

0 250 500 miles
0 250 500 kilometers



CENTRAL ASIA

MONGOLIA

TURKESTAN

UIGHURS

GOBI DESERT

KHITAN

AKLAMAKAN DESERT

BACTRIA

KUSHAN EMPIRE

HIMALAYAS

CHINA

INDIA

EGYPT

ARABIA

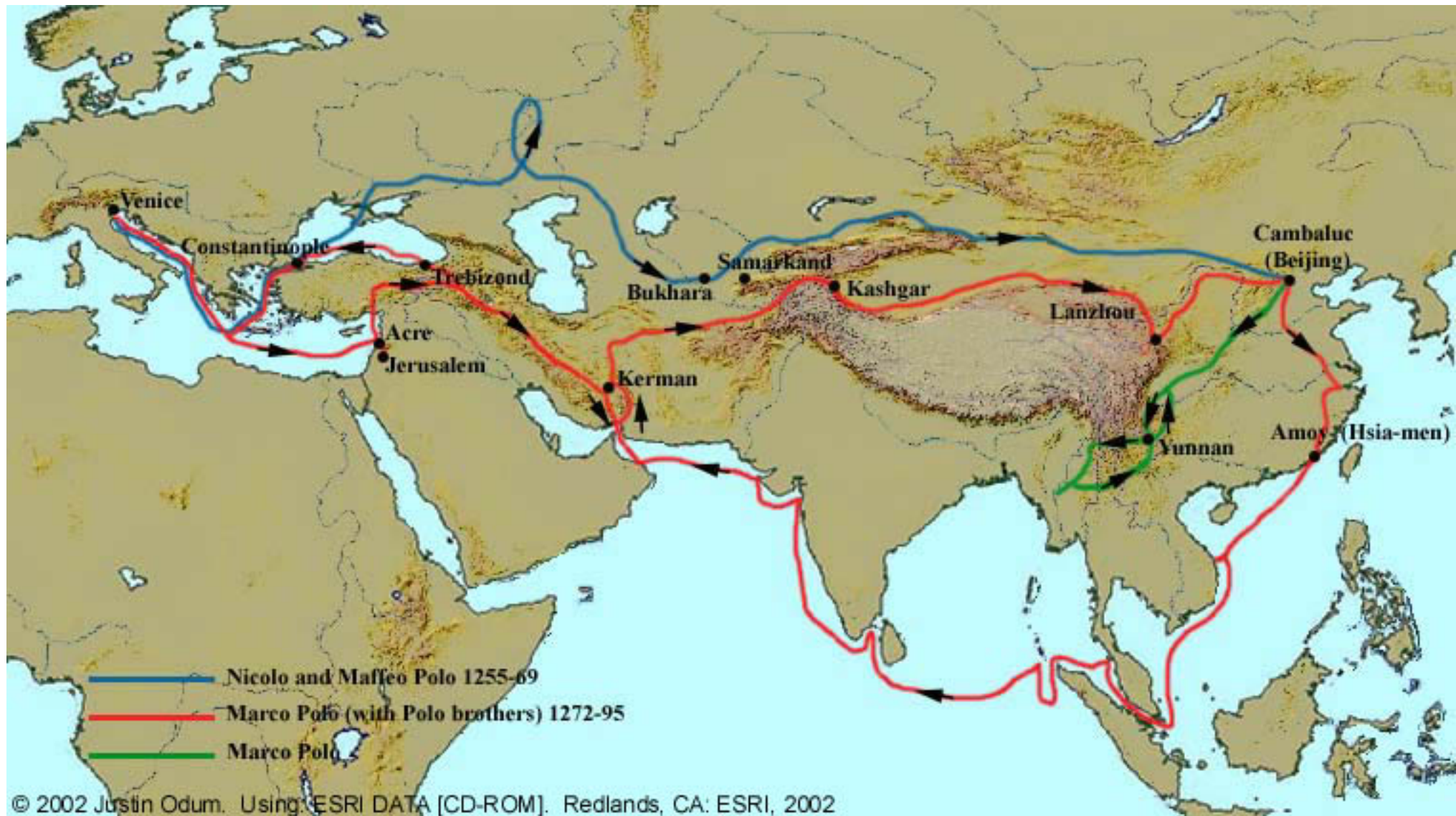
Guangzhou (Canton)

Silk Roads

Central/Inner Asia

Kushan Empire



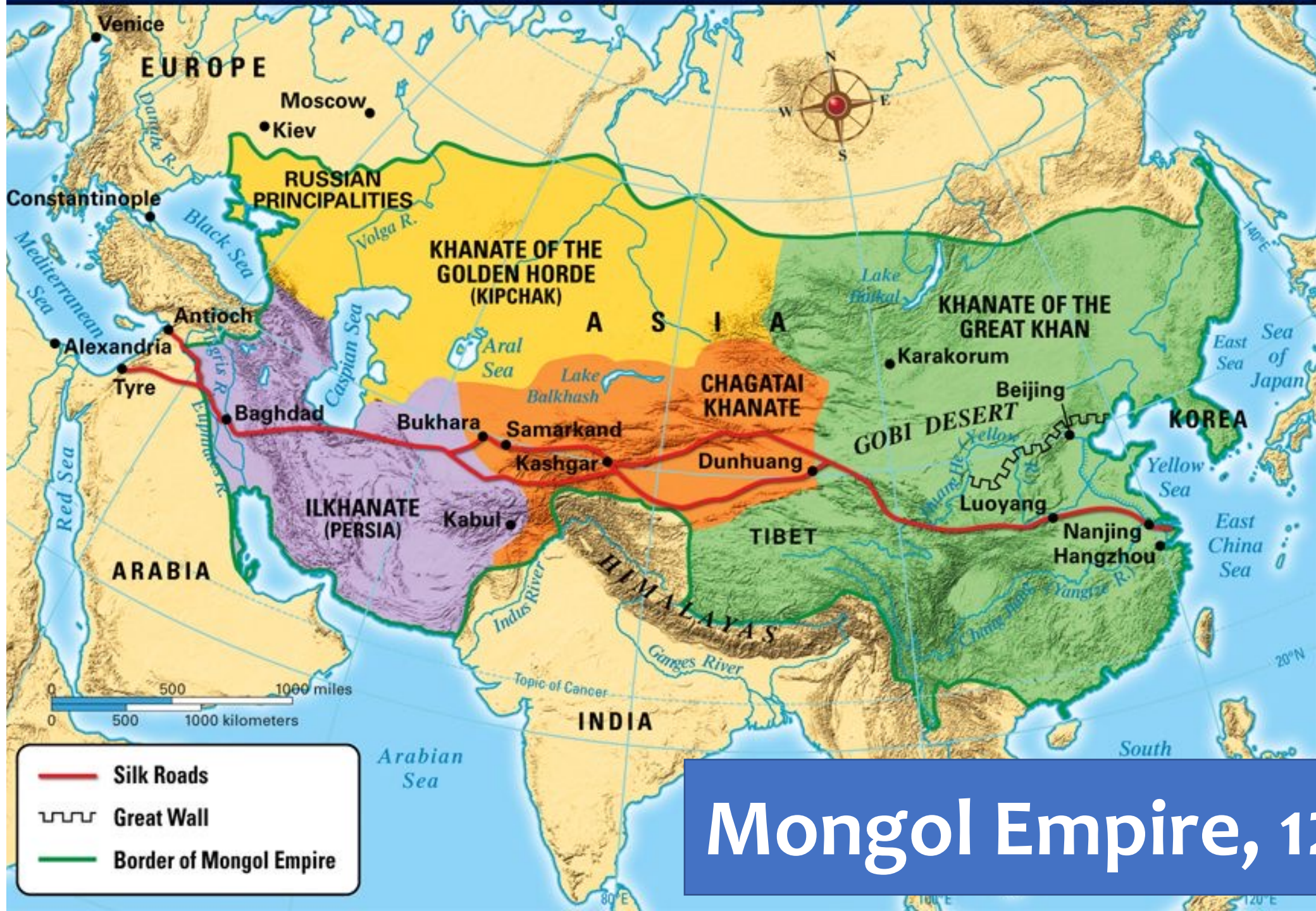


Marco Polo and Kublai Khan



1275-1292





Mongol Empire, 1294

Marco Polo: Return to Venice (1295)



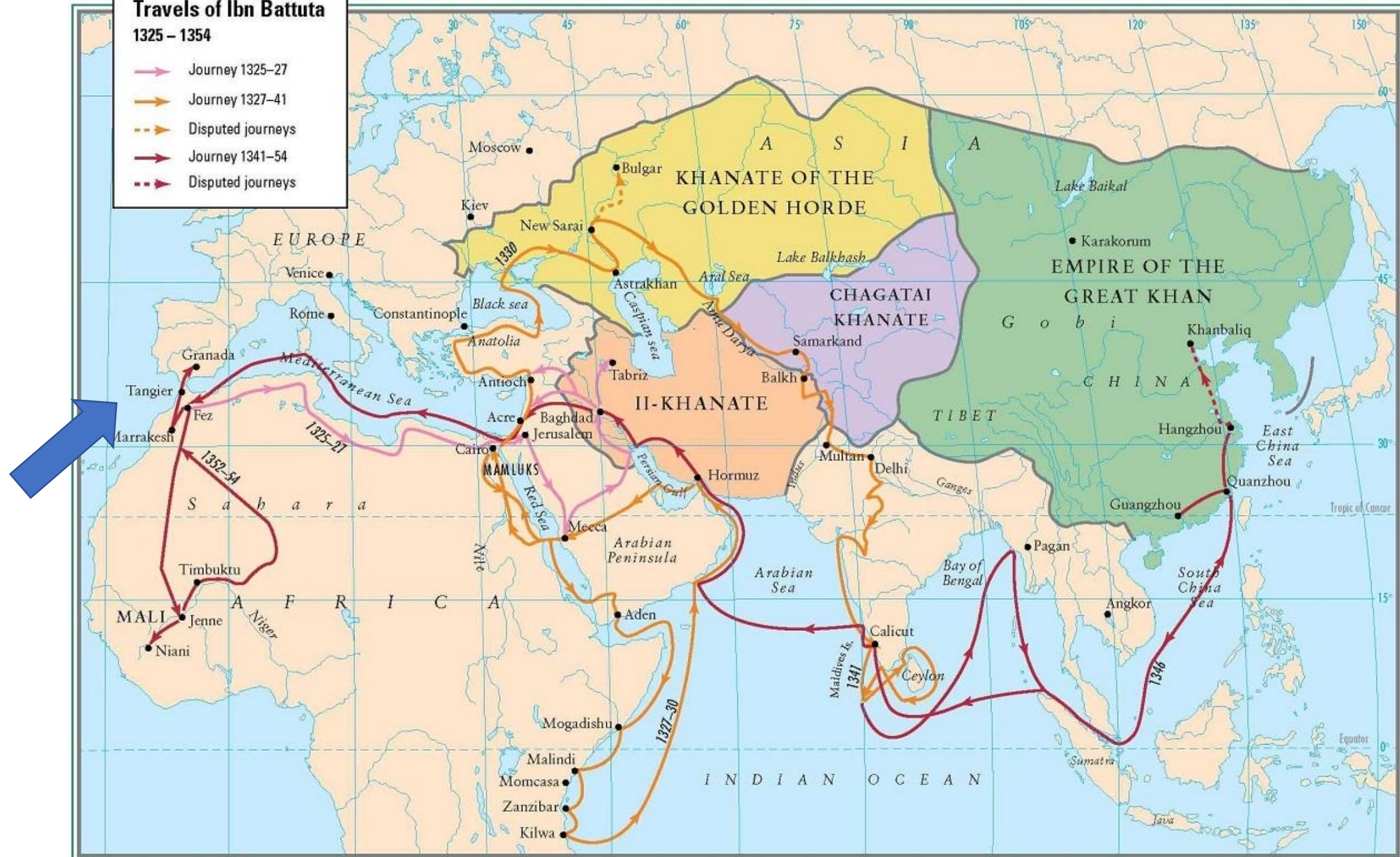
- Captured and taken prisoner in 1296
- Writes *Description of the World* or *Book of the Marvels of the World* in 1298

A page from an early 15th century version of Marco Polo's *Book of the Marvels of the World*

Travels of Ibn Battuta

1325 – 1354

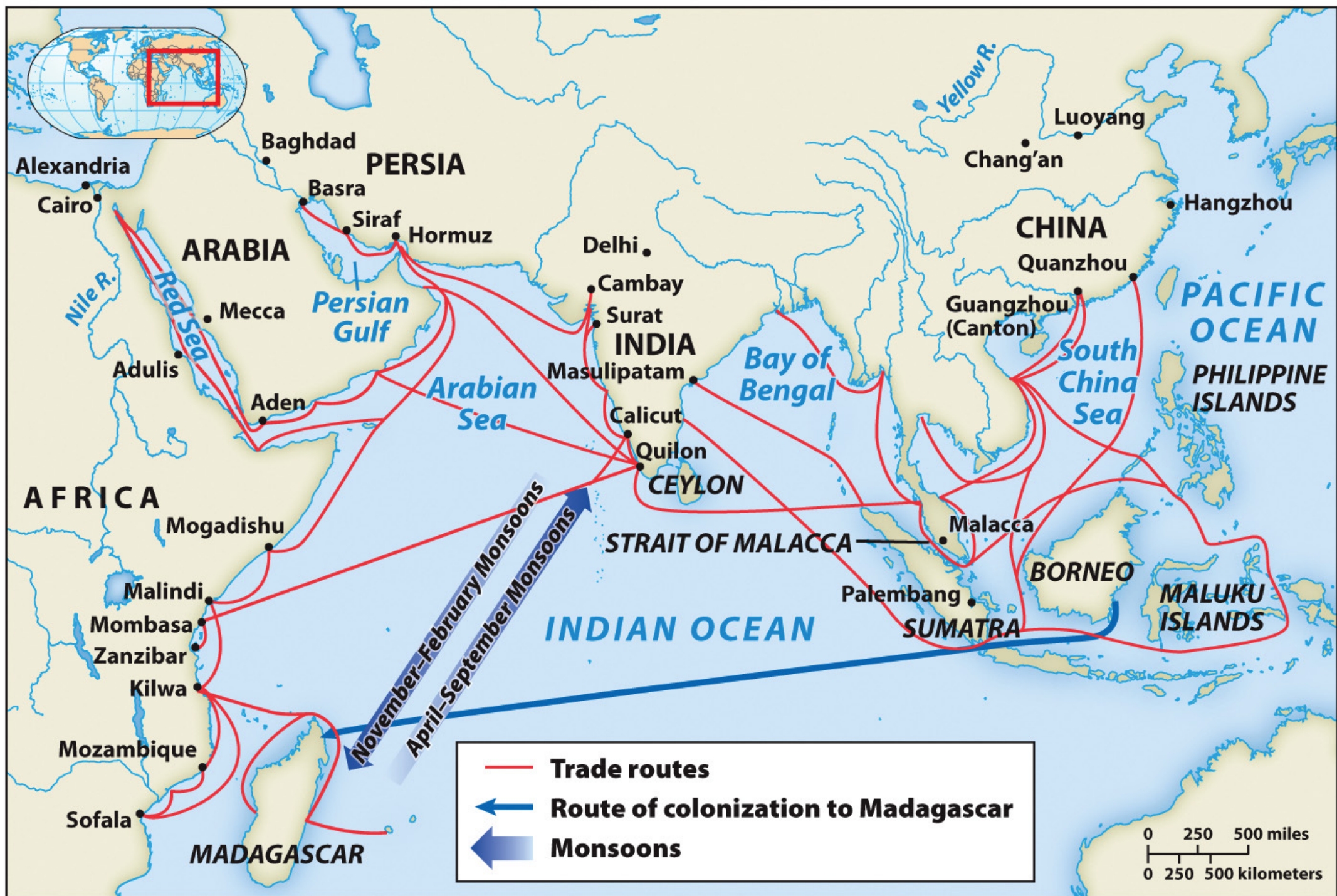
-  Journey 1325–27
-  Journey 1327–41
-  Disputed journeys
-  Journey 1341–54
-  Disputed journeys



Ibn Battuta and Muhammad ibn Tughluq

- Work as a qadi (Islamic judge)
- Common language of Arabic

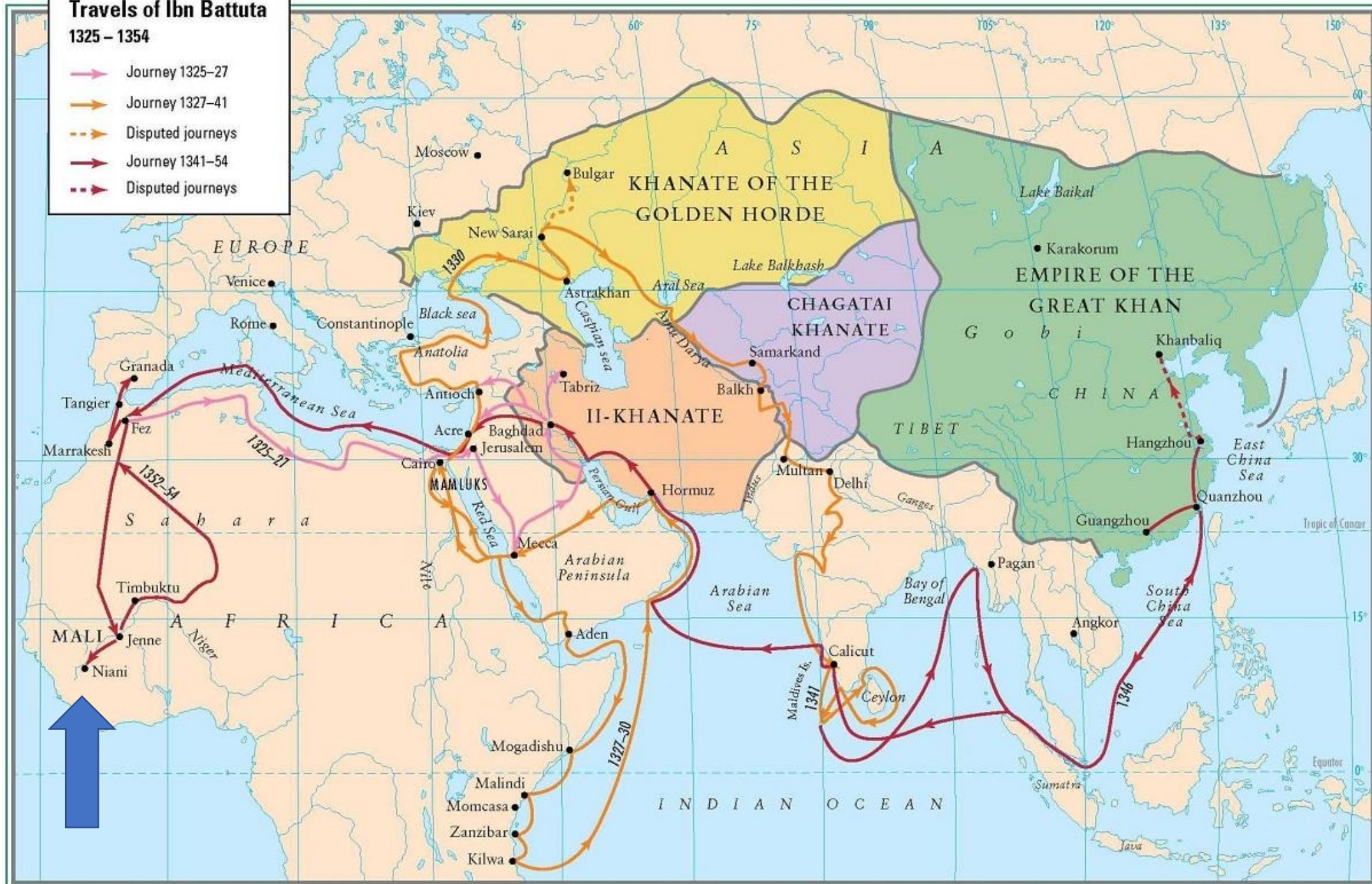




Travels of Ibn Battuta

1325 – 1354

-  Journey 1325–27
-  Journey 1327–41
-  Disputed journeys
-  Journey 1341–54
-  Disputed journeys



Ibn Battuta's
travel memoir, *A
Masterpiece to
Those Who
Contemplate the
Wonders of Cities
and the Marvels of
Travelling* (after
1354)

وهبه الله بأسا وجود المبدع طاغيا ولا محتاجا وجعل بسيفه وسيفه لكل ضيقة اقراج
(وبعد) فقد قضت العقول وحكم المعقول والمنقول بأن هذه الخلافة عليه المجاهدة
للتوكلية الفارسية هي ظل الله الممدود على الانام وجبه الذي به الاعتصام وفي سلكه
طاعته يجب الانتظام فهي التي أبرأت الدين عند اعتلاله وأعمدت سيف العدوان عند
انسلاله وأصلحت الايام بعد فسادها ونفقت سوق العلم بعد كسادها وأوتحت طرق
البر عند انهاجها وسكنت أقطار الارض عند ارتجاجها وأحيت سفينها كارم بعد عاثها
وأماتت رسوم المظالم بعد حياتها وأخذت نار الفتنة عند اشتعالها وتقتضت أحكام البغي
عند استقلالها وشادت مباني الحق على عمد التقوى واستمسكت من التوكل على الله
بالسبب الاقوى فلها العز الذي عقد تاجه على مفرق الجوزاء والمجد الذي جرد أذنيه
على حجرة السماء والسعد الذي رد على الزمان غض شبابه والعدل الذي مد على أهل
الايمان مديد أطنابه والجود الذي قطر سحابه اللجين والنضار والبأس الذي فيض
نمامه الدم الموارد وانصر الذي نفص كتابه الاجل والتأييد الذي بعث غنائمه الدول
والبطش الذي سفة العذل والاناة التي لا عا عندها الاما والحزم الذي بسدها

Marco Polo's book with notes by Christopher Columbus

tissimū bz qui nulli tributari^o ē. **Boies** insule ydolatre et oēs nude ābulant mares et femine s̄ quilibz verecū opit pāno vno. Nullū bladū hnt excepto riso. **Carnib^o** so et lacte viuūt habūdanciā hnt seminū solūmō de quibz oleū faciūt hnt biricios meliores mūdi qui ibi crescūt. **Li** nū eciā hnt de arboribz de quibz dcm̄ ē sup̄ in regno samarā. In hac insula lapides p̄ciosi inueniūt qui dicūt **Rubini** qui i regionibz alijs nō inueniūt vel hnt. **Multi** enī eciā saphiri et topacij et amatiste ibi sunt multiqz alijs lapides p̄ciosi. **Rex** huius insule habet pulcherrimū rubinū qui vnqz fuit visus in hoc mūdo habet enim vni^o palme longitudinē et ad mensurā grossicie brachij boīs. **Est** āt splendi^o sup̄ modū omni macula carens adeo vt ignis ardens videatur esse. **Dagn^o kaam** **Lublay** nuncios suos direxit ad illū rogans vt prefatū lapidē illi donaret et ip̄e donaret ei valozē vnus civitatis. **Qui** rōdit qz lapis ille suoz erat añcessozū nulli eū vnqz homini daret. **Qui** insule boies bellicosi non sunt sed valde viles. **Quando** autē bella cū alijs habent de alienis p̄tibz stipendiarios vocant et specialiter sarracenos.

De regno maabar Capitulum xxiiij.

Utra insulā seylā ad miliaria xl inuenit maabar q̄ maior india nūcupat. **Nō** autē ē insula s̄ terra firma. In hac puincia quiqz reges sūt. **Provincia** ē nobilissima et ditissima sup̄ modū. In p̄mo hui^o puincie rex ē noīe **Sendebara** i quo regno sūt margarite i copia maximā. In mari enī hui^o puincie ē maris brachiū seu sinus inē firmā terrā et insulā q̄dā vbi nō est aquaz p̄fūdites vltra decem vel duodecim passus et alicubi vltra duos. **Ibi** inueniūt margarite sup̄ decē. **Mercatores** enī diuersi societates adinuicē faciunt et hnt naues magnas et puas boiesqz cōducunt qui descēdūt ad p̄fundū aquarū et capiunt cōchilia in quibus sunt

culo puidetur cōducunt negociatores magos quosda qui dicūtur **Abrayanna** qui cū incātionibus suis et arte dyabolica cogunt et stupefaciunt pisces illos ita vt nēmine possint ledere. **Et** quia huiusmodi piscacio de die et nō de nocte fit magi illi de die incātionē faciunt quos sero p nocte dissolunt. **Timent** enim quis furtim sine negociatorū licencia mare descendat et accipiat margaritas. **Fures** autē metuentes in mare ascendere nō attemptant nec alijs alius inuenitur qui sciat huiusmodi incantaciones facere nisi illi abrayanna qui a negociatoribz sūt cōducti. **Dec** at piscacio i mari fit p̄ totū mensem aprilis vsqz ad mediū mēsis may et tūc de margaritis illis bētur innumera multitudo quas negociatores postmodū diffundūt p̄ orbem. **De** negociatores autē qui hanc piscacionē faciūt et emunt a rege de omnibus margaritis solūmō decima p̄tē solumit. **In** cantatoribus autē qui stupefaciunt dant de omnibus vigesima p̄tē piscatoribus eciā optime puidetur. **A** medio vero may vlteri^o nō recipiuntur ibidē sed in loco alio qui ab isto p̄ccc miliaria distat hntur margarite in mari p̄ totum mēsem septēbris vsqz ad mediū mensem octobris. **Totus** huius puincie p̄plus omni tempore nudus incedit p̄ano tñ vno verecūdia opit. **Rex** eciā huius regni nudus vadit vt alij sed ad collū defert torquē aureā saphiris smaragdō et rubinis alijsqz p̄ciosissimis lapidibus vndiqz coop̄tā q̄ torques est maximū p̄cij supra modū. **Similiter** eciā ad collū eius torda de serico pendet in qua sūt centū et quatuor lapides p̄ciosi margarite videlicet grossissime et rubini. **Oportet** enim cū singulis diebus centū et quatuor ordēs dicere de mane ad deozū suozum reuerenciā et de sero si

hic inuenit saphiri
Saphiri / topaci /
hic ē Rubinū
omnis palme
p̄ hōbz / mirabili



hic inuenit mar
gavite i copia max
mātr badusū /
ranus mag

in cantatoribus
i q̄ t̄p̄e p̄scac
p̄scac
Stabim̄
callis t̄p̄e
tot quā aureā
lapidū p̄ciosissim
p̄scac / 10 q / may
rubini

Al Safar

In the footsteps of Ibn Battuta

He first began his voyage by exploring the lands of the Middle East. Thereafter he sailed down the Red Sea to Mecca. He crossed the huge Arabian Desert and traveled to Iraq and Iran. In 1330, he set off again, down the Red Sea to Aden and then to Tanzania. Then in 1332, Ibn Battuta decided to visit India. He was greeted open heartedly by the Sultan of Delhi.

[Start the Journey](#)

Instagram: [alsafar_ibnbattuta](#)

Discover

Tw Fb In

Al Safar



**Love, Sex, and
Marriage in Medieval
Europe and Japan**

Defining Cultural Frameworks

Social Norms and Behaviours

- ✓ Religion
- ✓ Artistic expression
- ✓ Clothing
- ✓ Social institutions
- ✓ Literature
- ✓ Political structures

Marco Polo

"They eat every kind of flesh, even that of dogs and other unclean beasts, which nothing would induce a Christian to eat."

--Description of the World

Ibn Battuta

“drunkards and swine eaters”
--The Travels of Ibn Battuta

Marriage as a Historical Subject

- Polygamy or monogamy
- As a social institution
- Relationship to property and inheritance
- Law and marriage



Marriage and Nobility

Comtessa de Dia
(Beatriz de Dia):
Southern France

Murasaki Shikibu:
Japan

Why did people get married in medieval Europe and Japan?

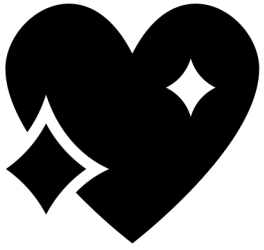
Were love and marriage connected?

Did Social Status matter?

**Love and Marriage:
Connections**



Courtly Love in medieval Europe



"A certain inborn suffering derived from the sight of and excessive meditation upon the beauty of the opposite sex, which causes each one to wish above all things the embraces of the other and by common desire to carry out all of love's precepts in the other's embrace."

Andreas Capellanus, *The Art of Courtly Love*
(1184-86)

Chivalric Poetry

Ulrich von Liechtenstein,
“The Service of Ladies”
(1255)

Troubadours/Troubadoritz:
Comtessa de Dia (Beatriz de
Dia, late 12th century)





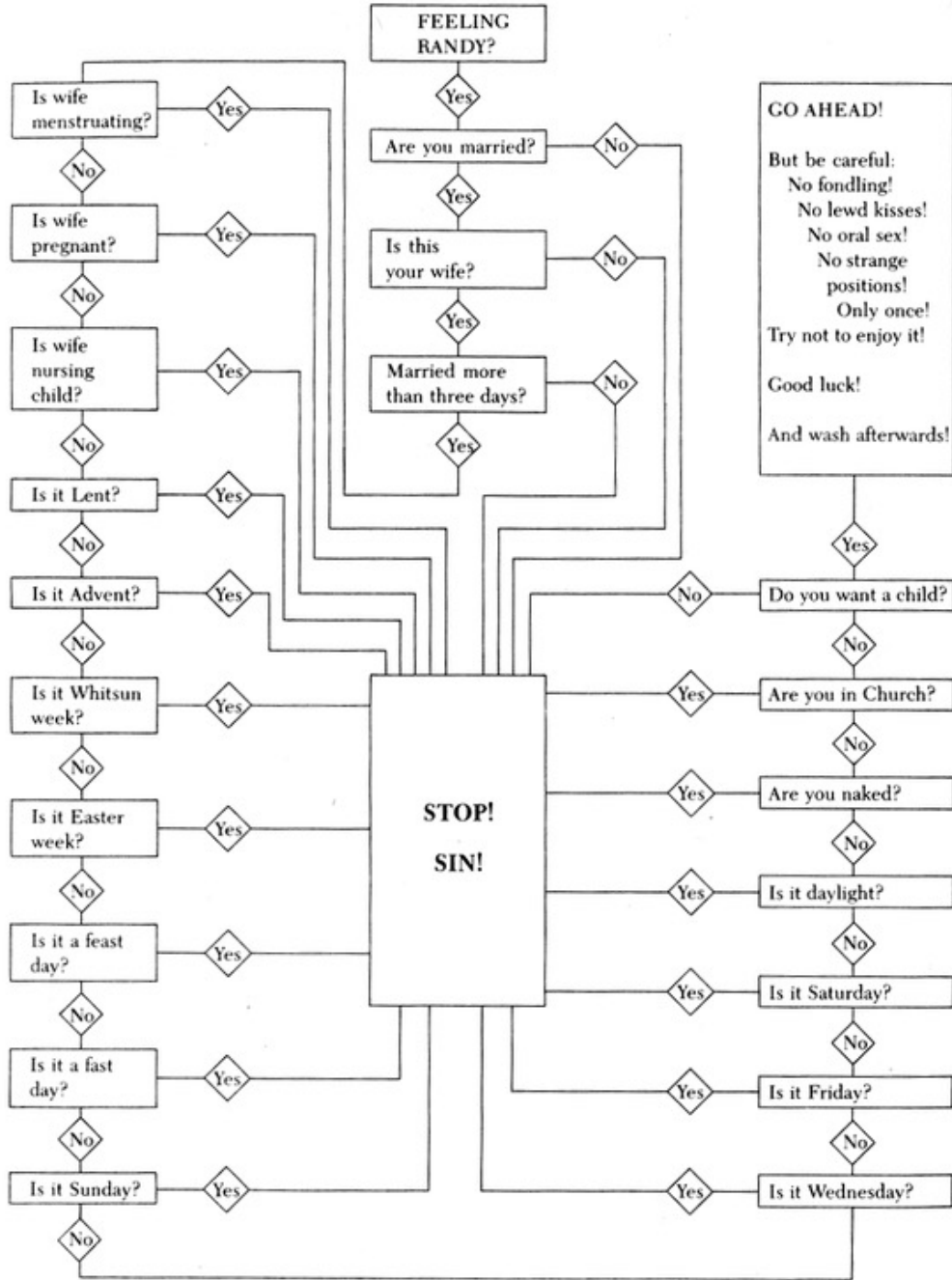
Courtly love was...

- ✓ Aristocratic
- ✓ Ritualistic
- ✓ Secret
- ✓ Literary
- ✓ Adulterous



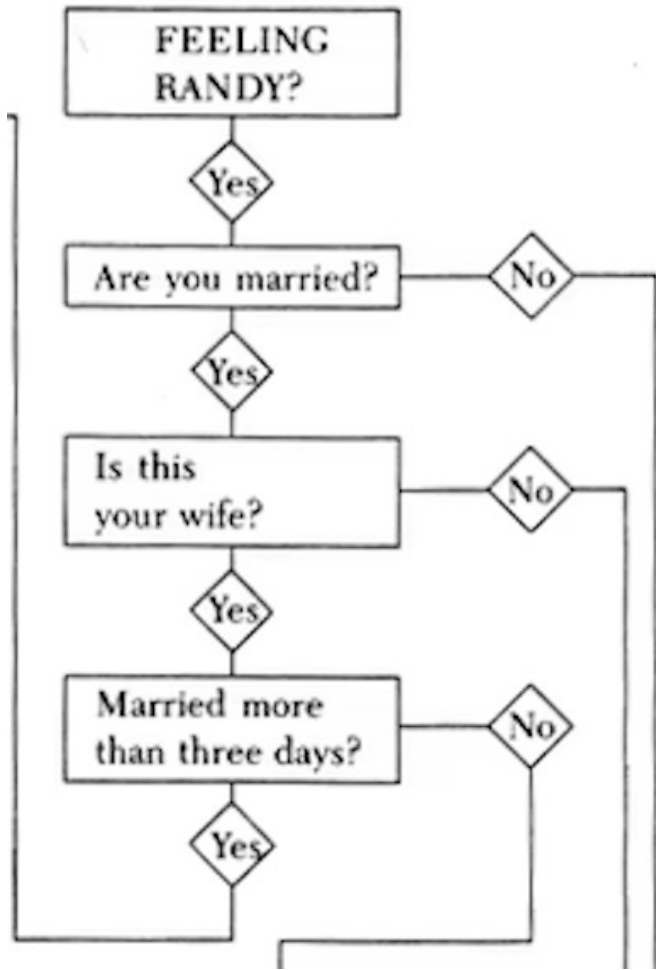
**Comtessa de Dia,
“I Have Been in
Heavy Grief”**

“If only I could
hold him
Naked in my arms
one night!”



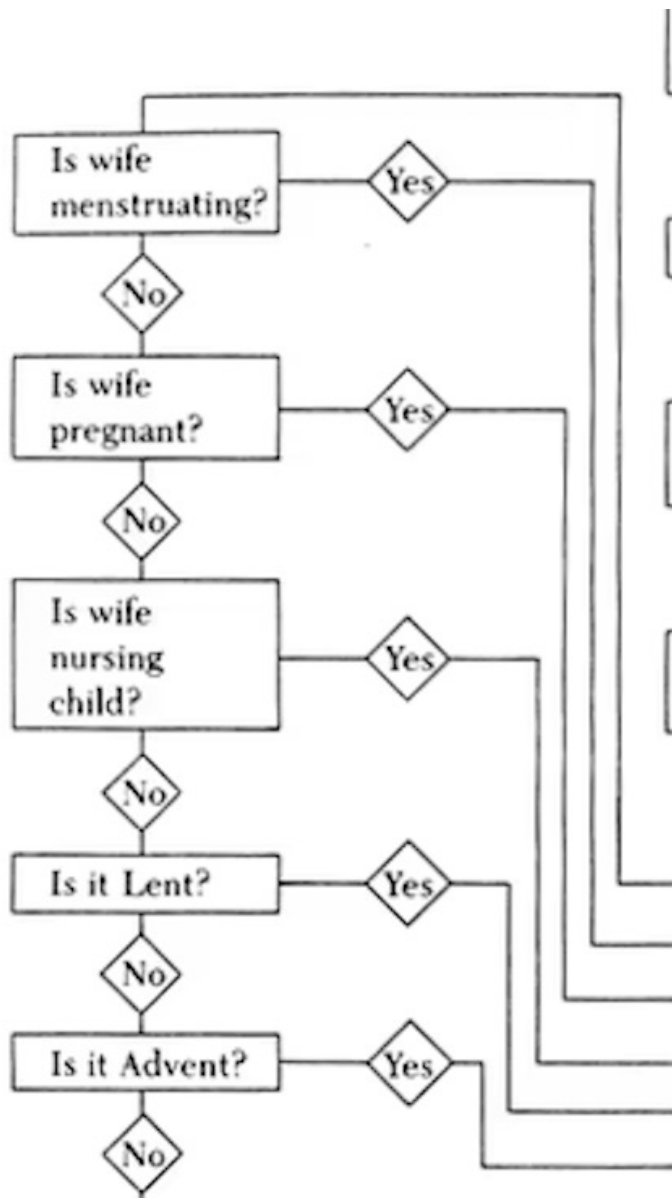
From James Brundage, *Law, Sex, and Christian Society in medieval Europe* (1990)

Figure 4.1. The sexual decision-making process according to the penitentials

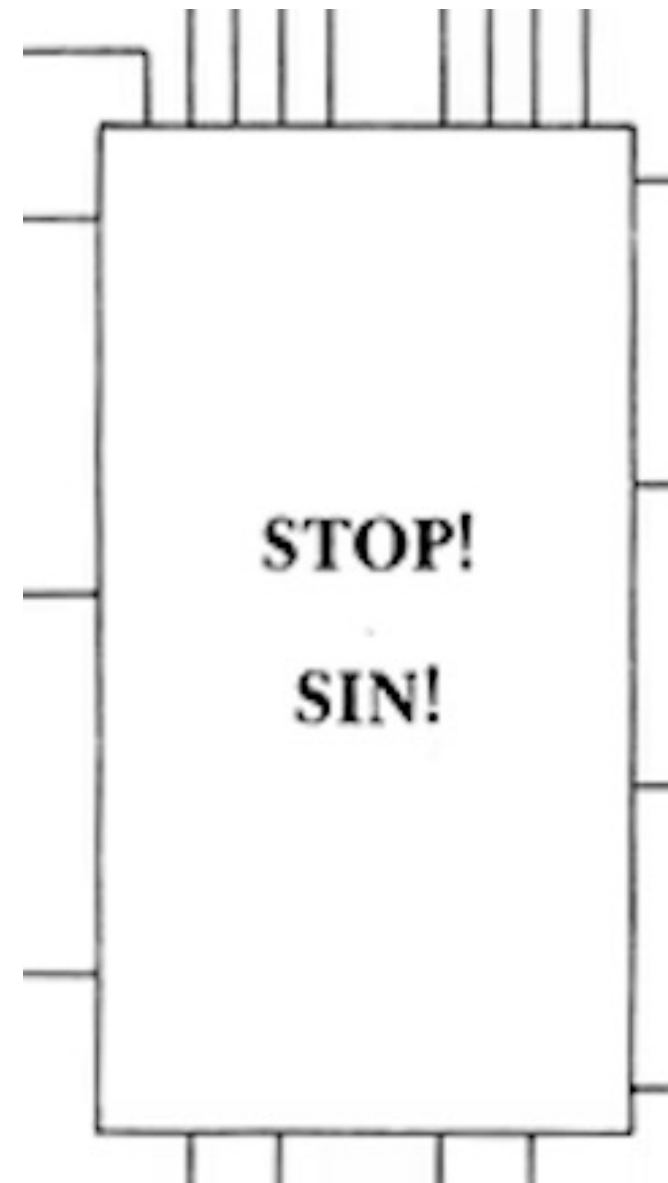


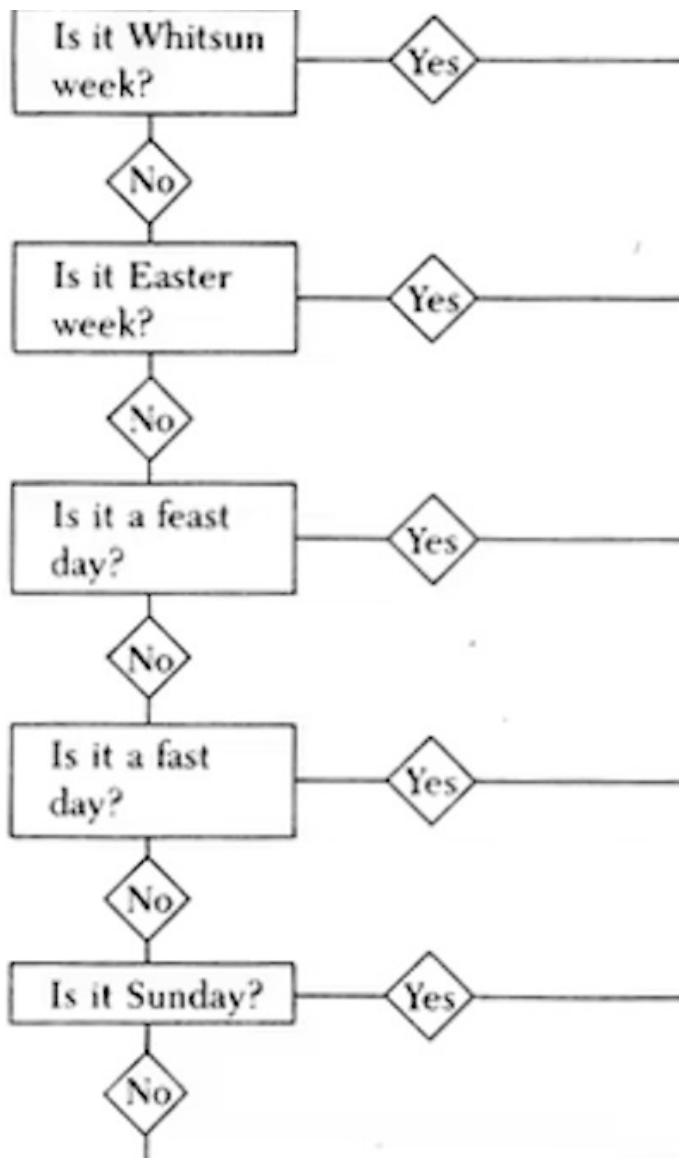
NO



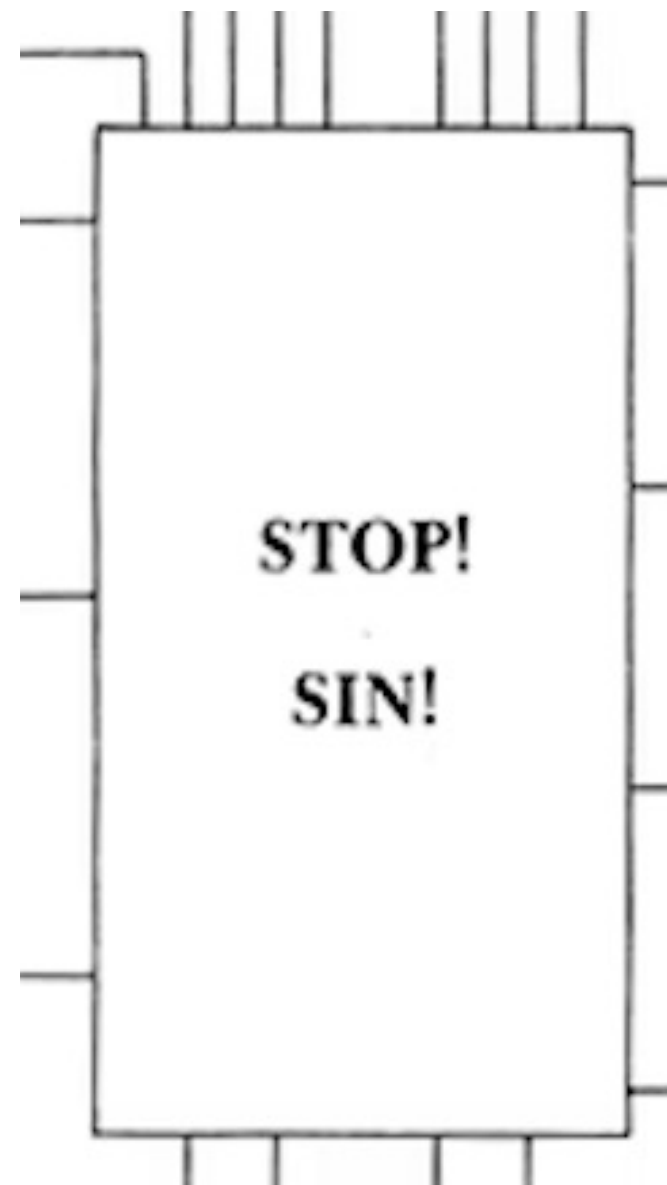


YES





YES

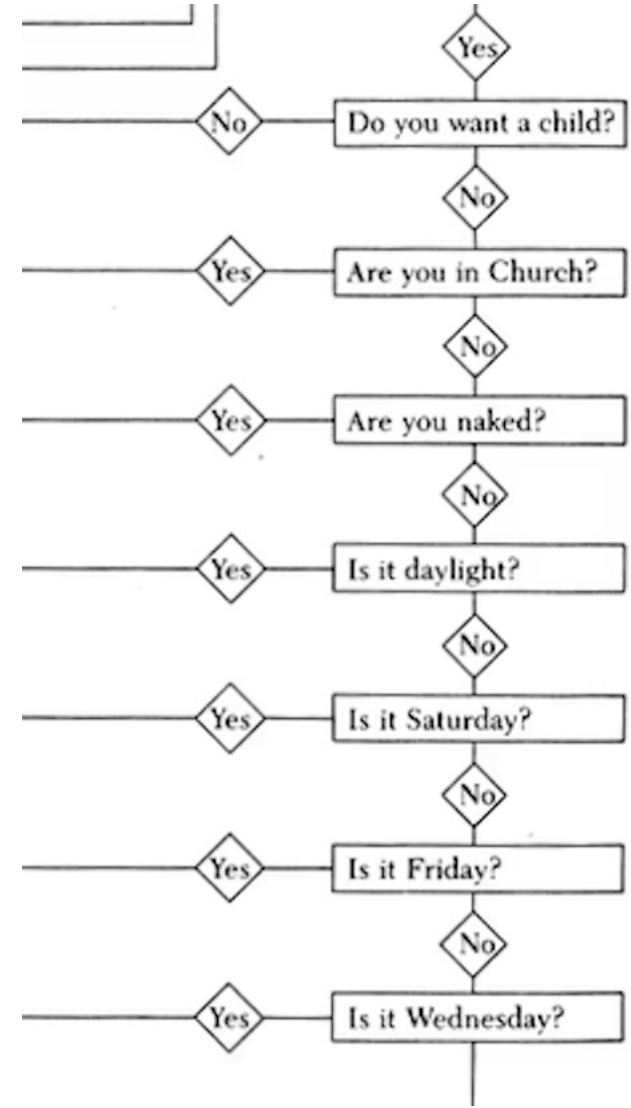




NO



YES



GO AHEAD!!!!

BUT...

- ✓ **No fondling**
- ✓ **No lewd kisses**
- ✓ **No oral sex**
- ✓ **No strange positions**
- ✓ **Only once**
- ✓ **Trying not enjoy it**

GOOD LUCK!!

**And make sure
to wash
afterwards...**



- ✓ Adultery = crime
- ✓ Fornication = crime



- ✓ Prostitution = legal

Love and Marriage in Heian Japan



Nobleman and
principal wife

Nobleman and
second wife or
official concubine

Simple Affairs
(nobleman and
women of lower
status)





**Lady Murasaki
Shikibu,
The Tale of Genji
(1000 C.E.)**



Shinto

- ✓ Natural objects possess a spirit
- ✓ Worship of Great deities (like Sun Goddess)
- ✓ Optimistic and guilt-free
- ✓ adaptable