

The Mongolian Empire Carousel

November 5, 2019

World History

1. Find two partners.
2. Take a packet from the table at the front of the classroom and READ the directions.
3. Select a seat at one of the seven stations.
4. Waiting until instructions to move forward.
5. You will have five minutes at each station. Open the folder to find your station's information. Read it and answer the questions on your worksheet.
6. When the bell rings, move to the next station. Follow the stations in alphabetical order (A-G).
7. When complete, you will use the bottom portion of the last sheet of your packet to complete the following:

In the style of the Chinese poets of the period (themes of nature, friendship, loss), write a poem about the Mongols. It must be a minimum of six lines but it does not have to rhyme. You may write about Khan, horses, archery, military, Mongol life, etc.

Name: _____ Period: _____

The Mongol Empire Carousel Student Handout

Directions: As you move to each station with your group, read or examine the information and images at each station and answer the corresponding questions on this handout. You may work together with your group, but everyone needs to turn in their own handout. Also, **DO NOT COPY DIRECTLY FROM WHAT YOU READ! SUMMARIZE AND PUT YOUR ANSWERS INTO YOUR OWN WORDS!**

STATION A	<p>1. List modern names of the countries which were included in the Mongol Empire at the end of the 13th century.</p> <p>2. What difficulties might an army of nomadic people face in creating this empire?</p>
STATION B	<p>1. List 4 advantages horses gave the Mongols as they sought to expand their empire.</p> <p>-</p> <p>-</p> <p>-</p> <p>-</p> <p>2. Describe the other uses the Mongols had for their horses, according to Marco Polo.</p>

STATION C	<ol style="list-style-type: none"> 1. What does the image of the statue of Genghis Kahn say to you about how the people of Mongolia view him today? 2. What is the Genghis Khan Statue Complex? 3. Why do you think Genghis Khan is depicted riding a horse? 4. Does knowing that the statue is part of a tourist complex make you appreciate the statue more or less than you did when you first saw the image? Why?
STATION D	<ol style="list-style-type: none"> 1. Describe Mongolian society and way of life. 2. How might the culture of the Mongols contribute to their military success?

STATION E	<p>List three religions Genghis Khan make a point to tolerate?</p> <ol style="list-style-type: none"> 1. 2. 3. 4. What type of religion is Tengrism? 5. Why do you think being a Tengrist might have made Genghis Khan more tolerant of other religions?
STATION F	<ol style="list-style-type: none"> 1. Why was the bow the most important weapon for the Mongols? 2. How was the Mongol army a “modern” army compared to other armies from that time period?

STATION G	<ol style="list-style-type: none"><li data-bbox="407 92 854 128">1. Describe Genghis Khan's death.<li data-bbox="407 317 1114 352">2. Describe how Genghis Khan's followers buried him.<li data-bbox="407 573 1114 609">3. What does his funeral tell you about him as a leader?
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STATION A: Map of the Mongol Empire in late 13th Century



STATION B: Selections from *All the Khan's Horses* *Morris Rossabi*

Chinggis Khan and his descendants could not have conquered, and ruled the largest land empire in world history without their diminutive (*small*) but extremely hardy (*strong*) steeds (*horses*). Mongols held these horses in highest regard and accorded (*gave*) them great spiritual significance. Before setting forth on military expeditions, for example, commanders would scatter mare's milk on the earth to insure victory. In rituals, horses were sacrificed to provide "transport" to heaven.

The Mongols prized their horses primarily for combat because the horses were fast and flexible, and Chinggis Khan was the first leader to capitalize fully (*take full advantage*) on these strengths. After hit-and-run raids, for example, his horsemen could race back and quickly disappear into their native steppes (*flat, unforested grasslands*).

Enemy armies from the sedentary (*not physically active*) agricultural societies to the south frequently had to abandon their pursuit because they were not accustomed to long rides on horseback and thus could not move as quickly. Nor could these farmer-soldiers leave their fields for extended periods to chase after the Mongols.

A wood-and-leather saddle, which was rubbed with sheep's fat to prevent cracking and shrinkage, allowed the horses to bear the weight of their riders for long periods and also permitted the riders to retain a firm seat. Their saddlebags contained cooking pots, dried meat, yogurt, water bottles, and others essentials for lengthy expeditions. Finally, a sturdy stirrup enabled horsemen to be steadier and thus more accurate in shooting when mounted. A Chinese chronicler recognized the horse's value to the Mongols, observing that "by nature they (the Mongols) are good at riding and shooting. Therefore they took possession of the world through this advantage of bow and horse."

Chinggis Khan understood the importance of horses and insisted that his troops be solicitous of their steeds (*show concern for their horses*). A cavalryman normally had three or four, so that each was, at one time or another, given a respite from bearing the weight of the rider during a lengthy journey. Before combat, leather coverings were placed on the head of each horse and its body was covered with armor. After combat, Mongol horses could traverse (*cover, cross*) the most rugged terrain and survive on little fodder (*food*).

According to Marco Polo, the horse also provided sustenance (*food*) to its rider on long strips during which all the food had been consumed. On such occasions, the rider would cut the horse's veins and drink the blood that spurted forth. Marco Polo reported, perhaps with some exaggeration, that a horseman could, by nourishing himself on his horse's blood, "ride quite ten days marches without eating any cooked food and without lighting a fire." And because its milk offered additional sustenance during extended military campaigns, a cavalryman usually preferred a mare as mount. The milk was often fermented to produce kumiss, or araq, a potent alcoholic drink liberally consumed by the Mongols. In short, as one commander stated. "If the horse dies, I die; if it lives, I survive."

STATION C

Without any additional information, what does this statue of Genghis Khan say to you about how the people of Mongolia view him today.



After you answer the question above on your worksheet, turn this sheet over and read the other side.

STATION D: Selections from *The Devil's Horsemen* - *James Chambers*

The Mongol War Machine

In the 13th century the Mongol army was the best army in the world. Its organization and training, its tactical principles and its structure of command would not have been unfamiliar to a soldier of the twentieth century. By contrast the feudal armies of Russia and Europe were raised and run on the same lines as they had been for several hundred years and their tactics would have seemed unimaginative to the soldiers of the Roman Empire.

At the time of Chingis Khan's birth the nomads of the eastern steppes lived in a feudal society. Each tribe was led by its khan, and were divided into clans which formed an *ordu*, the Mongol word for a camp (and source of the English word horde). Within the *ordu* each family lived in a *yurt*, a tent made of felt stretched over a wooden frame, and even for the rich families, life was often frugal: at the end of winter when the preservation of the herds was of paramount importance they would travel for several days without eating in search of fresh pasture and game. For the many poor, life was always squalid. The men of the clan spent their time hunting, tending their herds and fighting: a man's survival may have depended on his ability as a horseman and an archer, but his success depended on his strength as a warrior and his cunning as a bandit. Since the easiest way to acquire more horses and cattle was to steal them and the simplest way to look after them was to have it done for you by slaves, the nomad clans were constantly raiding each other. But the objectives of these raids was sometimes even more than the capture of animals and able-bodied men: the nomad warriors were polygamous and tradition forbade them to marry within their own clan.

STATION E: Genghis Khan and Religion

Genghis Khan was a Tengrist, but was religiously tolerant and interested in learning philosophical and moral lessons from other religions. Tengrists view their existence as sustained by the eternal blue sky (Tengri), the fertile mother-earth spirit (Eje) and a ruler regarded as the holy spirit of the sky. Heaven, earth, spirits of nature and ancestors provide for every need and protect all humans. By living an upright, respectful life, a human will keep his world in balance and perfect his personal Wind Horse, or spirit.

Genghis Khan consulted Buddhist monks, including the Zen Monk Haiyun, Muslims, Christian missionaries, and the Daoist monk Qui Chuji.

According to the *Fozu Lidai Tongzai*, Genghis Khan's viceroy Muqali met and was impressed by two Buddhist monks, Haiyun and Zhongguan. He told Genghis Khan of these two men and the Khan issued a decree on their behalf:

"They truly are men who pray to Heaven. I should like to support them with clothes and food and make them chiefs. I'm planning on gathering many of this kind of people. While praying to Heaven, they should not have difficulties imposed on them. To forbid any mistreatment, they will be authorized to act as *darqan* (possessor of immunity)."

Genghis Khan summoned and met the Daoist master Qiu Chuji in 1222. He thanked him for accepting his invitation and asked if Qiu Chuji had brought the medicine of immortality with him. He answered there was no such thing as a medicine of immortality but that life can be extended through abstinence. Genghis Khan appreciated his honest reply.

Genghis Khan allowed religious freedom to Muslims during his conquest of Khwarezmia. Genghis Khan met Wahid-ud-Din in Afghanistan in 1221 and asked him if the prophet Muhammad predicted a Mongol conqueror. He was initially pleased with Wahid-ud-Din but then dismissed him from his service saying "I used to consider you a wise and prudent man, but from this speech of yours, it has become evident to me that you do not possess complete understanding and that your comprehension is but small.

Genghis Khan's decree exempting Daoists, Buddhists, Christians, and Muslims from tax duties were continued by his successors until the end of the Yuan dynasty in 1368. All the decrees use the same formula and state that Genghis Khan first gave the decree of exemption. Kublai Khan's 1261 decree in Mongolian appointing the elder of the Shaolin monastery uses the same formula and states " *According to the decree of Genghis Khan which says may the Buddhists, Christians, Daoists and Muslims be exempt from all taxation and may they pray to God and continue offering us blessings...*"

STATION F: The Bow

The bow was easily the Mongols' most important weapon. The mediaeval English longbow had a pull of 75 pounds and a range of up to 250 yards, but the smaller bows used by the Mongols had a pull of between 100-150 pounds and a range of over 350 yards. The velocity was further increased by the difficult technique known as the Mongolian thumb lock: the string was drawn back by a stone ring worn on the right thumb which released it more suddenly than the fingers. A soldier could bend and string his bow in the saddle by placing one end between his foot and the stirrup and he could shoot in any direction at full gallop, carefully timing his release to come between the paces of his horse, so that his aim would not be deflected as the hooves pounded the ground.

To their enemies, the inexplicable coordination with which Mongol armies achieved their separate and common objectives was often astounding. Although their battlefield tactics were no more than the adaptation and perfection of those that had been developed by nomad archers over the past seven or eight hundred years, each carefully-designed campaign was a masterpiece of original and imaginative strategy and Mongol commanders could not have planned with as much breadth and daring as they did without absolute confidence in their communications. ...The Mongol army was a 'modern' army and the differences between it and the armies of the twentieth century can all be accounted for by progress in science and in technology, but not in the art of war.

STATION G: The Death of Chinggis Khan (Genghis Khan)

In less than two decades, Chinggis Khan, with the support of powerful cavalry, laid the foundations for an empire that was to control and govern much of Asia in the thirteenth and fourteenth centuries. He died on a campaign in Central Asia, and his underlings decided to return his corpse to his native land. Any unfortunate individual who happened to encounter the funeral cortege was immediately killed because the Mongols wished to conceal the precise location of the burial site. At least forty horses were reputedly sacrificed at Chinggis Khan's tomb; his trusted steeds would be as important to him in the afterlife as in his lifetime.

Of all the enigmas surrounding the Khan's life, perhaps the most famous concerns how it ended. The traditional narrative says he died in 1227 from injuries sustained in a fall from a horse, but other sources list everything from malaria to an arrow wound in the knee. One of the more questionable accounts even claims he was murdered while trying to force himself on a Chinese princess. However he died, the Khan took great pains to keep his final resting place a secret. According to legend, his funeral procession slaughtered everyone they came in contact with during their journey and then repeatedly rode horses over his grave to help conceal it. The tomb is most likely on or around a Mongolian mountain called Burkhan Khaldun, but to this day its precise location is unknown.*

*<http://www.history.com/news/history-lists/10-things-you-may-not-know-about-genghis-khan>