COURSE DESCRIPTION

This course introduces the history of the Silk Road—a complex network of trade routes that connected China with the rest of the Eurasian continent over land and sea—and its role in fostering cultural and material exchanges between the peoples it connected. The course covers the period between 500 BCE and 1500 CE, during which the Silk Road contributed to the forming and transforming the cultural, ethnic, and religious identities of different peoples, such as Chinese, Greeks, Persians, Romans, Arabs, Turks, and Mongolians, and their perceptions of one another. The course, moreover, explores topics, including conspicuous consumption, cultural diversity, religious pluralism, and nomadic migration, as well as the financial, judicial, religious, and social institutions that were the fruits of these exchanges. The course begins and ends with an analysis of conceptualizations of the “Silk Road” against the backdrop of the “Great Game” that played out in the late 19th and early 20th centuries among various colonial powers and its legacy to this day. It also examines the recent push by the Chinese government to establish the so-called “Silk Road Economic Belt” by tapping into its rich legacy.

COURSE REQUIREMENTS

<table>
<thead>
<tr>
<th>Undergraduate</th>
<th>Graduate</th>
</tr>
</thead>
<tbody>
<tr>
<td>Class Participation</td>
<td>Class Participation</td>
</tr>
<tr>
<td>20%</td>
<td>20%</td>
</tr>
<tr>
<td>Map Quiz</td>
<td>Weekly Analysis of Primary Sources (WAPS)</td>
</tr>
<tr>
<td>10%</td>
<td>20%</td>
</tr>
<tr>
<td>Weekly Analysis of Primary Sources (WAPS)</td>
<td>Scholarship précis (10 %) &amp; Book Review</td>
</tr>
<tr>
<td>40%</td>
<td>30%</td>
</tr>
<tr>
<td>Term Paper</td>
<td>Research Paper (abstract &amp; outline 5%)</td>
</tr>
<tr>
<td>30%</td>
<td>30%</td>
</tr>
</tbody>
</table>

CLASS PARTICIPATION

Attendance is mandatory. Class participation encompasses the following: 1. Timely completion of the reading assignment; 2. Active participation in group discussions and presentations; 2. Observe classroom decorum (e.g., no call, text, online chat, post on social media, surfing the internet, etc.); and 3. Bring a copy of the required reading to the class. Anyone missed more than TWO classes without prior approval will automatically receive a ZERO for the class participation in the final grade. Should you miss a class, please use the Absence Self-Reporting system (https://sims.rutgers.edu/ssra/) to indicate the date and reason for your absence.

ADDITIONAL TUTORIALS AND TUTORIAL PRESENTATIONS (FOR GRADUATE STUDENTS ONLY)

Starting in the second week of the semester, the graduate students will meet with me every other week for one hour to discuss the additional readings. The time and place are to be decided upon consultation. Students are to present their assigned chapter and circulate a précis 24 hours before the meeting. Everyone is required to come prepared for discussion whether or not s/he is presenting.
**THE SILK ROAD**

_____________________

**MAP QUIZZES:**

Students are expected to develop a firm knowledge of the general geography of Eurasia. There will be several map quizzes throughout the semester. The best way to prepare for them is to pay close attention to the maps included in assigned readings and lectures. I will also distribute a worksheet for practicing before each quiz.

**WRITING ASSIGNMENTS**

All written assignments will be evaluated based upon the presentation of the material, the level of critical interpretation/reflection, and clear and logical development of the argument and thesis.

**A. WEEKLY ANALYSIS OF PRIMARY SOURCE (WAPS)**

Each WAPS should consist of the close reading of ONE assigned primary source. It should be between 275-300 words in length (see attachments for more details). All WAPS (must be in hard copy) are collected IN CLASS only, starting on January 28, 2020. The TEN highest scores will be used to calculate the course grade. I will not accept any electronic copy or late submission.

**B. TERM PAPER (FOR UNDERGRADUATE STUDENTS ONLY)**

Every undergraduate student is to complete ONE term paper for this course. The paper will be an analytical essay centering on a question drawn from course materials. Additional research is neither required nor encouraged. Students must engage the primary sources directly and use them to support arguments. The paper should be between 1000-1250 words in length. (more details forthcoming).

**C. SECONDARY SCHOLARSHIP PRÉCIS & BOOK REVIEW (FOR GRADUATE STUDENTS ONLY)**

Every graduate student is to prepare a 250-300 words précis for the article or chapter s/he is assigned and circulates it 24 hours before the tutorial. Every student also has to complete ONE book reviews (more details forthcoming).

**D. RESEARCH PAPER (FOR GRADUATE STUDENTS ONLY)**

Every graduate student has to write a paper of original research on one aspect of the Silk Road. An abstract and outline on the paper is due on April 7, 2020 (more details forthcoming).

**ACADEMIC INTEGRITY**

Students are expected to uphold the highest standards of academic integrity at all times. Violations include cheating, fabrication, plagiarism, denying others access to information or material, and facilitating violations of academic integrity. If you have questions regarding academic integrity, please talk to me. You can also find the full statement of the current Academic Integrity Policy of Rutgers University at [http://academicintegrity.rutgers.edu/academic-integrity-policy/](http://academicintegrity.rutgers.edu/academic-integrity-policy/). If you are found violating the policy, you will automatically FAIL the course. Ignorance of the policy is not a mitigating circumstance.
The Silk Road

If you are not sure of what is plagiarism, please watch the following video: (https://youtu.be/0GWvY3FJi3Y).

If you are still not sure of what is plagiarism, there are many free online plagiarism checkers that you can use. For examples: https://plagiarismdetector.net
https://www.easybib.com/grammar/plagiarism

Students with Disabilities

It is the policy of Rutgers to make reasonable academic accommodations for qualified individuals with disabilities. If you have a disability and wish to request accommodations to complete your course requirements, please contact the Office of Disability Services (https://ods.rutgers.edu).

Office Hours

Thursday 1:30-2:30 PM [Please email me before you show up]

Course Materials Required for All Students

Students must bring to the class a copy of the assigned reading.

Please Purchase:

Please download the following books from the Google Drive: Do not share with anyone who is not taking this course. The link is only valid until 01/27/20
https://drive.google.com/drive/folders/1kw26ROWgTQkiNh7wpyAkyqXVVKWAUilE?usp=sharing


All other assigned scholarly articles, book chapters, and primary sources are on Sakai

Additional Course Materials Required for Graduate Students Only
Please download the following books from the Google Drive:


All other assigned scholarly articles, book chapters, and primary sources are on Sakai
THE SILK ROAD

**Course Schedule Reading must be completed by the date indicated:**

- **φ** = primary sources (assigned to everyone)
- **G** = the item is assigned *only* to graduate students
- **Gφ** = the item is assigned *only* to graduate students for WAPS

**Week 1**

1/21 Tue

**Introduction**

Steppe, Ch. 1: The Land and the People, 1-34
Religions, Ch. 1: The Silk Road and Its Travelers, 1-22
  - **φ** New History, Doc#3: The Han Emperor Speaks with the Explorer Zhang Qian

**Week 2**

01/28 Tue

**What’s in a name, that which we call “Silk Road”?**

**Sec 1**

Wood, *The Silk Road*, Ch. 11-Asia held them captive in her cold embrace, 165-179
  - **φ** Hedin, *My Life as an Explorer*, Ch. XL-Through the Gobi Desert Without Water and Ch. XLI-Lou-Lan, the Sleeping Town, 318-330
  - **φ** Hedin, *The Wondering Lake*, Ch. 10-Our Last Days by Lop-Nor And Lou-Lan, 123-36

**Sec 2**

Boulnois, Ch. 1: “Serica” and Ch. 2: “The Land of Silk,” 33-58
Wood, *The Silk Road*, Ch. 2: Coiled dragons and filmy fleeces: Jade and silk, 26-33
  - **φ** Herodotus-Greek Reports of India & Aryavarta
  - **φ** New History, Doc# 6: Greek Description of the Lands East of India, Peripius, 34-35
  - **φ** New History, Doc# 7: Pliny the Elder on the Country of Seres and the Silkworm, 36-37
  - **Gφ** Arrian- Anabasis Alexandri- Book VIII (Indica)

**Week 3**

02/04 Tue

**Zoroastrianism**

**Sec 1**

Religions, Ch. 2: “Religion and Trade in Ancient Eurasia,” 1-35
Boyce, Zoroastrians: Their Religious Beliefs and Practices, 1-38
  - **φ** Zoroastrian Scriptures: “Hymn to Ahura and the Purifying Fire,” “Hymn to Ahura
Mazda the Creator,” “The Choice between Good and Evil”, “Judgment of the Soul on Chinvat Bridge,” “The Zoroastrian Confession” and "Disposal of the Dead"

*G* Blackwell Companion to Zoroastrianism, Ch. 25: Early India and Iron, 409-421; Ch. 27: The Classical World, 437-450

**SEC 2**

**ALEXANDER THE GREAT AND HELLENISTIC EAST**

WTWA, Ch. 6: Shrinking the Afro-Eurasian World (300-100 BCE), “Alexander and the Emergence of a Hellenistic World,” 251-263

Wood, Ch. 3: From Greece and Rome to China- and back again, 36-47

*ο* Afghanistan: Hidden Treasure from the National Museum, Kabul (Website)

*ο* Documents #5: Arrian, The Campaigns of Alexander, 54-59

*ο* Arrian: Speech of Alexander the Great

*ο* Plutarch: Selections from the Life of Alexander

*G* Manning & Renfrew, “At the Limits: Long-Distance Trade in the Time of Alexander the Great and The Hellenistic Kings,” In Reconfiguring The Silk Road, 5–14

**WEEK 4**

**02/11 TUE**

**BUDDHISM**

Religions, Ch. 3: “Buddhism and the Silk Road,” 37-58

*ο* The Experience of Buddhism, Ch. 1 Life Story of The Buddha And Its Ramifications:

1.3-The Great Departure and Enlightenment;

1.4-Remembering Past Lives:

- 1.4.1-Planting the Seeds of Buddhahood

1.5-Viewing the Cosmos

- 1.5.1-The Hierarchy of Beings

- 1.5.2-Karma and the Six Realms of Rebirth

1.6-Realizing the Four Noble Truths

1.7-The "Death" And Parinirvana of the Buddha

**SEC 2**

WTWA, Ch. 6: Shrinking the Afro-Eurasian World (300-100 BCE), “Converging Influences in Central and South Asia,” 263-270

*ο* Indian History Sourcebook: Ashoka, King of Behar: The Rock Edicts, c. 257 BCE

*G* King Aśoka and Buddhism, Ch. 1- Aśoka — The Great Upāsaka, 1-14 and Ch. 3-Emperor Aśoka and Buddhism, 37-91

*G* The Edicts of King Ashoka (https://www.cs.colostate.edu/~malaiya/ashoka.html)

**SEC 3**

WTWA, Ch. 6: Shrinking the Afro-Eurasian World (300-100 BCE), “The Transformation of Buddhism,” 270-273

*ο* The Experience of Buddhism, Ch. 4: Dharma: some Mahayana perspectives:

4.1–Preliminary: The Parable of the Burning House

4.3–Philosophical Formulations

- 4.3.6 Sudhana’s Vision of the Cosmos

4.4– Tiie Bodhisativ A Path

- 4.4.1 The Necessity of Compassion

- 4.4.3 The Practice of the Perfections
HELENISTIC LEGACIES

WTWA, Ch. 6: Shrinking the Afro-Eurasian World (300-100 BCE), “The Formation of the Silk Roads,” 273-294
History of Central Asia, vol. 2, Ch. 4-The Greek Kingdoms of Central Asia: concentrated on “The Greek settlements,” “Religions and religious monuments,” “Local cults and Buddhist influence,” “Trade and trade routes,” “Coinage,” and “The Greek heritage in Central Asia”

Document #9: The Questions of King Milinda (r. 165-150 BCE)


LUXURY GOODS

Boulnois, Ch. 6: “The Geographer in Antiquity and Women’s Extravagance,” 99-120
Boulnois, Ch. 7: “Dangers in the Erythraean Sea,” 121-144

Documents, 6: Pliny the Elder and 7: The Voyage around the Red Sea

Bueno, "Roman Views of the Chinese in Antiquity," Sino-Platonic Papers 261

Burgersdijk, “Palmyra on The Silk Road: Terrestrial and Maritime Trading Routes from China to The Mediterranean,” TALANTA LI (2019), 246 - 257

THE XIONG’NU (OR HSUANG-NU) AND THE KUSHANS

WTWA, Ch. 7. Han Dynasty China and Imperial Rome, 300 BCE–300 CE, pp. 297-300; The Han Dynasty Military Expansion, pp. 308-310; Han China, the Early Roman Empire, and the Silk Roads, pp. 327-28
Boulnois, Ch. 3: Adventures of a Diplomat-Explorer, 57-74
Boulnois, Ch. 4: The Power of a Kingdom Rests with its Horses, 75-85
Boulnois, Ch. 5: Armies and Caravans into the Unknown, 87-97

History of Central Asia, vol. 2, Ch. 6: Nomads in Eastern Central Asia, 151-169

History of Central Asia, vol. 2, Ch. 7: The Yüeh-chih (or Yuezhi) and Their Migrations, 170-189

History of Central Asia, vol. 2, 10. The Western Regions Under the Hsiung-nu and The Han, 227-246

Selections from the Han Narrative Histories
1 Beginnings of Relations with the Hsiung-nu
2 Relations with the Hsiung-nu in the Reign of Emperor Wu-ti (or Wudi) [140-87 BCE]
3 The Mission to the West by Zhang Qian
The Silk Road

5 Notes on the Western Regions.
   - Ta Yue-shé (Massagetae)
   - Ta-yuan [Ta-wan] (Ferghana)

SEC 2

The Kushan Empire
Liu, Silk Road in World History, Ch. 3: “The Kushan Empire and Buddhism,” pp. 42-61
φ Bactrian Historical Inscriptions of the Kushan Period.pdf
History of Central Asia, vol. 2, Ch. 12: “Economy and social system in Central Asia in
the Kushan age,” concentrates on the Coinage and Monetary system, Trade and
Commerce, and The Silk Route
History of Central Asia, vol. 2, Ch. 14: “Religions in the Kushan Empire,” concentrates on
Religious Life in Bactria Before the Kushan Conquest; The Ancient religion of the
Sakas and Kushans, The Epoch of the Kushan yabghus; and Syncretism and Absorption
Thorley, J. “The Silk Trade Between China and The Roman Empire at Its Height, ‘Circa’

WEEK 7
03/03 TUE

SEC 1

Silk Road Oases-Kroraina
New History, Ch. 1: The Kingdom of Kroraina, 38-76
φ New History, Doc #10: The Kroraina and Jingjue Kingdoms
φ New History, Doc #11: Local Life in a Silk Road Community
φ Stein, Sand buried Ruins of Khotan, Ch. XVIII-Excavation of Buddhist Shrines, 262-75
φ Stein, Sand buried Ruins of Khotan, Ch. XIX-First Finds of Ancient Manuscripts, 275-87
φ Stein, Sand buried Ruins of Khotan, Ch. XX-Discovery of Dated Documents, 288-305
Karetzky, “The Image of the Winged Celestial and Its Travels along the Silk Road,”
Sino-Platonic Papers 225
Dicosmo, N. “Ancient Inner Asian Nomads - Their Economic-Basis And Its Significance

SEC 2

Buddhism Entered China
Steppe, Ch. 8, “China: The Age of Disunity, AD 220–618,” 296-299 and “The Indus
Corridor and the Spread of Buddhism,” 313-320; “Travelling around the Tarim Basin,”
320-323
Boulnois, Ch. 10: Transfers, 191-208
Boulnois, Ch. 11: Transmitters of Faith, 209-223
φ Sources of Chinese Tradition: Mouzi
φ Documents #16: The Mission of Song Yun and Huisheng
Rong, “Land Route or Sea Route? Commentary on the Study of the Paths of
Transmission and Areas in which Buddhism Was Disseminated during the Han Period,”
Sino-Platonic Papers 144
THE SILK ROAD

SEC 3

**SILK ROAD OASES-Kucha**

New History, Ch. 2: Kucha and the Kizil Caves, 94-124

† New History, Doc #13: How the Germans Removed Paintings from the Kizil Caves

† New History, Doc #16: The Invasion of Kucha by General Lü Guang

† New History, Doc #17: The Biography of Kumarajiva


WEEK 8

03/10 TUE

SEC 1

**CHRISTIANITY**

WTWA, Ch. 7: Han Dynasty China and Imperial Rome, 300 BCE–300 CE, “The Rise of Christianity,” pp. 322-324

WTWA, Ch. 8: The Rise of Universalizing Religions, 300–600 CE, “The Appeal of Christianity,” pp. 343-351

Boulnois, Ch. 11: Transmitters of Faith, “Constantine,” 223-226

*Religions*, Ch. 4: “Nestorians and Manichaeans on the Silk Road,” 59-70

† The Nicean Creed

† Council of Ephesus, 431

† On the Truth of Christianity


SEC 2

**BYZANTIUM**


*Silk Road in World History*, Ch. 4: A Golden Age Emerges, starting with the line begins “The Roman Empire’s” on p. 72 to the line end with “a German chief” on p. 75

*Silk Road in World History*, Ch. 5: CHAPTER 5 Transforming the Eurasian Silk Market, from p. 91 to the line end with “lest they export” on p. 92.

Boulnois, Ch. 12: Byzantium, Persia, the Turk and the Sogdians, 235-254

† Procopius-On Justinian & Theodora

† Procopius-On Justinian's Characters

† Procopius-On the Plague

† Procopios: On the Great Church

† Documents #19: Propocius (History of the War)

† Documents #20: Propocius (Secret History)

† Documents #21: The Book of Eparch

‡ Oikonomides, *Silk Trade and Production In Byzantium From The Sixth To The Ninth Century: The Seals Of Kommerkiarioi Nicolas*

WEEK 9

**SPRING BREAK**
PART II: THE HEIGHT OF THE SILK ROAD

WEEK 10
03/10 TUE
SEC 1
MANICHAEISM, PERSIA & SOGDIANA
Religions, Ch. 4: “Nestorians and Manichaeans on the Silk Road,” 70-77
מידות, Ch. 10: Manichaeism, 137-152
Manichaean Text, 25. Edict (rescript) of Diocletian against the sect (ad 302)
Manichaean Texts, 41: Anti-Manichaean legislation issued by Theodosius
Manichaean Texts, 42: The death penalty for Manichaeans
Manichaean Texts, 43: Mandate of Justinian I on Manichaeans’ wills
Manichaean Texts, 59: Augustine’s summary of the teaching
Manichaean Texts, 69. Augustine on Manichaean Christology
Manichaean Texts, 71. The great war and the last judgement
Manichaeism in the Later Roman Empire and Medieval China, Ch. 7: From Mesopotamia to Ch’ang-an, 219-242
Religion of Iran, Ch. 10: Manichaeism, 137-152
Religion of Iran, Ch. 10: Manichaeism, 137-152
Week 11
03/31 TUE
SEC 1
MANICHAEISM, PERSIA & SOGDIANA
Iran in World History, Ch. 3: Parthians, Sasanians, and Sogdians (247 BCE-651 CE), 29-44
“The Karnamik-I-Ardashir” (The Records of Ardashir)
Antiochus Strategos- The Sack of Jerusalem
New History, Ch. 4: Samarkand & Sogdiana,
New History, 23: The Sogdian Ancient Letters
New History, 24: The Mount Mugh Marriage Contract and Bride’s Script
New History, 25: The Fall of Devashitch's Fortress at Mount Mugh to the Arab Armies
New History, 27: The Kingdom of Sodiana
New History, Ch. 5: The Cosmopolitan Terminus of the Silk Road-Historic Chang'an
Wood, Ch. 6: The fashion for all things Central Asia, 71-87
Documents #17: Huili and Yangzong-The Life of Xuanzang
Documents #22: Zhang Chuo-Anecdotes from the Court and the Country
New History, Doc #28: Epitaphs for the Two Sogdian Headman an Jia and Shi Wirkak
New History, Doc #29: Christianity in China: The Nestorian Stele in Xi’an
Excerpts from Deed of Sale of a Slave
THE SILK ROAD


SEC 2
DUNHUANG
New History, Ch. 6: The Time Capsule of Silk Road History-Dunhuang
φ New History, Doc #32: Aurel Stein's Negotiations at Dunhuang
φ New History, Doc #33: A Hebrew Prayer preserved in the Library Cave
φ New History, Doc #34: A Manichaean Hymn
φ New History, Doc #35: A Christian Hymn
φ New History, Doc #37: Women's life at Dunhuang

WEEK 12
04/07 TUE
SEC 1
TURFAN
Boulnois, Ch. 12: Tang China, Islam, the Turk and Tibet
New History, Ch. 3: Midway between China and Iran-Turfan
φ Documents #18: Inventories Excavated from a Turfan Cemetery
φ New History, 20: The Real World Legal System
φ New History, 21: The Underworld Court System

SEC 2
ISLAM
Religions, Ch. 5: “The Islamization of the Silk Road,” pp. 89-103
φ World Scriptures, Ch. 12: The Holy Qur’an, The Conduct of Believers,” “Women,” “The Different Dimensions of Struggle (Jihad),” and “Confession of Faith”
Elverskog, Buddhism and Islam on the Silk Road, Introduction & Ch. 1

WEEK 13
04/14 TUE
SEC 1
THE ARAB CONQUESTS OF THE SILK ROAD
Steppe, Ch. 9, “The Arab Advance, AD 632–750,” “Byzantium: The Dark Age, ad 628–780,” “The Abbasid Empire,” 343-364
Islamic Central Asia, Part 1. A-Central Asia and Arab Conquests, “Baladhuri: The Arab Conquests of Central Asia” and “Tabari: Another Look at the Arab Conquests”

* Documents #26: Mas’udi-The Meadows of Gold: The Abbasid

* Documents #27: Book of Gifts and Rarities

* Al-Ghazzali-The Separation of Math & Religion

* Benite, “Follow the white camel: Islam in China to 1800” in The New Cambridge History of Islam, 409-428

* Elverskog, Buddhism and Islam on the Silk Road, Ch. 2

**Khotan**

New History, Ch. 7: Entryway into Xinjiang for Buddhism and Islam-Khotan

* New History, Doc #38: Xuanzang’s Description of Khotan

* New History, Doc #39: Faxian’s Description of Khotan

* New History, Doc #40: The Book of Zambasta on Women and How to Quench Sexual Desire

* New History, Doc #42: The Second Jewish-Persian Letter


**PART III: THE TRANSFORMATION OF THE SILK ROAD**

**WEEK 14
04/21 TUE**

**SEC 1**

**OCEANIC SILK ROAD**


Steppe, Ch. 9: “Muslim Ocean Trade,” 365-369


* Documents #15: Faxin, A Record of the Buddhist Kingdom

* Documents #25: Sulyman al-Tajir and Ohters, An Account of China and India

* Documents #28: Captain Buzurg ibn Shahriyar, The Book of the Wonders of India

* Documents #31: Letter from a Jewish Trader in India to His Wife in Cairo


* Anthropological Theory- Ibn Battuta


**SEC 2**

**India and Song China**

WTWA, 10. Becoming “The World,” 1000–1300 CE, “India as a Cultural Mosaic” and “Song China”, 452-463

Stepp, Ch. 10: The Disintegration of Empires, AD 840–1150, “China: Collapse,
Reunification, and Division,” 381-388
*Religions*, Ch. 5: “The Islamization of the Silk Road,” 103-104
φ Documents #29: Inscription on a Cliff in the Port of Quanzhou
ĝ Rossabi, “The Decline of The Central Asian Caravan Trade” In the *Rise Of Merchant Empires*, 351-370

**WEEK 15**
**04/28 TUE**
**THE MONGOLS AND THE SILK ROAD**
*Religions*, Ch. 6: Ecumenical Mischief, 105-126
ĝ Steppe, Ch. 11: The Steppe Triumphant, AD 1150–1300, 415-450
φ New History, Doc #45: Pope Innocent’s Letters to the Mongols
φ New History, Doc #46: The Mongol Khan’s Reply to the Pope’s letters of 1245
φ New History, Doc #47: John of Plano Carpini’s Description of the Mongols
φ New History, Doc #48: The Religious Debate at Mongke’s Court
ĝ Elverskog, *Buddhism and Islam on the Silk Road*, Ch. 4

**SEC 1**
**THE TRAVELERS ALONG THE SILK ROAD**
New History, Ch. 8: Beijing-A New Route Through the Grasslands, 391-417
Boulnois, Ch. 15: “Oriente Poliano,” pp. 311-352
Boulnois, Ch. 16: Tall Tales from Afar?
φ New History, Doc #51: Marco Polo’s Account of Beijing
φ New History, Doc #52: Marco Polo’s Route South of Beijing
ĝ Elverskog, *Buddhism and Islam on the Silk Road*, Ch. 5 & Conclusion
THE SILK ROAD

___________________

WEEKLY ANALYSIS OF PRIMARY SOURCE (WAPS)

WEIGHT: 40% for undergraduate students
20% for graduate students
GRADE: Only the 10 best grades will be count toward the course grade
DUE DATE: Every Tuesday in class starting January 28, 2020 (no late submission)

DESCRIPTION

A week analysis of a primary source is a very short essay focus on one assigned document. A primary
source could be a text or an object. It is a relic of time produced by people who are now long gone. You
should treat each primary source as a time capsule that preserves a piece of history. All scholars across
the humanities work with primary sources of various kinds. Their scholarship is built on their skills in
reading, analyzing, and reflecting upon primary sources pertaining to their subject of research. The
weekly analyses you are doing in this course will help you become a better reader and writer.

Like other types of formal essays, each weekly analysis should have an introduction, body, and
conclusion. While you do need to provide a very brief summary of the document you choose, it should
not upstage your analysis. While you should share your thoughts on the issues raised in the document,
your WAPS cannot be a stream of consciousness. A good WAPS should achieve the following:

- Provide A brief summary of the content and context
- Identify the authorial intent and the targeted audience
- Identify the author’s argument and evaluate its effectiveness
- Deduce the cultural/political/religious/social bias and the value of the author and the intended
  audience
- Theorize what the community that produced it was like?
- Relate this document to the other documents you have read in this course

The best week analysis of primary source evaluates the aspects mentioned above in a balanced,
well-informed, and thoughtful manner, AND always stays within the word limit.

FORMAT

- The title of the essay should be the title of the primary source you analyze
- Each WAPS must be between 275-300 words
- You must include a word count at the end of each WAPS
- Times New Roman, size 12, single-spaced
THE SILK ROAD

___ WAPS RUBRIC ___

Accurately summarize the content and context of the document

<table>
<thead>
<tr>
<th>Excellent</th>
<th>Good</th>
<th>Average</th>
<th>Poor</th>
<th>Unacceptable</th>
</tr>
</thead>
<tbody>
<tr>
<td>3</td>
<td>2</td>
<td>1.5</td>
<td>1</td>
<td>0</td>
</tr>
</tbody>
</table>

Identify the authorial intent and the targeted audience

<table>
<thead>
<tr>
<th>Excellent</th>
<th>Good</th>
<th>Average</th>
<th>Poor</th>
<th>Unacceptable</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>0.75</td>
<td>0.5</td>
<td>0.25</td>
<td>0</td>
</tr>
</tbody>
</table>

Identify the argument and evaluate its effectiveness

<table>
<thead>
<tr>
<th>Excellent</th>
<th>Good</th>
<th>Average</th>
<th>Poor</th>
<th>Unacceptable</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>0.75</td>
<td>0.5</td>
<td>0.25</td>
<td>0</td>
</tr>
</tbody>
</table>

Identify the cultural/political biases and values of the author and the intended audience

<table>
<thead>
<tr>
<th>Excellent</th>
<th>Good</th>
<th>Average</th>
<th>Poor</th>
<th>Unacceptable</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>0.75</td>
<td>0.5</td>
<td>0.25</td>
<td>0</td>
</tr>
</tbody>
</table>

Theorize about the society that produced it

<table>
<thead>
<tr>
<th>Excellent</th>
<th>Good</th>
<th>Average</th>
<th>Poor</th>
<th>Unacceptable</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>0.75</td>
<td>0.5</td>
<td>0.25</td>
<td>0</td>
</tr>
</tbody>
</table>

Relate this document to the other course readings

<table>
<thead>
<tr>
<th>Excellent</th>
<th>Good</th>
<th>Average</th>
<th>Poor</th>
<th>Unacceptable</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>0.75</td>
<td>0.5</td>
<td>0.25</td>
<td>0</td>
</tr>
</tbody>
</table>

Display correct spelling, good grammar and writing style

<table>
<thead>
<tr>
<th>Excellent</th>
<th>Good</th>
<th>Average</th>
<th>Poor</th>
<th>Unacceptable</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>0.75</td>
<td>0.5</td>
<td>0.25</td>
<td>0</td>
</tr>
</tbody>
</table>

Respect the word limit

<table>
<thead>
<tr>
<th>Excellent</th>
<th>Good</th>
<th>Average</th>
<th>Poor</th>
<th>Unacceptable</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>0.75</td>
<td>0.5</td>
<td>0.25</td>
<td>0</td>
</tr>
</tbody>
</table>
Ishaq b. Yahuda, a Jewish merchant who lived in Oman for only 3 years, was bullied for being extraordinarily great. His business trades were consistently material in amount, seemingly casual when selling “40,000 dinars worth of material, and then did a 20,000 dinar deal with another man.” The entire country knew of him as he well acquainted himself with Ahmad, the ruler of Oman through 500,000 dinars worth of business. A jealous man made it his mission to ruin Ishaq, attempting to taint his reputation by telling the Caliph and vizier a made up history. By Caliph’s orders, Ishaq was arrested but little did anyone know that this act would symbolize the corruption and snowball into the lack of faith other merchants had in Oman.

The tone that the author employed shows that he encountered the story of Ishaq in awe. Personally heard from friends, Ishaq carried goods so magnificent their prices are unimaginable. He stays up to date on the latest news of merchants and seafarers since it is all the talk when seamen gather in inns. As a seaman, he probably encounters many foreigners and thus is less ignorant in the sense. He points out the unreasonable hatred that forms against Ishaq, since he also believes that the instigator was evil. His disgust with the cruelty against Ishaq mirrors that of the merchant community—there was no other guarantee of any merchants’ security, beginner or great, now that the faith has been broken. There is clearly a bias against the government and its corruption, also shown by Ishaq’s ability to avoid taxes by partnering with Ahmad. Unlike Travels of Ibn Jubayr where the Christians and Muslims come to agreement on taxes for each other and trade in peace, there is total prejudice against Jewish Ishaq.

Word Count: 297