major saw that they were determined not to forward his present, he said, that as they would not allow him to send his present to the palace, he would go to speak to the king, and would then return to the ships [but the Zamorin would not see Da Gama].

*Citation: Vasco da Gama, "Round Africa to India, 1498-1499," from the Journal of the First Voyage of Vasco Da Gama (1497-1499), Internet Modern History Sourcebook, ed. Paul Halsall, 1998, <http://www.fordham.edu/halsall/mod/1497degama.asp>. Modernized by Shennan Hutton.*

### Vocabulary

The Moor, his factor, and the bale – Calicut government officials

Forward – send Da Gama's present to the Zamorin

## SoE6.8 Effects of Exchanges at Calicut Essay Prompt (page 1 of 2)

### I am ready for this assignment if I have...

- Reviewed SoE6.1 and SoE6.3 and completed the Indian Ocean Trade Map (SoE6.2)
- Completed a careful reading and discussion of the secondary reading “Calicut and the Indian Ocean Trade” (SoE6.4)
- Read and discussed the primary and secondary source documents (SoE6.7)
- Charted my answers to the primary and secondary source documents on the Source Analysis Chart (SoE6.6)

### Essay Prompt

Calicut was an important site of encounter in the Indian Ocean trade network. Jewish, Arab, Persian, Chinese, Indian, Southeast Asian and Portuguese merchants visited Calicut to buy and sell goods. Travelers also exchanged new religious ideas, art styles and technologies. What were the effects of the exchanges at Calicut? How did the spice trade bring cultures together, make some people rich, and lead to war?

Write an informative/explanatory essay in which you explain the effects of the exchanges at Calicut. The essay should have five paragraphs. In the first paragraph, introduce the topic and preview the points of the essay. State your interpretation or claim, which is your answer to the question, “What were the effects of the exchanges at Calicut?” On SoE 6.6 Source Analysis Chart, you recorded the effects of exchanges and organized them into three categories: cultural understanding, riches and war. Use these three categories for the body paragraphs of your essay. Write one body paragraph on the cultural understanding effects, another paragraph on the effects related to gaining riches, and a third paragraph on the effects related to war. In each body paragraph, explain how certain exchanges led to the effect and support your explanation with evidence from the secondary source SoE6.4 Calicut and the Indian Ocean Trade, the primary sources and the Source Analysis Chart. Analyze the evidence and cite the sources.

Write in a clear and formal style. In the last paragraph, write a conclusion that restates your interpretation or claim and summarizes your categories.

### Getting ready to write:

1. Look carefully at the directions and the writing prompt. Disassemble the question by breaking it down into parts. What is it actually asking you to do?
2. Review your map and reread the background document. What parts of the writing prompt are addressed here? Make notes if necessary.

## SoE6.8 Effects of Exchanges at Calicut Essay Prompt (page 2 of 2)

3. Look at your Source Analysis Chart. If it is completely filled out, you have many elements of a rough draft ready to go.
4. Write an interpretation or claim for your thesis statement. Your interpretation should cover all the points to be discussed in the essay. It should include the three categories of effects – cultural understanding, riches and war. Here are some examples:
  - Some effects of the exchanges at Calicut were the great riches merchants could gain and more cultural understanding between people from different cultures, but other effects led to war.
  - Since merchants could gain so much wealth at Calicut, traders from Egypt, Persia and China cooperated in a spirit of cultural understanding. However, other traders felt left out and used war to gain what they wanted.

**Writing Prompt: *What were the effects of the exchanges at Calicut?***

### Interpretation or Claim (Thesis Statement):

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### Rules for Evidence

- Evidence must be factual.
- Evidence must be specific. Use names, dates, places, events, and concrete details.
- Use the correct, precise terms. For example, write the name instead of “he” or “they.” Write “the Zamorin of Calicut” rather than “the king.”
- You can write evidence as a direct quote (copying it) in “quotation marks,” or rewrite in your own words as an indirect quote.
- Analyze evidence by explaining what it means and explaining how the evidence supports your reason.
- Cite the source of the evidence by including the author’s name, the title, and the date.
  - ❖ Example: In his travel account, *Travels*, written in the late 1350s, Ibn Battuta wrote that he witnessed the Zamorin’s police beating people who tried to plunder goods from a shipwreck. Ibn Battuta then remarked: “for that reason Calicut has become a flourishing city and attracts large numbers of merchants.”
  - ❖ Example: The anonymous author of “Round Africa to India” wrote in 1498 that Vasco da Gama wanted to give the Zamorin presents from Portugal, including six hats, two casks each of oil and honey, and basins for washing hands, but the Zamorin’s officials said the presents were not valuable enough.

## SoE6.9 Organizing Evidence for the Essay (page 1 of 2)

### Effects Organization Chart

To prepare for writing, write down the effects from your SoE6.6 Source Analysis Chart in the proper categories. You do not have to record every effect, but be sure to record at least 5 effects for each category. Make sure you write down effects that seem important to you, that are repeated often, or that are supported by good evidence.

Cultural Understanding	Riches	War

Discuss this chart with your group. Then put a star by the two most significant effects in each of the three categories. These will be the effects that you explain in your essay.



## SoE6.9 Organizing Evidence for the Essay (page 2 of 2)

### Evidence Analysis Chart

After you state the effect, you should support it with specific evidence. Use the evidence from primary sources you recorded on the SoE6.6 Source Analysis Chart. As part of the evidence, you have to explain the exchange and the exact situation from the source. Then you analyze the evidence. This means that you explain what the evidence means and how it supports your explanation. Finally, you must cite the source of the information. This chart helps you gather all that information in preparation for writing.

<b>EVIDENCE</b>	<b>ANALYSIS</b> What does this mean? <i>This means that ...</i> <i>(explanation of evidence)</i>	<b>RELEVANCE</b> How does this support your reason? <i>This relates to _____</i> <i>(effect) because ...</i>	<b>SOURCE</b> Citation for the evidence (include author, title and date)
Cultural Understanding Effect 1			
Cultural Understanding Effect 2			
Riches Effect 1			
Riches Effect 2			
War Effect 1			
War Effect 2			

## SoE6.10 Calicut Essay Frame

**Writing Prompt: *What were the effects of the exchanges at Calicut?***

Introduction to Exchanges at Calicut

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Interpretation or Claim (Thesis Statement)

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### Body Paragraph 1

Topic sentence on cultural understanding:

\_\_\_\_\_

Effect 1 \_\_\_\_\_

Evidence \_\_\_\_\_

Analysis and Relevance \_\_\_\_\_

Effect 2 \_\_\_\_\_

Evidence \_\_\_\_\_

Analysis and Relevance \_\_\_\_\_

Summarize point & make transition

\_\_\_\_\_

Conclusion \_\_\_\_\_

\_\_\_\_\_

\_\_\_\_\_

### Body Paragraph 2

Topic sentence on riches:

\_\_\_\_\_

Effect 1 \_\_\_\_\_

Evidence \_\_\_\_\_

Analysis and Relevance \_\_\_\_\_

Effect 2 \_\_\_\_\_

Evidence \_\_\_\_\_

Analysis and Relevance \_\_\_\_\_

Summarize point & make transition

\_\_\_\_\_

### Body Paragraph 3

Topic sentence on war: \_\_\_\_\_

\_\_\_\_\_

Effect 1 \_\_\_\_\_

Evidence \_\_\_\_\_

Analysis and Relevance \_\_\_\_\_

Effect 2 \_\_\_\_\_

Evidence \_\_\_\_\_

Analysis and Relevance \_\_\_\_\_

Summarize point & make transition \_\_\_\_\_

\_\_\_\_\_

## SoE6.11 How to Cite Evidence in the Essay

Whenever you use evidence from a source, you should cite the source of that evidence. This means that you should write the author's name, the title of the source, and the date of the source in the same sentence as the evidence. For example, suppose that you wanted to use this example from SOE6.6.1. Ibn Battuta, "Calicut," *The Travels of Ibn Battuta*, as evidence:

"... his [the Zamorin's] police officers were beating the people to prevent them from plundering what the sea cast up [the wreckage from the ship.] At Calicut [the contents of the wrecked ship] are kept by its owners and for that reason Calicut has become a flourishing city and attracts large numbers of merchants."

This is how you might write part of body paragraph 1:

Some effects of the exchanges at Calicut helped build cultural understanding. The government of Calicut, led by the Zamorin, had policies that protected merchants and made them want to come trade in the city. In **his Travels, Ibn Battuta**, who visited the city in the **1340s and 1350s**, wrote that the Zamorin's police stopped people from stealing goods from a shipwreck. This meant that merchants could keep their property even if their ship was wrecked and they would not lose money. As a result of this policy, merchants felt safe trading in Calicut.

The author's name, the title of the source, and the date are all in bold. Notice that I paraphrased the evidence rather than copying it directly from the source. If the evidence is paraphrased, quotation marks are not necessary.

Here is another example using evidence from SoE6.6.2 Letter from Mahruz B. Jacob, Jewish merchant, to Abu Zikri, as evidence for body paragraph 2:

The exchanges at Calicut made many merchants rich, and the desire for more riches encouraged them to return to Calicut to trade. Shipping goods across the Indian Ocean could be very profitable. In **1145 Mahruz B. Jacob** wrote a **letter** telling **Abu Zikri** how sad he was that Abu Zikri's ship had been captured by pirates. However, Mahruz B. Jacob also said that "with the profits of some sales here in Mangalore, I have arranged to get you out in my ship." Even though the brothers-in-law lost one ship, they made money from selling goods that had come on other ships. Although they had bad luck, they still made a profit.

There was no real title for this source, because it was a letter. In this case, for the title, I wrote the word "letter" and then the name of the person who received it (as well as the name of the author.) Notice that I copied a quotation directly from the source. I used quotation marks to show that those words were copied.

## SoE6.12 Calicut Essay Rubric (page 1 of 3)

The categories and descriptions of this rubric are based on the Smarter Balanced Assessment Consortium’s 4-Point Informative-Explanatory Performance Task Writing Rubric (Grades 6-11), pp. 4-6, December 3, 2012 Draft. Analysis and citations of evidence have been added.

Category	Level 1	Level 2	Level 3	Level 4
<b>Organizational Structure Common Core WHST2a</b>	The essay has little or no discernible organizational structure. The essay may be related to the topic but may provide little or no focus.	The essay has an inconsistent organizational structure, and flaws are evident. The essay is somewhat sustained and may have a minor drift in focus.	The essay has an evident organizational structure and a sense of completeness, though there may be minor flaws and some ideas may be loosely connected. The essay is adequately sustained and generally focused.	The essay has a clear and effective organizational structure, creating a sense of unity and completeness. The essay is fully sustained and consistently and purposefully focused.
<b>Thesis, claim or main idea of topic WHST2a</b>	The thesis may be absent, or entirely unclear, irrelevant or inadequate.	The thesis may be clearly focused but is insufficiently sustained. The thesis may be partially unclear, irrelevant, or inadequate.	The thesis is clear and mostly maintained, although some material may be irrelevant.	The thesis is clear, focused, and strongly maintained.
<b>Amount of Evidence Common Core WHST 2b</b>	The essay provides little support, and little or no use of sources, facts and details. Each body paragraph contains less than 2 pieces of evidence.	The essay provides uneven, cursory support, and uneven or limited use of sources, facts and details. Each body paragraph contains 2 pieces of evidence, but the evidence comes from only 1 or 2 sources, or is very general.	The essay provides adequate support, and uses sources, facts and details. Evidence is sufficient and comes from more than 2 sources, and most of it is specific.	The essay provides thorough and convincing support and effective use of sources, facts, and details. Each body paragraph has more evidence than required, from a wide range of sources, and the evidence is specific.

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Category	Level 1	Level 2	Level 3	Level 4
<b>Elaboration and Analysis of Evidence WHST 2b</b>	Minimal, if any use of elaborative techniques. Evidence is incorrect or irrelevant. There is no analysis of evidence.	Weak or uneven use of elaborative techniques. Evidence is weakly integrated, vague, or imprecise. Analysis is present but illogical, irrelevant, or unclear.	Adequate use of elaborative techniques. Some evidence is integrated. Analysis is logical and relevant, but stated awkwardly.	Effective use of elaborative techniques. Comprehensive evidence is integrated. Analysis is insightful and expressed smoothly.
<b>Quality of Evidence WHST 2b</b>	Evidence is not accurate or does not support the stated points.	Some evidence supports the points, but it may not be stated clearly or be convincing, or some evidence is inaccurate.	Evidence is accurate, clear and supports the points, but is copied directly from the text, or may not be convincing.	Evidence is paraphrased accurately and clearly with brief direct quotations. Evidence is well-chosen and convincing.
<b>Citation of Evidence WHST 2b</b>	No sources are cited for more than half of the evidence.	Sources are cited by one of the following – author, title, date and type – for more than half of the evidence.	Sources are cited by at least 2 of the following – author, title, date and type – for almost all evidence. Citations may be awkwardly stated.	Sources are cited by 3 or more of the following – author, title, date and type – for almost all evidence. Citations are expressed smoothly.
<b>Transitions WHST 2c</b>	Few or no transitions are evident.	There is inconsistent use of transitional strategies and/or little variety.	There is adequate use of transitional strategies with some variety to clarify the relationships between and among ideas.	There is consistent use of a variety of transitional strategies to clarify the relationships between and among ideas.

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Category	Level 1	Level 2	Level 3	Level 4
<b>Domain-specific Vocabulary</b> WHST 2d	Use of domain-specific vocabulary is limited and ineffective for the audience and purpose.	Use of domain-specific vocabulary is uneven or somewhat ineffective for the audience and purpose.	Use of domain-specific vocabulary is generally appropriate for the audience and purpose.	Use of domain-specific vocabulary is clearly appropriate for the audience and purpose.
<b>Formal Style</b> WHST 2e	The entire essay is written in an informal style. It demonstrates little or no command of conventions.	The majority of the essay does not use a formal style. It demonstrates a partial command of conventions.	The majority of the essay uses a formal style. It generally demonstrates an adequate command of conventions, with minor flaws.	The essay establishes and maintains a formal style. It demonstrates an adequate command of conventions.
<b>Introduction and Conclusion</b> WHST 2f	There is no introduction and/or conclusion.	The introduction or conclusion may be weak.	The introduction and conclusion are adequate.	The introduction and conclusion are effective.