

Sites of Encounter in the Medieval World

Lesson #2: Quanzhou

Why was Quanzhou Such an Important Site of Encounter?

Major Topics:

- Chinese technology & society
- Cultural Interaction
- Reading Travel Narratives
- Marco Polo and Ibn Battuta



"Hanging Scroll, Flower, Painted in ink and colours on silk," made by Wang Yuan, 1310-1350 (Yuan Dynasty), British Museum no. 913,0501,0.5, www.britishmuseum.org/research/collection_online/. © The Trustees of the British Museum.

While Sicily's ports were rather small, Quanzhou was one of the largest and busiest ports in the medieval world. Located on China's southeast coast, Quanzhou was a primary destination for Arab, Persian, Indian, and Southeast Asian ships carrying merchants eager to buy China's famed porcelain and silk. Because of its extensive internal economy and technological advances, China exported more than it imported. Although the land route to China was sometimes difficult to travel, shipping to and from the southeast coast meant that China was never isolated from outside world. China was also the largest and most centralized state in the medieval world, and government regulations of merchants and foreigners were more thorough. As one of the official trade cities of the Chinese empire, Quanzhou had large foreign communities.

In this lesson, students read excerpts about Quanzhou by two famous travel writers, Marco Polo and Ibn Battuta. Both sources must be read critically, because Marco Polo is not always reliable and Ibn Battuta may not have actually reached China. Students are introduced to the uses and problems of travel narratives which are an integral part of the rest of the unit.

Procedures

Step 1: Introduction to the World Trade Circles Map (Class Time: 40 minutes)

Although products travelled all the way across Afro-Eurasia, merchants rarely travelled beyond an established area around their home bases, their “world trade circle.” This step guides students through the important



concepts of the World Trade Circles map and gives them practice with its features. Following the Teacher’s Instructions on the first four pages of **SoE2.1 World Trade in the 13th Century**, teachers can have students answer the questions on the student handout in pairs, in small groups, or as a whole class activity. At the end, teachers should debrief the students to make sure that they understand the definition and features of trade circles and the relative

importance of particular trade circles. Students should understand that Chinese and Southeast Asian circles were most important because their products were most valued by the rest of the Afro-Eurasian world. India was in the second rank of importance because its products were also very valued. The Islamic world circles were also in the second rank of importance because they were in the center, which meant that Muslim merchants controlled the flow of products from east to west. The European circles were in the third rank of importance, because they were much less developed.

Step 2: Development of Quanzhou into an important site of encounter (Class Time: 60 minutes)

The term “medieval” does not fit for “Middle Period” China, because between 1000 and 1500 China had advanced technology and its economy was growing rapidly. Either give students **SoE2.2 The Problem with Using the Term “Medieval” for China**, or discuss its ideas with them. Then project **SoE2.3 Timeline of Chinese History**. Ask students to identify some developments in the period that demonstrate why China could not be considered medieval (e.g. booming trade, agriculture, industry, population).

Next students consider the question, “Why did Quanzhou develop into such an important site of encounter during the Song, Yuan, and Ming Dynasties?” Distribute **SoE2.4 Historical Context Matrix**



and the **SoE2.5 Evidence Analysis Chart**, which asks students to select and evaluate evidence to answer the focus question. Then put students into small groups and tell them to find six reasons for the development of Quanzhou and record them on the Evidence Analysis chart.

When the groups are finished, debrief as a whole class. Record the student choices on the board or chart paper and guide them to eliminate any choices that are irrelevant. Finally, ask the students to consider what inferences can be made about Quanzhou from the evidence. Be sure that students understand that China was a large exporter in world trade, and China was never isolated from outside trade, even though most Chinese officials had a low opinion of merchants. Emphasize that along the southeast coast, there was lots of support for trade.

Procedures (Continued)

Step 3: Chinese Products and Inventions Gallery Walk (Class time: 45 minutes)

Traders were drawn to Quanzhou because they wanted to buy Chinese products, such as porcelain and silk. Chinese inventions and manufacturing processes produced goods that were highly valued across the medieval world. **SoE2.6 Chinese Products and Inventions** contains three groups of images to be hung up around the room for a gallery walk. Divide the class into groups of four and give each group the **SoE2.7 Chinese Products and Technologies Analysis Chart**. Debrief the activity after students complete their charts. Students should understand that the production of these goods required a level of organization and technological sophistication that could not be found elsewhere in the medieval world.

Step 4: Quanzhou as a Trade City Reading (Class time: 45 minutes)

The **SoE2.8 Heading and Highlighting Chart** is a secondary text with background information, along with a close reading literacy activity. Put the students into small groups. Have them read the text, discuss the main idea for each section, and create a heading or title that represents the section well. In whole class discussion, have students share their heading choices, and record the choices on the board. Have the class come to consensus on the “best” choices for headings. Next, students closely read the text again and highlight or underline the key details that support the headings. Finally, the groups discuss the focus questions, “What Chinese products did traders want, and why? Why did traders come to Quanzhou to get these products?” and make notes in the right hand column. Debrief as a whole class, and record and display student responses.



Blue-and-White Porcelain jug, Tankard with a dragon-shaped handle, from Jingdezhen, Jiangxi province, early 15th century (Ming Dynasty), British Museum no. Asia OA 1950.4-3.1, www.britishmuseum.org/research/collection_online
 © The Trustees of the British Museum.

Step 5: Analyzing Travelers’ Accounts (Class time: 90 minutes)

Give students **SoE2.9 Travelers’ Accounts Discussion Questions** as homework to prepare them for class discussion. In class, put students into small groups and have them discuss the responses to the homework questions. Then instruct them to create five questions to assess a traveler’s account.

Procedures (Continued)

Remind students that they have to examine primary sources critically for qualities such as relevance, usefulness, bias, and accuracy. Have the groups share their questions with the whole class and explain their reasoning. List the questions on the board, screen, or chart paper. Tell students that they must select five questions by consensus. Invite them to advocate for individual questions. This discussion is key to the lesson. By advocating for particular questions, students must address the issues inherent in using primary sources and the potential value of travelers' accounts in historical inquiry. At the end, the class will have a short list of questions for assessing the travel accounts of Ibn Battuta and Marco Polo. Post the questions prominently.

Distribute **SoE2.10 Background Information**. Have students read these secondary biographies of Marco Polo and Ibn Battuta and write down answers to their questions. Discuss the answers to their questions as a whole class, emphasizing the possibility that these travelers didn't actually visit Quanzhou. Give the students **SoE2.11 Marco Polo, "Zayton," [Quanzhou]** and guide them through the close reading activities. Then have students complete the "Marco Polo" section of **SoE2.14 Note Organization Chart**. Distribute **SoE2.12 Ibn Battuta, "Zaitun,"** have students do the close reading activities and then have them complete the "Ibn Battuta" section of **SoE2.14 Note Organization Chart**. Discuss with students the question: "Can we reliably use the documents as primary sources?" Ask them what these travelers' accounts tell us about Quanzhou and why it was such an important site of encounter.



Step 6: Chinese Perspectives on Trade at Quanzhou (Class time: 45 minutes)

Tell students that they will now read Chinese sources to contrast their perspectives with those of Ibn Battuta and Marco Polo. Divide students into groups and give them **SoE2.13 The Chinese Perspective: Hong Mai, Zhao Rugua and Inscriptions**. Have them read the texts and answer the questions, and complete the "Hong Mai, Zhao Rugua and Inscriptions" section of **SoE2.14 Note Organization Chart**. Then the student groups should discuss the final question. Debrief the activity with the whole class by having them groups share their answers to the final question.

Step 7: Assessment Writing: Why was Quanzhou such an important site of encounter? (Class time: 60 minutes)

Discuss the lesson focus question with the students, using **SoE2.15 Why was Quanzhou Such an Important Site of Encounter?** as a guide. The writing assignment has students practice skills for citing evidence. There are scaffolds to help students select, organize and analyze their evidence and write a two-paragraph analysis. The two paragraph frame has sentence starters that model proper citation of sources in the text.

Procedures (Continued)

Step 8: Guided Discussion on Laws, Customs and Multicultural Coexistence

In this step, students will practice Common Core discussion skills based on excerpts from the previous documents to address this question: How did laws and customs help people from different cultures live together in Quanzhou? Put students in groups of three or four, and distribute the student discussion instructions and documents from **SoE2.16 Laws, Customs and Multicultural Coexistence**. Following the Teacher's Instructions for Discussion, assign each group member two documents and go over the instructions on SoE2.16. After the groups discuss, follow up with a whole class discussion, which can be connected to the conclusion of the lesson below.

To conclude the lesson, ask students to summarize why Quanzhou was such an important site of encounter. List their reasons on butcher paper and post them in the classroom. Then ask them to discuss unit question with regard to Quanzhou: How did this site of encounter change the Medieval World? Ask them what products the Chinese made that other people in the world wanted (porcelain, silk). Ask them about Chinese inventions (gunpowder, printing, paper-making, the compass). How did those inventions spread from China to the rest of the world? (through the trade routes) Conclude by telling them that China was a powerful magnet for westerners for a long time (up to the sixteenth- and seventeenth-century explorers). Finally, project the Afro-Eurasian Trade Circles map and ask students how China was connected to the rest of the world.

SoE2.1 World Trade in the 13th century – Teacher Instructions

Directions for teachers: SoE2.1 is an activity that introduces students to the Interactive Map. How you assign this activity to students depends on your classroom technology. If every student, or every pair of students, has his or her own computer (with internet access), you might assign them to complete SoE2.1 in pairs, while you give assistance as needed.

If you only have one computer and an LCD projector, you can project the interactive map and have the whole class do the activity together, following the script below.

If you have no LCD projector or computer for projection, print out the interactive map layers and the information about each circle. Use an elmo, document camera, or overhead projector to project the interactive map layers and have the whole class do the activity together, following the script below.

Part I: Exploring Trade Circles

A. Display the Afro-Eurasian Trade Circles map. (It will appear on top of the Sites of Encounter in the Medieval World base map.) Point out the trade circles to students.

B. Ask them Questions 1-3 below

1. How many trade circles were there in Afro-Eurasia? (10)

Tell them to write down their answers. Next ask them to find Quanzhou. Ask them question 2.

2. In what trade circle(s) was Quanzhou? (VIII and X)

Click on Trade Circle VIII to display the information (or project the information for that circle.) Draw students' attention to the subheadings and ask what kinds of information they could find out by reading this list. Then have them read the "Products exported" information to answer question 3.

3. What products were exported from Trade Circle VIII?

porcelain, silk, manufactured luxury goods, tea, cotton, sugar, cannons, coins, paper (from China), spices, aromatics, tropical woods (from Southeast Asia), swords, copper, silver and hides (from Japan), rice, swords, timber, medicines (from the Philippines)

C. Tell the students that they will just be looking at one product, porcelain (also called china or ceramics). Now they will research what other trade circles imported porcelain. Click on or project the information for each of the nine remaining trade circles and direct students to see if "porcelain" is on the list of "Products Imported." Ask question 4:

4. *What trade circles imported porcelain?*

I, II, IV, V, VI, VII, X

SoE2.1 World Trade in the 13th century – Teacher Instructions (page 2)

D. Ask students what conclusion they can draw about the popularity of porcelain in the medieval world. Help them to see that wealthy people in almost every trade circle wanted to buy porcelain from China. It was very popular. After students understand this point, have them record their answers to question 5.

5. *What conclusion can you draw about the popularity of porcelain in the medieval world?*

E. Click on or project the information for all the trade circles (one at a time) and direct students to look for “porcelain” in the “Products exported” list. Ask students to answer question #6.

6. *What other trade circles exported porcelain?*

X, because China is in that trade circle also

F. Discuss with class: China was the only source for porcelain. Tell students that actually people made ceramic dishes in every trade circle but those ceramics only circulated INSIDE that trade circle. To be valuable enough to ship OUTSIDE of a trade circle, a product had to be very valuable and popular. None of the other ceramics were as fine as Chinese porcelain. Rich people across the Afro-Eurasian world were willing to pay a lot of money to buy Chinese porcelain.

G. Click on Trade Circle VIII or display the information for that trade circle and answer question 7.

7. *Who were the major shippers in Trade Circle VIII?*

Merchants from China, Arabia, Persia, and India; Muslim, Jewish and a few Christian (Italian) merchants

H. Tell students to focus on just one of these groups of shippers: the Chinese. Ask students, “What other trade circles have Chinese shippers?” Project the information for each of the trade circles and direct students to look at the “Major Shippers” list. Have students answer question 8.

8. *What other trade circles had Chinese shippers?*

(VII, X)

I. Explain to students that this information tells them how far Chinese shippers travelled away from China. Chinese shippers did not usually sail OUTSIDE trade circles X, VII and VIII. In fact, most Chinese shippers only sailed and traded INSIDE trade circle VIII or X.

Part II: Trade Voyage Story

Read over the introduction, story and instructions with students. They will need scissors and paste for a paper activity, and several copies of p. 13 of the lesson, or they can construct the map on computers by copying and pasting the merchant icons. If supplies are lacking or time is short, have students just write the identities of the merchants on the map. Have students work independently or in groups.

SoE2.1 World Trade in the 13th century – Teacher Instructions (page 3)

Part III: Evaluating Trade Circles

Return to the interactive trade circle map. Guide students through this discussion of the main ideas of the lesson. Have them record the main ideas in the spaces provided in Part III.

A. Using the interactive map, discuss what trade circles are and how they help us understand the history and geography of the period. First discuss with the class questions 1-3 below.

1. How did the porcelain get from Trade Circle VIII to Trade Circle I?
It passed from one merchant to another
2. Did most ships sail inside one trade circle or through many trade circles?
inside one trade circle, or through two
3. Why do the trade circles overlap?
because merchants from different trade circles exchanged their products at trade cities that were in both circles

B. Tell students that the trade circles did not exist on the ground in the real world. A modern historian invented the concept of the trade circles and showed them on a map to explain how trade worked in the medieval world. The definition of a trade circle is a geographic area INSIDE which a certain group of merchants and shippers travel back and forth between trade cities. At the trade cities, merchants exchanged the products of their circle for products from an overlapping circle. In this way, the products moved ACROSS circles (and so across Afro-Eurasia) but most of the merchants and shippers stayed INSIDE one trade circle. Have students define the term “trade circle” on their worksheet (Main Idea #1: What is a trade circle?)

C. Main Idea #2: The trade circles were not all equal. To help students understand this concept, have them fill in the Part III chart as you guide them through the following steps.

- Explain to students that some trade circles were more important than others (that is, more trade happened in them), because the products or raw materials they exported had great value.
- Ask students to first discuss the following questions in groups. Circulate to make sure they are on the right track and answer any clarifying questions. Finally, as a whole class, have students fill in their Evaluating Trade Circles Chart as notes, based upon their discussions.
 - First Level: What products were the **most** valued? Where were they produced / grown? What Trade Circle included these products?
porcelain, silk and spices; China and Southeast Asia; Trade Circle VIII
 - Second Level: What products do you think were popular, but perhaps a little less valuable? What Trade Circle included these products?
cotton cloth and spices; Trade Circle VII; answers will vary

SoE2.1 World Trade in the 13th century – Teacher Instructions (page 4)

- Third Level: Trade Circles VI, V, IV, and III were more important for their position than the products created or grown in these circles. Where do these circles lie, in comparison to trade circles X, XI, VII, VII, I and II? Why do you think this position would make them more important?

Trade circles VI, V, IV, and III were in the middle of Afro-Eurasia and many products had to flow through them to reach their final destination. Students should also consider what shippers dominated trade circles VI, V, and IV. These merchants and shippers made great profit not only from the products made INSIDE their own circles, but also from the products passing ACROSS their circles. Merchants who make profits in this way are called middlemen.

- Fourth Level: What trade circles remain? Why do you think these circles were considered less important or significant? To help students answer this question, have them consider the following:
 - ✓ What products were exported from Trade Circle I?
 - ✓ Were any of these products imported into Trade Circle VIII?
 - ✓ Were any of these products imported into Trade Circle VII?

In fact, the wealthy and productive societies in China and India wanted to buy almost nothing from the Europeans. Europeans had to pay (especially in silver) for their imports from Asia.

D. Use the following Key as a comparison to student charts. While their individual answers may differ, make sure they have a basic understanding of the circle rankings listed below and can provide reasons for their rankings.

Level	Trade Circles (by Roman Numerals)	Reason for Your Ranking
1	VIII, (perhaps X also)	It exported porcelain, silk & spices, products everyone else wanted.
2	VII	It exported cotton cloth & spices, which were very popular.
3	VI, V, IV, III	They were in the middle and many products had to flow through them.
4	I, II, IX	They had fewer products that were popular throughout Afro-Eurasia, and they were on the edges.

E. Finish by taking students back to the World Trade Circles Map and pointing out Quanzhou. Ask them why they think it became a trade city. Tell them that in the medieval period, European, Arab, Persian, and Indian people called Quanzhou “Zaytun.” Some historians think that the English word “satin”, meaning a fine, smooth silk cloth, came from the word Zaytun.

SoE2.1 World Trade in the 13th Century: Part I (Exploring the Trade Circles Map)

Part I Instructions: Use the Sites of Encounter in the Medieval World Interactive Map to answer these questions. Notice that you can change the information on the map by clicking on the tabs on the right.

1. *How many trade circles were there?*
2. *In what trade circle(s) was Quanzhou?*
3. *What products were exported from Trade Circle VIII? (Click on the circle to find this information).*
4. *What trade circles imported porcelain?*
5. *What conclusion can you draw about the popularity of porcelain in the medieval world?*
6. *What other trade circles exported porcelain?*
7. *Who were the major shippers in Trade Circle VIII?*
8. *What other trade circles had Chinese shippers?*

SoE2.1 World Trade in the 13th Century: Part II (Trade Voyage Story)

Part II: Introduction: In the period from 1000 to 1400, most shippers only sailed within one trade circle, but the products they carried often travelled a much greater distance. The story below tells how porcelain might have made it from Trade Circle VIII to Trade Circle I. Read the story and follow the instructions below it.

Chinese artisans manufactured the porcelain in a state factory in Jingdezhen, Jiangxi province, China. A Chinese merchant bought the porcelain and paid porters to transport it overland to Quanzhou. In Quanzhou, the Chinese merchant loaded the porcelain on a Southeast Asian ship in Quanzhou.

The ship sailed to Malacca, another trade city. (Later it might sail to another place INSIDE trade circle VIII or back to Quanzhou.) At Malacca, a partner of the Chinese merchant collected the porcelain and sold it to a Persian merchant. He loaded the porcelain onto an Indian ship. The Persian merchant sailed on the ship also.

The ship sailed to Calicut. The Persian merchant collected the porcelain and sold it to a Jewish merchant. He loaded the porcelain onto an Arab ship.

The ship sailed to Cairo. A partner of the Jewish merchant collected the porcelain and sold it to a Venetian merchant. He loaded the porcelain on a Venetian ship. The Venetian merchant sailed on the ship also.

The ship sailed to Messina, Sicily. The Venetian merchant collected the porcelain and sold it to a Catalan merchant. He loaded the porcelain on a Genoese ship.

The ship sailed to Bruges. A partner of the Catalan merchant collected the porcelain and sold it to many merchants in Bruges. They sold the Chinese porcelain to rich people throughout trade circle I.

SoE2.1 World Trade in the 13th Century: Part II (Trade Voyage Story)



Citation: World Map with coasts and hydrology, d-maps.com. Used by permission.

SoE2.1 World Trade in the 13th Century: Part II (Trade Voyage Story)

Instructions: On the map above, draw the route of the porcelain from Trade Circle VIII to Trade Circle I.

1. Label all the trade cities mentioned in the story and mark them with a large dot.
2. Draw a ship symbol in the middle of each leg of the route. (For example, one ship symbol halfway between Quanzhou and Malacca, a second ship symbol halfway between Malacca and Calicut, etc.) On or above each ship, put the nationality of the shipper.
3. At each trade city, paste the example pictures of the two merchants who exchanged the porcelain.



Chinese Merchant

Detail from Along the River during the Qingming Festival, by Zhang Zeduan, 12th century, scroll in Palace Museum, Beijing, Wikipedia Commons, http://en.wikipedia.org/wiki/File:Along_the_river_QingMing.jpg.



Venetian Merchant

Detail from 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.



Persian Merchant

Detail from the Maqamat of al-Hariri, f. 51r, Les Makat de Hariri: exemplaire orné de peintures exécutées par Yahya ibn Mahmoud ibn Yahya ibn Aboul-Hasan ibn Kouvarriha al-Wasiti, Bibliothèque national de France # ark:/12148/btv1b8422965p, gallica.bnf.fr.



Catalan Merchant

Detail from the Catalan Atlas, Abraham Cresques, Atlas de cartes marine dit [Atlas Catalan], 1375, Bibliothèque national de France # ark:/12148/btv1b55002481n, gallica.bnf.fr.



Jewish Merchant

Detail from the Catalan Atlas, Abraham Cresques, Atlas de cartes marine dit [Atlas Catalan], 1375, Bibliothèque national de France # ark:/12148/btv1b55002481n, gallica.bnf.fr.

SoE2.1 World Trade in the 13th Century: Part III (Evaluating Trade Circles)

Main Idea #1: Based upon your analysis of the Trade Circles Map, define the term “trade circle” in your own words:

Main Idea #2:

Instructions: On the following chart, rank the trade circles in four levels, with 1 as the highest and 4 as the lowest. You may put more than one trade circle on a level. In the last column write the reason for your ranking in your own words.

Level	Trade Circles (by Roman Numerals)	Reason for Your Ranking

SoE2.2 The Problem with Using the Term “Medieval” for China

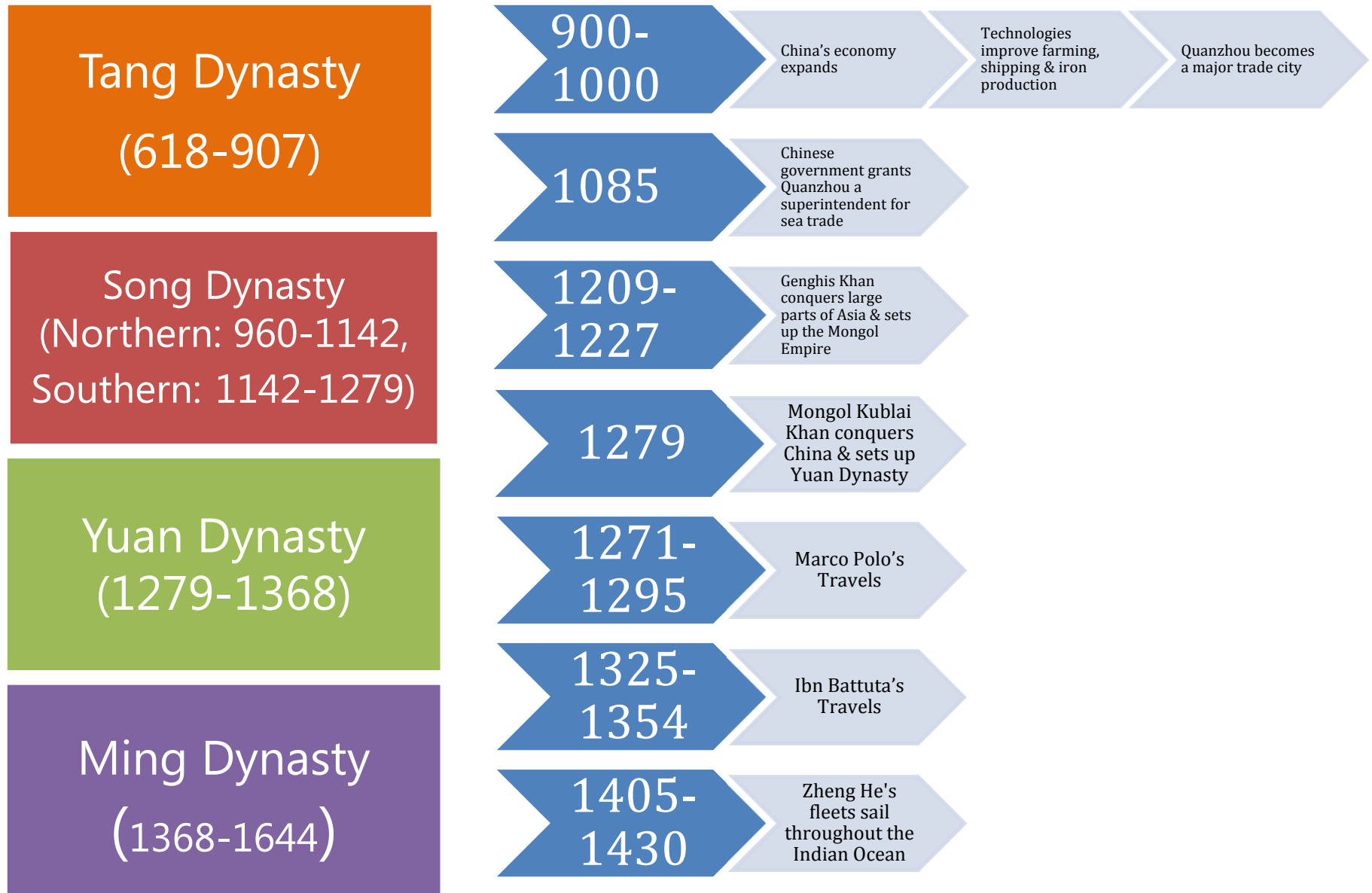
Background:

In this lesson we will look at China during the 11th to the 14th centuries. Because China was ruled by different dynasties at this time, for short, we will call it “Middle Period China.” However, it is important to remember that the Chinese did not themselves use the terms “Middle” or “medieval” to describe the age in which they lived. As you learned in Lesson 1, the term “medieval” was a later term that *Western* historians used to refer to a period of *European* history that they saw as backward and violent. The term “medieval” is especially inaccurate to describe China from 1000 to 1400, because China was not a backward society. In contrast, China had very advanced technologies and knowledge and was at the height of its seafaring power. The term “medieval” does not fit well to describe China.

Middle Period China was a very advanced society. All the dynasties who ruled over China from 1000 to 1400 promoted new advances in technology. Until the 13th century China was ruled by native Chinese dynasties: these included the Northern Song (960-1126) and Southern Song (1127-1279). By 1280, the population of China had expanded enormously to about 100 million people.

In the 13th century the Mongols conquered vast territories of Eurasia, including China. Under Kublai Khan (a grandson of Genghis Khan) the Mongol rulers became the Yuan dynasty in China. It lasted until 1368, when it was replaced by the Ming dynasty. China was now at the peak of its seafaring power. It had the largest fleet in the world. In July 1405 the Ming government sent an expedition of 62 giant ships to the Indian Ocean, led by Zheng He.

SoE2.3 Timeline of Chinese History (900-1500)



SoE2.4 Historical Context Matrix

Instructions: The matrix below lists some of the political, economic, and social events of Middle Period China. The matrix is divided into three columns for each of the three dynasties that ruled during this period. From the list below find the six most significant reasons for the development of Quanzhou and record them on the SoE2.5 Evidence Analysis chart. As you make your selections, discuss how the evidence helps answer the focus question and record your reasons in the analysis column of the chart.

Song Dynasty AD 960-1279	Yuan Dynasty AD 1279-1368	Ming Dynasty AD 1368-(1644)
<ul style="list-style-type: none"> - Agricultural techniques improved - Farmland expanded - New rice varieties grown - Cotton grown - Food production increased - Population shifted south (where water transport was easily available) - Population expanded rapidly - Wealthy sector of population increased - Demand for luxury goods increased (among wealthy Chinese) - Civil service exams utilized - Neo-Confucianism developed - Silk road closed - Maritime trade increased - Pacific ports opened to foreign traders - Paper money introduced - Compass used for navigation - Ship building improved—sails/rudders - Landscape painting became popular - Domestic and foreign demand for porcelain increased 	<ul style="list-style-type: none"> - Mongol Empire pacified/reopened the Silk Road - Mongol conquest of China completed - Yuan Dynasty established —(means “beginning”) - Mongol Empire reached from Pacific to Eastern Europe and Himalayas to Siberia - Foreign trade promoted by government - Kublai Khan ruled China - Capital in North established (becomes Beijing) - Mongols in top government jobs, but Chinese officials retained important roles - Different religions tolerated by government - Many foreigners were drawn to China - Marco Polo came from Venice - Ibn Battuta traveled to Quanzhou (maybe) - Mongols invaded Vietnam, Korea - Invasion of Japan failed 	<ul style="list-style-type: none"> - Imperial City built - Civil service exams restored - Census compiled - Canals and farms rebuilt - New forests planted - Roads repaved - Grand Canal expanded - Great Wall restored - New types of rice imported - Cotton growing and weaving encouraged - Novels written - Dramas performed - Zheng He led 7 overseas voyages - Zheng He died in 1433 - Fleet dismantled - Ship building capabilities lost - More isolationist trade policies developed

SoE2.5 Evidence Analysis Chart

Consider: What was happening in this time period that helped Quanzhou become a great trading center and thus a significant site of encounter?

Evidence	Dynasty	How does this evidence help answer the question?

SoE2.6 Chinese Products and Technologies (Page 1 of 9)

Question: Why was Quanzhou such an important site of encounter? Why were Chinese products and technologies highly valued in world trade?

Group 1: Porcelain

Image A: Blue-and-white porcelain jug



Citation: Blue-and-White Porcelain Jug, Jingdezhen, Jiangxi province, Ming Dynasty, early 15th century, British Museum Asia OA 1950.4-3.1. © The Trustees of the British Museum. Used by permission.

This blue-and-white porcelain jug was made in China in the 15th century for export. Chinese artisans copied the shape of the jug (the globe shape of the body, the tall neck, and the dragon handle) from the style of Persian metalwork. They used Chinese motifs, or designs, such as the breaking waves and floral scrolls, to decorate the body of the jug. Most “blue-and-white” porcelain was exported to the Islamic world.

How Porcelain was Made

Porcelain was first produced in ancient China and was in high demand throughout the medieval world. Since Chinese porcelain makers kept their process a secret, Europeans did not learn how to make it until the 18th century. Porcelain is often called “china” today.

Producing porcelain requires expertise and hard work. The artisan has to know exactly the right proportions of different clays to mix together. To produce porcelain,

vessels must also be fired in a kiln at very high temperatures (between 1,200-1,400°C). Although porcelain can be very thin, it is extremely strong and durable. Many people find porcelain very pleasant to the touch and to the ear, because it has a very specific ring. Even without glaze (a liquid added onto the ceramic before firing) porcelain is waterproof. The maker could paint decorations onto the porcelain if he covered it with a glaze.

SoE2.6 Chinese Products and Technologies (Page 2 of 9)

Image B: Blue-and-white porcelain vase



Citation: Blue-and-White (underglaze blue) gourd-shaped, square base vase with Arabic scriptures, Ming Dynasty Jia-jin period (1522-1566), Zheng He Museum, Malacca. Photos courtesy of Professor Michael G. Vann, California State University, Sacramento.

This blue-and-white porcelain vase was made in China in the 16th century for export. Chinese artisans put Arabic characters around the base of the vase. The vase is display in the Zheng He Museum in Malacca, now in the country of Malaysia.

SoE2.6 Chinese Products and Technologies (Page 3 of 9)

Group 2: Silk



Silk Production

China's most famous product was its silk. Producing silk was a very complicated task, which took a long time and involved many people. In middle period China, usually a whole family took part. First the women would hatch the silkworms, while the men grew mulberry plants. Then they would feed mulberry leaves to the silkworms. As the silkworms grew, they slowly formed cocoons. Once the silkworms had produced silk, the process of drawing out the silk (silk-reeling) and weaving began. As the popularity of silk rose, silk production moved into large workshops, and water-powered machines reeled silk and wove it into fabric for export.

Painted Silk Hanging Scroll, (Image A)

This painted silk scroll was produced in China during the Song dynasty.

Citation: Painting/Hanging Scroll, drawn by Wang Yuan, Yuan dynasty, 1310-1350, British Museum Asia 1913, 0501, 0.4, Ch.Ptg.66, RFC554 © The Trustees of the British Museum. Used by permission.

SoE2.6 Chinese Products and Technologies (Page 4 of 9)

Group 2: Silk (continued)

These woodcuts from a Chinese printed book show the stages of making silk.

In Images B and C, people are gathering mulberry leaves to feed to the silkworms.

Image D shows a silkworm breeding house, and image E shows the frame of silkworm mats inside the breeding house. The frame of mats kept the silkworms dry and clean as they were forming their cocoons.

Image F shows a frame or loom for silk-reeling, or pulling the silk threads out of the cocoon.

Image G shows a weaving machine run by water power (see the waterwheels in the images below), in a book by Wang Zhen. By the 14th century, machines (rather than human power) were used to spin and weave silk in northern China.

Gathering Mulberry Leaves (Images B and C)



Fig. 178. Platform for gathering mulberry leaves (*sang-chi*), +1313. *NS* (+1530 ed.), ch. 23, pp. 1ab.
 Fig. 179. Ladder for gathering mulberry leaves (*sang-thi*), +1313. *NS* (+1530 ed.), ch. 23, pp. 2ab.

Silkworm Breeding House (Image D)

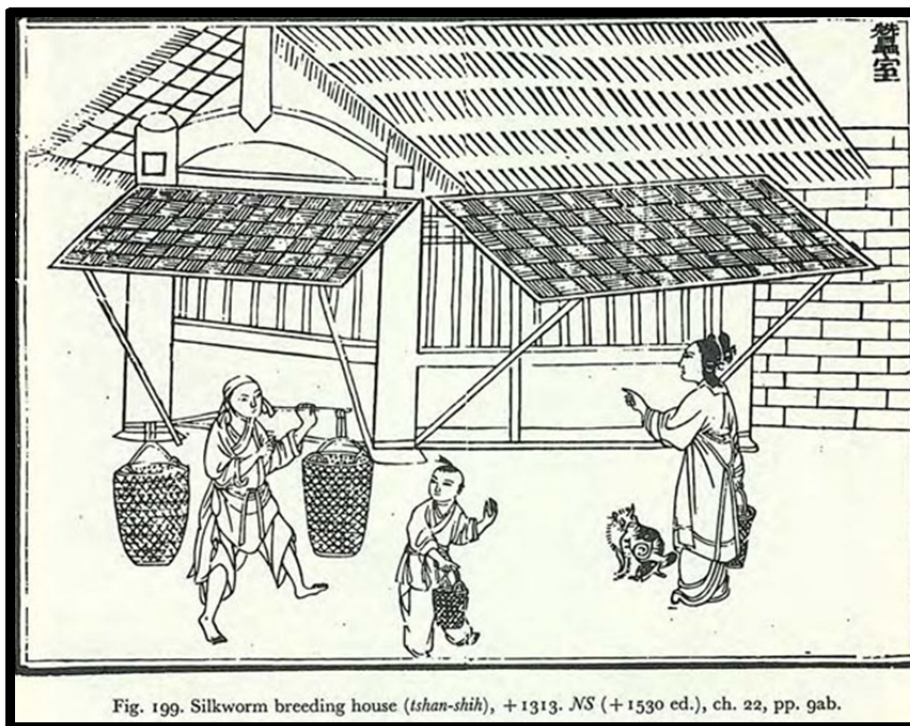


Fig. 199. Silkworm breeding house (*tshan-shih*), +1313. *NS* (+1530 ed.), ch. 22, pp. 9ab.

Citation: These images originated from the *Nung Shu*, 1530 edition of Wang Zhen's work originally published in 1313. Images B-F: Joseph Needham and Dieter Kuhn, *Science and Civilisation in China*, vol. 5, *Chemistry and Chemical Technology. Pt. 9, Textile Technology. Spinning and Reeling*. Cambridge: Cambridge University Press, 1988: p. 294, fig. 178-9: p. 316, fig. 199; p. 322, fig. 202; p. 368, fig. 227. Reprinted with the permission of Cambridge University Press. Image G: Weaving Machine, Wang Chen (fl. 1290-1333), photo by Gisling, 2011. Wikipedia Commons, <http://en.wikipedia.org>.

SoE2.6 Chinese Products and Technologies (Page 5 of 9)

Group 2: Silk
(continued)

Frame of Silkworm Mats (Image E)

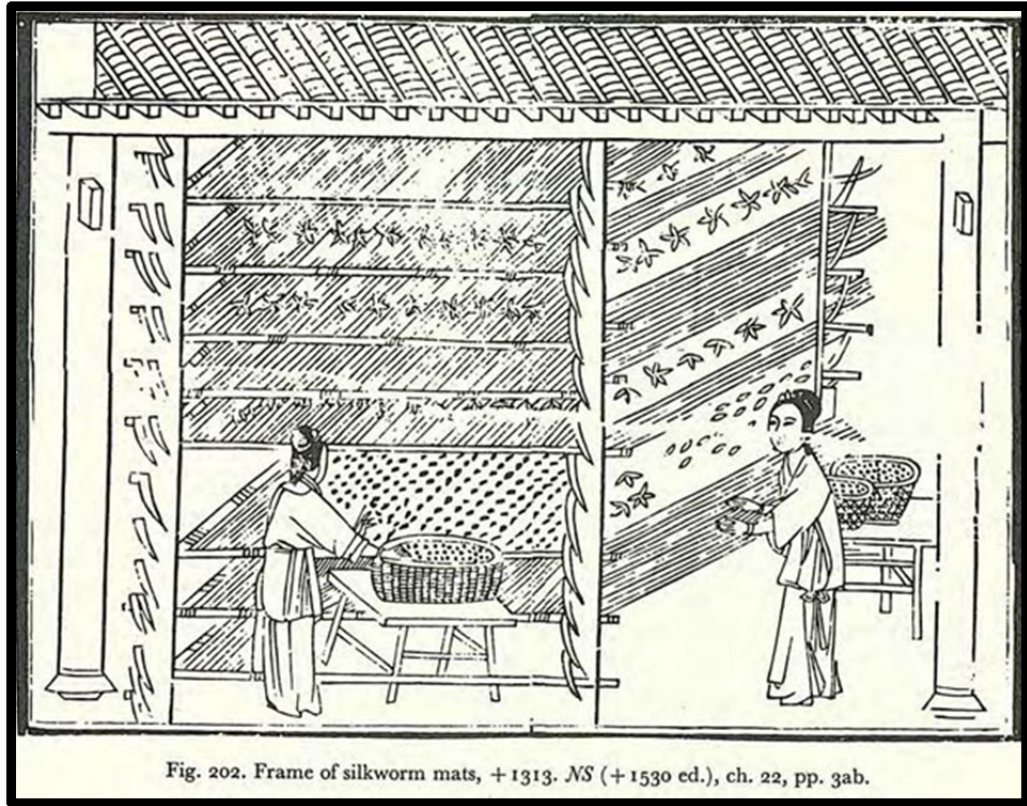
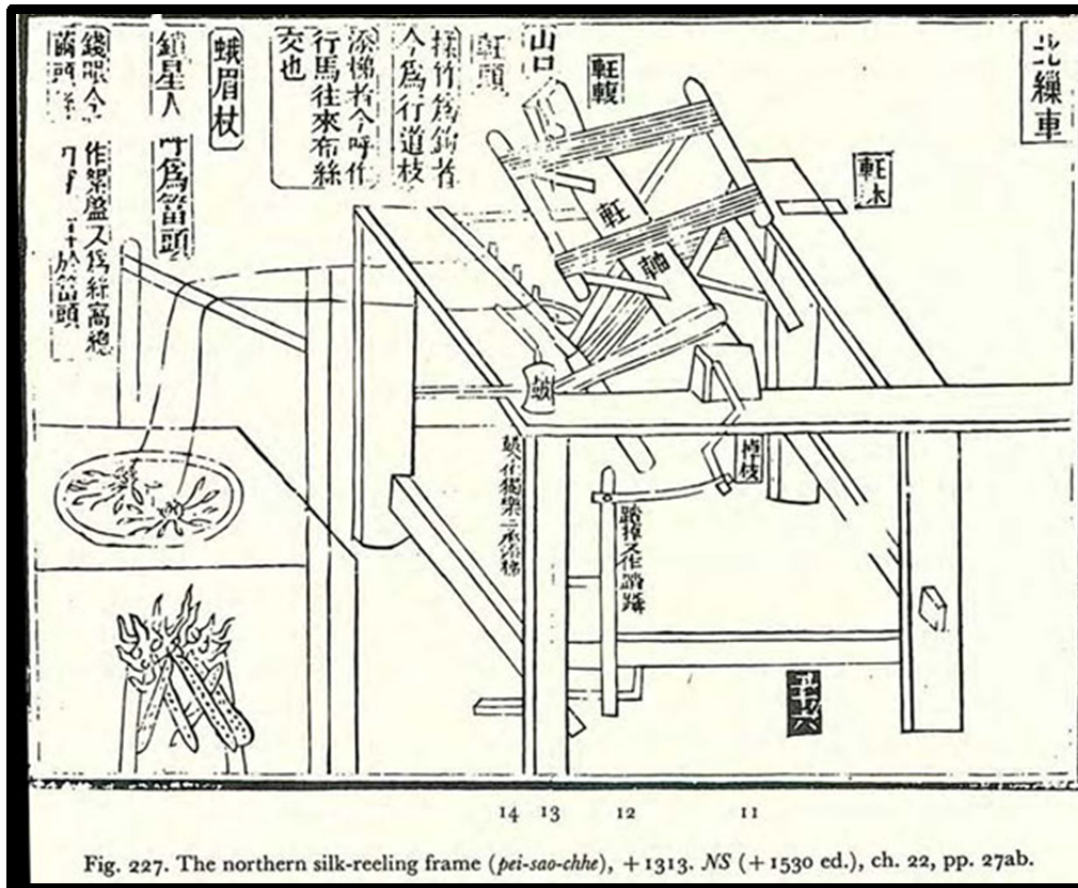


Fig. 202. Frame of silkworm mats, +1313. *NS* (+1530 ed.), ch. 22, pp. 3ab.

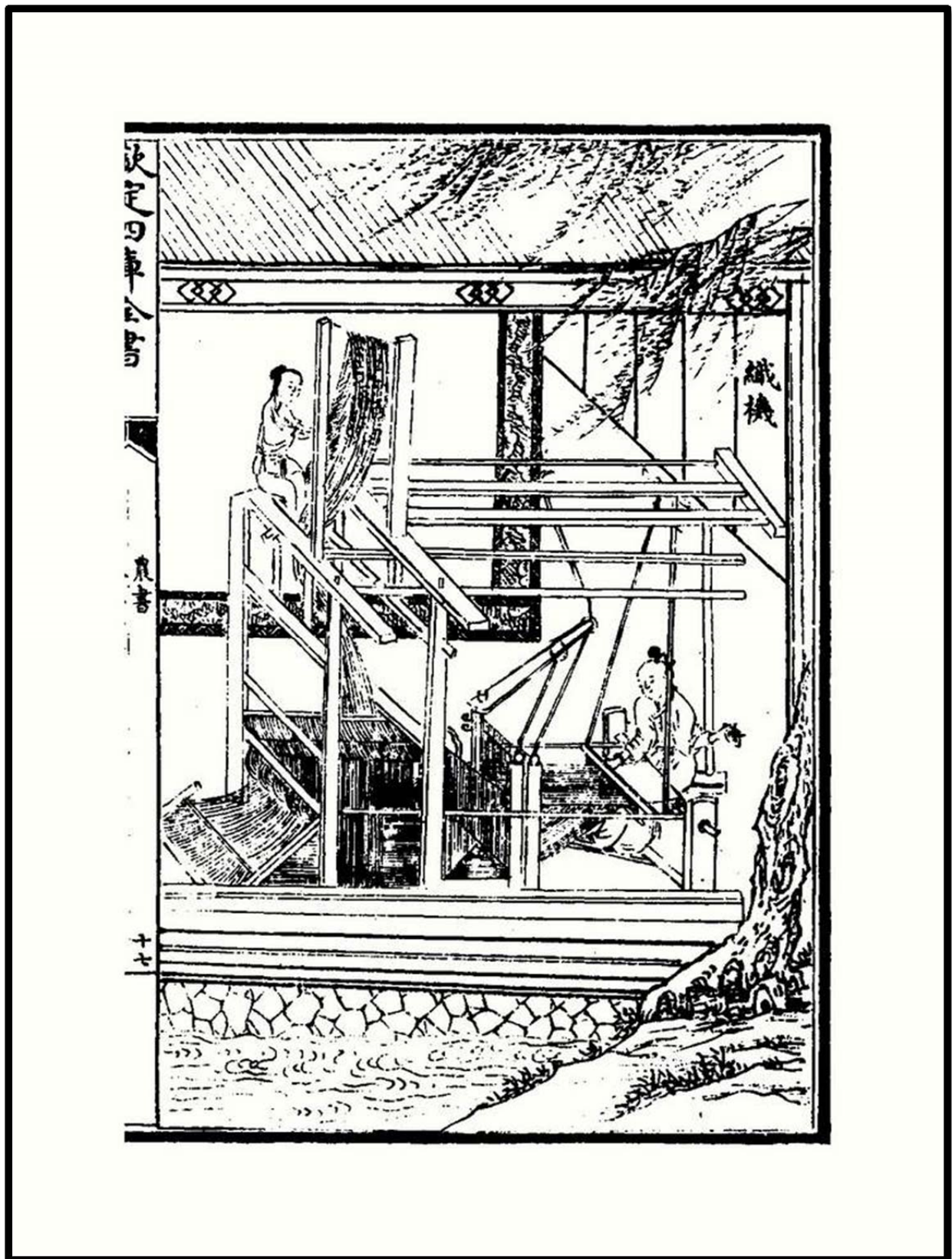


Northern Silk-Reeling Frame (Image F)

Fig. 227. The northern silk-reeling frame (*pei-sao-che*), +1313. *NS* (+1530 ed.), ch. 22, pp. 27ab.

SoE2.6 Chinese Products and Technologies (Page 6 of 9)

Wang Zhen's Weaving Machine Drawing (Image G)



SoE2.6 Chinese Products and Technologies (Page 7 of 9)

Group 3: Technology

Su Sung's Clock Tower drawing (Image A)

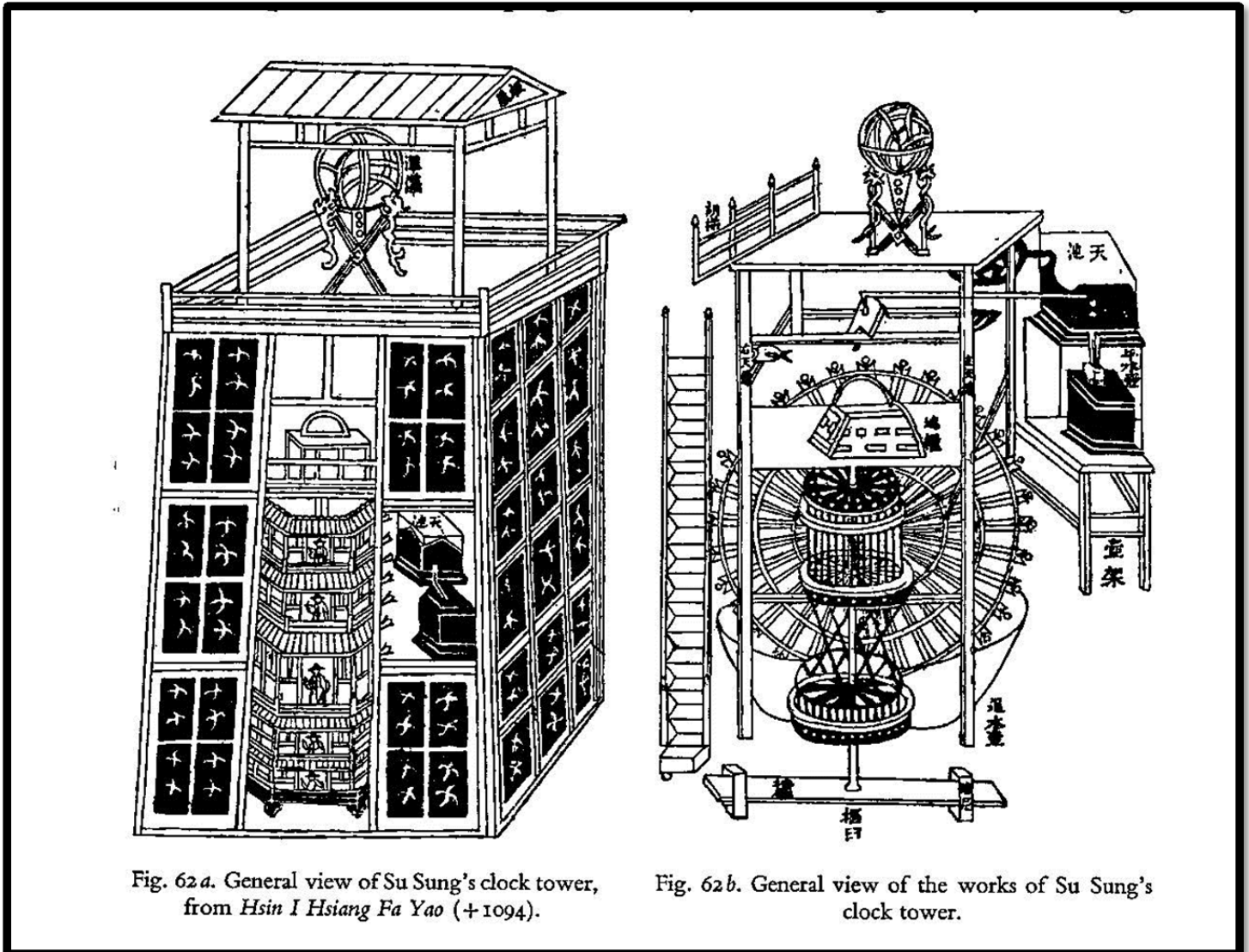


Fig. 62a. General view of Su Sung's clock tower, from *Hsin I Hsiang Fa Yao* (+1094).

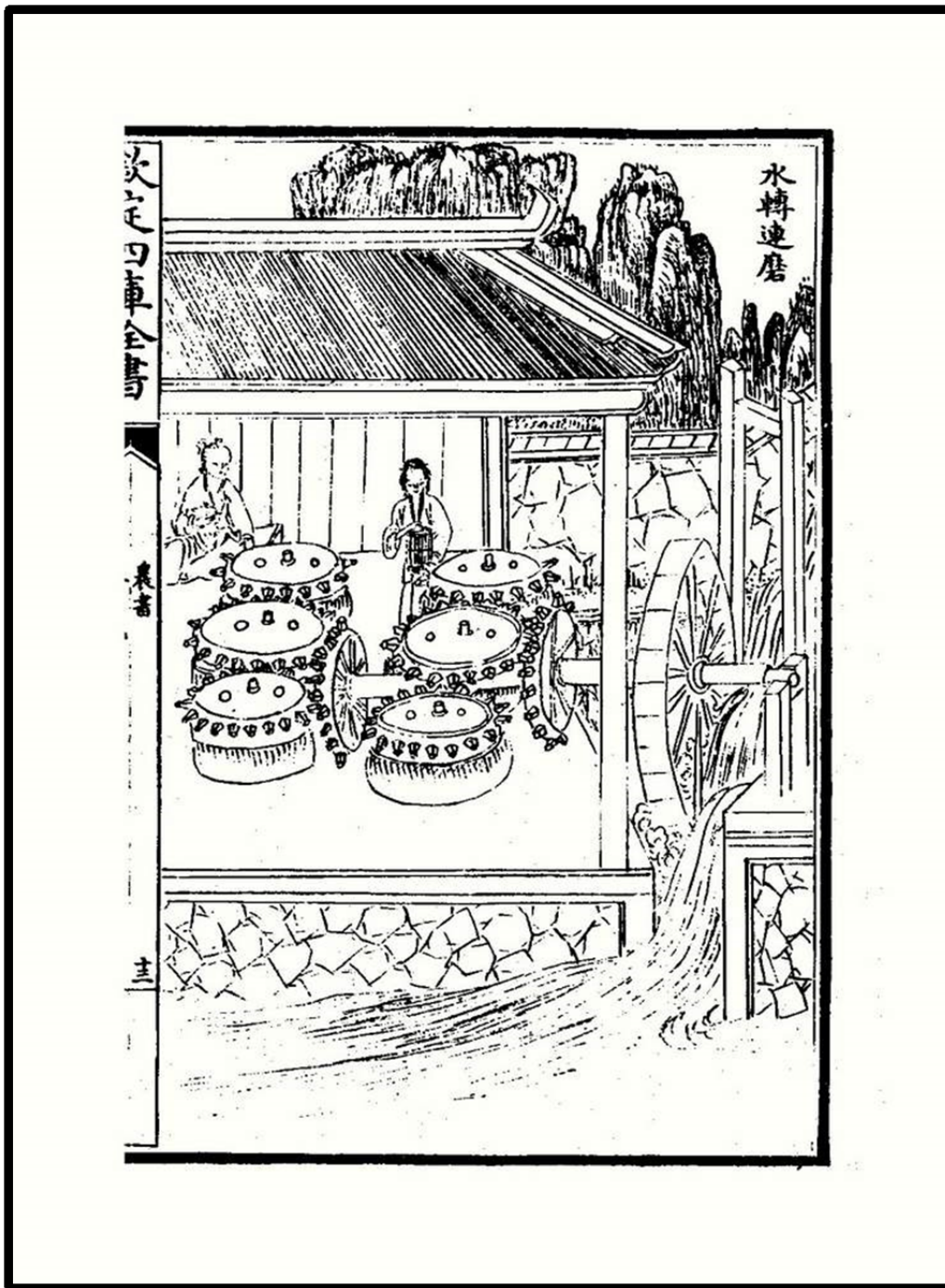
Fig. 62b. General view of the works of Su Sung's clock tower.

Su Sung was an inventor and scientist who designed this hydro-mechanical astronomical clock before 1094. These drawings came from Su Sung's book that was originally printed in 1094. The actual clock tower stood in Kaifeng, the Song dynasty capital. The clock was powered by water and contained many mechanical parts, including the oldest known endless power-transmitting chain drive. It had 133 different clock jacks to show and sound the hours.

Citation: Su Sung's Clock Tower, from the *Hsin I Hsiang Fa Yao*, a printed book from 1094, in Joseph Needham with Wang Ling, Lu Gwei-Djen and Ho Ping-Yü, *Clerks and Craftsmen in China and the West: Lectures and Addresses in the History of Science and Technology* (Cambridge: Cambridge University Press, 1970), p. 211, figs. 62a and 62b. Reprinted with the permission of Cambridge University Press.

SoE2.6 Chinese Products and Technologies (Page 8 of 9)

Group 3 Technology (continued): Wang Zhen's Watermill Gears (Image B)



This drawing from Wang Zhen's *Nong Shu*, a book printed in 1313, shows a watermill with 6 mechanical gears. The gears would regulate the water power to run machinery.

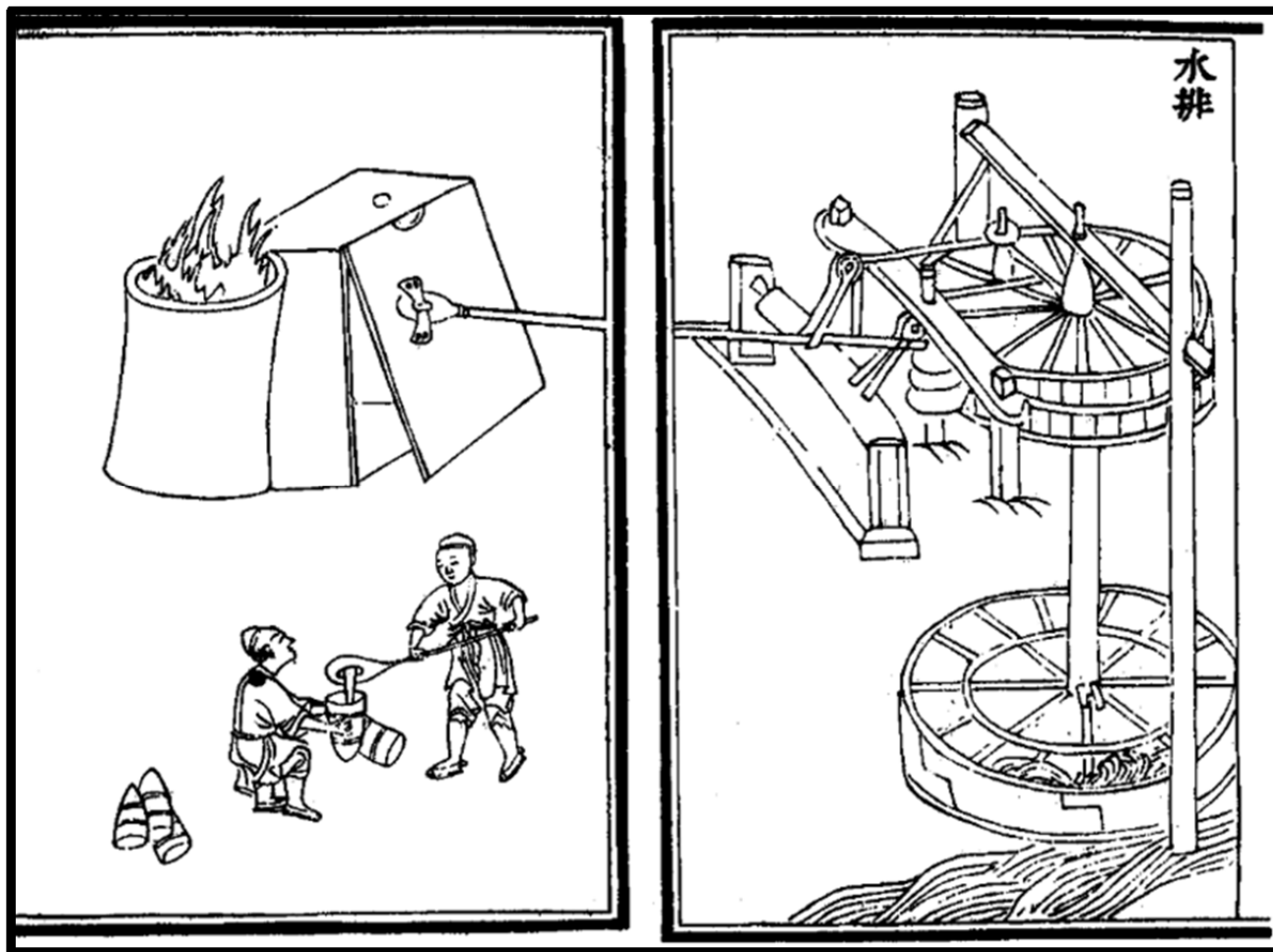
Citation: Water Mill Gear, Wang Chen (fl. 1290-1333), photo by Gisling, 2011. Wikipedia Commons, <http://en.wikipedia.org>.

SoE2.6 Chinese Products and Technologies (Page 9 of 9)

Group 3 Technology (continued): Waterwheels and Smelting (Image C)

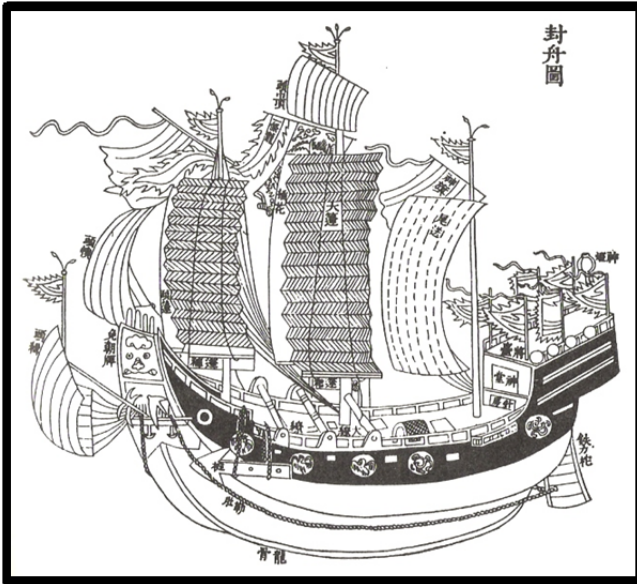
Another drawing from the *Nong Shu* depicts waterwheels powering the bellows of a blast furnace to create cast iron. The bellows pumped air into the blast furnace to make the fire burn hotter.

Citation: Waterwheel and Blast Furnace, from the 14th century treatise *Nong Shu*, written by Wang Zhen in 1313 AD, photo by Mywood, 2007. Wikipedia Commons, http://en.wikipedia.org/wiki/File:Yuan_Dynasty_-_waterwheels_and_smelting.png.



SoE2.6 Chinese Products and Technologies (Page 10 of 10)

Group 3 Technology (continued): Junks (Image D)



Chinese inventors created the junk, a ship that could safely sail in rough oceans over long distances. The junk had internal bulkheads, or inside walls that supported the ship. The junk had a rudder for steering. In addition, if there was a hole in one section of the junk, the internal bulkheads kept the water from spreading throughout the junk and sinking it. Junks used sails made of cloth and reinforced by bamboo. Junks were the most popular ships in the East Asian trade circles.

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

Compass (Image E)



Citation: Modern model of a Han Dynasty compass. The spoon was probably a lodestone, a naturally-occurring magnet. According to Wang Chong, who wrote between 70 and 80 CE, the spoon came to a rest pointing to the south. Photograph taken by Yug in Kaifeng in 2006. Wikipedia Commons. http://en.wikipedia.org/wiki/File:Antic_chinese_Compass.jpg.

The compass was invented in China during the Han Dynasty (206 BCE-220 CE). The earliest compasses were spoons made of lodestones, rocks that are natural magnets. By 1040, Chinese people were using an iron needle (called a "south-pointing fish") floating in a bowl of water, to find directions at night. The first reference to using the compass to navigate a ship dates to 1111 to 1117, in the book *Pingchow Table Talks*, by Zhu Yu. He wrote "The ship's pilots know the configuration of the coasts; at night they steer by the stars, and in the daytime by the sun. In dark weather they look at the south pointing needle." A Persian source mentions the compass in 1232, and the first mention of a compass by a European dates from 1190. The Persians, Arabs and Europeans may have learned about the compass from the Chinese, but historians are not sure how this happened.

Citation: Zhu Yu, *Pingchow Table Talks, 1111-1117*, quoted in Colin A. Ronan and Joseph Needham, *The Shorter Science and Civilisation in China*. (Cambridge: Cambridge University Press, 1986) 28–29.

SoE2.7 Chinese Products and Technologies Analysis Chart

Directions: There are three groups of images posted around the room. Look at the images and read the descriptions. Then select one of images and fill in one line of the chart about it.

Image Name	What is the object and what did it do?	Does this object use features from more than one culture? If so, list 2 features & cultures.	What does this object suggest about the Chinese economy?	Why was this object highly valued in Afro-Eurasia?

SoE2.8 Heading and Highlighting Chart: Quanzhou as a Trade City (p. 1 of 3)

Focus Question: Why was Quanzhou such an important site of encounter?

Instructions:

Step 1: Read the text section by section. At the end of each section, stop and discuss the main idea of that section with your group. Together, create a heading or title that represents the section well.

Step 2: Read the text again and highlight or underline the key details that support the headings. Do not highlight everything in the text!

Step 3: Discuss how the paragraph helps to answer the focus question and make notes in the right hand column.

Text	How does this information help answer the focus question?
<p>(heading) _____</p> <p>China was never isolated from the outside world. Even in ancient times merchants travelled to and from China. Before the 13th century these merchants usually travelled by sea from nearby ports in Southeast Asia, which were connected to more distant ports in India and the Islamic world. Goods from China travelled to the Islamic world and onward to Europe. The most popular goods exported from China were porcelain and silk, both known for their high quality and beautiful design. The Chinese imported spices and other raw materials that did not grow in China. When archaeologists excavated a Song ship that had sunk outside of Quanzhou bay in the 1270s, they found pepper, betel nuts, cowrie shells, tortoise shells, cinnabar (an ore of mercury that produces red paint), Somalian ambergris and Southeast Asian fragrant wood.</p>	
<p>_____</p> <p>Quanzhou (known in the west as Zayton or Zaitun) is located on the southeastern coast of China. Quanzhou is on a bay, which provides a natural harbor. On the land side, Quanzhou is surrounded by mountains. Its location linked the medieval city to the trading networks of China, Japan, Korea, and the Indian Ocean. In addition to the sea route, which was the safest way to travel to China from the west, some travelers came on an overland route (the old Silk Road), which ended at Beijing in North China.</p>	

SoE2.8 Heading and Highlighting Chart: Quanzhou as a Trade City (p. 2 of 3)

Text	How does this information help answer the focus question?
<p>_____</p> <p>Although Quanzhou’s harbor made the city a natural trading center, Chinese government policies were also important for the success of Quanzhou’s port. Chinese policy required that foreign merchants arriving in China first had to pay import taxes at certain cities before they could trade in China. During the Northern Song dynasty (960-1126), the government opened a superintendent’s trade office in Quanzhou, so that foreign merchants could pay their import taxes there. Quanzhou became an officially recognized trading city. The city continued to grow in importance after China was conquered by the Mongols. After the Mongols made the land route safe in the later 13th and 14th centuries, more travelers arrived in Quanzhou by land.</p>	
<p>_____</p> <p>Quanzhou was a very large city with a diverse population. While most people were Chinese, there were also people from Southeast Asia, India, the Islamic world and Europe. Many foreign merchants lived in Quanzhou, either for a few months, a few years, or permanently. The largest community was made up of Arab Muslims (which probably included people from Persia and India). There were communities of Indian and Sri Lankan Hindus, Southeast Asians and Italian Christians. There were also travelers—such as Marco Polo and Ibn Battuta.</p>	
<p>_____</p> <p>At the port, the Chinese government closely controlled trade. Foreign merchants and shippers had to register first in an official trade city, such as Quanzhou or Guangzhou, before they could travel anywhere else in China. Chinese officials inspected the ship’s cargo and made sure that foreign merchants paid import taxes, also known as customs duties, on their goods. The Mongol Yuan Dynasty required that traders use official paper money rather than the copper, silver and gold that traders used elsewhere. The use of paper money allowed the government to regulate trade more closely.</p>	

SoE2.8 Heading and Highlighting Chart: Quanzhou as a Trade City (p. 3 of 3)

Text	How does this information help answer the focus question?
<p>_____</p> <p>Merchants from different cultures set up their own communities in Quanzhou and might have lived in foreign quarters, or neighborhoods set aside only for them. They built fonduqs (funduks), business centers where visitors from their homeland could rent a room, store their goods, conduct business, and get help from other merchants from their homeland. Foreigners also built religious buildings. The oldest mosque in Quanzhou was the Ashab Mosque, built in 1010. Around the same time, an Indian priest named Lohuna built a Buddhist shrine in the city. In the 13th century, Quanzhou had a Latin Christian church and bishop. The Chinese government required that each foreign community should have a headman who would make sure that everyone in the community followed Chinese laws. The headman settled problems between people within the foreign community. In this way, the Chinese government could watch and regulate the foreign community. Foreigners were not, however, excluded from city life. The Chinese government set up special schools where foreigners could receive a Chinese education.</p>	
<p>_____</p> <p>Many Chinese merchants also participated in trade in Quanzhou and overseas. Although traditional Confucian ideals (similar to the aristocratic values of other medieval societies) looked down on trade, there were many active Chinese merchants, especially along the southeast coast. Even though scholars did not admire merchants, many Chinese along the southeast coast saw trade as an honorable and profitable occupation.</p>	
<p>_____</p> <p>From medicine, to science, to agriculture, China was a very advanced society. Chinese people invented paper and printing using woodblocks, which spread later to the Islamic world and on to Europe. Other important Chinese inventions were the magnetic compass, gunpowder, and technologies to make iron and steel. China's agricultural revolution was just as important as its inventions. Through dams, water pumps and intensive farming methods, the amount of food produced in China increased dramatically. Another Chinese innovation was the junk, a very large sailing vessel, which became the most popular trading ship in the South China Sea and eastern Indian Ocean. Junks had rudders and watertight bulkheads which made them very sea-worthy, or hard to sink.</p>	

SoE2.9 Travelers' Accounts Discussion Questions

Historical Investigation Question: How do historians use travelers' accounts as primary sources?

Instructions: To get ready for our discussion tomorrow on travelers' accounts, think about and answer the following questions:

1. *Why do people travel? (Consider differences past and present.)*



Pilgrim Caravan at Ramleh, from the Maqamat of al-Hariri, 1236-37, Bibliothèque nationale de France, Département des manuscrits orientaux, Arabe 5847, fol. 94v, <http://gallica.bnf.fr>.

2. *What information might be contained in a traveler's account?*

3. *What might be important to know about the writer? Why? (Consider factors such as race, class, gender, religion, etc.)*

SoE2.9 Travelers' Accounts Discussion Questions: Teacher's Guide (p. 1 of 2)

Possible Student Responses

1. Why do people travel?

- for recreation, sight seeing
- for business, trade
- for employment
- exploration of unknown places
- with armies for conquest
- to spread religion
- as political messengers or diplomats
- on religious pilgrimage
- for education
- as refugees, immigrants, captives



Pilgrim Caravan at Ramleh, from the Maqamat of al-Hariri, 1236-37, Bibliothèque nationale de France, Département des manuscrits orientaux, Arabe 5847, fol. 94v, <http://gallica.bnf.fr>.

2. What information might be contained in a traveler's account?

- descriptions of places and people
- stories about events there
- descriptions of how people live, culture
- products bought and sold
- discussion of local politics
- opinions about the people
- maps and routes

3. What might be important to know about the writer? Why?

- reasons for travel
- background—class, religion, occupation, etc.
- personal interests
- beliefs, attitudes
- experience in the visited place

This information may give the reader insight into the perspectives and biases of the author. It might explain the choices the author makes in what to report and how to depict information.

SoE2.9 Travelers' Accounts Discussion Questions: Teacher's Guide (p. 2 of 2)

Question Creation

When the student groups are creating their questions, it is possible that they will neglect important considerations such as, "Can the information in the journal be corroborated?" or "Was the journal written by the traveler him/herself or 'as told to' another author?" You may wish to contribute these ideas (and others) as well as their implications to the discussion. These might include:

1. Readers of travelers' journals at the time of publication often did not believe the accounts of the exotic places depicted. Medieval readers questioned aspects of both Ibn Battuta and Marco Polo's works. It was often centuries later when historians were able to corroborate many of the accounts and many questions still remain.
2. Many travelers' books contained copies of accounts written by other authors. Some modern historians question whether Ibn Battuta actually visited China at all, or actually heard stories from another traveler. Marco Polo probably visited Quanzhou, but his descriptions may be based on things he heard rather than his own experiences.
3. You may need to suggest questions to the students so that they do not overlook important aspects of source analysis. Here are some possibilities:
 - What was the writer's background?
 - Why was he/she traveling?
 - What were his/her primary interests?
 - How did he/she feel about the culture visited?
 - What was the writer's relationship with the country visited?
 - Was the account first hand or the reports of the traveler recorded by another author?
 - Did the traveler actually visit the place depicted?
 - Can the information be corroborated?

SoE2.10 Background Information

Marco Polo

Marco Polo (1254-1324) was a Venetian merchant who travelled extensively throughout Asia. His account, *The Travels of Marco Polo*, was one of the first descriptions of this region in a European language. It surprised and shocked its first readers. Marco Polo was born in Venice into a merchant family. He was about seventeen years old when he set out on his first voyage, with his father and uncle, to what is now China. Their mission was to accompany Christian missionaries to the court of Kublai Khan. After working for the Khan for a number of years, the Polos eventually returned to Italy. On the way home they escorted a princess from the Khan's court to Persia. Back in Italy, Marco Polo served as a captain in a war between Venice and Genoa. He was captured by the Genoese and put in prison. While



Marco Polo, Le Livre des merveilles [Book of Marvels], ed. 1400-1420, Bibliothèque nationale de France, Département des manuscrits, Français 2810, 1400-1420, gallica.bnf.fr. This illumination shows the two older Polos on their first trip east.

he was in prison, he told his adventures to another prisoner, Rustichello, who wrote them down. In his traveler's account, Marco Polo told about his adventures and described the peoples and cultures he observed. He included geographical and historical information about the places he visited. He may also have included things he heard about rather than things he experienced himself. Although this is plagiarism by modern standards, it was common for writers to copy information from other writers at this time. However, many of his contemporaries doubted the truth of Marco Polo's narrative, but many of his claims have been shown to be correct.

Ibn Battuta

Ibn Battuta (1304-ca. 1369) was a remarkable traveler. At a time when travel was slow and difficult, he spent twenty-nine years travelling more than 75,000 miles. Ibn Battuta, the son of a Muslim scholar, was from Morocco. As a boy, Ibn Battuta studied religious law. When he was twenty-one he began to travel. His first journey was the *hajj*, the pilgrimage to Mecca (in present-day Saudi Arabia) required of all able-bodied Muslims. After visiting the holy sites in Mecca, Ibn Battuta continued travelling, first around southwestern Asia, where he studied with different religious scholars. Such study trips, which could last many years, were customary for Islamic religious scholars. Eventually, however, Ibn Battuta went much further than other travelers. He toured most of the Islamic World and even visited Christian cities, such as Constantinople. Although he described traveling to China in his book, some historians believe that he did not make the trip himself, but instead heard stories about China from other travelers. Throughout his travels Ibn Battuta worked and studied in many of the cities (such as in Delhi, where he worked as a *qadi*, a judge). When he did return to Morocco, at the request of the sultan, Ibn Battuta told his many adventures to a writer, who turned the events into a travel account, entitled *Rihla*, or *Travels*.

Citation: Rewritten based on "Marco Polo," Gale Online Encyclopedia. Detroit: Gale, 2013. Literature Resource Center. Web. 1 Apr. 2013: <http://go.galegroup.com>. Ibn Battuta text rewritten based on Harcourt Multimedia Biographies.

SoE2.11 Marco Polo, "Zayton," [Quanzhou], from *The Travels of Marco Polo* (p. 1 of 4)



Marco Polo, *Le Livre des merveilles [Book of Marvels]*, ed. 1400-1420, Bibliothèque nationale de France, Département des manuscrits, Français 2810, <http://gallica.bnf.fr>.

You should know that at this city is the port of Zayton, to which all the ships of India come, bringing there spices and other expensive goods. It is also the port to which merchants of Manzi come; for the most astonishing quantity of goods and of precious stones and pearls are imported to this port, from which they are distributed all over Manzi. And I assure you that for every shipload of pepper that goes to Alexandria or elsewhere, headed for

Christendom, at least a hundred or more, come to the port of Zayton; for it is one of the two greatest ports in the world for commerce.

The Great Khan derives a very large revenue from the duties paid in this city and port; for you should know that on all the merchandise imported, including precious stones and pearls, he levies a duty of ten percent. . . . Then again the ship's charge for freight on small wares is 30 percent, on pepper 44 percent, and on linaloes, sandalwood, and other bulky goods 40 percent, so that between freight and the Khan's duties the merchant has to pay at least half the value of his investment [though on the other half he makes such a profit that he is always glad to come back with a new supply of merchandise]. But you may well believe from what I have said that the Khan receives a vast revenue from this city.

There is a great abundance here of all provisions for life's necessities. It is a charming country, and the people are very quiet and fond of an easy life.

Let me also tell you that in this province there is a town called Tyunju, where they make porcelain vessels of all sizes, the finest that can be imagined. They make it nowhere but in that city and from there it is exported all over the world. Here it is abundant and very cheap, so that for a Venetian groat you can buy three dishes so fine that you could not imagine better.

I should tell you that in this city (i.e. Zayton) they have a peculiar language. For you should know that throughout all Manzi they use only one language and one kind of writing, but yet there are local differences of dialect, as you say of Genoese, Milanese, Florentines, and Neapolitans, who though they speak different dialects can understand one another.

Citation: Marco Polo, *The Travels of Marco Polo*, translated by Henry Yule, edited and annotated by Henri Cordier and John Murray (London, 1920), Bk. 3, chp. 82, pp. 171-2.

Vocabulary

Zayton: the western name for the city of Quanzhou

Manzi: southern China

Levies a Duty: charges a tax on

Tithe: payment of one tenth of the value of something

Lingaloes: wood of the aloe tree, used for its scent.

Sandalwood: an aromatic wood used for scent

Revenue: income from taxes

Venetian groat: a silver coin of the city of Venice

Dialects: different versions of the same language

SoE2.11 Marco Polo, “Zayton,” [Quanzhou], from *The Travels of Marco Polo* (p. 2 of 3)

Close Reading Activities for Marco Polo, “Zayton”

1. Read Marco Polo, “Zayton” to yourself. Be prepared to discuss this question: What interested Marco Polo about Quanzhou? Discuss the question in your group so that you will be prepared to share your answers with the class.
2. With your partner, read the first paragraph again and fill in the empty squares and the blank spaces () on the sentence deconstruction chart. Then answer the questions in the final column.

Connectors	Subject	Verbs & Verb phrases	Who, what, where?	Questions & Comments
You should know that at	this city		the port of Zayton	What is the other name for Zayton?
to which ()	all the ships of India			Who brought spices and goods to Zayton?
		bringing there	spices and other expensive goods;	
for	the most astonishing quantity of goods and of precious stones and pearls		to this port ()	What tone was Marco Polo using in this sentence?
from which	they ()		all over Manzi.	Products came into Quanzhou from India and went out of Quanzhou to .
And I assure you that	for every shipload of pepper that		Alexandria or elsewhere, headed for Christendom	How much more pepper was traded in Quanzhou than in Latin Christendom?
	at least one hundred or more ()		the port of Zayton;	
for	it ()		one of the two greatest ports in the world for commerce.	What was Marco Polo’s opinion about Quanzhou?

**SoE2.11 Marco Polo, “Zayton,” [Quanzhou], from *The Travels of Marco Polo*
(p. 3 of 3)**

Third Reading: Text-Dependent Questions: Read the text again and answer these questions.

1. How much was the Khan’s tax on goods?

2. How much did merchants have to pay for freight (carrying their goods on the ship)?

3. Why were merchants glad to trade at Quanzhou?

4. What did Polo say about Chinese people?

5. What was Polo’s opinion about Chinese porcelain?

6. In general, what was Marco Polo’s attitude towards Zayton (Quanzhou)? List two pieces of evidence from the text to support your answer.
 - a.

 - b.

SoE2.12 Ibn Battuta, "Zaitun," from *The Travels of Ibn Battuta* (Page 1 of 5)

The Chinese clime is extensive and is rich in resources, fruits, cereals, gold and silver; no other clime in the world compares with it in this respect...

Chinese pottery is made only in the city of Zaitun [Quanzhou] and in Šin Kalan [Guangzhou].... It is exported to India and other parts of the world till it reaches our country in the Maghrib. It is the most superb kind of pottery...

In every city of China is a quarter where the Muslims live separately and have mosques for their Friday prayers and other assemblies. They are highly regarded and treated with respect. The Chinese infidels eat the meat of pigs and dogs and sell it in the bazaars. They live comfortably and in affluence but take little care about their food and clothing. You will see an important merchant whose wealth is beyond reckoning wearing a tunic of coarse cotton. All the Chinese pay attention only to gold and silver vessels. Every one of them has a walking stick on which to lean when walking and they call it the third leg.



Great Ming Circulating Treasury Note, ca. 1375, British Museum CM 1942-8-5-1, www.britishmuseum.org. © The Trustees of the British Museum

Silk is extremely plentiful for the worms attach themselves to fruit, eat it and need little care. This is why it is plentiful and the poor and destitute dress in it. If it were not for the merchants [trading in it] it would have no value...

Vocabulary

Clime: climate or environment

The Maghrib: the region of northwest Africa

Infidels: non-believers (in this case non-Muslims)

Bazaars: open air markets

Affluence: wealth

Tunic: a simple shirt-like garment reaching from the shoulders to between the hips and ankles

Destitute: lacking money and property

Dinars and Dirhams: both types of coins used in the Muslim world at the time

The people of China do not do business for dinars and dirhams.... They buy and sell with pieces of paper the size of the palm of the hand which are stamped with the Sultan's stamp. . . . If these pieces of paper become tattered from handling, they take them to a house which is like our mint and receive new ones instead...

The Chinese are of all peoples the most skilful in crafts and attain the greatest perfection in them....

[When a ship arrives]...they [the Chinese officials] order the ship's master to dictate to them a manifest of all the merchandise in it, whether small or great [in value]. Then everyone disembarks and the customs officials sit to inspect what they have with them. If they come upon any article that has been concealed from them the junk and whatever is in it is forfeit to the treasury. This is a kind of extortion I have seen in no country, whether infidel or Muslim, except China....

SoE2.12 Ibn Battuta, "Zaitun," from *The Travels of Ibn Battuta* (Page 2 of 5)

Manifest: a list of cargo carried by a ship

Disembark: get off a ship

Forfeit to the Treasury: taken away by the government

Junk: a Chinese ship used for trading

Extortion: being forced to pay extra money to a government official

Funduq: a building that combined a hotel, warehouse and business center for foreign merchants

Impounded: the local merchant or master took charge of the traveler's money

Damask: an embroidered silk cloth

Paganism: a religion other than Islam, Christianity or Judaism

When a Muslim merchant arrives in a Chinese town he chooses whether to stay with one of the Muslim merchants designated among those living there, or in the *funduq*. If he prefers to stay with a merchant, his money is impounded, the merchant with whom he is to reside takes charge of it, and spends it for him [the foreign merchant] honestly. When he wishes to leave his money is examined and if any of it is missing, the merchant with whom he has stayed and to whom it was entrusted makes it good. If he wishes to stay in the *funduq* his money is entrusted to the master of the *funduq* who is put in charge of it; he buys for the merchant what he wants on his account....

When we had crossed the sea the first city to which we came was Zaitun... It is a huge and important city in which are manufactured the fabrics of velvet, damask and satin.... Its harbor is among the biggest in the world, or rather it is the biggest; I have seen about a hundred junks there and innumerable little ones.

China is the safest and

best country for the traveler. You can travel all alone across the land for nine months without fear, even if you are carrying much wealth.

China was beautiful, but it did not please me. On the contrary, I was greatly troubled thinking about the way paganism dominated this country. Whenever I went out of my lodging, I saw many blameworthy things. That disturbed me so much that I stayed indoors most of the time and only went out when necessary. During my stay in China, whenever I saw any Muslims I always felt as though I were meeting my own family and close kinsmen.

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. 4 vols. Hakluyt Society, 2nd series, nos. 110, 117, 141, 178. Cambridge: Hakluyt Society at University Press, 1958-2000), Bk.4, chap. 22, pp. 888-894.



Citation: China during the Northern Song Dynasty, created by LiDaobing Yu Ninjie, 1982, GNU license, Wikipedia Commons, http://en.wikipedia.org/wiki/File:China_11a.jpg.

SoE2.12 Ibn Battuta, "Zaitun," from *The Travels of Ibn Battuta* (Page 3 of 5)

Close Reading Activities for Ibn Battuta, "Zaitun"

Instructions:

1. Read Ibn Battuta, "Zaitun" to yourself. Be prepared to discuss this question first in groups and then with the class: What interested Ibn Battuta about Quanzhou?
2. Read the text again and mark it using "cognitive markers" to indicate the following:



Make observations:

- ▶ What strikes you in reading this document? Do certain words leap out at you? What ideas or words grab your attention? *Indicate with an exclamation mark*



Ask questions:

- ▶ What puzzles you? What do you find out here that you didn't know, or that challenges something you thought you knew? What language confuses you? *Indicate with a question mark*

Identify patterns:



- ▶ What patterns do you see? What concepts, images or key words repeat? Is this source similar to other sources from this time? *Underline patterns*

Note connections:



- ▶ What connections do you see? Does this source remind you of a source or issue from another historical era? *Draw arrows → to indicate connections*

Share your thoughts: With a partner, compare and discuss annotations, re-reading sections as needed and staying focused on the contents of the document itself. Add notes in the margin to elaborate on the cognitive markers. In preparation for whole class discussion, go back to your initial thinking about the question to confirm or revise it.

3. Parts of the Ibn Battuta text are broken up into smaller pieces in the activities below. The primary source text is in quotation marks with regular type. The instructions and questions are in *Italic* type. Follow the instructions and write your answers in the spaces provided.

"[When a ship arrives]...they [the Chinese officials] order the ship's master to dictate to them (Chinese officials) a manifest of all the merchandise in it, whether small or great [in value]. Then everyone (_____) disembarks and the customs officials sit to inspect what they (_____) have with them (_____). If they (_____) come upon any article that has been concealed from them (_____) the junk and whatever is in it is forfeit to the treasury. This is a kind of extortion I have seen in no country, whether infidel or Muslim, except China. . . .

SoE2.12 Ibn Battuta, "Zaitun," from *The Travels of Ibn Battuta* (Page 4 of 5)

4. Identifying Reference Devices: In the paragraph on the previous page Ibn Battuta used many referrers. There are two possible "theys": the Chinese officials and the foreign merchants (on the junk). Write whom he meant by each referrer in the space after it. The first one is done for you.

5. Marco Polo wrote that the Chinese government charged a ten percent duty on all merchandise. Chinese officials collected that duty when a ship first arrived in Quanzhou. Why did the Chinese officials inspect the goods on the ship?

6. If a merchant or ship captain broke the law by not recording his merchandise on the manifest and not paying the duty, what was the punishment?

7. Did Ibn Battuta think that this government action was unusual?

"When a Muslim merchant (the foreign merchant) arrives in a Chinese town he (_____) chooses whether to stay with one of the Muslim merchants (_____) designated among those living there, or in the *funduq*. If he (_____) prefers to stay with a merchant (_____) his (_____) money is impounded, the merchant with whom he is to reside (_____) takes charge of it, and spends it for him (_____) honestly. When he (_____) wishes to leave his money is examined and if any of it is missing, the merchant with whom he has stayed (_____) and to whom it was entrusted makes it good. If he (_____) wishes to stay in the *funduq* his money is entrusted to the master of the *funduq* who is put in charge of it; he (_____) buys for the merchant what he (_____) wants on his account...."

8. Identifying Reference Devices: In the paragraph above, Ibn Battuta used many referrers. There are three possible "he"s: the foreign merchant, the resident merchant (who was a Muslim living in Quanzhou) and the *funduq* master. Write whom Ibn Battuta meant by each referrer in the space after it. The first one is done for you.

9. If the resident merchant lost or spent the foreign merchant's money without his consent, the resident merchant had to "make it good." What does this expression mean?

SoE2.12 Ibn Battuta, "Zaitun," from *The Travels of Ibn Battuta* (Page 5 of 5)

10. What advantage would the Chinese laws about foreigners and their money have for foreign merchants? What disadvantage would these laws have for foreigners?
11. What advantage would the Chinese laws about foreigners and their money have for the Chinese government?

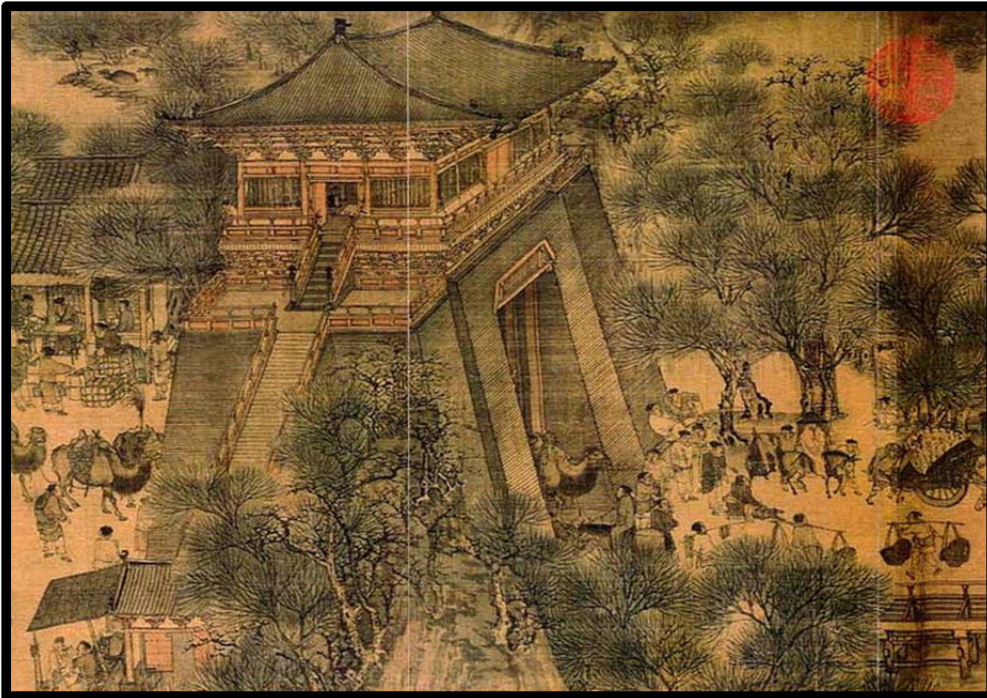
"China was beautiful, but it did not please me. On the contrary, I was greatly troubled thinking about the way paganism dominated this country. Whenever I went out of my lodging, I saw many blameworthy things. That disturbed me so much that I stayed indoors most of the time and only went out when necessary. During my stay in China, whenever I saw any Muslims I always felt as though I were meeting my own family and close kinsmen."

12. What bothered Ibn Battuta about China?
13. What was his reaction?
14. Do you think Ibn Battuta was being fair to the Chinese?

SE2.13 The Chinese Perspective: Hong Mai, Zhao Rugua and Inscriptions (Page 1 of 6)

Source #1: Hong Mai, “Quanzhou Merchant Abroad”

Instructions: A 12th-century Chinese scholar, Hong Mai, wrote this description of a Chinese merchant who travelled to Champa (in Southeast Asia) in the 12th century. After reading the text, answer the questions below.



Citation: Bianjing City Gate, from Along the River During the Qingming Festival, scroll drawn by Zhang Zeduan, 12th century, Wikipedia Commons, photograph by Gisling, 2008, http://en.wikipedia.org/wiki/File:Bianjing_city_gate.JPG.

Vocabulary

Bridal Trousseau: property necessary to set up a house and get married

Strings of Cash: one form of Chinese money was a cash, a small copper coin, like a penny. These coins had holes in the middle, so people could string them onto a thread to make higher amounts. A string of cash was supposed to have 1,000 coins, but they were often in different amounts.

Wang Yuanmao was a Quanzhou man. In his youth he worked as a mere handyman in a Buddhist monastery. His masters taught him how to read the books of the southern barbarian lands, with all of which he was able to become closely acquainted; and he accompanied sea-going junks to Champa. The king of that country admired his ability to read both barbarian and Chinese books, invited him to become a member of his staff, and gave him one of his daughters in marriage. Wang lingered for ten years before returning (to China), with a bridal

trousseau worth a million strings of cash. His lust for gain became fiercer, and he next went trading as the master of a sea-going junk. His wealth became limitless and both Prime Minister Lie Cheng and Vice-Minister Juge Tingrui formed marriage connections with him (through their children). In 1178 he dispatched his borrower Wu Da to act as head merchant on a ship setting out to sea with a total crew of thirty-eight men under a chief mate. They were away for ten years. . . . They had obtained profits of several thousand percent.

Citation: From Hong Mai, Yi Jian Zhi, quoted in Kenneth R. Hall, “Local and International Trade and Traders in the Straits of Melaka Region: 600-1500,” Journal of the Economic and Social History of the Orient 47, no. 2 (2004): 240 [213-260].

SE2.13 The Chinese Perspective: Hong Mai, Zhao Rugua and Inscriptions (Page 2 of 6)

1. Is this document a primary or secondary source? How do you know?
2. What is this document about? Write two sentences of summary.
3. List the journeys mentioned in the document.
4. Why did Wang Yuanmao travel?
5. What does this document tell us about Chinese merchants from Quanzhou?

SE2.13 The Chinese Perspective: Hong Mai, Zhao Rugua and Inscriptions (Page 3 of 6)

Source #2: Zhao Rugua, "Foreign Trade and Description of Foreign Peoples (*Zhufan zhi*)," early 13th century

Instructions: Zhao Rugua was an Inspector of Foreign Trade in Quanzhou during the Late Song Dynasty. He wrote a book describing foreign lands and trade goods. It included a lot of information about the Islamic world that Zhao heard from Chinese and foreign merchants.

Vocabulary

Envoy: a representative sent by his government to a foreign government
Adulterated: watered down
Customs: the Office of Trade Superintendent (Zhao Rugua's office)
Betel Nuts: a stimulant (like coffee or tea) that people chew
Evading the Duties Leviable upon Them: not paying their taxes

[Rose-water] is the dew of flowers in the country of the Ta-shi [Western Asia]. In the time of the Five Dynasties (A.D. 907-960) the foreign envoy P'u-ko-san, [Abul Hassan] brought as tribute fifteen bottles. After this time, importation became rare... Rose-water is much counterfeited and adulterated; to test its genuineness, the substance should be placed in glass bottles and shaken about for a while, then, if it is full of bubbles moving up and down, the substance is genuine. . . .

The Customs at Canton and Quanzhou derive an annual revenue of several tens of thousands of strings of cash from the trade carried on in this product [betel nuts] by foreign ships. . . .

Foreign traders (coming into China) are in the habit of concealing pearls in the lining of their clothes and in the handles of their umbrellas, thus evading the duties leviable upon them. . . .

The river Gu in Yongzhou is also the habitat of a bird called *rong cui* (downy kingfisher), covered with soft blue feathers all over the back, which are used by luxurious people as an ornament. They twist the feathers and weave them into each other to look like long nap satin. Although lately the use of this luxury has been strictly forbidden by the government, the well-to-do classes still continue to add it [kingfisher feathers] to their dress. For this reason foreign traders, in defiance of the law, manage to smuggle it in by concealing it in the cotton lining of their clothes. . . .



Coins of China (Song through Qing dynasties), Japan and Korea, photograph by Shizhao, 2006. Wikipedia Commons, http://en.wikipedia.org/wiki/File:China_coin1.JPG.

SE2.13 The Chinese Perspective: Hong Mai, Zhao Rugua and Inscriptions (Page 4 of 6)

.In the yongxi era (984-88) there was a monk named Lohuna who came [to Quanzhou] by boat from across the sea. He said he was from Tianzhu [India]. Because he was a foreign monk, the foreign merchants [who were already living in Quanzhou] selected gold and silks and precious things, for the monk had nothing. And they bought a piece of land where they built a Buddhist temple. Today [that is, in the 1220s] this is the Baolin Pavilion. . . .

There was a foreign merchant named Shinawei who lived in the Quannan section. He treated his wealth lightly and loved to provide for others. Because he had the customs of the western lands [Islam], he established a graveyard outside the city walls to the southeast where the bodies of foreign merchants could be buried. . . .

Because this land [southwestern India, the Malabar Coast] is so far away, few of its boats come [to Quanzhou]. At the present time, Lobazhiligan and his son, who live in the southern suburbs, are from there. . . .

Citations: Chau-Ju-kua: His work on the Chinese and Arab Trade in the twelfth and thirteenth Centuries, entitled chu-fan-chi, translated by Friedrich Hirth and W.W. Rockhill (Hong Kong: Cheng-Wen Publishing Company, 1967), 203-239; Zhao Rugua, Description of Foreign Peoples [Zhufan zhi], quoted in Hugh R. Clark, "Muslims and Hindus in the Culture and Morphology of Quanzhou from the Tenth to the Thirteenth Century," Journal of World History 6, no. 1 (1995): 56-59 [49-74].

1. Who was the author of this document? What was his occupation?
2. What do the excerpts describe?
3. What were Zhao Rugua's primary interests?
4. What was Zhao Rugua's attitude towards merchants?
5. How might his job have influenced Zhao Rugua about merchants?
6. What foreign communities lived in Quanzhou, according to Zhao Rugua?

SE2.13 The Chinese Perspective: Hong Mai, Zhao Rugua and Inscriptions (Page 5 of 6)

Source #3: Inscriptions [Inscriptions are words carved into stone by builders]

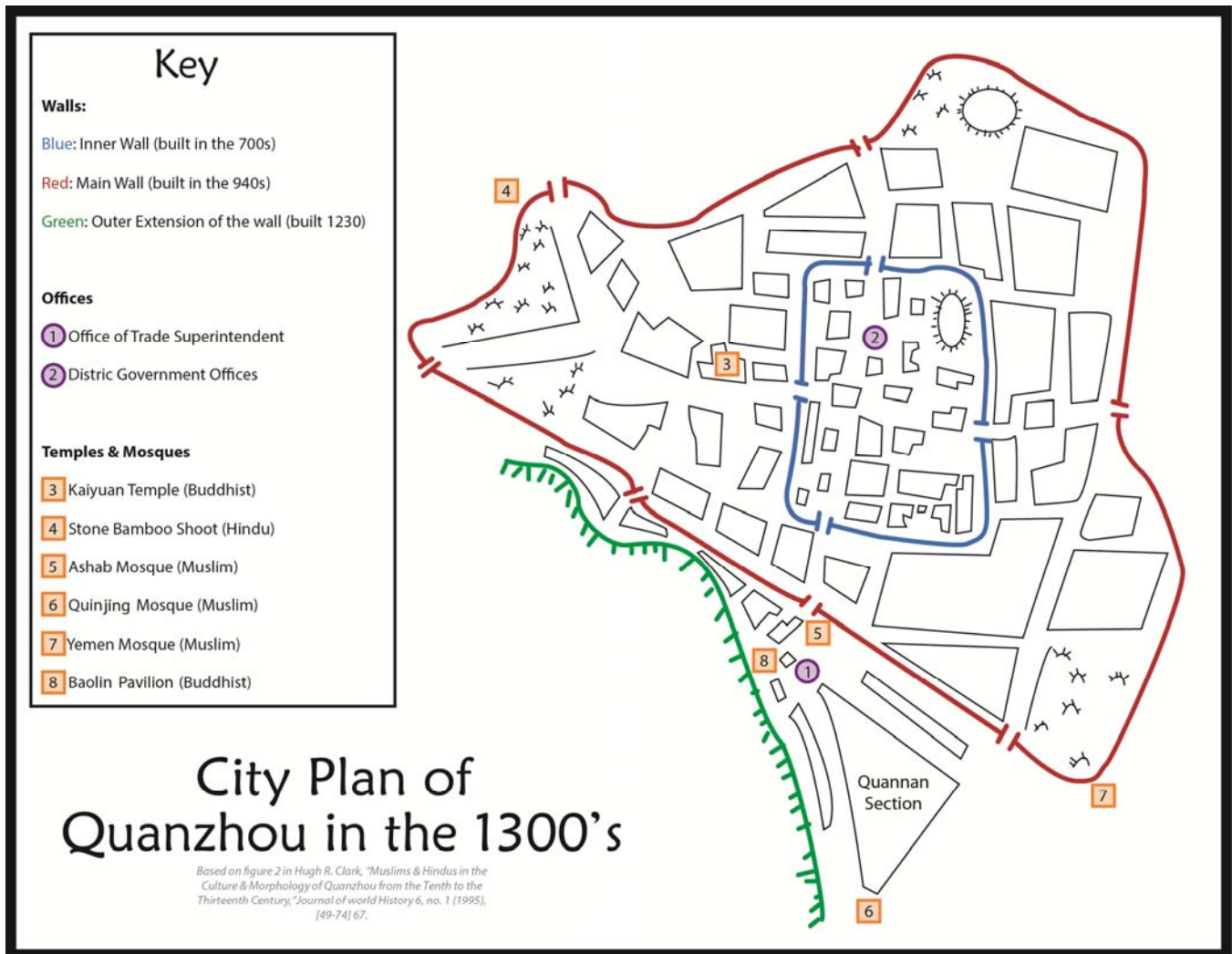
[On the side of the ruined Ashab Mosque in Quanzhou]: This mosque, which is known to all for its antiquity, its long endurance, and its good fortune, was the first [Islamic] place of worship for the people of this place [Quanzhou]. It is called the Ashab Mosque. It was built in the year 400 [of the Islamic calendar, or 1009-1010 C.E.].

[On a stele [a stone slab] erected in 1138 outside the Temple of Auspicious Responses in Putian district city, southern Fujian:] ...[T]he Quanzhou merchant Zhu Fang, as he prepared to sail to Srivijaya, requested ash from the god's altar, which he venerated [worshipped]. His voyage was swift and uneventful, and he completed the round-trip within a year, returning a hundred-fold profit [that is, he made a profit of 10,000 percent]. No one had done so well either before or since, and all attributed [his fortune] to the god. Ever since, as merchants prepare for their distant journeys, there are none who fail to come before the god to worship.

Citation: Quoted in Hugh R. Clark, "Muslims and Hindus in the Culture and Morphology of Quanzhou from the Tenth to the Thirteenth Century," Journal of World History 6, no. 1 (1995): 57 [49-74].

1. Find each of these locations on the Quanzhou City Plan: Baolin Pavilion, Quannan Section, Ashab Mosque. In what part of the city do you think the foreign communities were located? Why?
2. What do these inscriptions tell us about Chinese merchants from Quanzhou?
3. What do these inscriptions tell us about foreign merchants?

SE2.13 The Chinese Perspective: Hong Mai, Zhao Rugua and Inscriptions
(Page 6 of 6)



Based on figure 2 in Hugh R. Clark, "Muslims and Hindus in the Culture and Morphology of Quanzhou from the Tenth to the Thirteenth Century," *Journal of World History* 6, no. 1 (1995): 67 [49-74].

Group Discussion: How are primary sources by local writers different from travelers' accounts? What interested local writers the most?

SoE2.14 Note Organization Chart (page 1 of 3)

Question: Why was Quanzhou such an important site of encounter?

Instructions: In the first column, write down the reasons that explain why Quanzhou was an important site of encounter. In the second column, write down one piece of evidence that supports each reason. In the third column, analyze the evidence by explaining what it means and how it supports the reason.

Marco Polo

Reason	Evidence	Analysis (what the evidence means & how it supports the reason)

SoE2.14 Note Organization Chart (page 2 of 3)

Question: Why was Quanzhou such an important site of encounter?

Instructions: In the first column, write down the reasons that explain why Quanzhou was an important site of encounter. In the second column, write down one piece of evidence that supports each reason. In the third column, analyze the evidence by explaining what it means and how it supports the reason.

Ibn Battuta

Reason	Evidence	Analysis (what the evidence means & how it supports the reason)

SoE2.14 Note Organization Chart (page 3 of 3)

Question: Why was Quanzhou such an important site of encounter?

Instructions: In the first column, write down the reasons that explain why Quanzhou was an important site of encounter. In the second column, write down one piece of evidence that supports each reason. In the third column, analyze the evidence by explaining what it means and how it supports the reason.

Hong Mai, Zhao Rugua and Inscriptions

Reason	Evidence	Analysis (what the evidence means & how it supports the reason)

SoE2.15 Why was Quanzhou Such an Important Site of Encounter? (1 of 3)

Writing Assignment Instructions: Write two paragraphs answering the lesson focus question: Why was Quanzhou such an important site of encounter?

1. Use this for your opening sentence: Between 1100 and 1400, Quanzhou was a major port for China and the Asian trade circles. It may have been the greatest trade city in the world.
2. Use this for your claim: Quanzhou was an important site of encounter because many foreign ships and merchants came there to buy Chinese products, and because the city was home to many foreign communities.
3. Fill in the Evidence Analysis Chart using your notes on **SoE2.15 Note Organization Charts**. Use the information in your notes to fill in the blanks in the reason #1 and reason #2 statements. Select two pieces of evidence that BEST support reasons 1 and 2. For reason 1, choose one piece of evidence from Ibn Battuta and one from Marco Polo. For reason 2, choose one piece of evidence from Zhao Rugua and one from either Ibn Battuta or Marco Polo. Analyze the evidence (explain what it means and how it supports the reasons) in the last column.
4. After you select and organize your evidence on the Evidence Analysis chart, use the Two Paragraph Frame to write your paragraph. When you finish, proofread it for spelling and grammar. Then copy it over neatly, or type it, and turn it in.

Evidence Analysis Chart

Reason	Evidence	Analysis
Reason #1: Ships and merchants from _____, _____ and _____ came to Quanzhou to buy and sell _____, _____ and _____.	[from Ibn Battuta]	
	[from Marco Polo]	
Reason #2: Quanzhou had many foreign communities, such as the _____, the _____ and the _____.	[from Zhao Rugua or an inscription]	
	[from either Ibn Battuta or Marco Polo]	

SoE2.15 Why was Quanzhou Such an Important Site of Encounter? (2 of 3)

Two Paragraph Frame

(1st Paragraph begins with Introduction and Claim) Between 1100 and 1400, Quanzhou was a major port for China and the Asian trade circles. It may have been the greatest trading city in the world. Quanzhou was an important site of encounter because many foreign ships and merchants came there to buy Chinese products and because the city was home to many foreign communities.

(Reason 1) Ships and merchants from _____
came to Quanzhou to buy and sell _____

(1st Evidence to support reason 1) In the fourteenth century, the Magribi traveler Ibn Battuta wrote that

(Analysis of evidence) This means that

(2nd Evidence to support reason 1) In his travel account, Marco Polo, a merchant from Venice, noted that

(Analysis of evidence) Polo's observation shows that

SoE2.15 Why was Quanzhou Such an Important Site of Encounter? (3 of 3)

(2nd Paragraph begins with Transition and reason 2) In addition to the large number of foreign merchants, Quanzhou had many foreign communities, such as

(1st Evidence to support reason 2) As Zhao Rugua, the Chinese trade superintendent at Quanzhou in 1220 recorded, OR As a thirteenth-century Chinese inscription recorded, (choose one)

(Analysis of evidence) This means that

(2nd Evidence to support reason 2) Marco Polo (or Ibn Battuta) observed that

(Analysis of evidence) This evidence supports the existence of many foreign communities because

(Conclusion) _____

SoE2.16 Laws, Customs and Multicultural Coexistence (Page 1 of 6)

Teacher's Guide for Discussion

1. Divide students into groups of three or four.
2. Each student individually reads one or two documents looking for possible answers to the discussion question. They fill out the Sharing Out Chart as they are reading.
3. Students then share out the information on their charts. Students should focus on summarizing the content in their document, explaining what they believe the document says about the discussion question and providing supporting evidence for the other members of their groups. The student instructions handout has discussion starters for the speaker and responders.
4. After all group members have shared, instruct the group to have a discussion about the discussion focus question: How did laws and customs help people from different cultures live together in Quanzhou? They should try to formulate an interpretation (or main idea) that answers the discussion question based on all the evidence.
5. Allow students to discuss in groups for ten or fifteen minutes. At the end, each student should write out his or her interpretation on the bottom of the Sharing Out Chart. This interpretation might be different from the group interpretation. Then direct the students to write down the most important pieces of evidence that support their interpretation (at least three).
6. Debrief the students as a whole class. Use these questions to lead the discussion:
What is your interpretation?
What evidence supports this interpretation?
What evidence contradicts this interpretation?

SoE2.16 Laws, Customs and Multicultural Coexistence (Page 2 of 6)

Student Discussion Handout

Discussion Focus Question: How did laws and customs help people from different cultures live together in Quanzhou?

Introduction: People from China, India, the Islamic world, Central Asia, Southeast Asia and Europe traded in Quanzhou and made up foreign communities in the city. Conflict could easily break out between people from different cultures. The Chinese government made many laws to control foreigners and to keep them from cheating on taxes. These laws made the Chinese government officials think that the foreigners were not a danger to China and probably made the Chinese people feel safe from being cheated by foreign merchants. Foreign merchants (who had to live for long periods of time in Quanzhou) set up *funduqs* and religious buildings to help create a friendly community of people from their homeland and take care of their needs in Quanzhou. These customs helped foreigners feel safe and welcome. Your group's discussion question is: How did laws and customs help people from different cultures live together in Quanzhou?

Instructions:

1. Read your document to find information related to the discussion question. Fill out the Sharing Out Chart as you read. If you have trouble finding evidence about the discussion question, use these additional questions:

Who benefited from this law or custom?

Did the law or custom make people feel safe and welcome?

Did it keep people from cheating or causing trouble? How?

2. Take turns sharing out the information on your chart. Summarize the content in your document, explaining what you believe the document says in relation to the discussion question. Provide supporting evidence. Here are a few sentence starters you can use:

Person Sharing:

My document is about ...

This law /custom helped the _____ people feel safe because ...

This law / custom kept people from cheating by ...

This law / custom helped people from different cultures live together because ...

The evidence that supports my idea is ...

Group Members Responding:

Tell me more about ...

What evidence do you have?

How did the law /custom help people feel safe?

How did the law / custom keep people from causing trouble?

How did you come to that conclusion?

SoE2.16 Laws, Customs and Multicultural Coexistence (Page 3 of 6)

After a group member shares, take a few moments to fill out the information on your chart. Then go on to the next group member. You will need to have information on each document on your Sharing Out Chart by the end of group time.

3. After all group members have shared, discuss the focus question: How did laws and customs help people from different cultures live together in Quanzhou? Try to find an interpretation that is supported by the majority of the evidence. Here are a few discussion starters:

Document xx does not seem to fit with the other documents, because ...

Document xx seems to support the ideas in document xxx ...

I agree / disagree with what Carmen said, because ...

Does the evidence about your law /custom support the interpretation that ...

Why do you think that?

How did you come to that interpretation?

Where is the evidence to support this interpretation?

Could you summarize your main point again?

4. Each group member should write out his / her interpretation on the Sharing Out Chart. Below the interpretation, write down the most important pieces of evidence that support the interpretation. Prepare for whole class discussion.

SoE2.16 Laws, Customs and Multicultural Coexistence (Page 4 of 6)

Document 1 - Marco Polo, "Zayton"

The Great Khan derives a very large revenue from the duties paid in this city and port; for you should know that on all the merchandise imported, including precious stones and pearls, he levies a duty of ten percent. . . . But you may well believe from what I have said that the Khan receives a vast revenue from this city.

Document 2 - Ibn Battuta, "Zaytun"

In every city of China is a quarter where the Muslims live separately and have mosques for their Friday prayers and other assemblies. They are highly regarded and treated with respect. . . .

[When a ship arrives]...they [the Chinese officials] order the ship's master to dictate to them a manifest of all the merchandise in it, whether small or great [in value]. Then everyone disembarks and the customs officials sit to inspect what they have with them. If they come upon any article that has been concealed from them the junk and whatever is in it is forfeit to the treasury. This is a kind of extortion I have seen in no country, whether infidel or Muslim, except China...

China is the safest and best country for the traveler. You can travel all alone across the land for nine months without fear, even if you are carrying much wealth.

Document 3 - Ibn Battuta, "Zaytun"

When a Muslim merchant arrives in a Chinese town he chooses whether to stay with one of the Muslim merchants designated among those living there, or in the *funduq*. If he prefers to stay with a merchant his money is impounded, the merchant with whom he is to reside takes charge of it, and spends it for him [the foreign merchant] honestly. When he wishes to leave his money is examined and if any of it is missing the merchant with whom he has stayed and to whom it was entrusted makes it good. If he wishes to stay in the *funduq*, his money is entrusted to the master of the *funduq* who is put in charge of it; he buys for the merchant what he wants on his account...

During my stay in China, whenever I saw any Muslims I always felt as though I were meeting my own family and close kinsmen.

SoE2.16 Laws, Customs and Multicultural Coexistence (Page 5 of 6)

Document 4 - Zhao Rugua, "Foreign Trade and Description of Foreign Peoples"

The Customs at Canton and Quanzhou derive an annual revenue of several tens thousands of strings of cash from the trade carried on in this product [betel nuts] by foreign ships....

Foreign traders (coming into China) are in the habit of concealing pearls in the lining of their clothes and in the handles of their umbrellas, thus evading the duties they are supposed to pay

The river Gu in Yongzhou is also the habitat of a bird called *rong cui* (downy kingfisher), covered with soft blue feathers all over the back, which are used by luxurious people as an ornament. They twist the feathers and weave them into each other to look like long nap satin. Although, lately the use of this luxury has been strictly forbidden by the government, the well-to-do classes still continue to add it [kingfisher feathers] to their dress. For this reason foreign traders, in defiance of the law, manage to smuggle it in by concealing it in the cotton lining of their clothes.

Document 5 - Zhao Rugua, "Foreign Trade and Description of Foreign Peoples"

"In the yongxi era (984-88) there was a monk named Lohuna who came [to Quanzhou] by boat from across the sea. He said he was from Tianzhu [India]. Because he was a foreign monk, the foreign merchants [who were already living in Quanzhou] selected gold and silks and precious things, for the monk had nothing. And they bought a piece of land where they built a Buddhist temple. Today [that is, in the 1220s] this is the Baolin Pavilion. . . .

There was a foreign merchant named Shinawei who lived in the Quannan section. He treated his wealth lightly and loved to provide for others. Because he had the customs of the western lands [that is, he believed in Islam], he established a graveyard outside the city walls to the southeast where the bodies of foreign merchants could be buried...

Because this land [southwestern India, the Malabar Coast] is so far away, few of its boats come [to Quanzhou]. At the present time, Lobazhiligan and his son, who live in the southern suburbs, are from there....

Document 6 - Inscription on the Ashab Mosque, Quanzhou

This mosque, which is known to all for its antiquity, its long endurance, and its good fortune, was the first [Islamic] place of worship for the people of this place [Quanzhou]. It is called the Ashab Mosque. It was built in the year 400 [of the Islamic calendar, or 1009-1010 C.E.]

SoE2.16 Laws, Customs and Multicultural Coexistence (Page 6 of 6)

Sharing Out Chart (Each student needs three copies of this chart)

Discussion Question: How did laws and customs help people from different cultures live together in Quanzhou?

Document #___:	Document #___:
Summary:	Summary:
Based on this document, how would you answer the discussion question?	Based on this document, how would you answer the discussion question?
Evidence	Evidence