

GRADE 7, UNIT 3

The Silk Routes



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This cave mural on the Silk Route shows Xuanzang, a Chinese Buddhist monk, returning from India. Image via Wikimedia Commons is in the public domain.

Acknowledgements

This Investigating History unit was developed by the Massachusetts Department of Elementary and Secondary Education in partnership with the following organizations and individuals:

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Name: _____ Date: _____

Unit 3, Cluster 1 Inquiry Chart

Unit EQ	How does trade affect ideas and culture?
Cluster SQ	What were the most important goods and ideas that moved on the Silk Routes?
What questions will we ask?	

What did we do?	What did we learn that helps us answer our question(s)?
Lesson 3: An interactive tour tracing travel on the Silk Route from Samarkand to Chang'an.	
Lesson 4: Analyzed a map and watched a video about the Maritime Silk Routes.	
Lesson 5: Jigsaw activity about cultural diffusion through religions.	

What did we do?	What did we learn that helps us answer our question(s)?
Lesson 6: Source analysis about the goods, ideas, and people that moved on the Silk Road.	
Lesson 7: Finished source analysis about the goods, ideas, and people that moved on the Silk Road. Wrote a paragraph answering an inquiry question using the sources as evidence to support our answer.	

Name: _____

Date: _____

Silk Routes Map & Timeline

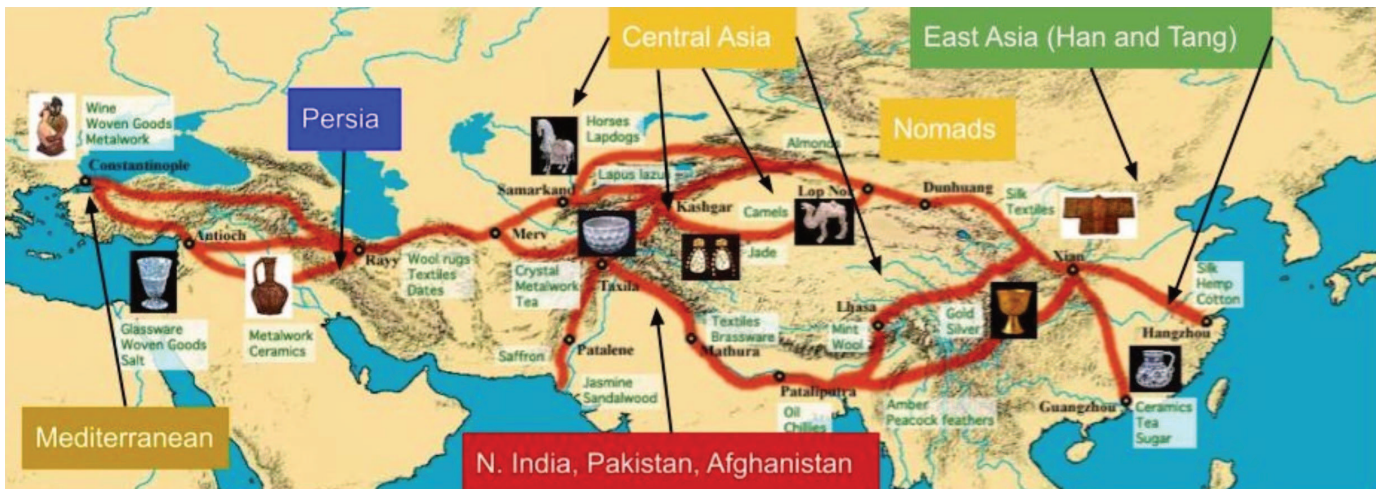
Main Overland and Maritime Trade Routes (1st century)



Main trade routes across Asia. Image courtesy of Smithsonian Institution, used with permission.

Where was the Silk Road?

Silk Road Trade Routes



Silk Roads trade routes. Image courtesy of Silk Road Seattle (labels added).

Background:

The Silk Routes went from east to west and back again, with branches to the north and south. Their heyday, or most prosperous time, began during China's Han dynasty, around 130 BCE, and ended in the Tang dynasty in 755 CE. In those years, the biggest empires were the Sassanians (Persians) to the west and the Chinese to the east. Between them were important "middlemen," such as the Sogdians of Central Asia, who relayed goods from one end to the other.

At their greatest extent, the Chinese and Persian territories were only a few hundred miles apart. Whether fighting or cooperating, these empires tried to make sure trade continued to flow.

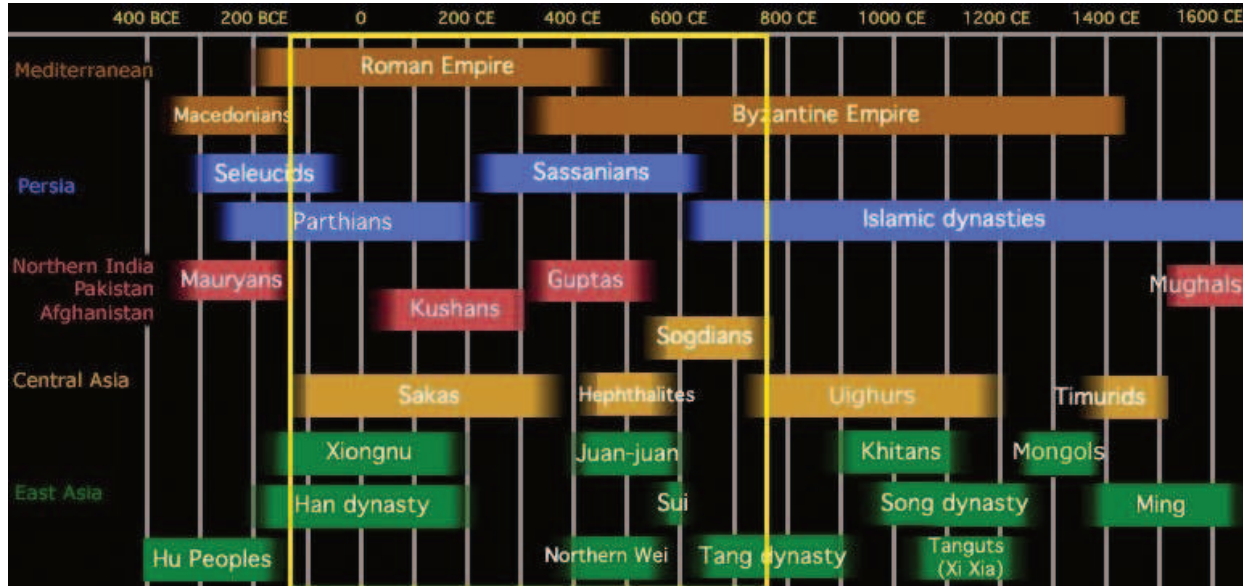
1. Why was this network called the Silk Road?

2. What goods were traded or exchanged on the Silk Routes?

3. What other goods might the Silk Road have been named for?

Silk Road Cultures Timeline

most active period of trade (heyday) in yellow



Silk Roads cultures timeline. Image courtesy of Silk Road Seattle.

1. In 130 BCE, which Chinese dynasty opened up trade with the rest of the Silk Routes?

2. What two Persian empires ruled for the longest during the Silk Routes' heyday?

3. Who were the Central Asian middlemen/women during the height of trade from 581 to 755 CE?

4. Which Chinese dynasty ruled at the end of the Silk Routes' heyday? When was it powerful, approximately?

5. Which two Mediterranean empires ruled during the Silk Routes' heyday?

6. Name one group from each region that would have interacted with each other along the Silk Routes during their heyday.

Inquiry Chart Questions

What more do you want to know about the goods and ideas that moved across the Silk Routes?

What other related questions can help us answer this Supporting Question?

Name: _____

Date: _____

Unit Kickoff

Directions: Name what you know about the Unit Essential Question using this handout.

Essential Question: *How does trade affect ideas and culture?*

What do I already know or think I know?

QFT rules for brainstorming questions:

1. Ask as many questions as you can.
2. Do not stop to discuss, judge, or answer any questions.
3. Write down every question exactly as it is stated.
4. Change any statement into a question.

Brainstorm questions: Trade affects ideas and culture.

Generate as many questions as you can about the Question Focus.

Prioritize questions: Explain why you chose each of your top three questions.

Name: _____ Date: _____

Vocabulary Support for Lessons 1–8

Directions: Use this vocabulary sheet to help you understand new words in Cluster 1. When you come to a new word during a lesson, draw a picture to represent the word.

Word/Phrase	Definition	Symbol/Image (Draw a symbol that represents the word or phrase.)
culture	Culture is the knowledge, beliefs, and ways of life shared by a group of people, such as language, food, art, and music.	
Silk Routes/Silk Road	The Silk Routes/Silk Road were a network of routes (regularly traveled pathways) of trade and cultural exchange in Asia.	
oasis	An oasis is a desert area that has water and plants. (A large oasis might be a town.)	
terrain	The terrain is land with a particular kind of natural features.	
globalization	Globalization is the increasing connectedness and interdependence of world cultures and economies, made possible by trade and technology.	

Word/Phrase	Definition	Symbol/Image (Draw a symbol that represents the word or phrase.)
cultural diffusion	“Diffusion” means “spread,” so cultural diffusion means the spreading out and merging of pieces from different cultures.	
tolerance	Tolerance is the willingness to accept feelings, habits, or beliefs that are different from your own.	

Name: _____ Date: _____

Vocabulary Support for Lessons 1–8 (Graphic Organizer)

Directions: Use this vocabulary sheet to help you understand new words in Cluster 1. When you come to a new word during a lesson, translate it to your first language and then draw a picture to represent the word.

Word/Phrase	Translation	Definition	Picture (Draw a symbol that represents the word or phrase.)
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Silk Routes/Silk Road		The Silk Routes/Silk Road were a network of routes (regularly traveled pathways) of trade and cultural exchange in Asia.	
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Word/Phrase	Translation	Definition	Picture (Draw a symbol that represents the word or phrase.)
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Silk Routes Map & Timeline (Sentence Starters)

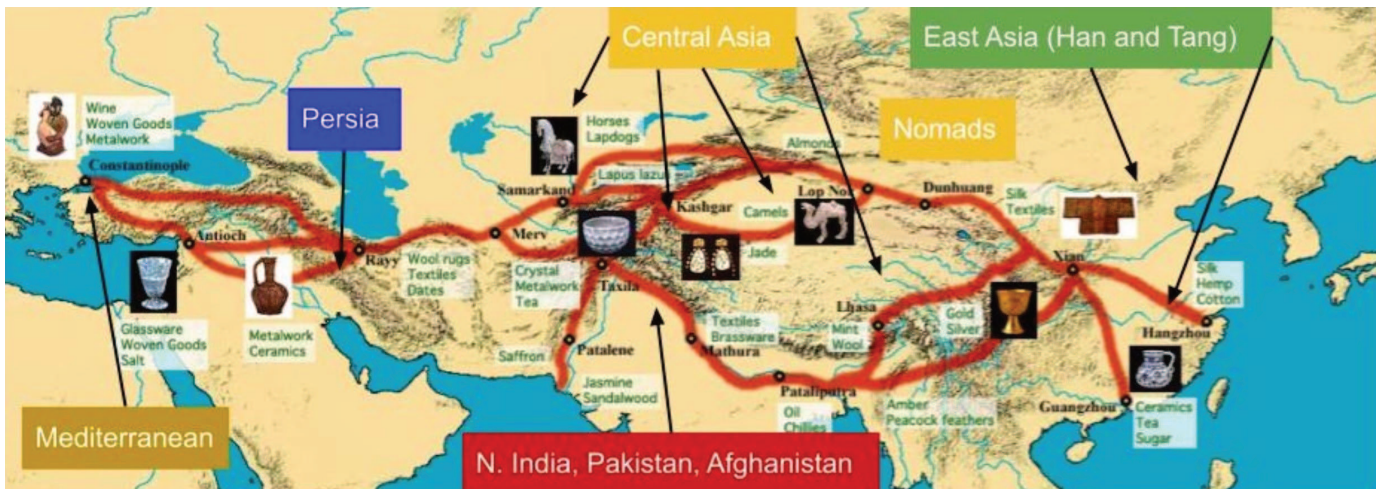
Main Overland and Maritime Trade Routes (1st century)



Main trade routes across Asia. Image courtesy of Smithsonian Institution, used with permission.

Where was the "Silk Road"? (*The Silk Road was located in...*)

Silk Road Trade Routes



Silk Roads trade routes. Image courtesy of Silk Road Seattle (labels added).

Background:

The Silk Routes went from east to west and back again, with branches to the north and south. Their heyday, or most prosperous time, began during China's Han dynasty, around 130 BCE, and ended in the Tang dynasty in 755 CE. In those years, the biggest empires were the Sassanians (Persians) to the west and the Chinese to the east. Between them were important "middlemen," such as the Sogdians of Central Asia, who relayed goods from one end to the other.

At their greatest extent, the Chinese and Persian territories were only a few hundred miles apart. Whether fighting or cooperating, these empires tried to make sure trade continued to flow.

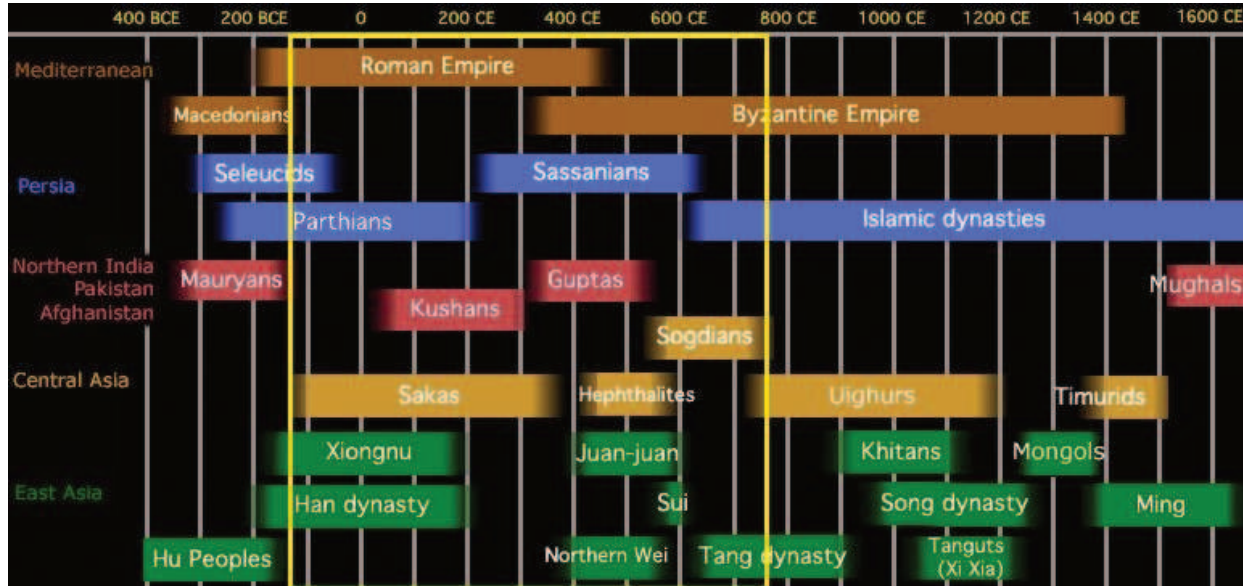
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Silk Road Cultures Timeline

most active period of trade (heyday) in yellow



Silk Roads cultures timeline. Image courtesy of Silk Road Seattle.

1. In 130 BCE, which Chinese dynasty opened up trade with the rest of the Silk Routes?

2. What two Persian empires ruled for the longest during the Silk Routes' heyday?

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4. Which Chinese dynasty ruled at the end of the Silk Routes' heyday? When was it powerful, approximately?

5. Which two Mediterranean empires ruled during the Silk Routes' heyday?

6. Name one group from each region that would have interacted with each other along the Silk Routes during their heyday.

Inquiry Chart Questions

What more do you want to know about the goods and ideas that moved across the Silk Routes?	<i>I wonder ____.</i> <i>I'm curious about ____.</i> <i>One thing I want to know is ____.</i> <i>Something else I would like to know is ____.</i>
What other related questions can help us answer this Supporting Question?	<i>Where did ____?</i> <i>When was ____?</i> <i>Why did ____?</i> <i>How did ____?</i> <i>How did ____ affect ____?</i>

Relationship Between the Tang Military and Silk Road Prosperity

“[The flourishing Silk Road trade depended on a] massive transfer of wealth from central China to the northwest, where many soldiers were stationed.* [This was the period] when the Tang dynasty was at its strongest, before 755 CE. Two shipments of silk in 745 to a fort in Dunhuang totaled 15,000 bolts. In the 730s and 740s, the Tang government sent 900,000 bolts of silk each year to four different headquarters in the frontier areas of the Western regions—now modern Gansu and Xinjiang. Much larger in quantity than any documented private exchange, these continuing payments underpinned the region’s prosperity. When the Turco-Sogdian general An Lushan rose up in 755, the Tang government cut off payments to the region. Almost immediately, the Silk Road economy collapsed.”

— from *The Silk Road: A New History*

*Note that silk was used to pay the huge number of soldiers who kept the trade secure.

Text source: Hansen, Valerie. 2012. *The Silk Road: A New History*. Oxford University Press.

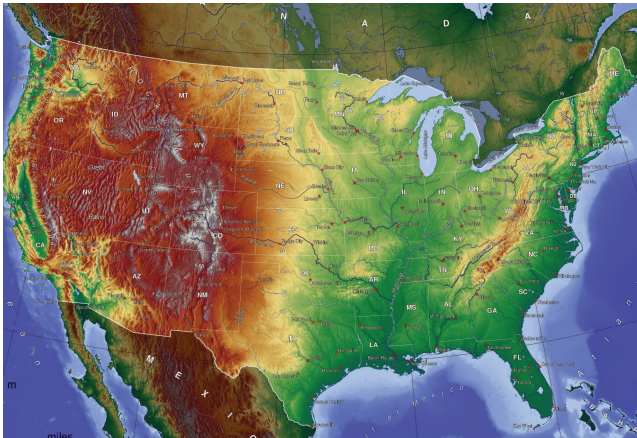
Name: _____ Date: _____

The Terrain and Its Meaning for Travelers

Taking a Trip

Directions: Imagine taking a trip west to California or east to Spain. Answer the questions for your assigned destination.

California



US topographical map. Image via Wikimedia Commons, CC BY-SA 3.0.

Spain



Google Maps screenshot, 2023.

1. For what purpose would you go there?

2. What difficulties would be involved in getting there?

3. What challenges would you face once you arrived?

The Terrain and Its Meaning for Travelers

Let's journey with a historical Sogdian trader on a 3,000-mile route!
At each stop, fill in the chart below.



Interactive Tour: A Common Historical Trade Route. Image courtesy of the National Museum of Asian Art. Edited in Canva by Educurious.

	Observe	Read	Connect
	Which geographical features are present?	Describe the characteristics of the terrain.	What were the challenges or opportunities for travelers?
Stop 1: Afrasiab (Ah- frah -see-ahb)			
Stop 2: Ferghana (Fur- gah - nah) Valley			
Stop 3: Pamir (Pah- meer) Mountains			

	Observe	Read	Connect
	Which geographical features are present?	Describe the characteristics of the terrain.	What were the challenges or opportunities for travelers?
Stop 4: Taklamakan (Tah-kluh-muh- kahn) Desert ("Place of no return")			
Stop 5: Turfan (Tur- fahn)			
Stop 6: Dunhuang (Doon -huahng)			
Stop 7: Hexi (Hex -ee) Corridor			
Stop 8: Chang'an (Chahng -ahn)			

Choose one of the geographic features you encountered as a traveler, and write a claim explaining why it was challenging. Draw on the evidence from the interactive tour.

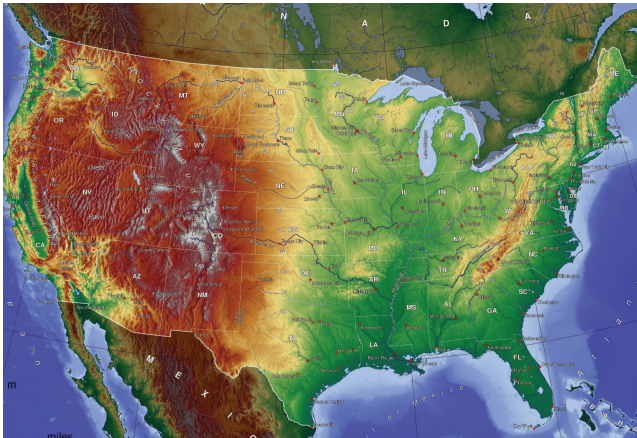
Name: _____ Date: _____

The Terrain and Its Meaning for Travelers (Sentence Frames 2)

Taking a Trip

Directions: Imagine taking a trip west to California or east to Spain. Answer the questions for your assigned destination.

California



US topographical map. Image via Wikimedia Commons, CC BY-SA 3.0.

Spain



Google Maps screenshot, 2023.

1. For what purpose would you go there?

2. What difficulties would be involved in getting there?

3. What challenges would you face once you arrived?

The Terrain and Its Meaning for Travelers

Let's journey with a historical Sogdian trader on a 3,000-mile route!
At each stop, fill in the chart below.



Interactive Tour: A Common Historical Trade Route. Image courtesy of the National Museum of Asian Art. Edited in Canva by Educurious.

	Observe	Read	Connect
	Which physical features do you see? Mountains Rivers Deserts Forests Oases	Describe the characteristics of the land. <i>The land here is... (dry, wet, sandy, steep, etc.).</i>	Would it be easy or hard to travel here? Why? <i>It would be ___ for traders to travel here because....</i>
Stop 1: Afrasiab (Ah- frah -see-ahb)			
Stop 2: Ferghana (Fur- gah -nah) Valley			

	Observe	Read	Connect
	Which physical features do you see? Mountains Rivers Deserts Forests Oases	Describe the characteristics of the land. <i>The land here is... (dry, wet, sandy, steep, etc.).</i>	Would it be easy or hard to travel here? Why? <i>It would be ___ for traders to travel here because....</i>
Stop 3: Pamir (Pah- meer) Mountains			
Stop 4: Taklamakan (tah-kluh-muh- kahn) Desert ("Place of no return")			
Stop 5: Turfan (Tur- fahn)			
Stop 6: Dunhuang (Doon -huahng)			
Stop 7: Hexi (Hex -ee) Corridor			
Stop 8: Chang'an (Chahng -ahn)			

Directions: Choose one stop and draw one of the physical features located there. Write a sentence explaining why it was important to traders.

The geography feature at this stop is a... (mountain, river, oasis)

This is important for a trader traveling in the region because...

It makes it challenging/easy to...

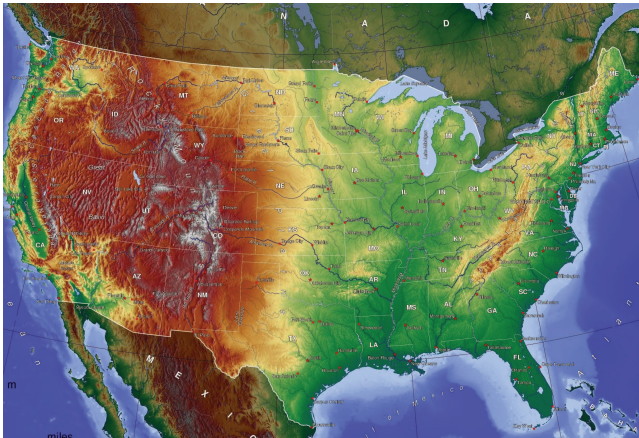
Name: _____ Date: _____

The Terrain and Its Meaning for Travelers (Sentence Frames)

Taking a Trip

Directions: Imagine taking a trip west to California or east to Spain. Answer the questions for your assigned destination.

California



US topographical map. Image via Wikimedia Commons, CC BY-SA 3.0.

Spain



Google Maps screenshot, 2023.

1. For what purpose would you go there?

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3. What challenges would you face once you arrived?

The Terrain and Its Meaning for Travelers

Let’s journey with a historical Sogdian trader on a 3,000-mile route!
At each stop, fill in the chart below.



Interactive Tour: A Common Historical Trade Route. Image courtesy of the National Museum of Asian Art. Edited in Canva by Educurious.

	Observe	Read	Connect
	Which geographical features are present? <i>One geographical feature here is... This stop is surrounded by...</i>	Describe the characteristics of the terrain. <i>The terrain in ___ is mostly... The mountains in ___ were...</i>	What were the challenges or opportunities for travelers? <i>A challenge in this area might be ___. However, an opportunity could be...</i>
Stop 1: Afrasiab (Ah- frah -see-ahb)			
Stop 2: Ferghana (Fur- gah -nah) Valley			

	Observe	Read	Connect
	Which geographical features are present? <i>One geographical feature here is... This stop is surrounded by...</i>	Describe the characteristics of the terrain. <i>The terrain in ____ is mostly... The mountains in ____ were...</i>	What were the challenges or opportunities for travelers? <i>A challenge in this area might be _____. However, an opportunity could be...</i>
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Stop 5: Turfan (Tur- fahn)			
Stop 6: Dunhuang (Doon -huahng)			
Stop 7: Hexi (Hex -ee) Corridor			
Stop 8: Chang'an (Chahng -ahn)			

Choose one of the geographic features you encountered as a traveler, and write a claim explaining why it was challenging. Draw on the evidence from the interactive tour.

I think ___ because...

A geographic feature I encountered was...

This geographic feature was challenging because...

The interactive tour showed...

Doing the interactive tour, I saw ___. I believe ___ because...

Name: _____

Date: _____

Secrets of the Sea

Directions: While watching the Belitung shipwreck video, students should listen for information about how maritime trade differed from land trade and record notes on this handout.

Secrets of the Sea: A Tang Shipwreck and Early Trade in Asia (2017) by the Asia Society

How was maritime trade different from land trade on the Silk Routes?

Observe

What type of video is this?	
What is happening in the video?	
What does this video say about the Silk Routes?	
How is this source useful to our inquiry?	

Read

As you watch the [Secrets of the Sea video](#), listen for three facts about maritime trade that are different from what you have learned about the overland trade so far, and jot them here:

Connect

What is one thing that surprised you about the Belitung wreck or maritime trade at the time?

How is the Belitung wreck an example of early globalization?

One-sentence summary

Write a one-sentence summary explaining the differences between land and sea trade on the Silk Routes.

Name: _____ Date: _____

Extension: The Periplus of the Erythraean Sea

Directions: Read each excerpt, and answer the questions on the handout with a partner.

The *Periplus of the Erythraean Sea* was written by an anonymous author, believed to be a Greek merchant who lived in the first century CE. A **periplus** is a descriptive account of a voyage. In ancient times, the name “Erythraean Sea” described the Red Sea, Persian Gulf, and Indian Ocean as a single maritime area. As you analyze the two excerpts, use [Names, Routes and Locations of the Periplus of the Erythraean Sea](#) to locate the places described.

Excerpt #1: *Into these places [**Myos-hormus, Berenice, Ptolemais of the Hunts, and Adulis**] there are imported Indian iron, and steel, and Indian cotton cloth...and girdles (belts with tassels), and coats of [animal] skin and mallow-colored (pale purple) cloth, and...muslins (lightweight cotton cloth), and lac (a red dye that comes from the scales of insects in India). There are exported from these places [**Myos-hormus, Berenice, Ptolemais of the Hunts, and Adulis**] ivory, and tortoise-shell, and rhinoceros-horn.*

*And ships from...**Barygaza** bringing to these far-side market-towns [**Opone**] the products of their own places; wheat, rice, clarified butter (butter with the milk fat removed), sesame oil, cotton cloth, and girdles (belts with tassels) and honey from the reed called sacchari (likely sugar cane)...*

1. Historians believe the author of the *Periplus* was a Greek merchant. Knowing this, how would you describe the author’s purpose and intent in writing this document?

2. Locate Myos Hormos, Ptolemais of the Hunt, Adulis, and Opone on the map. How would you describe their location?

3. Locate Barigaza on the map. How would you describe its location?

4. What two regions are trading with each other in Excerpt #1?

5. According to Excerpt #1, what are some products that are traded? What does trading a particular type of goods say about the societies that are trading? Provide at least two specific examples by filling in the blanks below.

a)

People from _____ trade _____ with people

from _____. This good is a _____. This suggests
(luxury/necessity)

that the society receiving the good is _____.

b)

People from _____ trade _____ with people

from _____. This good is a _____. This suggests
(luxury/necessity)

that the society receiving the good is _____.

Excerpt #2: *Beyond the gulf of Baraca is that of **Barygaza** and the coast of the country of **Ariaca**, which is the beginning of the Kingdom of Nambanus and of all India...The metropolis of this country is **Minnagara**, from which much cotton cloth is brought down to **Barygaza**. In these places, there remain even to the present time signs of the expedition of Alexander, such as ancient shrines, walls of forts, and great wells...*

6. Locate Barigaza, Ariaca, and Minnagara on the map. Fill in the blanks below with one of the three locations to describe the relative location of each.

a) _____ is located in modern-day Pakistan, along
the Indus River.

b) _____ is located in Western India.

c) _____ is located on the West coast of India, across
from the Arabian Peninsula.

7. Why do you think that cotton cloth travels from Minnagara to Barigaza?

8. Where does the cotton cloth travel to once it leaves Barigaza?

9. How does this object (an ancient travel log, *The Periplus of the Erythraean Sea*) tell the story of these places?

Bonus Question

If you have time, discuss this with your partner and other groups that are done.

10. What can we **not** learn about the Indian Ocean (Erythraean Sea) trade network from this document?

Text source: Excerpts © 1999 Paul Halsell, Internet History Sourcebooks Project, Fordham University; Source: W.H. Schoff (tr. & ed.), *The Periplus of the Erythraean Sea: Travel and Trade in the Indian Ocean by a Merchant of the First Century* (London, Bombay & Calcutta 1912).

Name: _____ Date: _____

Secrets of the Sea (Sentence Frames)

Directions: While watching the Belitung shipwreck video, listen for information about how maritime trade differed from land trade and record notes on this handout.

Secrets of the Sea: A Tang Shipwreck and Early Trade in Asia (2017) by the Asia Society

How was maritime trade different from land trade on the Silk Routes?

Observe

What type of video is this?	• Animation • Informational • Documentary • Entertainment • News report • Promotional • Commercial • Training
What is happening in the video?	
What does this video say about the Silk Routes?	
How is this source useful to our inquiry?	

Read

As you watch the “Secrets of the Sea” video (15:23) by Asia Society, listen for three facts about maritime trade that are different from what you have learned about the overland trade so far, and jot them here:

Connect

What is one thing that surprised you about the Belitung wreck or maritime trade at the time?

How is the Belitung wreck an example of early globalization?

One-sentence summary

Write a sentence explaining one difference between land and sea trade on the Silk Routes.

One way the land and sea trade routes were different was _____.

Name: _____ Date: _____

Cultural Diffusion on the Silk Routes Jigsaw

Directions: Use this handout to record evidence of cultural diffusion on the Silk Road.

Group Roles: You will be divided into groups, with each group focusing on one religion:

- Christianity
- Zoroastrianism
- Islam
- Manichaeism

Expert Group Tasks: Meet with others assigned to the same religion to research and discuss its spread along the Silk Routes.

- Use the guiding questions below to focus your research and discussions.
- Create visual aids: Draw or annotate maps to show the religion's diffusion along the Silk Routes.

Home Group Tasks: Return to your original group to share your findings and put together a summary of cultural diffusion and its connection to trade.

- Share findings from your expert group.
- Have a discussion to answer the following questions:
 - How did trade help people share goods, ideas, and beliefs?
 - What helped religions spread to new places?
 - How did these religions affect the cultures and societies along the Silk Road?
- Write a group summary: In a paragraph, summarize how trade on the Silk Routes fostered cultural diffusion, using examples from each religion.
- Class discussion: Present your map and summary to the class.

Observe: Scan your assigned source to answer the following questions:

1. What do you notice about this source?

2. What is the purpose of this source?

3. How could this source be useful in helping you learn about how religion spread?

Read: Work with your expert group to answer questions about the religion assigned to your group in the first column: “Expert Group Religion.” Then return to your home group to share what you learned, and write down what other members of your group learned about the religions they studied in the three “Home Group Religion” columns.

Modeled Example _____	Expert Group Religion _____	Home Group Religion _____	Home Group Religion _____	Home Group Religion _____
Where and when did this religion begin?				
What were the religion's teachings?				
How did the religion spread?				

Modeled Example	Expert Group Religion	Home Group Religion	Home Group Religion	Home Group Religion
Which cities or regions became centers for the religion?				
How did trade impact cultural diffusion on the Silk Road?				
How did this source help you understand cultural diffusion?				

Directions: Annotate the map to show the religion's diffusion along the Silk Routes.



Silk Road in the First Century. Image by Babbage via Wikimedia Commons, CC BY-SA 4.0.

Name: _____ Date: _____

Introduction to Cultural Diffusion

Directions: As you watch the video, capture notes about the items that moved with trade.

Intangible item	How it moved with trade

What did you notice about the spread of ideas and culture:

Class discussion: Look closely at the images. Identify similarities and differences that you notice.



The Roman Emperor Augustus, 20-30 CE. Image by Dinkum via Wikimedia Commons, CC0 1.0.



Gandhara Buddha, Kushan Period (1st-2nd century CE). Image by World Imaging via Wikimedia Commons, in the public domain.

How do these statues from the Roman and Kushan empires show cultural diffusion?

Name: _____ Date: _____



Lesson 5 Exit Ticket

Write a paragraph answering one of your sub-questions, and explain how you know by citing the available evidence.

Name: _____ Date: _____

Cultural Diffusion on the Silk Routes Jigsaw (Sentence Starters)

Directions: Use this handout to record evidence of cultural diffusion on the Silk Road. Use the sentence starters to help write your responses.

Group Roles: You will be divided into groups, with each group focusing on one religion:

- Christianity
- Zoroastrianism
- Islam
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Expert Group Tasks: Meet with others assigned to the same religion to research and discuss its spread along the Silk Routes.

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Modeled Example	Expert Group Religion	Home Group Religion	Home Group Religion	Home Group Religion
Where and when did this religion begin? <i>The religion began in...</i>				
What were the religion's teachings? <i>One of its main teachings was...</i>				
How did the religion spread? <i>It spread from ____ to ____.</i> <i>It was spread by...</i>				

Modeled Example	Expert Group Religion	Home Group Religion	Home Group Religion	Home Group Religion
Which cities or regions became centers for the religion? <i>The centers of this religion were...</i>				
How did trade impact cultural diffusion on the Silk Road? <i>The religion's impact was...</i>				
How did this source help you understand cultural diffusion? <i>This source helped me understand cultural diffusion because...</i>				

Directions: Annotate the map to show the religion's diffusion along the Silk Routes.



Silk Road in the First Century. Image by Babbage via Wikimedia Commons, CC BY-SA 4.0.

Name: _____ Date: _____

Investigation Questions and Source Analysis

Directions: With your group, write three detailed, open-ended questions in each column (meaning they cannot be answered with a “yes,” “no,” or single word).

Example for IDEAS: What were some skills or technologies that spread?

Goods	Ideas	People

Inquiry Focus: Goods
Sub-questions we are investigating:

-
-

Letter & Type of Source	Observe Where is it from? When is it from? What was its purpose?	Read What does it tell us about goods, ideas, or people?	Connect Does this source help us answer any of our questions? How? What evidence from the source connects to a question?

Ideas

Sub-questions we are investigating:

•

•

Letter & Type of Source	Observe Where is it from? When is it from? What was its purpose?	Read What does it tell us about goods, ideas, or people?	Connect Is this source relevant to any of our questions? Why or why not? What evidence from the source is relevant to a question?

People

Sub-questions we are investigating:

-
-

Letter & Type of Source	Observe Where is it from? When is it from? What was its purpose?	Read What does it tell us about goods, ideas, or people?	Connect Is this source relevant to any of our questions? Why or why not? What evidence from the source is relevant to a question?

Name: _____ Date: _____

Investigation Questions and Source Analysis (Sentence Starters)

Directions: With your group, write three detailed, open-ended questions in each column (meaning they cannot be answered with a “yes,” “no,” or single word).

Example for IDEAS: What were some skills or technologies that spread?

GOODS	IDEAS	PEOPLE

Inquiry Focus: Goods
Sub-questions we are investigating:

-
-

Letter & Type of Source	Observe Where is it from? When is it from? What was its purpose?	Read What does it tell us about goods, ideas, or people?	Connect Does this source help us answer any of our questions? How? What evidence from the source connects to a question?

Ideas

Sub-questions we are investigating:

•

•

Letter & Type of Source	Observe Where is it from? When is it from? What was its purpose?	Read What does it tell us about goods, ideas, or people?	Connect Is this source relevant to any of our questions? Why or why not? What evidence from the source is relevant to a question?

People

Sub-questions we are investigating:

-
-

Letter & Type of Source	Observe Where is it from? When is it from? What was its purpose?	Read What does it tell us about goods, ideas, or people?	Connect Is this source relevant to any of our questions? Why or why not? What evidence from the source is relevant to a question?

Exit Ticket

Write an explanatory paragraph answering one of your sub-questions and explaining how you know by citing the available evidence.

Restate the question and answer it.	
Give a main example.	<i>For example</i> _____. (describe type of evidence)
Which artifact supports your example?	<i>This artifact shows that</i> _____.
What is important about this?	<i>This evidence is important because</i> _____.

Name: _____

Date: _____

Putting It Together

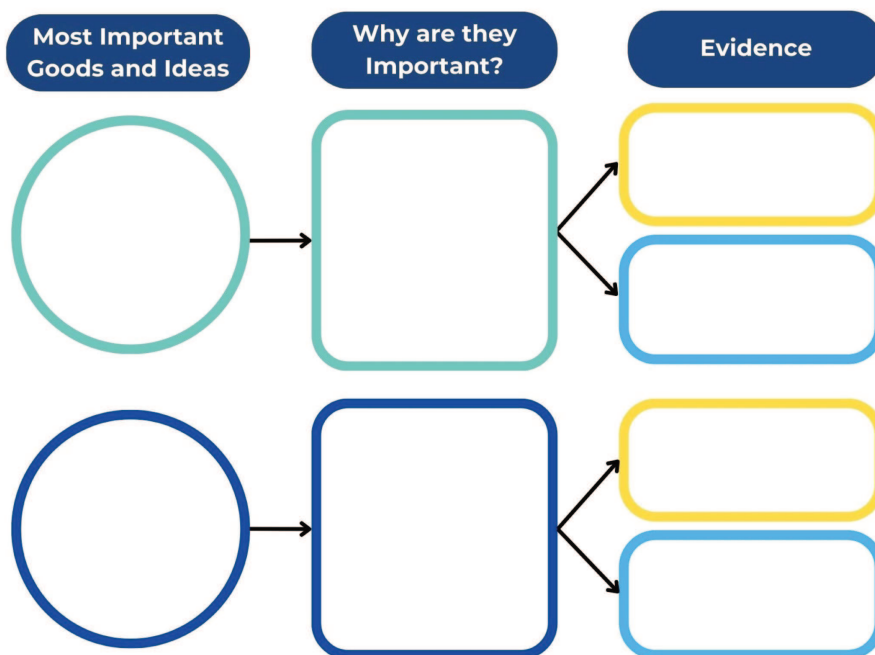
Directions: Respond to the activities below using what you have learned and your prior knowledge of the Silk Routes.

What goods or ideas traveled along the Silk Routes?	
Goods	Ideas

What criteria could help you decide which goods or ideas were important?

Goods or ideas that traveled far or became widespread	Goods or ideas that affected people's lives in major ways	Goods or ideas whose impact lasted
• • • •	• • • •	• • • •

Silk Road Concept Map



Name: _____ Date: _____

Cluster 1 Formative Assessment Task

Directions: You will use the Cluster 1 sources, concept map, and knowledge of the Silk Routes to write an argument about how trade affects ideas and culture.

Introduction (one paragraph) Restate the question and provide a thesis/claim statement.	
Body Paragraph 1 Use specific evidence from the sources to support your claim. Explain the overall impact of the chosen good or idea. Why is your source helpful to your argument?	
Transition Sentence	

Body Paragraph 2 Use specific evidence from the sources to support your claim. Explain the overall impact of the chosen good or idea. Why is your source helpful to your argument?	
Transition Sentence	
Conclusion (one paragraph) Summarize your main points. Explain why the impact of your goods or ideas is important in history.	

Name: _____ Date: _____

Cluster 1 Formative Assessment Task (Sentence Frames)

Directions: You will use the Cluster 1 sources, concept map, and knowledge of the Silk Routes to write an argument about how trade affects ideas and culture.

Introduction: Start with a sentence that answers the question.
Use these sentence starters:

*The Silk Road was a trade route connecting _____ and _____.
(location) (location)*

*The most important goods and ideas that moved along the Silk Road
were _____ and _____.
(good or idea) (good or idea)*

Body Paragraph 1: Use specific evidence from the sources to support your claim.
Use these sentence starters:

_____ was important because _____.
(good or idea)

It helped to _____.

This is shown in the artifact _____.

This artifact was helpful because _____.

Body Paragraph 2: Use specific evidence from the sources to support your claim.
Use these sentence starters:

_____ was important because _____.
(good or idea)

It helped to _____.

This is shown in the artifact _____.

This artifact was helpful because _____.

Conclusion: Summarize your main points.
Use these sentence starters:

In conclusion, _____ and _____ were the most important things
(good/idea 1) (good/idea 2)

that moved along the Silk Road.

They helped to _____ and changed the way people _____.

This was historically significant because _____.

Name: _____ Date: _____

Putting It Together (Scaffold)

Directions: Respond to the activities below using what you have learned and your prior knowledge of the Silk Routes.

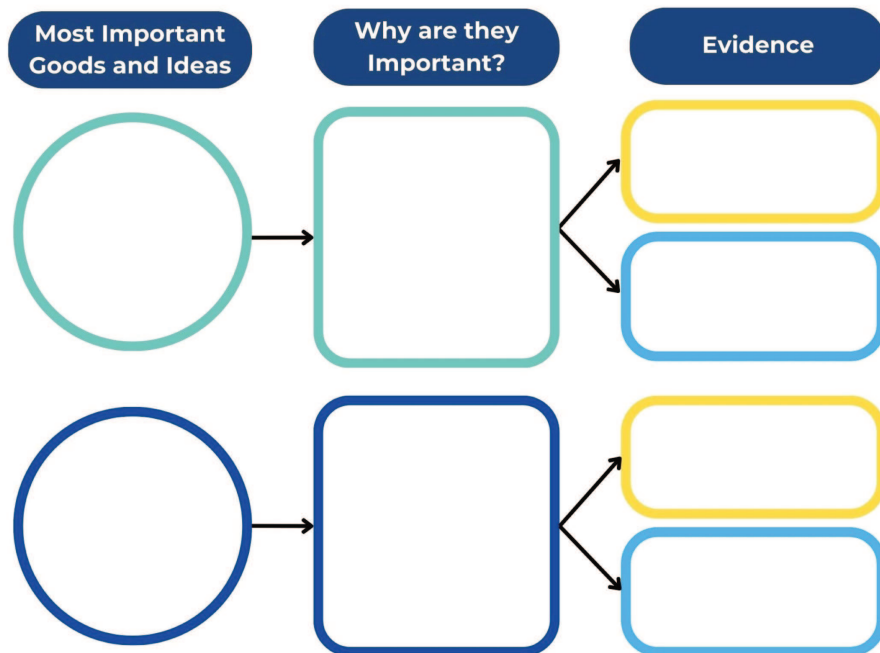
What goods or ideas traveled along the Silk Routes?	
Goods	Ideas

What criteria could help you decide which goods or ideas were important?

Goods or ideas that traveled far or became widespread	Goods or ideas that affected people’s lives in major ways	Goods or ideas whose impact lasted
---	---	------------------------------------

•	•	•
•	•	•
•	•	•
•	•	•

Silk Road Concept Map



Name: _____ Date: _____

Unit 3, Cluster 2 Inquiry Chart

Unit EQ	How does trade affect ideas and culture?
Cluster SQ	What would a traveler or trader on the Silk Routes experience?
What questions will we ask?	

What did we do?	What did we learn that helps us answer our question(s)?
Lesson 9: Read about and researched an assigned historically based character	
Lesson 10: Read about and researched an assigned historically based character.	
Lesson 11: Participated in a Simulation of the Silk Road using a historically based character. Interviewed characters to learn about their experiences	

Name: _____ Date: _____

Character Development Sheet

Profile review: Read your assigned character profile, and use this section to take notes about your character.

What is your character's name, and where are they from?

Describe your character.
What is your character like?

What is your character doing on the Silk Routes (why are they there)?

Profile review: Read your assigned character profile, and use this section to take notes about your character.

What kinds of opportunities and challenges might your character face?

What moves with your character on the Silk Routes (what does your character help to spread)?

Why are the goods or ideas your character spreads valuable or important?

Character research: Use at least two sources to research your character.

Source title and description

What did this source help you learn about your character?

Source title and description

What did this source help you learn about your character? How was it helpful?

Name: _____ Date: _____

Character Interview Preparation

Directions: To act in character during the simulation, prepare responses to questions that will be asked using the guidance below.

Prepare Talking Points

Use what you know about your character's personality, and create responses from the character's point of view.

Key points to remember when writing an introduction conversation script:

- Start with a friendly greeting.
- Introduce yourself.
- Use the interview questions to create your talking points.
- Wrap up the conversation with a closing statement.

Conversation Stages	Response/Talking Points
Greeting and introduction	

Interview Script	
What is your job/role?	
Why have you come to this town? Why are you traveling? What is your destination?	

Interview Script	
What did you bring with you, and where does it come from?	
Why do you think your products/skills/ideas are valuable or needed?	
Write a question for this character. How would your character answer the question?	
Closing statement	

Silk Road Character Profiles

Uyghur Horseman—Kutlug (“Kut-loo”)

Kutlug is a Uyghur Turk horseman who lives with his family in the southern part of the [Uygher Khaganate](#) in a region known as Dzungaria. He has been riding horses since before he could walk and is more comfortable on horseback than his own two feet. He knows a lot about the [Tarpan ponies](#) that his tribe raises and is an expert at picking out the right pony for the right job and season.

Kutlug is also a skilled fighter. Since he was a young boy, he has been playing games where he practices archery and hunting on horseback. The Uyghur Turk horsemen are strong, tough, and intimidating.

The Uyghur Turks supply the Tang Chinese with the horses that they need to protect their borders and staff their military to prevent internal rebellions. A Chinese minister once said, “Horses are the military preparedness of the country. If heaven takes this preparedness away, the state will totter to a fall.” The Uyghurs know that the Tang are desperate to have their horses, and they take advantage of this fact.

Every year, the Uyghurs send a caravan made up of thousands of ponies to the Chinese capital of Chang’an. Some of the ponies are high quality, but they also mix in “nags,” horses in poor condition or very old. They count on the Chinese buying all of the horses in the caravan. They believe this will happen because the Chinese are afraid of the Uyghurs’ military strength. The Chinese pay for the horses with bolts of fine silk supplied by the government. The Uyghurs used this silk to trade with their Western neighbors.

Kutlug has been chosen to accompany the horse caravan to Chang’an. He is excited to have a chance to visit the city. He has been told about it by fellow tribesmen and wants to see all the goods in the Western Chang’an market, visit the wine shops and restaurants, and be entertained by beautiful dancing girls from Kucha. He knows that the people of Chang’an are intimidated by the Uyghurs. He looks forward to riding through the city, persuading merchants to give him “presents” and feeling important.

In spite of his toughness, he and his tribesmen will have to be careful on the trip to and from China. They’ll need to avoid Tibetan raiding parties who want to steal their horses and silk.

When Kutlug’s caravan arrives at the border trading post, he is disappointed that he is not allowed to continue to Chang’an. The Chinese border guards are limiting the number of Uyghurs that are allowed to enter the capital. So Kutlug has to stay back as a group of high officials, and members of the royal family (including two princesses), move onward carrying letters and tribute gifts for the Tang emperor.

Perhaps one day he will be able to see the wealth and splendor of the Chinese capital. But for now, he must return to his steppe basin and continue to raise ponies.

Additional resources:

- [Horses and Camels](#) (University of Washington)
- [Heavenly Horses](#) (Asia Society)
- [The Uyghurs](#) (University of Washington)

Text source: Adapted by Primary Source from: *Life along the Silk Road* by Susan Whitfield. University of California Press, Second Edition, 2015.

Tang Princess—Tai (rhymes with “sigh”)

The sister of the Tang Chinese emperor, Princess Tai traveled from Chang'an to the [Uyghur capital](#) in order to marry their khagan (emperor, pronounced “KAA-haan”). Her arranged marriage was meant to cement the friendship between the Chinese and the Uyghurs. This was necessary because the Tang relied on the Uyghurs for cavalry ponies. Without their help, the Tang would have trouble protecting their borders and putting down rebellions within China.

The Uyghurs knew that the Tang were desperate for their ponies, so they charged very high prices for them. The Uyghurs sent the Tang thousands of ponies each year and demanded 40 to 50 bolts of silk for each one. They threatened to attack the Tang if they did not pay. The marriage between the ruling families helped to smooth negotiations between the two powers. Tai was the fourth Tang princess to be sent to marry a Uyghur khagan.

As Tang royalty, Tai had access to the luxury goods that traveled along the Silk Routes. In her hair, she placed white jade hair pins that had been mined in Khotan and designed in India. Around her neck, she wore Buddhist-inspired jewelry of gold, pearls, and semiprecious stones made by artisans in Central Asia. She carried Buddhist rosary beads carved from amber from the Baltic region. And she used perfumes for her body, clothes, and bath that were made from oils and plants of India.

It was difficult for Princess Tai to leave her family. She traveled over 1,000 miles from her home in Chang'an. She was accompanied by a large caravan that included Uyghur horsemen, Chinese officials, her royal attendants, and camels piled high with gifts. The journey took several months. However, when she became the khatun (queen) of the Uyghur peoples, she was surrounded by the same level of luxury she experienced at the palace in Chang'an.

She was already familiar with and fond of Central Asian styles of dance and music that she would encounter in her new home. Not everything was familiar to her though. Her new husband was not a Buddhist but a Manichaean, and he preferred her to dress in the Uyghur style of royal robes with narrow sleeves.

Tai's new husband died only two years after they were married. Even though she was allowed to return to China under the terms of the arrangement, she chose to stay in the Uyghur capital of Ordu-Baliq. Her decision to stay saved the Tang the expense of sending a new princess. It allowed the relationship between the Tang and the Uyghurs to continue without interruption.

Princess Tai only returned home to China 20 years later, after the Uyghurs were weakened by invasions of the Kyrgyz people who lived to the northwest.

Additional resources:

- [Uyghur kings, princesses, and princes](#): Scroll down to "Buddhist and Manichean Uyghur artifacts" (*Wikipedia*)
- [Tang princesses in diplomacy](#) (*Women in World History*)
- [Khotanese princesses](#): Khotan was another Silk Road oasis (*Women in World History*)
- [The Tang dynasty](#) (University of Washington)
- [The Uyghurs](#) (University of Washington)

Text source: Adapted by Primary Source from: *Life along the Silk Road* by Susan Whitfield. University of California Press, Second Edition, 2015.

Buddhist Pilgrim—Chudda (“Choo-da”)

Chudda is a Buddhist monk from [Kashmir](#).^{*} He entered the Buddhist monastery as a child and became a fully ordained monk in his twenties. He was not very educated and did not want to become a scholar, but he kept his Buddhist vows. He supported himself by selling scrolls, prayer sheets, and small paintings at a stall near the monastery.

Chudda longed to travel and see the sites that other monks at the monastery described. He decided he would make a pilgrimage to Mount Wutai in China, a site important to Buddhists as the home of a bodhisattva. A bodhisattva is a Buddhist who is close to enlightenment but chooses to remain on earth to help others. Chudda dedicated his trip to peace and the growth of Buddhism in his country, which was ruled by Hindus and had been in conflict for several years.

Chudda's journey would be long and difficult, covering 3,500 miles in total and taking numerous days. Before he left, he had to get his papers in order. He would need them to depart from Kashmir. When he reached Chang'an, he would need to get permission to visit Mount Wutai. In addition to travel papers, Chudda carried letters from fellow monks who asked him to bring them to their friends along the way. He also carried several requests for things like jade rosary beads, silk cloth, and copies of Buddhist scriptures. He would do his best to get these items for his friends as he traveled.

When Chudda finally arrived at Mount Wutai, he visited the site with a group of other pilgrims, many of whom were Chinese monks. He stayed for several months, visiting temples and shrines, attending lectures, and enjoying vegetarian feasts provided by local patrons.

In the 10 years since he had left Kashmir, a new king and ruling family had come to power. Nervous about the change in leadership, Chudda decided to settle in Dunhuang on his way home. Dunhuang had many monasteries, and living there would allow him to visit the famous cave paintings as often as he liked. He knew he would be welcome and happy in Dunhuang. He would live at a monastery and set up his stall for scrolls, prayer sheets, and paintings there.

**The green, brown, and dark red unlabeled sections on this linked map are all part of what was once the kingdom of Kashmir.*

Additional resources:

- [Travel account of fifth century Buddhist pilgrim Faxian](#): Scroll down to "Faxian" (*International Dunhuang Programme*)
- [Travel account of seventh century Buddhist pilgrim Xuanzang](#): Scroll down to "Xuanzang" (*International Dunhuang Programme*)
- [Buddhism and Trade](#) (University of Washington)
- [Buddhism on the Silk Roads](#) (*International Dunhuang Programme*)
- [Dunhuang](#) (UNESCO)

Text source: Adapted by Primary Source from: *Life along the Silk Road* by Susan Whitfield. University of California Press, Second Edition, 2015.

Traveling Merchant—Nanaivandak (“Naa-nigh-vaan-daak”)

Nanaivandak is a merchant from [Sogdiana](#) who was raised by his uncle in Samarkand. Nanaivandak's father died in a rebellion against the Abbasid Empire. After that, his uncle adopted him and taught him how to run the business. To conduct business along the Silk Road, Nanaivandak had learned a few words in Arabic, Chinese, Turkic, and Tibetan, but he was relieved that the main language of trade on the roads was Sogdian. And everyone understood the language of money, whether it came in the form of bartered goods, rolls of silk, or coins. Nanaivandak appreciated how light silk was to carry and accepted it whenever it was offered. But he also liked how the Sassanian silver coins and Byzantine gold coins never lost their value—everyone wanted precious metals.

Nanaivandak's parents were Zoroastrian, but his uncle had converted him to the popular Manichaean religion. This religion was founded in the 3rd century by the Persian prophet Mani and grew from local Mesopotamian religions. It described an ongoing struggle in human history between the worlds of light and darkness, or good and evil. Nanaivandak enjoyed the fact that he could practice his religion in Manichaean temples in other oasis towns. It made the burdens of travel lighter. But he mixed easily with merchants and townspeople of all faiths and had friends from at least six different religions. It made him proud that one of the first translators of Buddhist texts into Chinese had been a Sogdian!

Nanaivandak's work as a merchant took him along the Eastern Silk Road. Typically he carried a cargo of musk, gems, and silver wares crafted by local artisans (fine metalwork was a specialty of Sogdiana). The musk was harvested from deer in Tibet and was valued as a perfume by wealthy women in the Arab world. Musk was so expensive that at times it was worth more than gold. The rubies, emeralds, and lapis lazuli (a deep blue stone) that he sold often came from the mines to the south of Samarkand.

Once, as a boy, Nanaivandak had accompanied his father on an expedition that traveled the whole 2,000-mile route to China. But as an adult, he typically traveled the segments of the road closest to Sogdiana. In the trading towns along the Taklamakan Desert, he often secured fine silk from China in return for his goods. He brought the silk back home to supply wealthy Sogdians and Turks and to be traded farther west to the Byzantine Empire. Another product he traded for was sal ammoniac, a commonly used chemical in the ancient world (and still today). It came from natural deposits or from animal dung. People used it to soften leather, to lower the temperature of metal so it could be molded and shaped, and to dye cloth.

Additional resources:

- [Silk Road: Definition and Goods Traded](#) (*World History Encyclopedia*)
- [Goods Traded on the Silk Road](#) (Advantour)
- [Gallery Guide: Luxury Arts of the Silk Route Empires](#) (Smithsonian, National Museum of Asian Art)
- [Merchants and Currencies](#) (Asia Society)
- [The Sogdians: Influencers on the Silk Roads](#) (Smithsonian, National Museum of Asian Art)

Text source: Adapted by Primary Source from: *Life along the Silk Road* by Susan Whitfield. University of California Press, Second Edition, 2015.

Traveling Merchant—Zidan (“Zee-dan”)

Zidan is a traveling merchant from [Baghdad](#). His work takes him along the land routes of the Silk Road as he works to buy and sell spices from a variety of locations and for a variety of purposes. The spices he trades—saffron, turmeric, cinnamon, cardamom, ginger, and pepper—come from the Byzantine Empire at the western end of the Silk Routes. They also come from India and from Southeast Asia. Sometimes he trades incense from Arabia that comes north via the Spice Routes. These valuable, light trade goods are used for cooking, medicine, in religious ceremonies, and even as air fresheners.

Zidan never married and has no children. His sisters and brothers also live in Baghdad and look after his parents, so he is free to spend his life on the road. Although he is often away from home, the central location of Baghdad is ideal for accessing trade networks. He is proud of his home city and the culture of learning cultivated there at the House of Wisdom. This is a library and translation center located quite near his small apartment.

Although most merchants tend to make shorter trips between two destinations, Zidan has always been fascinated by the different customs and cultures of the world. So he travels east to Samarkand, Turfan, and even Dunhuang whenever he gets the chance. On many occasions, he has made journeys west to the cities of [Anatolia](#), where he has sold frankincense and bought saffron. Frankincense is collected from the tree sap of Boswellia trees in Lebanon and used in Christian religious ceremonies in the [Byzantine Empire](#).

Zidan has never traveled on the maritime routes. But he does access cinnamon, cloves, and nutmeg from the [Maluku Islands \(or Spice Islands\)](#) in Southeast Asia through relationships he is cultivating with the [Chola Empire in Southern India](#). He has heard that Arab merchants are beginning to settle in Southeast Asia and blend with the local people. Perhaps he will journey there and settle down someday—or at least go to see the Spice Islands for himself.

Additional resources

- [The Exchange of Spices Along the Silk Roads](#) (UNESCO)
- [Baghdad and the Silk Roads](#) (UNESCO)
- [Goods Traded on the Silk Road](#) (Advantour)
- [Merchants and Currencies](#) (Asia Society)

Text source: Adapted by Primary Source from: *Life along the Silk Road* by Susan Whitfield. University of California Press, Second Edition, 2015.

Sogdian Envoy (Diplomat)—Yong Hu (“Yōng Hoo”)

Yong Hu is an envoy, or diplomat, from [Sogdiana](#). A diplomat is a person who works as a representative of their government in a foreign country. Yong Hu began working as a diplomat when he was only 13. At the beginning of his career, he practiced by negotiating for local nomadic groups. As he matured and became a skilled negotiator, he became a representative of the Sogdian government.

Eventually the Sogdian government sent him to China, bearing tribute as was the tradition in foreign relations. Yong Hu traveled to China with gifts of metalwork, for which Sogdiana was famous. He also traveled with metal artisans and craftsmen, who came to settle in the bustling capital city of Chang’an. As a practicing Zoroastrian, he served as the representative of Zoroastrian and Sogdian Affairs. He later served as a local governor of a Sogdian community in [Dali](#), a city in southwest China. In this role, he was able to help ensure that the beneficial trade relationship between China and Sogdia continued. One of his chief responsibilities was dealing with the Turks, who protected the Sogdian caravans as they traveled the often treacherous portions of the Silk Roads.

Yong Hu’s work brought him wealth and respect. When he died, he was buried in a luxurious tomb decorated with Zoroastrian symbols, as well as paintings of himself hunting with nomads and enjoying banquets with his wife. She died 6 years after him and was buried in the same tomb.

Additional resources:

- [The Sogdians Abroad](#): See "Elite Sogdians in China" and Figure 11 illustration (Smithsonian, National Museum of Asian Art)
- [The Emperor Taizong Receiving the Tibetan Envoy](#): This painting by Tang dynasty artist Yan Liben shows a diplomatic encounter between the Tang dynasty and Tibet (Wikimedia Commons)
- [Handscroll of Foreign Envoys](#) (University of Washington)
- [Sogdian Metal Working \(The Exchange of Technical Knowledge used to Craft Silk Roads Goods\)](#) (UNESCO)
- [Zoroastrianism](#) (University of Washington)

Text source: Adapted by Primary Source from: *Life along the Silk Road* by Susan Whitfield. University of California Press, Second Edition, 2015.

Chola Empire Envoy—Barsaat

Barsaat is the son of Ahar, who is a captain in the Chola Empire's navy. The [Chola Empire](#) is located in Southern India and controls important maritime routes that connect China to Persia and points farther west. Ahar protects the merchants, their cargo, and the routes themselves from pirates and any power that tries to take them over. He patrols the seas with one of the more than 600 ships owned by the empire. He commands a regiment made up of some of the more than one million sailors and naval soldiers that the empire keeps. His navy has benefitted from contact with the Chinese. It has adopted their ideas of separate watertight compartments on ships, the mariner's compass, and flamethrowers for naval warfare.

Barsaat was not cut out for military service like his father, but he still works on behalf of the Chola emperor. He works as an envoy. Barsaat protects the relationship between his emperor and the Chinese emperor, ensuring that trade flows freely. The diplomatic work done by Barsaat allows Cholan merchants to have access to highly desired Chinese products and to export products to Chinese markets. Both men are responsible for protecting the wealth and power of the Chola Empire.

Early one morning Barsaat boarded a ship piled high with gifts for the Tang emperor. Before he left, he kissed his wife and infant son goodbye. He asked his brother Peralagan, who was a member of the Desi trade guild, to keep an eye on his family. The Desi guild traded only within India, so Barsaat was confident that his wife, [Naavya](#), would feel safe while he was gone.

The trip would take about 2 months and carry Barsaat from the Bay of Bengal across the Strait of Malacca to the South China Sea. Once his ship pulled into the port at [Guangzhou](#), Barsaat would travel about 50 miles inland to the capital at Chang'an. As he made his way, he was accompanied by additional envoys as well as attendants and soldiers who helped to guard and transport the gifts for the emperor. These included gemstones and ivory.

When Barsaat arrived at the palace, he took a deep breath as he waited to be announced to the emperor. When called into the royal court, he slowly walked before the emperor. Then he bent at the waist and knelt on the ground, bringing his forehead to touch the floor. This action was a sign of respect to the Chinese emperor. It symbolized that the emperor was superior and that China was dominant in East Asia. This act of kowtowing and giving tribute to the emperor secured trading rights for the Chola Empire and was a simple price to pay for the wealth and power it brought to them.

Barsaat smiled to himself as his forehead touched the cold stone floor. He hoped he would have time to shop at the West Market later that afternoon. He was curious to see the swirling dancers his friends had spoken of when they returned from a mission last year, and he looked forward to picking out a silk scarf to bring home for Naavya.

Additional resources:

- [Relationship Between the Tang Military and Silk Road Prosperity](#) (Lesson 1)
- [The Emperor Taizong Receiving the Tibetan Envoy](#): This painting by Tang dynasty artist Yan Liben shows a diplomatic encounter between the Tang dynasty and Tibet (Wikimedia Commons)
- [Handscroll of Foreign Envoys](#) (University of Washington)
- [Relationship of the Tamils with the Chinese](#) (Wikipedia)

Text source: Adapted by Primary Source from: *Life along the Silk Road* by Susan Whitfield. University of California Press, Second Edition, 2015.

Buddhist Monk—Xuanzang (“Shu-an Dzang”)

Xuanzang is a Buddhist monk who lives at the Temple of Great Learning in Chang’an. He has always been interested in religion and was ordained as a novice monk when he was only 13 years old. Seven years later, when he was 20, he became a full monk.

Xuanzang became frustrated because he felt that many of the Buddhist texts he worked with were incomplete or misinterpreted by earlier translators. To solve this problem, he decided to travel to India to obtain original Buddhist texts to translate himself. His trip was inspired by the Buddhist monk Faxian (“Faa She-an”), who had made a similar pilgrimage between the years of 399 and 412 CE. (Use the [National Museum of Asian Art web page on a Xuanzang painting](#), and scroll down to the map to see his route.)

He set out for India when he was 25 years old. His trip was quite an adventure! It revealed many of the perils and adventures of Silk Road travel. Xuanzang neglected to obtain travel papers before leaving, so he was stopped just before the Taklamakan Desert on his way out of China. The Chinese guards were going to send him to a monastery in Dunhuang as punishment. Xuanzang said that he would rather die than give up on his voyage to better understand the teachings of the Buddha. The officer who was in charge, who was also a Buddhist, had compassion and let him continue on his voyage.

Xuanzang’s next stop was Turfan, where the king was so impressed by his knowledge of Buddhist texts that he tried to convince him to stay rather than continue on to India. When Xuanzang refused, the king took him prisoner. The king only agreed to release him after the monk went on a 3-day hunger strike.

To make up for his treatment of Xuanzang, the king provided him with generous supplies to continue his trip to India. When he departed Turfan, Xuanzang was accompanied by 4 novice monks, 25 servants, and 30 horses. He was also given 30 monks’ robes, face covers, boots, and gloves. For currency, he carried 100 ounces of gold, 30,000 silver coins, and 500 bolts of satin and taffeta. To smooth Xuanzang’s travel, the king also provided him with 24 diplomatic letters that requested his safe passage to India. Each letter came with a bolt of silk. In gratitude, Xuanzang taught the Buddhist *Scripture of the Benevolent Kings* before he set out for India.

After leaving Turfan, Xuanzang stopped in Samarkand. Although there were only two Buddhist temples there, he did enjoy the sites and sounds of this vibrant city. He noted that it was full of skilled artisans and powerful horses. He enjoyed the glorious weather in Samarkand before continuing south toward India.

Before he reached his final destination, Xuanzang stopped in Balkh and Bamiyan, where he saw many interesting Buddhist sites, relics, and scriptures. His final stop was in Kapisi, on the border of the Persian kingdom, where he met Hindus and Jains for the first time.

After three long years of travel, Xuanzang finally reached India in 630, having experienced many cultures, sites, and adventures along the way! He was thankful for his safe passage and looked forward to bringing a greater understanding of the Buddha's message to himself and the people.

Additional resources:

- [Travel account of seventh century Buddhist pilgrim Xuanzang](#): Scroll down to "Xuanzang" (*International Dunhuang Programme*)
- [Buddhism and Trade](#) (University of Washington)
- [In the Footsteps of Xuanzang](#) (*Asia Times*)
- [Archaeologists Unearth Sutra Translation](#) (BuddhistDoor Global)

Text source: Adapted by Primary Source from [Travels of Hsuan-Tsang—Buddhist Pilgrim of the Seventh Century](#).

Buddhist Nun—Miaofu (“Me-ow Foo”)

Miaofu has been a nun since she was 11 years old. She took part in a ceremony where her long hair was cut off and her head shaved so that she would be reminded to live her life modestly. She recited the 10 vows. Next she was given her robes and a begging bowl. The following day, her Chinese father, a governor in [Dunhuang](#), paid a donkey and a cow. For this she got a certificate with a picture of the Buddha and a government seal that officially recognized her as a novice (new) nun.

Miaofu’s mother, who was Tibetan, supported Miaofu’s choice to become a nun, as did her father. They were both devout Buddhists. They wished that Miaofu would lead a life filled with peace and enlightenment. This was particularly important to her father, whose mother and sister had been killed when rebels attacked the capital in Chang’an. Miaofu knew of several families of refugees who had fled from that violence and now lived in Dunhuang.

Miaofu’s training would last until she was 20 years old. During that time she lived at a monastery in Dunhuang, where she was instructed in Buddhist scripture (holy writings) and taught practical skills such as how to sweep floors and receive guests. She learned to walk in her robe, make a bed, roll her clothing into a bundle, and receive guests. There were many other girls at the monastery training to be nuns along with Miaofu. Not all of them were committed to Buddhism. Some wanted a chance to become educated, while others hoped to avoid an arranged marriage. Some families placed their daughters in the monastery to avoid paying a dowry (goods or money paid to a husband’s family at marriage) or to gain favor within the Buddhist community.

Miaofu came from an educated family that was not poor. She had been taught to read classical Chinese texts by her father and Tibetan by her grandmother, who also told her stories of the beautiful Buddhist temples of her homeland. Miaofu was teaching herself Sanskrit so that she could one day read the Buddhist scriptures in their original language. She loved learning the lectures given by monks and contemplating their meaning during quiet meditation. Her favorite was the *Diamond Sutra*.

Miaofu was finally ordained as a full nun in an elaborate ceremony. This was followed by a vegetarian feast provided by the local community and the military governor’s office. After that she moved from the large monastery to a small nunnery. She continued to support herself by begging in Dunhuang, where fellow Buddhists gave her food and coins in order to create good karma for themselves. Because she was literate, Miaofu was able to make additional money by reciting sutras (teachings of the Buddha) for the sick and dying. She also copied sutras for pilgrims who wished to carry them home to their loved ones.

Miaofu took her vows as a Buddhist nun seriously and enjoyed her life at the monastery. She made it her goal to become an abbess, or the head of a nunnery, so she could be the one to enforce the rules. She was able to achieve that goal and became the abbess of the largest nunnery in Dunhuang when she was only 40 years old. This would have made her parents very proud if they had been alive to see it.

As the abbess, she enforced expectations for Buddhist living but also managed the property of the nunnery. She spent the nunnery’s money wisely. She was able to purchase a mill and an oil press that produced flour and oil to sell to the local community.

Throughout her life she tried to keep her vows and live as an example to the nuns under her care. In spite of her best intentions, she stumbled at times. For example, she owned a few silk robes that were not in keeping with monastic law because silkworms were killed to make them. She planned to donate

the robes to the local community of monks and nuns when she died. But she was still troubled by her own failure to keep her vows in this and other instances. In order to atone (make up) for her mistakes, she arranged for seven copies of the *Sutra of Ten Kings* to be made and recited after she died. She hoped that this act of devotion would bring her closer to enlightenment.

Additional resources:

- [Buddhism and Trade](#) (University of Washington)
- [Dunhuang](#) (UNESCO)

Text source: Adapted by Primary Source from: *Life along the Silk Road* by Susan Whitfield. University of California Press, Second Edition, 2015.

Sailor—Sulaiman (“Soo-lay-mahn”)

Sulaiman is a merchant and sailor from [Persia](#). Most merchants who trade along the Indian Ocean routes tend to stop at one trading hub along the maritime routes. But Sulaiman prides himself on being able to navigate the entire route from the [port of Siraf](#) on the southern coast of Persia all the way to Guangzhou, China. This is a journey of about 6 months! In fact, there are whispers that he was the first person from Western Asia to make the whole trip. Doing so was a great help to his homeland because it allowed Persia to establish two-way trade along the sea routes. Before Sulaiman’s success, Persians had to rely on Chinese ships arriving in Indonesia, India, and the Persian Gulf to acquire highly desired goods in large quantities. Or they had to pay high markups to the merchants who carried them along the land routes.

Sulaiman makes many stops along the way to trade the goods he carries on his ship. Some of the goods are from Persia, while others come from places farther west. On any given voyage, his ship might carry gold and silver, metalwares, or glasswares. He may transport grapes, animals, fur, wool, cotton, and/or rugs. He trades these for goods from the East. These might include silk, tea, precious stones, china and porcelain vessels, or gunpowder. Or he might bring back spices, medicine, perfumes, ivory, rice, or paper.

One of his favorite stops is the [Coromandel Coast](#) of southeast India, where Muslims traders have married local women and established a thriving community. While he enjoys the familiarity of people who share his religion, he also is fascinated by the other cultures that thrive here. In his travels he has met Buddhists, Christians, and Hindus.

Although Sulaiman loves his life on the water, he is well aware of its dangers. Pirates lurk along the routes, hoping to plunder. And the monsoon winds and typhoons of the rainy season can be dangerous. Recently while dining in Malabar, he heard of a crew that had been sent out to search for a ship captain from Arabia. It seems that he never made it back home with an enormous shipment of porcelain that was expected last month.

Additional resources:

- [Sea Routes](#) (American Museum of Natural History)
- [Made in China](#) (*National Geographic*—requires access)
- [Map of Silk and Spice Routes](#): Includes maritime; click to zoom (UNESCO)
- [Late Tang Ceramics and Asia’s International Trade](#): Includes maritime (ISEAS-Yusof Ishak Institute)
- [China’s Maritime History](#) (Lesson 7)

Text source: Adapted by Primary Source from: [“The Real Sinbad the Sailor”](#) by Laura Kelly (May 24, 2011).

Silk Producer—Mengli (“Mung-lee”)

Mengli is a sericulturist (silk producer) who lives in China under the rule of the Tang dynasty. Her family has been producing silk for centuries. Legend has it that Empress Leizu was responsible for making this wondrous cloth a staple of China's greatness. One day thousands of years ago, she was sitting beneath a mulberry tree when a white oval shaped object plunked into her hot tea. The warmth of the tea softened its hard cocoon, and the empress pulled on the loose strand that had emerged from it. This strand, which was 600-meters long, was the first silk thread. The empress gathered, softened, and unraveled other cocoons and wove them into a cloth that was shimmering and soft to the touch. This silk fabric was so extraordinary that its origins were treated as a carefully guarded secret. For centuries only the Chinese knew how to make silk. Anyone who dared try to leave the country with silkworms was punished by death.

By the time Mengli worked as a sericulturist, the secret was out. But China's silk was still prized as the highest quality available, and demand for it was very high. Silk was valued because of its wonderful qualities. It was soft to the touch and felt smooth and light against the skin. It could keep one warm in the winter but cool in the summer. It wicked away moisture, and when dyed it would hold the color for centuries. It could be used for clothing, wall hangings, musical instruments, writing, currency, and even fishline!

Mengli and the women in her family specialized in cloth production and had a well-established routine that they followed. For half of the year, they would raise the silkworms. They fed them torn mulberry leaves and kept them warm enough to spin cocoons. Then they would harvest, soak, unravel, spin, and then weave the silk threads into cloth.

Mengli is currently in a weaving cycle. She has a large order to fill for the Chinese government, which needs thousands of bolts of rough silk to pay its soldiers who are posted along the trading routes. This kind of silk is of lower quality. It is not dyed splendid colors or embroidered with fancy designs. Mengli thinks it is dull to make, but she must obey the emperor's command. She thinks of her brother who is a soldier stationed far off in the [Gilgit Valley](#) (at left on map) as she weaves the cloth. She hopes that her bolts will be the ones to pay his salary and that he will think of her when he receives them. Perhaps he will even cut off a small piece of his bolt to bring her some of the fragrant spices he carried home on his last leave. She closes her eyes and thinks of the warm spice that flavored the rice and chicken that she cooked with them.

As she finishes her bolt, her mother comes into the workshop with exciting news. Her family has been chosen to weave the silk robes to be gifted to the royal family of the [Uyghur Khaganate](#). Mengli must get right to work planning what colors she will dye the finest silk and which designs she will embroider upon it. She must have the robes done in 3 months so that Princess Tai can carry them to the Uyghur capital to present to their khagan, who will become Tai's husband. This marriage will cement the relationship between the two kingdoms and ensure that China will have a much-needed supply of horses to protect their borders. This is the silk work that she loves to do! She is honored that her work has been recognized by the emperor and that she can serve in this way.

Additional resources:

- [Silk in Antiquity](#) (World History Encyclopedia)
- [Making Cloth](#): Also see links to steps in the process (University of Washington)
- [Silk](#) (University of Washington)
- [The Exchange of Technical Knowledge Used to Craft Silk Roads Goods](#) (UNESCO)

Text source: Adapted by Primary Source from: *Life along the Silk Road* by Susan Whitfield. University of California Press, Second Edition, 2015.

Papermaker—Tou Houan (“Toe Hoe-aan”)

Tou Houan was a leading Chinese artisan in northwest China during the Tang Dynasty. According to legend, papermakers like him were captured by the Abbasid Empire in Western Asia during the [Battle of Talas](#). They were held in the Abbasid Empire for 11 years before they returned to China. When they returned, they wrote a report that said they had taught the Abbasids how to make paper. This story was one way of explaining how papermaking technology spread along the Silk Routes to the west.

Before this transfer of knowledge, papermaking had been a tightly guarded secret of the Chinese government. Once the Abbasids knew how to make paper, they could abandon the use of parchment, which was made from the skins of animals. It was expensive and cracked easily. This allowed them to keep better and more specific government records and to make multiple copies of books for learning and research. Other early writing materials like bamboo and wood strips, leather, and silk were either heavier or more expensive. They did not absorb ink as well. Paper, made from pressed plant fibers, could be made into convenient scrolls and sheets and moved easily from place to place.

The demand for paper was so high that Tou struggled to keep up with orders. Monasteries wanted paper to copy Buddhist scriptures and gain merit. Merchants wanted paper for receipts and for maps. Governments wanted it for legal documents, records, and military armor. Scholars wanted paper for books, and artists wanted it for painting and calligraphy. Even builders wanted it for windows! On the Silk Road, paper was so valuable that scrap paper was used for wrapping products. Recycled paper was used to make funerary garments: shoes, hats, and clothing to wrap the dead, and statues to accompany them to the afterlife.

Tou felt good about his craft. Since woodblock printing had begun in the early 7th century, more people—including him—had learned to read. The use of books was spreading and so was knowledge—of religious teachings, of languages, of math and science. Printers now wanted paper to print books with pages that people could buy for their private collections. Business was booming.

Additional resources:

- [Paper in Ancient China](#) (*World History Encyclopedia*)
- [Chinese Paper Making](#) and [Printing](#) (BRI)
- [The Invention of Paper](#) (*ThoughtCo*)
- [Paper and Publishing](#) (PBS)
- [The Exchange of Technical Knowledge Used to Craft Silk Roads Goods](#) (UNESCO)

Text source: Adapted by Primary Source from: *Life along the Silk Road* by Susan Whitfield. University of California Press, Second Edition, 2015.

Shipmaster—Tazen (“Tah-zen”)

Tazen is a Christian shipmaster from the Kingdom of [Aksum](#) in eastern Africa. He owns a fleet of ships that travel from [Adulis](#) to ports in Persia and India. His voyages are coordinated with the monsoon winds. The primary items that he exports are glass, ivory, frankincense, and emeralds. On his expeditions he comes into contact with products, people, and ideas from many different places. He speaks some Persian and Indian languages, but he does not speak Chinese. In spite of this, the Chinese are important trade partners for him because they want the glass that Tazen brings from the [Byzantine Empire](#). They also desire the ivory his ships carry. Wealthy Chinese citizens prize ivory for chopsticks, hairpins, and combs. The government uses it for ceremonial tablets and to decorate the imperial carriage.

The purpose of Tazen’s travels is to exchange goods and make profits. But his work also brings him into contact with a variety of different cultures and religions. For example, on a stop in the Indian Ocean island of [Sri Lanka](#), he witnessed the festival of the tooth of the Buddha.

Tazen’s work as a shipmaster has made him wealthy, although the work can be dangerous. Recently, before departing from the southeastern Chinese port of [Quanzhou](#) [“Chu-an Joe”], he heard about an Arab dhow (wooden ship) that wrecked off the Indonesian island of Belitung. It was on its return journey, sailing west and loaded with Tang ceramics: fine Chinese white and green ware that would be sold in port cities. It even had some Egyptian artifacts and Lebanese glass on board. All of it, along with the crew, now lay at the bottom of the Java Sea. As much as Tazen worried about pirates, even more did he fear the merciless storms that could shatter a ship with little warning.

Additional resources:

- [Made in China](#) (*National Geographic*—requires access)
- [Map of Silk and Spice Routes](#): Includes maritime; click to zoom (UNESCO)
- [Quanzhou: The Heart of the Maritime Silk Roads](#) (UNESCO)
- [Trade Routes of Southeast Asia](#) (*Wikipedia*)
- [Late Tang Ceramics and Asia’s International Trade](#): Includes maritime (ISEAS-Yusof Ishak Institute)

Text source: Adapted by Primary Source from: *Life along the Silk Road* by Susan Whitfield. University of California Press, Second Edition, 2015.

Tibetan Soldier—Seg Lhaton (“Seg Lah-tone”)

Seg Lhaton is a Tibetan soldier stationed at a fort in [Miran](#) at the southern edge of the Taklamakan Desert. He has been a soldier since he was 15 years old and has fought in battles as far away as the Pamir Mountains. He would rather be farming his own land at home, but the Tibetan emperor requires all men to serve in the army. He needs a strong army for diplomacy and to deal with Tibet's many enemies. Seg Lhaton knows the price Tibet has paid to finally dominate the Silk Road in the 780s CE: tens of thousands of soldiers have died in battles against the Chinese. The Chinese had controlled and secured the routes until the late 8th century. Seg knows this because there is not much entertainment at his hill fort except for telling tales of former battles. He has told many himself.

Tibet has had a difficult relationship with China. They are rivals for control of key locations on the Silk Road. Recently Tibet has taken control of Miran and many other town and army garrisons from the Chinese. Miran is a key point of access to the East-West routes. As long as Tibetans can control this route, they are able to shut off diplomatic and trade missions between the Sogdians and the Chinese. Doing this limits China's wealth and power.

While at Miran, Seg Lhaton has to keep watch for 3-hour periods at the beacon towers of the hill stations. If needed, he has to send a signal by lighting the firewood as an alert for enemy troops. He helps to oversee the various prisoners of war, including Chinese and Uyghurs. They are tattooed and then work as servants or (if they are literate) interpreters. Otherwise, he spends his time making bricks from the mud and local soil to repair the fort. He also collects wood, crops, and grain from the local farmers, who pay the soldiers for protection and the loan of animals and tools. He and his fellow soldiers also have to keep the irrigation canals clear of sand. They also deal with flooding from snowmelt, which sometimes turns the wheat fields into marshes.

As Seg waits for permission to return home, he is haunted by memories of bloody battles and the many soldiers who fought around him: the non-Tibetan cavalry troops (often foreigners), then behind them the mounted archers with their poisoned arrows. In the rear were Tibetan foot soldiers with their hard-to-pierce iron chain mail, and behind the lines were the rows of catapults. As a foot soldier, he now stores his basic equipment—sword, lance, dagger, and slingshots—in the fort. He hopes never to use them again as his taste for battle is a thing of the past.

Additional resources:

- [The Story of Dunhuang, Gansu](#): See the first section (*International Dunhuang Programme*)
- [Miran](#) (Wikipedia)
- [Dunhuang as a Military Outpost](#) (University of Washington)
- [Relationship Between the Tang Military and Silk Road Prosperity](#) (Lesson 1)

Text source: Adapted by Primary Source from: *Life along the Silk Road* by Susan Whitfield. University of California Press, Second Edition, 2015.

Storyteller—Nyein (“Nee-īne”)

Nyein is a storyteller who travels the Silk Road entertaining the merchants and pilgrims who stop at the oases. Her tales teach lessons about the consequences of good or foolish behavior. In return for stories, Nyein might be rewarded with small trinkets, a hot meal, or some wine to drink. Although originally from India, Nyein now spends time primarily in two locations.

First, she goes to [Chang'an](#), where the merchants at the Western Market are especially generous after a night of drinking and watching dancers perform the Sogdian Whirl. Second, she journeys to [Dunhuang](#), which is a destination for both merchants and pilgrims who have come to visit the Mogao Cave temples. Over the years, Nyein has met many travelers and learned many new stories along the way. One favorite story to tell is “The Fable of the Lion and the Hare” because it teaches that cleverness can conquer physical strength. Nyein thinks that this is an especially helpful lesson for travelers along the sometimes treacherous Silk Routes to know. But when Nyein is in Dunhuang entertaining the pilgrims, she might choose something with a more Buddhist message. For example, Nyein might pick something like “The Stonecutter Who Was Never Satisfied,” a story from China that emphasizes the idea that happiness comes from inside.

Nyein’s name means *quiet* or *calmness*. Even though Nyein performs with expression and energy, she likes to think that her stories bring quiet and calm to restless travelers.

Performance note: As a storyteller, you will be asked to perform an actual Silk Road story at a certain point during the simulation in order to entertain the other travelers. Use the links below to select a story and practice dramatizing it or performing it with expression. You may wish to memorize your story. Be prepared to explain to your listeners what other kinds of stories were often told on the Silk Routes apart from the story you chose.

Additional resources:

- [Silk Road Fables](#) (American Museum of Natural History)
- [The itinerant \(traveling\) storyteller](#): Click “Show more” (*International Dunhuang Programme*)
- [The Jataka Tales](#): Buddhist morality tales (University of Pittsburgh)

Text source: Adapted by Primary Source from: *Life along the Silk Road* by Susan Whitfield. University of California Press, Second Edition, 2015.

Dancer—Upach (“Oo-paach”)

Upach is a Sogdian dancer who lives in [Chang'an](#). She learned the dances as a young girl and now makes her living dancing for the merchants who visit the famous Western Market and the restaurants that surround it. Upach is especially talented at a dance called the Sogdian Whirl, which involves spinning, leaping, and somersaults performed on a small felt rug. For performances, she wears colorful and flowing garments in crimson and green.

It is said that Upach is the fastest and most graceful whirler in Chang'an. Her talent won her the attention of the Tang Emperor Xuanzong, who was a big fan of the dance. She was summoned to the palace to perform for the Emperor, who then asked her to give lessons to his mistress Yang Guifei (“Yaang Gway-fay”).

Character note: Both women and men performed the Silk Road dances. **Upach** is a Sogdian girl's or woman's name, and **Nawekat** is a boy's or man's name that may be substituted. Students may also choose which name to use and use the same basic background story.

Performance note: As a dancer on the Silk Road, your role will be to perform at a particular point in the simulation. Using the information you gather here, you may either model dance postures from a Silk Road dance or interpret images of these postures to create a more fluid dance. You may wish to connect with the musician in your preparations to find music to accompany your dance, or some possibilities are available in the music links below. Be prepared to explain the key features of the Sogdian Whirl, and share one or two pictures that you used as sources to guide your performance.

Additional resources:

- [The Sogdians Abroad](#): Read the poem and first two or three paragraphs (Smithsonian, National Museum of Asian Art)
- [Sogdian Whirl video](#) (Dance in Asian style)
- [Sogdian Dancer](#) (Smithsonian, National Museum of Asian Art)
- [Sogdian Whirl](#) (Smithsonian, National Museum of Asian Art)
- [Dance at Dunhuang: Part Three--The Sogdian Whirl](#) (BuddhistDoor Global)
- [The Silk Road: A Musical Caravan](#) (Smithsonian)

If time allows, there are more dance images and helpful text in [Dance at Dunhuang: Part One](#) and [Dance at Dunhuang: Part Two](#) (BuddhistDoor Global).

Text source: Adapted by Primary Source from: *Life along the Silk Road* by Susan Whitfield. University of California Press, Second Edition, 2015.

Musician—Larishka (“Lah-rish-kah”)

Larishka is a musician who was born in [Kucha](#) (Kuqa), a city in the Tarim Basin. She comes from a family of entertainers. Like her grandmother and mother before her, she has taken classes in music, singing, and dancing ever since she was a young girl. She specializes in playing the Kuchan lute, which is a four-stringed instrument with a bent neck. She is able to play solo pieces on her lute, but most often she plays in an orchestra alongside drums, cymbals, and woodwind instruments like the flute and the oboe.

Music, song, and dance are traded along the Silk Road, just like spices and silk. Larishka earns her living performing with her troupe at banquets, festivals, and public marketplaces. As she travels along the Silk routes with her troupe, she enjoys taking in the sights and sounds of the cultures she encounters. She often goes out early before her performance to learn and explore new ways of making music to incorporate into her own performances.

Sometimes after a long day of entertaining others, musicians from all along the route gather together to make music just for themselves. Larishka loves this most of all. She loves to improvise on her lute playing along to the Chinese sheng, the chants of Buddhist monks, or the stories of holy men trying to explain the moral values of Islam.

Larishka has recently traveled from her hometown of Kucha to the city of Turfan. She was brought here by a Uyghur general who was impressed with her troupe and wanted them to come entertain his guests. She was not in a position to refuse.

For now she is recognized as a professional musician and lives a comfortable life. Should the general grow tired of her troupe, they will be cast out and have to go back to their lives as traveling musicians. Although that way of life is more challenging, Larishka misses the freedom of traveling along the Silk Road and would not mind returning to her roving lifestyle.

Performance note: As a musician, you will be asked to provide musical entertainment at a certain point in the simulation. Select a recording or two from the examples in the links below. If you wish, sing along with the recording or play along on a similar instrument such as a drum, tambourine, flute, recorder, or string instrument. Share images of some of the Silk Road instruments as part of your performance, and be prepared to answer questions about the different types of music heard on the Silk Routes.

Additional resources:

- [Music and Musicians Along the Silk Road](#): See also: "For Further Listening" at end (Smithsonian)
- [Music from the Silk Road](#) and [The Silk Road: A Musical Caravan](#) (Smithsonian)
- [Music of the Silk Roads](#) (Asia Society)
- [Sounds of the Silk Road](#) and [Music \(scroll down for instruments\)](#) (American Museum of Natural History)
- [Silkroad: Creative Exchanges at the Peabody Essex Museum](#) (Silkroad)

Text source: Adapted by Primary Source from: *Life along the Silk Road* by Susan Whitfield. University of California Press, Second Edition, 2015.

Chang'an Merchant—Li Shaojin (“Lee Shao-jeen”)

Li Shaojin had grown up in the great city of [Chang'an](#) ([regional map](#)), listening to traders from across the world selling their goods and bargaining for the best prices. Now, as an adult, he works at the West Market, where goods from across the world are exchanged. There, Li meets with foreign traders looking to sell their products. He then stores them in warehouses that line the market's walls. In time, he sells the goods to more than 3,000 shops, which offer goods ranging from cakes to goldfish and silverware to spices.

Note: Use the links below to learn the details about Chang'an and its markets and to decide which goods Li Shaojin will buy and sell and what forms of money he will use. What is it like to be a Chang'an merchant in the Tang dynasty? Outside of the markets, what else is there to do in Chang'an? Use these questions to develop your character.

Goods from different places

Chang'an (modern-day Xi'an) - silk, chrysanthemums, rhubarb, paper, lacquer, gunpowder, mirrors, bamboo

Turfan (Turpan) - grapes, raisins, wine, cotton, dye for porcelain, alum, Glauber's salt

Kashgar - pack animals, tea, dried fruit, medicinal herbs

Fergana - horses, rugs, nuts, dried fruit, copper

Baghdad - dates, nuts, dyes, lapis lazuli

Damascus - almonds, purple dye, dried fruit, swords, glass, cloth goods

Rome - gold coins, glass and glazes, grapevines, alfalfa

Delhi - cotton, herbal medicine, precious stones, jade

From [“Trade in the Silk Road Cities”](#) (Asia Society)

Additional resources:

- [Chang'an/Xi'an](#) (University of Washington)
- [Chang'an](#): Scroll down to "The Tang Capital" (*World History Encyclopedia*)
- [Goods Traded on the Silk Road](#) (Advantour)
- [Silk Road: Definition and Goods Traded](#) (*World History Encyclopedia*)
- [Merchants and Currencies](#) (Asia Society)
- [Gallery Guide: Luxury Arts of the Silk Route Empires](#) (Smithsonian, National Museum of Asian Art)

Text source: Adapted by Primary Source from: *Life along the Silk Road* by Susan Whitfield. University of California Press, Second Edition, 2015.

Dunhuang Merchant—Hong Bian (“Hōhng Bee-yan”)

Hong Bian lives in the Silk Road crossroads of [Dunhuang](#). This is a city known for its caves, monasteries, and scribes who translate and copy sacred texts. But it also features a lively Night Market, where traders from cities near and far cross paths and sell their goods. This is where Hong Bian feels most at home, and where he spends the evening hours.

Note: Use the links below to learn the details about Dunhuang and the goods from east and west that were sold there. Which products will Hong Bian buy and sell, and what forms of money will he use? What is it like to be a Dunhuang merchant in a city of Tibetans, Uyghur Turks, Sogdians, and many other traders? Outside of the markets, what else is there to do in Dunhuang? Use these questions to develop your character.

Goods from different places

Chang'an (modern-day Xi'an) - silk, chrysanthemums, rhubarb, paper, lacquer, gunpowder, mirrors, bamboo

Turfan (Turpan) - grapes, raisins, wine, cotton, dye for porcelain, alum, Glauber's salt

Kashgar - pack animals, tea, dried fruit, medicinal herbs

Fergana - horses, rugs, nuts, dried fruit, copper

Baghdad - dates, nuts, dyes, lapis lazuli

Damascus - almonds, purple dye, dried fruit, swords, glass, cloth goods

Rome - gold coins, glass and glazes, grapevines, alfalfa

Delhi - cotton, herbal medicine, precious stones, jade

From [“Trade in the Silk Road Cities”](#) (Asia Society)

Additional resources:

- [Dunhuang](#) (UNESCO)
- [Dunhuang](#): See also "Browse by material" (*International Dunhuang Programme*)
- [The Story of Dunhuang, Gansu](#) (*International Dunhuang Programme*)
- [Silk Road: Definition and Goods Traded](#) (*World History Encyclopedia*)
- [Merchants and Currencies](#) (Asia Society)
- [Gallery Guide: Luxury Arts of the Silk Route Empires](#) (Smithsonian, National Museum of Asian Art)

Text source: Adapted by Primary Source from: *Life along the Silk Road* by Susan Whitfield. University of California Press, Second Edition, 2015.

Turfan Merchant—Aygul (“AAY-gol”)

Aygul lives in the northern Silk Route city of [Turfan](#), an oasis fed by water channels that support agriculture in the hot land of the Tarim Basin. While her family grows fruits and vegetables in the baking sun, she sells them at the market. She tempts thirsty caravan traders to her shop with free slices of melon. While many of the merchants in neighboring shops are men, Aygul is quick with numbers and enjoys trading her family’s produce and other goods. So she has long worked as a trader. She enjoys the bustle of the market and the traveling performers.

Note: Use the links below to learn the details about Turfan and the goods from east and west that were sold there. Which products will Aygul buy and sell, and what forms of money will she use? What is it like to be a Turfan merchant? Outside of the markets, what else is there to do in Turfan? Use these questions to develop your character.

Goods from different places

Chang'an (modern-day Xi'an) - silk, chrysanthemums, rhubarb, paper, lacquer, gunpowder, mirrors, bamboo

Turfan (Turpan) - grapes, raisins, wine, cotton, dye for porcelain, alum, Glauber's salt

Kashgar - pack animals, tea, dried fruit, medicinal herbs

Fergana - horses, rugs, nuts, dried fruit, copper

Baghdad - dates, nuts, dyes, lapis lazuli

Damascus - almonds, purple dye, dried fruit, swords, glass cloth goods

Rome - gold coins, glass and glazes, grapevines, alfalfa

Delhi - cotton, herbal medicine, precious stones, jade

From [“Trade in the Silk Road Cities”](#) (Asia Society)

Additional resources:

- [Turfan](#) (sometimes written Turpan): Also click on links to "Find Recipes" and "Market Place" (American Museum of Natural History)
- [Turfan](#) (*Britannica*)
- [Water/Irrigation \(Karez/Qanats of Turpan\)](#) (WaterHistory.org)
- [Silk Road: Definition and Goods Traded](#) (*World History Encyclopedia*)
- [Merchants and Currencies](#) (Asia Society)
- [Gallery Guide: Luxury Arts of the Silk Route Empires](#) (Smithsonian, National Museum of Asian Art)

Text source: Adapted by Primary Source from: *Life along the Silk Road* by Susan Whitfield. University of California Press, Second Edition, 2015.

Samarkand Merchant—Wiyusi (“We-yoo-see”)

Wiyusi lives in Samarkand, the Sogdian oasis city of [Smarthistory](#), a Central Asian city long famous for its merchants. Buying and selling goods at the market is something Wiyusi has done since she was young. Back then, she tagged along with her father. He was a long-distance trader who brought home exotic goods from across the high Pamir and Hindu Kush mountains. Growing up around traders, she learned words from many languages and came to recognize quality products. While she rarely trades in other cities, she likes to have the world come to her. She enjoys seeing other merchants marvel at the glassmaking, metalwork, and papermaking technologies for which Samarkand is known.

Note: Use the links below to learn the details about Samarkand and the goods from east and west that were sold there. Which products will Wiyusi buy and sell, and what forms of money will she use? What is it like to be a Samarkand merchant? Outside of the markets, what else is there to do in Samarkand? Use these questions to develop your character.

Goods from different places

Chang'an (modern-day Xi'an) - silk, chrysanthemums, rhubarb, paper, lacquer, gunpowder, mirrors, bamboo

Turfan (Turpan) - grapes, raisins, wine, cotton, dye for porcelain, alum, Glauber's salt

Kashgar - pack animals, tea, dried fruit, medicinal herbs

Fergana - horses, rugs, nuts, dried fruit, copper

Baghdad - dates, nuts, dyes, lapis lazuli

Damascus - almonds, purple dye, dried fruit, swords, glass cloth goods

Rome - gold coins, glass and glazes, grapevines, alfalfa

Delhi - cotton, herbal medicine, precious stones, jade

From [“Trade in the Silk Road Cities”](#) (Asia Society)

Additional resources:

- [Samarkand](#): Also click on links to "Paper" and "Camels" (American Museum of Natural History)
- [Samarkand: Trade, Travel and Faith](#) (*International Dunhuang Programme*)
- [Samarkand](#) (University of Washington)
- [Silk Road: Definition and Goods Traded](#) (*World History Encyclopedia*)
- [Merchants and Currencies](#) (Asia Society)
- [Gallery Guide: Luxury Arts of the Silk Route Empires](#) (Smithsonian, National Museum of Asian Art)

Text source: Adapted by Primary Source from: *Life along the Silk Road* by Susan Whitfield. University of California Press, Second Edition, 2015.

Name: _____ Date: _____

Character Development Sheet (Sentence Frames)

Profile review: Read your assigned character profile, and use this section to take notes about your character.

What is your character's name, and where are they from?	<i>My character's name is _____, and they are from _____.</i>
Describe your character. What is your character like?	<i>My character thinks _____ because _____.</i> <i>They feel _____ because _____.</i> <i>My character does _____ because _____.</i> <i>They talk about _____ because _____.</i> <i>My character likes to _____ because _____.</i>
What is your character doing on the Silk Routes (why are they there)?	<i>My character is traveling to _____.</i> <i>They are going there to _____ because _____.</i>
What kinds of opportunities and challenges might your character face?	<i>On the trip, my character experienced _____.</i> <i>This caused my character to _____.</i> <i>Some of the challenges or opportunities my character faces are _____.</i>

Profile review: Read your assigned character profile, and use this section to take notes about your character.

What moves with your character on the Silk Routes (what does your character help to spread)?	My character brought _____ to _____. They helped to spread _____ along the Silk Routes.
Why are the goods or ideas your character spreads valuable or important?	My character's _____ is important to _____ because _____.

Profile review: Read your assigned character profile, and use this section to take notes about your character.

Character research: Use at least two sources to research your character.

Source title and description	The source used was _____. It was about _____.
What did this source help you learn about your character?	This source helped me to learn _____. This is important because _____.
Source title and description	The source used was _____. It was about _____.
What did this source help you learn about your character? How was it helpful?	This source helped me to learn _____. This is important because _____.

Name: _____ Date: _____

Character Interview Preparation (Sentence Frames)

Directions: To act in character during the simulation, prepare responses to questions that will be asked using guidance below.

Prepare Talking Points

Use what you know about your character's personality, and create responses from the character's point of view.

Key points to remember when writing an introduction conversation script:

- Start with a friendly greeting.
- Introduce yourself.
- Use the interview questions to create your talking points.
- Wrap up the conversation with a closing statement.

Conversation Stages	Response/Talking Points
Greeting and introduction	"Hello" or "Hi" or "Good morning." "I'm _____ (character's name)." "I am a _____ (character's role) in/from _____ (where the character is from)." "I'm really into _____ (hobby)."

Interview Questions	
What is your job/role?	<i>I am a _____ that _____.</i>
Why have you come to this town? Why are you traveling? What is your destination?	<i>I came here from _____, and I am heading to _____.</i> <i>I came here to _____ because _____.</i>
What did you bring with you, and where does it come from?	<i>I brought _____ from _____.</i>
Why do you think your products/skills/ideas are valuable or needed?	<i>My _____ is important to _____ because _____.</i>
Write a question for this character. How would your character answer the question?	
Closing statement	<i>It was nice talking to you.</i> <i>It was a pleasure speaking with you.</i> <i>It was nice to meet you.</i>

Name: _____ Date: _____

Simulation Interview Sheet

DIRECTIONS: Write information about the characters you meet at each oasis town below.

Character's Name:
Oasis (circle) Chang'an Dunhuang Turfan Samarkand
1. What is your job/role?
2. Why have you come to this town? Why are you traveling? What is your destination?
3. What did you bring with you, and where does it come from?
4. Why do you think your products/skills/ideas are valuable or needed?
5. Write your own question (and response) for this character.

Character's Name:
Oasis (circle) Chang'an Dunhuang Turfan Samarkand
1. What is your job/role?
2. Why have you come to this town? Why are you traveling? What is your destination?
3. What did you bring with you, and where does it come from?
4. Why do you think your products/skills/ideas are valuable or needed?
5. Write your own question (and response) for this character.

Character's Name:
Oasis (circle) Chang'an Dunhuang Turfan Samarkand
1. What is your job/role?
2. Why have you come to this town? Why are you traveling? What is your destination?
3. What did you bring with you, and where does it come from?
4. Why do you think your products/skills/ideas are valuable or needed?
5. Write your own question (and response) for this character.

Character's Name:
Oasis (circle) Chang'an Dunhuang Turfan Samarkand
1. What is your job/role?
2. Why have you come to this town? Why are you traveling? What is your destination?
3. What did you bring with you, and where does it come from?
4. Why do you think your products/skills/ideas are valuable or needed?
5. Write your own question (and response) for this character.

Character's Name:
Oasis (circle) Chang'an Dunhuang Turfan Samarkand
1. What is your job/role?
2. Why have you come to this town? Why are you traveling? What is your destination?
3. What did you bring with you, and where does it come from?
4. Why do you think your products/skills/ideas are valuable or needed?
5. Write your own question (and response) for this character.

Character's Name:
Oasis (circle) Chang'an Dunhuang Turfan Samarkand
1. What is your job/role?
2. Why have you come to this town? Why are you traveling? What is your destination?
3. What did you bring with you, and where does it come from?
4. Why do you think your products/skills/ideas are valuable or needed?
5. Write your own question (and response) for this character.

Name: _____ Date: _____

Unit 3, Cluster 3 Inquiry Chart

Unit EQ	How does trade affect ideas and culture?
Cluster SQ	What happened over time to the Silk Road legacy of tolerance?
What questions will we ask?	

What did we do?	What did we learn that helps us answer our question(s)?
Lesson 12: Analyzed a map of Chang'an and read the Imperial Edict of the Eighth Month by Tang Emperor Wuzong.	
Lesson 13: Jigsaw to investigate tolerance in China based on the experiences of Uyghur people in Xinjiang Province.	
Lesson 14: Reviewed UN Global Goal 16 and analyzed the global responses to the Uyghur Crisis	

Name: _____

Date: _____

Cluster 3 Launch

What happened over time to the Silk Road legacy of tolerance?	
Know	Wonder

Tang Chang'an City



Are any faiths that we studied missing? If so, why do you think this is?

From what you have learned so far, how religiously tolerant was China during the time of the Silk Routes?

Name: _____

Date: _____

Vocabulary Support for Lessons 12–14

Word/Phrase	Definition	Symbol/Image (Draw a symbol that represents the word or phrase)
imperial	having to do with an empire, emperor, or empress.	
persecution	when someone or a group is treated unfairly or cruelly because of their beliefs, race, or political views	
ethnic minority group	a group of people sharing a common and distinctive culture, religion, and/or language who are not in the cultural majority	
separatism	a policy or wish to leave an existing state	

Name: _____ Date: _____

Vocabulary Support for Lessons 12-14 (Graphic Organizer)

Directions: Use this vocabulary sheet to help you understand new words in Cluster 1. When you come to a new word during a lesson, translate it to your first language and then draw a picture to represent the word.

Word/Phrase	Translation	Definition	Picture (Draw a symbol that represents the word or phrase)
persecution		When someone or a group is treated unfairly or cruelly because of their beliefs, race, or political views.	
imperial		Having to do with an empire, emperor, or empress.	
ethnic minority group		A group of people sharing a common and distinctive culture, religion, and/or language who are not in the cultural majority.	
separatism		A policy or wish to leave an existing state.	

Name: _____ Date: _____

Edict of the Eighth Month

Selection from Emperor Wuzong’s Edict of the Eighth Month

Buddhism was fundamental to life in Tang China, but emperors had different feelings about it. It was a wealthy institution that did not pay taxes. Emperor Wuzong was a devout, even fanatical, Daoist. After persecuting foreign religions for several years, in 845 CE, he issued this ruling.

As you read your section, look for possible evidence of the following:

- Religious threats: Buddhism replacing Chinese Daoism and/or Confucianism
- Economic threats: Buddhists accumulating wealth needed by the Tang government
- Social threats: Buddhism disrupting the Chinese way of life (customs and culture)
- Emperor Wuzong’s actions toward Buddhism or Buddhist institutions

Group One Selection:

“We have heard that up through the Three Dynasties, the Buddha was never spoken of. It was only from the Han and Wei dynasties on that the religion of image-worship gradually came to importance. So in our age, it has spread its strange ways, infecting us with every opportunity. It has been spreading like a vine until it has poisoned the customs of our nation. Gradually, and before anyone was aware, it misled and confused men’s minds so that many people have been increasingly led astray.”

Text source: Wm. Theodore de Bary and Irene Bloom, ed., [Sources of Chinese Tradition](#), 2019 (Columbia University Press, 2019). Language adapted for grade 7.

(1) Tang Emperor Wuzong’s 842–845 CE Persecution of Foreign Religions

Evidence of religious, economic, and/or social threats or Wuzong’s response:	Main idea of the passage:

Outcome of the edict: Followers of Buddhism, Christianity, Judaism, Manichaeism, and Zoroastrianism were persecuted. Their centers of worship were closed, and the government took their property. Over 4,600 Buddhist temples were destroyed, but the religion survived. The other religions were largely wiped out in China and never recovered. Emperor Xuanzong took the throne in 846 CE and restored a policy of religious tolerance.

Religious Tolerance Claim

What happened over time to the Silk Road legacy of tolerance?

Use sources from the lesson to write a claim, and support it with evidence (quote or paraphrase as appropriate).

Claim:

Selection from Emperor Wuzong’s *Edict of the Eighth Month*

Buddhism was fundamental to life in Tang China, but emperors had different feelings about it. It was a wealthy institution that did not pay taxes. Emperor Wuzong was a devout, even fanatical, Daoist. After persecuting foreign religions for several years, in 845 CE, he issued this ruling.

As you read your section, look for possible evidence of the following:

- Religious threats: Buddhism replacing Chinese Daoism and/or Confucianism
- Economic threats: Buddhists accumulating wealth needed by the Tang government
- Social threats: Buddhism disrupting the Chinese way of life (customs and culture)
- Emperor Wuzong’s actions toward Buddhism or Buddhist institutions

Group Two Selection:

“Buddhism has spread to the hills and plains of all the 9 provinces and through the walls and towers of our two capitals. Each day finds its monks and followers growing more numerous and its temples more tall. It wears out the strength of the people with constructions of earth and wood. It steals their wealth for ornaments of gold and precious objects. It causes men to abandon their lords and parents for their teachers and separates husband and wife with its monastic orders. In destroying law and injuring mankind, nothing can outshine this doctrine!”

Text source: Wm. Theodore de Bary and Irene Bloom, ed., [Sources of Chinese Tradition](#), 2019 (Columbia University Press, 2019). Language adapted for grade 7.

(2) Tang Emperor Wuzong’s 842–845 CE Persecution of Foreign Religions

Evidence of religious, economic, and/or social threats or Wuzong’s response:	Main idea of the passage:

Outcome of the edict: Followers of Buddhism, Christianity, Judaism, Manichaeism, and Zoroastrianism were persecuted. Their centers of worship were closed, and the government took their property. Over 4,600 Buddhist temples were destroyed, but the religion survived. The other religions were largely wiped out in China and never recovered. Emperor Xuanzong took the throne in 846 CE and restored a policy of religious tolerance.

Religious Tolerance Claim

What happened over time to the Silk Road legacy of tolerance?

Use sources from the lesson to write a claim, and support it with evidence (quote or paraphrase as appropriate).

Claim:

Selection from Emperor Wuzong’s *Edict of the Eighth Month*

Buddhism was fundamental to life in Tang China, but emperors had different feelings about it. It was a wealthy institution that did not pay taxes. Emperor Wuzong was a devout, even fanatical, Daoist. After persecuting foreign religions for several years, in 845 CE, he issued this ruling.

As you read your section, look for possible evidence of the following:

- Religious threats: Buddhism replacing Chinese Daoism and/or Confucianism
- Economic threats: Buddhists accumulating wealth needed by the Tang government
- Social threats: Buddhism disrupting the Chinese way of life (customs and culture)
- Emperor Wuzong’s actions toward Buddhism or Buddhist institutions

Group Three Selection:

“Now if even one man fails to work the fields, someone must go hungry. If one woman does not tend her silkworms, someone will be cold. At present there are an enormous number of Buddhist monks and nuns in the empire, each of them waiting for the farmers to feed him and the silkworms to clothe him. Meanwhile the public temples and private chapels have reached boundless numbers. All have soaring towers and elegant ornamentation that outshine the imperial palace itself.”

Text source: Wm. Theodore de Bary and Irene Bloom, ed., [Sources of Chinese Tradition](#), 2019 (Columbia University Press, 2019). Language adapted for grade 7.

(3) Tang Emperor Wuzong’s 842–845 CE Persecution of Foreign Religions

Evidence of religious, economic, and/or social threats or Wuzong’s response:	Main idea of the passage:

Outcome of the edict: Followers of Buddhism, Christianity, Judaism, Manichaeism, and Zoroastrianism were persecuted. Their centers of worship were closed and their property taken by the government. Over 4,600 Buddhist temples were destroyed, but the religion survived. The other religions were largely wiped out in China, never to recover. Emperor Xuanzong took the throne in 846 CE and restored a policy of religious tolerance.

Religious Tolerance Claim

What happened over time to the Silk Road legacy of tolerance?

Use sources from the lesson to write a claim, and support it with evidence (quote or paraphrase as appropriate).

Claim:

Selection from Emperor Wuzong’s *Edict of the Eighth Month*

Buddhism was fundamental to life in Tang China, but emperors had different feelings about it. It was a wealthy institution that did not pay taxes. Emperor Wuzong was a devout, even fanatical, Daoist. After persecuting foreign religions for several years, in 845 CE he issued this ruling.

As you read your section, look for possible evidence of the following:

- Religious threats: Buddhism replacing Chinese Daoism and/or Confucianism
- Economic threats: Buddhists accumulating wealth needed by the Tang government
- Social threats: Buddhism disrupting the Chinese way of life (customs and culture)
- Emperor Wuzong’s actions toward Buddhism or Buddhist institutions

Group Four Selection:

“We have thoroughly examined all earlier reports and consulted public opinion on all sides. We no longer have the slightest doubt in Our minds that this evil [Buddhism] should be destroyed. Loyal ministers of the court and provinces have lent their aid to help Us. They have submitted ideas that We have found worthy of being put into effect. We are presented with an opportunity to put an end to this source of age-old evil and fulfill the laws of the ancient kings. Given an opportunity to aid mankind and bring profit to the people, how could We refuse to act?”

Text source: Wm. Theodore de Bary and Irene Bloom, ed., [Sources of Chinese Tradition](#), 2019 (Columbia University Press, 2019). Language adapted for grade 7.

(4) Tang Emperor Wuzong’s 842–845 CE Persecution of Foreign Religions

Evidence of religious, economic, and/or social threats or Wuzong’s response:	Main idea of the passage:

Outcome of the edict: Followers of Buddhism, Christianity, Judaism, Manichaeism, and Zoroastrianism were persecuted. Their centers of worship were closed and their property taken by the government. Over 4,600 Buddhist temples were destroyed, but the religion survived. The other religions were largely wiped out in China, never to recover. Emperor Xuanzong took the throne in 846 CE and restored a policy of religious tolerance.

Religious Tolerance Claim

What happened over time to the Silk Road legacy of tolerance?

Use sources from the lesson to write a claim, and support it with evidence (quote or paraphrase as appropriate).

Claim:

Selection from Emperor Wuzong’s *Edict of the Eighth Month*

Buddhism was fundamental to life in Tang China, but emperors had different feelings about it. It was a wealthy institution that did not pay taxes. Emperor Wuzong was a devout, even fanatical, Daoist. After persecuting foreign religions for several years, in 845 CE he issued this ruling.

As you read your section, look for possible evidence of the following:

- Religious threats: Buddhism replacing Chinese Daoism and/or Confucianism
- Economic threats: Buddhists accumulating wealth needed by the Tang government
- Social threats: Buddhism disrupting the Chinese way of life (customs and culture)
- Emperor Wuzong’s actions toward Buddhism or Buddhist institutions

Group Five Selection:

“The Buddhist temples of the empire that have been demolished number more than 4,600. Twenty-six thousand, five hundred monks and nuns have been returned to nonreligious life. They have been enrolled to pay the Twice-a-Year Tax. More than 40,000 privately established temples have been destroyed. This has released 30 or 40 million **qing*** of fertile, top-grade land and 150,000 male and female servants who will become subject to the Twice-a-Year Tax. Monks and nuns have been placed under the power of the Director of Aliens to make it perfectly clear that this is a foreign religion.”

*qing = sixteen acres

Text source: Wm. Theodore de Bary and Irene Bloom, ed., [Sources of Chinese Tradition](#), 2019 (Columbia University Press, 2019). Language adapted for grade 7.

(5) Tang Emperor Wuzong’s 842–845 CE Persecution of Foreign Religions

Evidence of religious, economic, and/or social threats or Wuzong’s response:	Main idea of the passage:

Outcome of the edict: Followers of Buddhism, Christianity, Judaism, Manichaeism, and Zoroastrianism were persecuted. Their centers of worship were closed and their property taken by the government. Over 4,600 Buddhist temples were destroyed, but the religion survived. The other religions were largely wiped out in China, never to recover. Emperor Xuanzong took the throne in 846 CE and restored a policy of religious tolerance.

Religious Tolerance Claim

What happened over time to the Silk Road legacy of tolerance?

Use sources from the lesson to write a claim, and support it with evidence (quote or paraphrase as appropriate).

Claim:

Selection from Emperor Wuzong’s *Edict of the Eighth Month*

Buddhism was fundamental to life in Tang China, but emperors had different feelings about it. It was a wealthy institution that did not pay taxes. Emperor Wuzong was a devout, even fanatical, Daoist. After persecuting foreign religions for several years, in 845 CE he issued this ruling.

As you read your section, look for possible evidence of the following:

- Religious threats: Buddhism replacing Chinese Daoism and/or Confucianism
- Economic threats: Buddhists accumulating wealth needed by the Tang government
- Social threats: Buddhism disrupting the Chinese way of life (customs and culture)
- Emperor Wuzong’s actions toward Buddhism or Buddhist institutions

Group Six Selection:

“Finally, We have ordered more than 2,000 men of the Nestorian and Mazdean religions to return to nonreligious life and to stop polluting the customs of China. Alas, We should have done this sooner. Buddhism should be completely abolished. Already more than 100,000 idle and unproductive Buddhist followers have been expelled. Countless of their showy, useless buildings have been destroyed. Henceforth We may guide the people in stillness and purity and cherish the Daoist principle of doing nothing. We may order Our government with simplicity and ease and achieve a unification of customs so that the people of all realms will find their home in Our majestic rule.”

Text source: Wm. Theodore de Bary and Irene Bloom, ed., [Sources of Chinese Tradition](#), 2019 (Columbia University Press, 2019). Language adapted for grade 7.

(6) Tang Emperor Wuzong’s 842–845 CE Persecution of Foreign Religions

Evidence of religious, economic, and/or social threats or Wuzong’s response:	Main idea of the passage:

Outcome of the edict: Followers of Buddhism, Christianity, Judaism, Manichaeism, and Zoroastrianism were persecuted. Their centers of worship were closed and their property taken by the government. Over 4,600 Buddhist temples were destroyed, but the religion survived. The other religions were largely wiped out in China, never to recover. Emperor Xuanzong took the throne in 846 CE and restored a policy of religious tolerance.

Religious Tolerance Claim

What happened over time to the Silk Road legacy of tolerance?

Use sources from the lesson to write a claim, and support it with evidence (quote or paraphrase as appropriate).

Claim:

Name: _____ Date: _____

Edict of the Eighth Month (Sentence Stems)

Selection from Emperor Wuzong's *Edict of the Eighth Month*

Buddhism was fundamental to life in Tang China, but emperors had different feelings about it. It was a wealthy institution that did not pay taxes. Emperor Wuzong was a devout, even fanatical, Daoist. After persecuting foreign religions for several years, in 845 CE, he issued this ruling.

As you read your section, look for possible evidence of the following:

- Religious Threats: Buddhism replacing Chinese Daoism and/or Confucianism
- Economic Threats: Buddhists accumulating wealth needed by the Tang government
- Social Threats: Buddhism disrupting the Chinese way of life—customs and culture
- Emperor Wuzong's actions toward Buddhism or Buddhist institutions

ML Group One Selection:

Quote	Question	Response
"We have heard that up through the Three Dynasties, the Buddha was never spoken of."	Did Buddhism exist during the Three Dynasties? What words tell you this?	
"It was only from the Han and Wei dynasties on that the religion of image-worship (Buddhism) gradually came to importance."	When did Buddhism spread in China? During which two dynasties?	
"So, in our age, it has spread its strange ways, infecting us with every opportunity. It has been spreading like a vine until it has poisoned the customs of our nation."	Does the author have a positive or negative view of Buddhism? How do these words describe Buddhism? Draw images, and add translations of the vocab to your student resource in the margin.	

Quote	Question	Response
“Gradually, and before anyone was aware, it misled and confused men’s minds so that many people have been increasingly led astray.”	What happened to people who followed Buddhism, according to this author? Did it have a positive or negative influence on people?	

Text source: Wm. Theodore de Bary and Irene Bloom, ed., [Sources of Chinese Tradition](#), 2019 (Columbia University Press, 2019). Language adapted for grade 7.

(1) Tang Emperor Wuzong’s 842–845 Persecution of Foreign Religions

Evidence of religious, economic, and/or social threats or Wuzong’s response:	The main idea of the passage:

Outcome of the edict:

- Followers of Buddhism, Christianity, Judaism, Manichaeism, and Zoroastrianism were persecuted.
- Their centers of worship were closed. The government also took their property.
- Over 4,600 Buddhist temples were destroyed, but the people still practiced Buddhism.
- The other religions were largely wiped out in China and never recovered.
- Emperor Xuanzong took the throne in 846 CE and restored a policy of religious tolerance.

Religious Tolerance Claim

What happened over time to the Silk Road legacy of tolerance?

Use sources from the lesson to write and support a claim with evidence (quote or paraphrase as appropriate).

Claim:	Over time, the Silk Road legacy _____. According to the edict, _____. This is important because _____.
Evidence	Selection 1 of the edict says _____. The source author indicates that Buddhism was a negative thing and used the words _____, _____, _____, and _____ to describe its influence on people.
Conclusion	This was important because the edict described _____. This was a time of _____ for _____.

Name: _____ Date: _____

Uyghur Investigation Jigsaw

Jigsaw Investigation Question

What does the Uyghur situation today reveal about what happened to the legacy of tolerance in an old Silk Road region (Xinjiang)?

Directions: Use this Graphic Organizer to capture your analysis of two sources of evidence to answer your group's question.

Observe	
Expert Group Investigation Question:	
Source 1 Title and Letter:	Source 2 Title and Letter:
Type of source:	Type of source:
What is this source about? What is it trying to explain?	What is this source about? What is it trying to explain?
What do you notice about the perspective or purpose of the source?	What do you notice about the perspective or purpose of the source?
How useful is this source for learning about the Uyghur situation? Explain your answer.	How useful is this source for learning about the Uyghur situation? Explain your answer.

Read

What does the source tell us about the Uyghur situation today?

What does the source tell us about the Uyghur situation today?

Connect

Based on your sources, what does the Uyghur situation today reveal about what happened to the legacy of tolerance in an old Silk Road region?

Home Group Summary Graphic Organizer

Expert topic question	Two most useful sources for your topic (A, B, C, D, E, or F)	The most important/useful information from the sources
Expert Topic #1: Find out how the Chinese government is treating Uyghur people in Xinjiang.		
Expert Topic #2: Find out how Uyghur people are responding to their treatment.		
Expert Topic #3: Find out how the Chinese government is treating the practice of Islam in Xinjiang.		
Expert Topic #4: Find reasons behind the Chinese government's actions toward Uyghur people (stated and/or hidden reasons).		

Combining information from all experts on your team, please respond to this question (two to three sentences):

What does the Uyghur situation today reveal about what happened to the legacy of tolerance in an old Silk Road region?

You can use space on the back of this paper for your answer or respond on a digital document.

Activity Reflection

Head	Heart	Conscience
What information did you learn from these sources? What questions do you still have?	What emotions does this topic raise for you? Do particular moments, images, or stories stand out to you? If so, why?	What questions about fairness, equity, or justice does this event raise for you?

Uyghur Investigation: Expert Topic Assignment Cards

Expert Topic #1 Find out how the Chinese government is treating Uyghur people in Xinjiang.	Expert Topic #2 Find out how Uyghur people are responding to their treatment.
Expert Topic #3 Find out how the Chinese government is treating the practice of Islam in Xinjiang.	Expert Topic #4 Find reasons behind Chinese government actions toward Uyghur people (stated reasons and/or hidden reasons).
Expert Topic #1 Find out how the Chinese government is treating Uyghur people in Xinjiang.	Expert Topic #2 Find out how Uyghur people are responding to their treatment.
Expert Topic #3 Find out how the Chinese government is treating the practice of Islam in Xinjiang.	Expert Topic #4 Find reasons behind Chinese government actions toward Uyghur people (stated reasons and/or hidden reasons).

Name: _____ Date: _____

Uyghur Investigation Jigsaw (Sentence Starters)

Jigsaw Investigation Question

What does the Uyghur situation today reveal about what happened to the legacy of tolerance in an old Silk Road region (Xinjiang)?

Directions: Use this Graphic Organizer to capture your analysis of two sources of evidence to answer your group's question.

Observe	
Expert Group Investigation Question:	
Source 1 Title and Letter:	Source 2 Title and Letter:
Type of source:	Type of source:
What is this source about? What is it trying to explain?	What is this source about? What is it trying to explain?
What do you notice about the perspective or purpose of the source?	What do you notice about the perspective or purpose of the source?
How useful is this source for learning about the Uyghur situation? Explain your answer.	How useful is this source for learning about the Uyghur situation? Explain your answer.

Read

What does the source tell us about the Uyghur situation today?

What does the source tell us about the Uyghur situation today?

Connect

Based on your sources, what does the Uyghur situation today reveal about what happened to the legacy of tolerance in an old Silk Road region?

The Uyghur situation today involves _____. Source _____ shows that _____. Source _____ also shows that _____. This shows that the religious tolerance on the Silk Routes _____.

Home Group Summary Graphic Organizer

Expert topic question	Two most useful sources for your topic (A, B, C, D, E, or F)	The most important/useful information from the sources
Expert Topic #1: Find out how the Chinese government is treating Uyghur people in Xinjiang.		
Expert Topic #2: Find out how Uyghur people are responding to their treatment.		
Expert Topic #3: Find out how the Chinese government is treating the practice of Islam in Xinjiang.		
Expert Topic #4: Find reasons behind the Chinese government's actions toward Uyghur people (stated and/or hidden reasons).		

Combining information from all experts on your team, please respond to this question (two to three sentences):

What does the Uyghur situation today reveal about what happened to the legacy of tolerance in an old Silk Road region?

You can use space on the back of this paper for your answer or respond on a digital document.

Activity Reflection

Head What information did you learn from these sources? <i>The sources taught me about... I found out that...</i> What questions do you still have? <i>A question that remains for me is... I am curious to know more about...</i>	Heart What emotions does this topic raise for you? <i>This topic makes me feel... I felt [emotion] when I read about...</i> Do particular moments, images, or stories stand out to you? Why? <i>A moment that stands out to me is... The image of... is memorable because...</i>	Conscience What questions about fairness, equity, or justice does this event raise for you? <i>This event makes me question... I wonder about the fairness of... It raises questions about justice for... The event highlights concerns about...</i>

Name: _____ Date: _____

*SDG 16 and Global Response***Investigating Sources–UN Development Goal 16**

Observe	
What do you see?	
Is there a caption? What does it tell you?	
Who created this source?	
Is this source helpful to our investigation? Why or why not?	

Read	
What do the visual symbols mean? How do they relate to the goal?	

Connect	
Explain the three targets in your own words.	

Global Responses to the Uyghur Situation

Directions: Read the items in the chart. These are true examples of actions that have been taken.

Actions Taken by Nations	Actions Taken by Groups	Actions Taken by Individuals
The United Nations human rights chief and other UN officials have demanded access to the Xinjiang internment camps and the freedom to speak with detainees. The US passed a law that American businesses working in Xinjiang must guarantee their activities do not contribute to any human rights violations in Xinjiang.	Human rights groups have called on nations to give safety (asylum) to Uyghurs who flee Xinjiang. In 2022, activists called for a boycott of the Winter Olympics in Beijing, China. They demanded that NBC cancel plans to broadcast the Olympics.	Uyghur individuals inside Xinjiang have smuggled out videos and photographs of Chinese mistreatment and passed them to outside newspapers and human rights groups. Uyghur people who have fled the country tell their stories on websites and social media.

Observe	
What does this chart show?	
What is the purpose of this chart?	

Observe

Is this chart helpful to our investigation? Why or why not?

Read

Describe the types of actions that have been taken in response to the Uyghur situation.

Connect

Which of these actions will have the biggest effect in protecting Uyghur safety and rights? Why?

What are some actions you and other students can take to help?

Comparison of Religious Tolerance

Directions: Work together to complete the chart by summarizing what you learned about each topic for both periods. Discuss how religious tolerance has changed over time, and add that to the last column. Use specific sources from your cluster to support your answers.

Aspect	Silk Road	Uyghur crisis	How religious tolerance has changed over time
Religious Diversity • What religions were commonly practiced along the Silk Road? • How did different religious groups interact with each other? • What religions are practiced by the Uyghurs today? • How is religious diversity viewed in China today?			
Freedom of Worship • How freely could people practice their religion on the Silk Road? • Were there any major restrictions on religious practices? • What restrictions do Uyghur Muslims face today?			

Aspect	Silk Road	Uyghur crisis	How religious tolerance has changed over time
Role of the Government • How did different Silk Road empires treat religion? • Did rulers allow religious freedom, or did they enforce one dominant religion? • How does the Chinese government view and regulate religion today?			
Religious Education • How did people learn about religion along the Silk Road? • Were religious schools, temples, or monasteries important for spreading beliefs? • What opportunities do Uyghur Muslims have to learn about their religion today? • How has religious education changed over time?			

Aspect	Silk Road	Uyghur crisis	How religious tolerance has changed over time
Cultural Exchange • How did trade and travel along the Silk Road encourage religious exchange? • Were religious ideas shared through art, stories, or traditions? • What is happening to Uyghur religious and cultural traditions today? • Are Uyghur people allowed to express their religious identity freely? Why or why not?			

Name: _____

Date: _____

Cluster 3 Formative Assessment Task

Silk Road Legacy: Religious Tolerance One-Pager

You will create a one-pager that helps others understand the contrast between religious tolerance along the Silk Road and the modern-day Uyghur crisis. This will allow you to showcase key takeaways from your research and help raise awareness about this human rights issue.

Directions:
Step 1: Gather Key Takeaways (5 min.)

- Review your notes and the class discussion on religious tolerance along the Silk Road and the modern-day Uyghur crisis.
- Identify three to four major contrasts between these periods you want to highlight. Explain which sources support the existence of the contrasts. What is the main point you want to communicate?

Major Contrasts Between Silk Road and Modern-Day and Key Sources			
Main Idea			

Step 2: Plan Your One-Pager (10 min.)

- Decide on a layout for your one-pager. It should include:

One-Pager Section	Planning Notes
Title Write your title idea.	
Summary Write a two to three sentence comparison of religious tolerance on the Silk Road and today's Uyghur crisis.	
Key Facts and Information What are the most important takeaways?	
Quotations Find a quote from your sources that highlights the contrast in religious tolerance.	
Call to Action What should people know or do after reading?	

Create Your One-Pager (20–25 min.)

- Write your name in the top-left corner of your paper.
- Design a border around your page that reflects the artifacts or themes from Cluster 3.
- Use both text and visuals to communicate your ideas.
- Make it engaging and easy for students and teachers to understand.
- Use color, bold fonts, and organization to highlight important points.
- Make sure your key message stands out.
- Ensure all work is done on one side of the paper.

Name: _____ Date: _____

Cluster 3 Formative Assessment Task (Graphic Organizer)

Silk Road Legacy: Religious Tolerance One-Pager

You will create a one-pager that helps others understand the contrast between religious tolerance along the Silk Road and the modern-day Uyghur crisis. This will allow you to showcase key takeaways from your research and help raise awareness about this human rights issue.

Directions:**Step 1: Gather Key Takeaways (5 min.)**

Review your notes and the class discussion on religious tolerance along the Silk Road and the modern-day Uyghur crisis.

- Identify two major differences between these periods you want to highlight.
- Pick two sources that help explain the differences.
- What is the main point you want to communicate?

Major Contrasts Between Silk Road and Modern-Day and Key Sources

- **Religious Diversity:** What religions were present then versus now?
- **Freedom of Worship:** Were people free to practice their faith?
- **Role of the Government:** How did the government affect religious freedom?
- **International Response:** How did or do other countries react?
- **Other:** Write your own.

Source 1

- Imperial Edict
- Uyghur Investigation Video or Reading
- Global Responses
- Other:

Source 2

- Imperial Edict
- Uyghur Investigation Video or Reading
- Global Responses
- Other:

Main Idea

- The Silk Road was a time of religious tolerance, but today, the Uyghur crisis threatens religious freedom.
- Religious freedom has changed over time, and history helps us understand today's challenges.
- Other (Write your own message.):

Step 2: Plan Your One-Pager (10 min.)

- Decide on a layout for your one-pager. It should include:

One-Pager Section	Planning Notes	Sketch or Idea
Title What is the main idea?	Write your title idea here:	
Summary Write a two to three sentence comparison of religious tolerance on the Silk Road and today's Uyghur crisis.	Draft your summary: <i>In the past, during the Silk Road era, people practiced religious tolerance by... However, today the Uyghur people in China face... This is important to understand because...</i>	
Key Facts and Information What are the most important takeaways?	List two key facts from your sources: <i>One important fact is... Another key detail is... This shows that religious tolerance has (changed/remained the same) because...</i>	
Quotations Find a quote from your sources that highlights the contrast in religious tolerance.	<i>The quote I will use is... This quote is important because it shows... The source of this quote is...</i>	
Call to Action What should people know or do after reading?	<i>After reading my one-pager, I want people to (learn, take action, think about, share)... One way they can do this is by...</i>	

Create Your One-Pager (20–25 min.)

- Write your name in the top-left corner of your paper.
- Design a border around your page that reflects the artifacts or themes from Cluster 3.
- Use both text and visuals to communicate your ideas.
- Make it engaging and easy for students and teachers to understand.
- Use color, bold fonts, and organization to highlight important points.
- Make sure your key message stands out.
- Ensure all work is done on one side of the paper.

Name: _____ Date: _____

Unit Synthesis

Directions: Work in small groups to reflect on your learning across our Unit 3. Use your inquiry charts, class notes, and critical thinking to explore the questions at each station. Be ready to share takeaways as a class.

Cluster 1

List one major takeaway from this cluster.

Identify one artifact that was helpful to your understanding of the cluster, and explain why.

What questions do you still have?

Cluster 2

List one major takeaway from this cluster.

Identify one artifact that was helpful to your understanding of the cluster and explain why.

What questions do you still have?

Cluster 3

List one major takeaway from this cluster.

Identify one artifact that was helpful to your understanding of the cluster and explain why.

What questions do you still have?

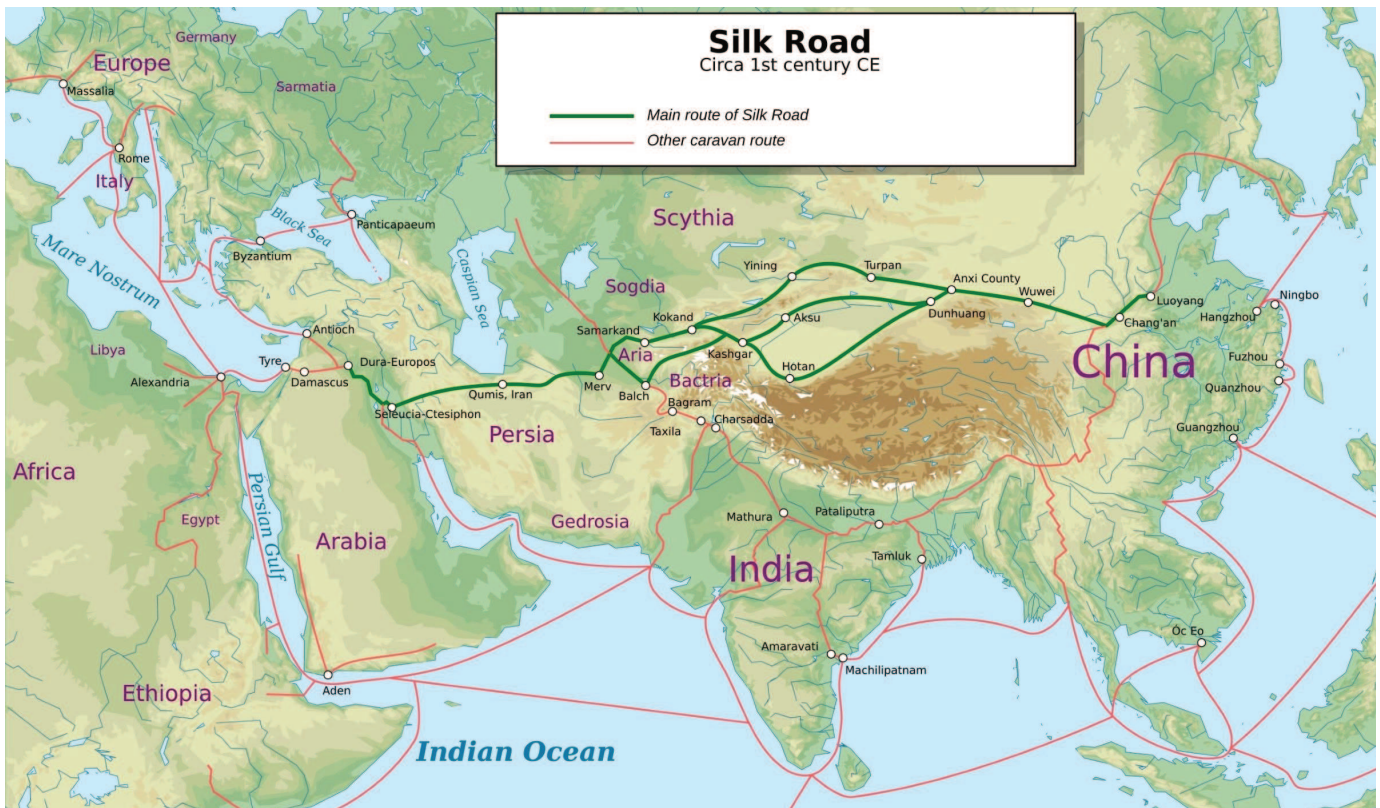
Name: _____

Date: _____

Silk Road Content Assessment

Section 1: Geography

Use the map to support your responses to the following questions.



Silk Road in the First Century. Image by Babbage via Wikimedia Commons, CC BY-SA 4.0.

1. Why did caravan routes often form a crescent shape north and south of the Taklamakan Desert?
 - a. Traders avoided Chinese territories to avoid taxation.
 - b. Major rivers flowed north and south through the desert.
 - c. Cities and oasis towns formed around the edge of the desert, offering safety and resources.
 - d. The northern part of the desert was frozen year-round.

2. What was a significant reason for developing multiple overland trade routes across Central Asia instead of a single path?
 - a. Merchants were banned from traveling in groups.
 - b. Competing empires controlled different routes, and the terrain varied.
 - c. Most traders preferred sea routes and rarely used land routes.
 - d. Monsoons made overland routes impassable in the summer months.
3. According to the map, which city likely served as a key trade hub at the crossroads of East and West?
 - a. Samarkand
 - b. Dunhuang
 - c. Turfan
 - d. Chang'an
4. Which geographic feature made the maritime routes especially successful between East Africa and Southeast Asia?
 - a. Forest routes connected to caravan paths inland
 - b. Monsoon wind patterns and predictable sailing conditions
 - c. Cold Arctic waters that helped preserve goods during shipping
 - d. Wide rivers that allowed boats to reach Central Asia

Map Analysis Question:

5. Based on the map, explain how geography affected the development of Silk Route trading centers. Your answer should include at least two geographic features and how they influenced trade.

Section 2: Vocabulary

Circle the correct answer for each vocabulary definition that accurately answers the question.

6. Which of the following best shows how the Silk Routes were an early example of **globalization**?
- a. Traders only sold goods within their local city-states.
 - b. Empires closed their borders to protect cultural identity.
 - c. Goods, ideas, and technologies moved between distant regions like China, Persia, and Rome.
 - d. Cultural traditions stayed the same and never mixed across regions.
7. Which situation best reflects **tolerance** during Silk Route exchanges?
- a. A merchant is imprisoned for speaking a foreign language.
 - b. A ruler allows people of many religions to live and trade peacefully in his city.
 - c. A government forces everyone to follow the same faith.
 - d. An army destroys temples along a trade route to discourage outsiders.
8. Which of the following best describes **cultural diffusion** on the Silk Routes?
- a. One country forcing its culture on another through military conquest
 - b. New cultures form when civilizations are completely isolated
 - c. Traders bringing their ideas and traditions into contact with others through exchange
 - d. People abandoning their old beliefs to become merchants
9. What role did an **oasis** play in the success of overland trade?
- a. It was a military checkpoint that taxed travelers.
 - b. It was a religious temple for travelers to pray.
 - c. It provided a resting place with water, food, and shelter in harsh terrain.
 - d. It was where traders picked up their maritime cargo.
10. Which city was most likely a major hub along the **Maritime Silk Routes**?
- a. Samarkand
 - b. Chang'an
 - c. Guangzhou
 - d. Dunhuang

Section 3: Paragraph Answer

Answer the following question in a paragraph that has:

- **Claim:** a specific and accurate claim
- **Evidence:** two (2) pieces of evidence (from the artifact description and/or your background knowledge)
- **Reasoning:** clear reasoning for the claim

The sources below can help remind you of some important ideas about trade and the spread of Buddhism in China, but you can also use other information from the unit that you remember.

Artifact	Quote
 Asian Buddhist Monks. Image source unknown; from the book Chotscho by Albert von Le Coq via Wikimedia Commons is in the public domain. The figure on the right is a young Buddhist monk painted in a stereotypical East Asian style. He stands with downcast eyes, directed in reverence as he hears the teachings of the figure on the left. The figure on the left is painted in a style that is not East Asian in character. The two circles on either side of his chin are remarkably unusual (piercings?). He features a strongly set nose and clear blue eyes. His skin color is darker. His hair and beard color is reddish brown with brown shades. He stands looking at the younger monk, raising his hand in a teaching gesture as he speaks.	“...you must remember this is the 9th century, and what you get with this particular shipwreck is...this idea that... globalization is a very, very old concept and the sheer scale of the production that was involved in stocking the ship. You had porcelain that was drawn from different kilns in various parts of China, so there was a kind of commissioning (ordering) process. There was definitely a commercial network, or system, in which objects were commissioned and collected together in a pot and sent. So, it sort of portrayed very clearly that China was really a factory of the world at that time...that was supplying all these incredible goods in such amounts. You had porcelain that was made purely for export...and then you had incredible gold and silver...that reflected...a kind of hybrid influence in the stylistics. One of the largest objects, really, one of the masterpieces of ceramics found on this (shipwreck), is a ewer (a large water jug) with a dragon head cover. The design...of that piece is modeled after West Asian metalware, so you see already in the...form and the style and the choice of color a kind of mixing...between the taste and aesthetics of different cultures, and it really just speaks to the intensity of contact between West Asia and China.”  Ewer with Dragon Head Cover Image by Marcin Konsek via Wikimedia Commons, CC BY-SA 4.0.

Text source: Tom Nagorski and Boon Hui Tan, "[The Inside Story of a Ship That Broke Global Trade](#)," Bloomberg Originals, September 21, 2021, YouTube video.

11. How do the artifact and the quote illustrate China's role in trade and cultural exchange along the Silk Road?

Section 4: Applied Historical Inquiry

Read the following scenario and the quote by Xuanzang about traveling along the Silk Road. Then answer the questions below.

Scenario: Today, major airports like Dubai, Singapore, and Istanbul connect travelers from all over the world. People pass through these hubs daily, speaking many languages, practicing different religions, and exchanging cultural practices—even briefly—while in transit.

Travel Journal of Xuanzang (645 CE)

"In the deserts of Central Asia, there were towns where people of many faiths gathered. I saw Buddhist monks, Zoroastrian fire temples, and Christian travelers from the West. Markets were full of spices and silks. Along the way, I received shelter in oasis towns, where people spoke many languages and welcomed strangers with warmth."

Text source: Rongxi, Li. 2006. [The Great Tang Dynasty Record of the Western Regions](#). BDK America.

12. Based on this quote and your learning from the unit, how is Xuanzang's description of the Silk Road similar to modern global travel?

13. Why might religious and cultural tolerance have been important for trade, both then and now?

14. What role did cities and rest stops (oasis towns or modern airports) play in helping trade and cultural exchange happen?

Scoring Guidance

Section 1: Geography (11 points)

- 2 points per correct response to multiple-choice questions
- 3 points for a map analysis response that:
 - Correctly identifies two distinct geographic features
 - Explains how each feature influenced trade
 - Utilizes clear and accurate reasoning to connect the geography to the development of trade centers along the Silk Routes.

Section 2: Vocabulary (10 points)

- 2 points per correct response to multiple-choice questions

Section 3: Paragraph Answer (10 points)

- 3 points for a claim that clearly and directly answers the questions with a specific, accurate statement about China's role in trade and cultural exchange
- 4 points for a response that cites two pieces of accurate evidence from the artifact description or the student's background knowledge
- 3 points for a response that fully and accurately explains how the evidence supports the claim, showing the connection between China's trade goods, cultural blending, and its role in the Silk Road networks

Section 4: Applied Inquiry (9 points)

- 3 points for each quote analysis that makes a clear connection between the Silk Road and its impact on modern trade and cultural exchange

Total possible: 40 points

Name: _____ Date: _____

Unit Synthesis Stations

Station 1: Goods and Ideas on the Move

Cluster Question: *What were the most important goods and ideas that moved along the Silk Routes?*

Group Task:

- Skim your Inquiry Chart and notes. What goods or ideas kept showing up?
- Discuss three major goods traded and three important ideas or innovations that spread.
- Answer the questions on your handout.

Station 2: The Traveler's Experience

Cluster Question: *What would a traveler or trader on the Silk Routes experience?*

Group Task:

- Discuss the following:
 - What challenges (geographical, political, cultural) might a traveler face?
 - What benefits or opportunities did traders gain?
- Answer the questions on your handout.

Station 3: Legacy

Cluster Question: *What happened over time to the Silk Road legacy of religious tolerance?*

Group Task:

- Discuss the following:
 - What religions and cultures were shared along the Silk Routes?
 - How was tolerance important to Silk Road interactions?
 - How does the Uyghur crisis challenge or erase the Silk Road's legacy of cultural exchange and tolerance?
- Answer the questions on your handout.

Name: _____

Date: _____

Silk Road Content Assessment (Sentence Frames)

Section 1: Geography

Use the map to support your responses to the following questions.



Silk Road in the First Century. Image by Babbage via Wikimedia Commons, CC BY-SA 4.0.

1. Why did caravan routes often form a crescent shape north and south of the Taklamakan Desert?
 - a. Traders avoided Chinese territories to avoid taxation.
 - b. Major rivers flowed north and south through the desert.
 - c. Cities and oasis towns formed around the edge of the desert, offering safety and resources.
 - d. The northern part of the desert was frozen year-round.

2. What was a significant reason for developing multiple overland trade routes across Central Asia instead of a single path?
 - a. Merchants were banned from traveling in groups.
 - b. Competing empires controlled different routes, and the terrain varied.
 - c. Most traders preferred sea routes and rarely used land routes.
 - d. Monsoons made overland routes impassable in the summer months.
3. According to the map, which city likely served as a key trade hub at the crossroads of East and West?
 - a. Samarkand
 - b. Dunhuang
 - c. Turfan
 - d. Chang'an
4. Which geographic feature made the maritime routes especially successful between East Africa and Southeast Asia?
 - a. Forest routes connected to caravan paths inland
 - b. Monsoon wind patterns and predictable sailing conditions
 - c. Cold Arctic waters that helped preserve goods during shipping
 - d. Wide rivers that allowed boats to reach Central Asia

Map Analysis Question:

5. Based on the map, explain how geography affected the development of Silk Route trading centers. Your answer should include at least two geographic features and how they influenced trade.

One geographic feature that affected where trading centers developed was _____. This feature made trade easier because _____. Another important feature was _____, which helped traders by _____. These features led to the growth of trading cities like _____ because _____.

Section 2: Vocabulary

Circle the correct answer for each vocabulary definition that accurately answers the question.

6. Which of the following best shows how the Silk Routes were an early example of **globalization**?
- a. Traders only sold goods within their local city-states.
 - b. Empires closed their borders to protect cultural identity.
 - c. Goods, ideas, and technologies moved between distant regions like China, Persia, and Rome.
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 - b. New cultures form when civilizations are completely isolated
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9. What role did an **oasis** play in the success of overland trade?
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 - c. It provided a resting place with water, food, and shelter in harsh terrain.
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10. Which city was most likely a major hub along the **Maritime Silk Routes**?
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 - c. Guangzhou
 - d. Dunhuang

Section 3: Paragraph Answer

Answer the following question in a paragraph that has:

- **Claim:** a specific and accurate claim
- **Evidence:** two (2) pieces of evidence (from the artifact description and/or your background knowledge)
- **Reasoning:** clear reasoning for the claim

The sources below can help remind you of some important ideas about trade and the spread of Buddhism in China, but you can also use other information from the unit that you remember.

Artifact	Quote
 Asian Buddhist Monks. Image source unknown; from the book Chotscho by Albert von Le Coq via Wikimedia Commons is in the public domain. The figure on the right is a young Buddhist monk painted in a stereotypical East Asian style. He stands with downcast eyes, directed in reverence as he hears the teachings of the figure on the left. The figure on the left is painted in a style that is not East Asian in character. The two circles on either side of his chin are remarkably unusual (piercings?). He features a strongly set nose and clear blue eyes. His skin color is darker. His hair and beard color is reddish brown with brown shades. He stands looking at the younger monk, raising his hand in a teaching gesture as he speaks.	“...you must remember this is the 9th century, and what you get with this particular shipwreck is...this idea that... globalization is a very, very old concept and the sheer scale of the production that was involved in stocking the ship. You had porcelain that was drawn from different kilns in various parts of China, so there was a kind of commissioning (ordering) process. There was definitely a commercial network, or system, in which objects were commissioned and collected together in a pot and sent. So it sort of portrayed very clearly that China was really a factory of the world at that time...that was supplying all these incredible goods in such amounts. You had porcelain that was made purely for export...and then you had incredible gold and silver...that reflected...a kind of hybrid influence in the stylistics. One of the largest objects, really, one of the masterpieces of ceramics found on this (shipwreck), is a ewer (a large water jug) with a dragon head cover. The design...of that piece is modeled after West Asian metalware, so you see already in the...form and the style and the choice of color a kind of mixing...between the taste and aesthetics of different cultures, and it really just speaks to the intensity of contact between West Asia and China.”  Ewer with Dragon Head Cover Image by Marcin Konsek via Wikimedia Commons, CC BY-SA 4.0.

11. How do the artifact and the quote illustrate China's role in trade and cultural exchange along the Silk Road?

Trade on the Silk Routes helped spread _____. The fresco shows that people from different regions _____. The quote about the shipwreck shows that goods were made _____. This shows cultural exchange because _____. These examples help prove that trade influenced _____ by _____.

Section 4: Applied Historical Inquiry

Read the following scenario and the quote by Xuanzang about traveling along the Silk Road. Then answer the questions below.

Scenario: Today, major airports like Dubai, Singapore, and Istanbul connect travelers from all over the world. People pass through these hubs daily, speaking many languages, practicing different religions, and exchanging cultural practices—even briefly—while in transit.

Travel Journal of Xuanzang (645 CE)

“In the deserts of Central Asia, there were towns where people of many faiths gathered. I saw Buddhist monks, Zoroastrian fire temples, and Christian travelers from the West. Markets were full of spices and silks. Along the way, I received shelter in oasis towns, where people spoke many languages and welcomed strangers with warmth.”

12. Based on this quote and your learning from the unit, how is Xuanzang's description of the Silk Road similar to modern global travel?

Xuanzang described the Silk Road as ____, which is similar to today because _____. Like modern travel hubs, the Silk Road had _____. Both then and now, people from different places _____. This shows that trade and travel have always been ways to _____.

13. Why might religious and cultural tolerance have been important for trade, both then and now?

Religious and cultural tolerance helped trade because _____. When people feel accepted or respected, they are more likely to _____. In the past, cities along the Silk Roads allowed ____, which made trade possible. Today, we still need tolerance because _____.

14. What role did cities and rest stops (oasis towns or modern airports) play in helping trade and cultural exchange happen?

Cities and rest stops were important for trade because _____. Oasis towns gave travelers ____, which helped them continue their journey. These places also helped people from different cultures _____. Today, airports work in a similar way by _____.

Scoring Guidance

Section 1: Geography (11 points)

- 2 points per correct response to multiple-choice questions
- 3 points for a map analysis response that:
 - Correctly identifies two distinct geographic features
 - Explains how each feature influenced trade
 - Utilizes clear and accurate reasoning to connect the geography to the development of trade centers along the Silk Routes.

Section 2: Vocabulary (10 points)

- 2 points per correct response to multiple-choice questions

Section 3: Paragraph Answer (10 points)

- 3 points for a claim that clearly and directly answers the questions with a specific, accurate statement about China's role in trade and cultural exchange
- 4 points for a response that cites two pieces of accurate evidence from the artifact description or the student's background knowledge
- 3 points for a response that fully and accurately explains how the evidence supports the claim, showing the connection between China's trade goods, cultural blending, and its role in the Silk Road networks

Section 4: Applied Inquiry (9 points)

- 3 points for each quote analysis that makes a clear connection between the Silk Road and its impact on modern trade and cultural exchange

Total possible: 40 points

Name: _____ Date: _____

Summative Assessment Task (Sentence Stems)

Directions: Use the information from your Discussion Diamond and knowledge of the Silk Routes to write an argument about how trade affects ideas and culture.

Introduction Start with a sentence that answers the question.	Add a sentence about why the Silk Routes are an important example. <i>Trade affects ideas and culture by...</i>
Body Paragraph 1 Explain how goods traded on the Silk Routes affected culture.	Use these sentence starters: <i>One way trade affected culture was by...</i> <i>For example, the map shows that...</i> <i>This map was helpful to my point because...</i>
Body Paragraph 2 Explain how ideas (like religions) spread through trade.	Use these sentence starters: <i>Trade also spreads ideas, such as...</i> <i>The artifact shows that...</i> <i>This artifact was helpful to my point because...</i>
Conclusion Summarize your main points.	Use these sentence starters: <i>In conclusion, trade affects ideas and culture by...</i> <i>This is historically significant because...</i>

Name: _____ Date: _____

Summative Discussion Diamond

1. Write your answer to the Unit Essential Question on your corner of the Discussion Diamond.
 - Support your answer with an artifact, map, or other source from the unit.
 - Explain why you chose that source and how it helps you answer the question.
2. As a group, discuss all of the answers and evidence.
3. Select the best answer and evidence, and write it in the center of the Diamond.

A diamond-shaped graphic organizer with four vertices. Each vertex is labeled with "Name:" and "Date:". Four lines extend from each vertex towards the corners of the page.

Top vertex: Name: _____ Date: _____

Right vertex: Name: _____ Date: _____

Bottom vertex: Name: _____ Date: _____

Left vertex: Name: _____ Date: _____

Name: _____ Date: _____

Summative Assessment Task

Directions: Use the sources, information from your Discussion Diamond, and knowledge of the Silk Routes to write an argument about how trade affects ideas and culture.

Introduction (one paragraph): Restate the question, and provide a thesis/claim statement.	
Body Paragraph 1 Use specific evidence from the sources to support your claim. Explain how goods exchanged on the Silk Routes impacted daily life or culture.	
Transition Sentence	

Body Paragraph 2 Use specific evidence from the sources to support your claim. Explain how ideas or beliefs spread and influenced societies through trade.	
Transition Sentence	
Conclusion (one paragraph): Summarize your main points. Explain why understanding trade's impact is important in history.	

Checklist before submitting:

- Did I answer the question in my introduction?
- Did I include examples from at least two sources?
- Did I explain how trade spreads ideas or culture?
- Did I check my spelling and grammar?

Name: _____

Date: _____

Word Map Example

Directions: Explore this word for your personal dictionary. Use a bilingual dictionary, a thesaurus, and a partner. Prepare to share your findings!

influence

word

to inspire or affect the decisions and actions of others

definition

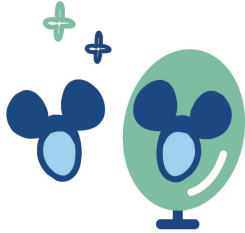
 Illustrate: Draw a picture or diagram to help you remember the meaning of the word. 	 Word Forms: Write down or look up different forms of the word. • influence (n) • influence (v) • influencer (n) • influential (adj)
 Synonyms: Use a thesaurus to look up two words that are similar. • trendsetter • motivator	 Translanguage: Use a bilingual dictionary to translate the words and write them here. • influencia • Influenciar • Influenciador / a • influyente

Image sources: "Sketch" by Adrien Coquet, "Puzzle pieces" by shashank singh, "Translate" by Uswa KDT, "Complement" by Brandon Shields, all via Noun Project, licensed under CC BY 3.0; "Turning Point" by Educurious via Canva.



QUESTION

Language and Literacy Builder

We ask questions to...

- Ask about what we see, think, and wonder
- Make predictions about what we think the answers will be

	Who	What	Where	When	Why
	Who (made/wrote)... ?	What (is/are)... ?	Where (is/was)... ?	When (is/was)... ?	Why (is/was)... ?
	Who (was/wasn't)... ?	What (do/does)... ?	Where (did/does)... ?	When (does/did)... ?	Why (does/did)... ?
	Who (will/would)... ?	What (can/could)... ?	Where (will/would)... ?	When do you think... ?	Why (will/would)... ?
Less complex ⇒	<u>Who made</u> this map?	<u>What are</u> these tools made for?	<u>Where is</u> this artifact from?	<u>When was</u> this document written?	<u>Why was</u> this painting made?
More complex ⇒	<u>Who was</u> this map made for?	<u>What do</u> these tools tell us about life back then?	<u>Where did</u> the archeologist find it in the ancient city?	<u>When did</u> writing become common in this society?	<u>Why did</u> this painting become popular?
Most complex ⇒	<u>Who would</u> be able to tell us more about this map today?	<u>What can</u> the size of these tools tell us about their use?	<u>Where would</u> you get more information about this artifact?	<u>When do you think</u> these ideas spread to other societies?	<u>Why does</u> it matter that the painting was made 40 years later?



CLAIM-EVIDENCE

Language and Literacy Builder

We make claims and use evidence to...

- Share what we think
- Explain how evidence supports our ideas
- Make sure our reasoning is clear

	Less complex ⇨	More complex ⇨	Most complex ⇨
A CLAIM answers an inquiry question	State your argument: • (Claim)	State your argument + preview why: • (Claim) because...	Recognize another point of view: • While some people argue ____, (claim) because...
Q: How do we study the past?	We study the past by learning from many different sources.	We study the past through different sources <u>because</u> it helps us understand how people changed over time.	<u>While some people argue</u> that only the present matters, we study the past through multiple sources <u>because</u> it helps us understand how humans change over time.
EVIDENCE supports a claim	• One piece of evidence is... • Another piece of evidence is...	• The first piece of evidence that supports this claim is... • A second example shows...	• (Source) says... • (Source) writes, “___.” • According to (source)...
REASONING explains how evidence supports the claim	• This shows...	• These examples support the claim because...	• This is important because... • This evidence demonstrates... • Based on (source), we can conclude that...



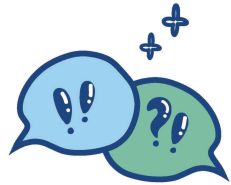
SUMMARIZE

Language and Literacy Builder

We summarize to...

- Identify the main idea and supporting details
- Show we understand and can share with others

Less complex ⇒	More complex ⇒	Most complex ⇒
• The <u>main idea</u> of this <u>source</u> is...	• The <u>topic</u> of this <u>source</u> is... • The <u>author's main idea</u> is that...	• In the <u>source</u> ("<u>title</u>"), (<u>author's name</u>) <u>explains</u>...
The <u>main idea</u> of this <u>video</u> is <i>how humans changed over millions of years.</i>	The <u>subject</u> of this <u>video</u> is <i>human evolution.</i> The <u>narrator's message</u> is that <i>humans evolved because of many influences.</i>	In the <u>video</u> "Human Evolution," the Natural History Museum <u>explains</u> <i>how early humans developed and spread across the globe.</i>
• One supporting <u>detail</u> is... • <u>Another detail</u> is...	• The <u>first</u> important <u>detail</u> is... • The <u>second key detail</u> is... • <u>Finally</u>, the <u>last</u> important <u>detail</u> is...	• In the <u>first part</u>, the <u>author</u>... • In the <u>second part</u>, the <u>author</u>... • The most significant <u>section</u> is... • The <u>author concludes</u> that...
Helpful words for summaries		
Transition words • one → another • first → next → finally • one → in addition → last • first → second → third → finally Main idea: point, main point, message, central message, big idea	Topic: focus, subject Detail: key detail, point, reason, evidence, piece of evidence Source types: artifact, article, document, drawing, graphic, illustration, image, letter, map, newspaper, photograph, primary source, secondary source, video, website	Parts of sources: paragraph, part, section Author: narrator, historian, journalist, writer, scholar Author verbs: explains, compares, concludes, contrasts, defines, describes, discusses, explores, investigates, presents, recommends, shows



CONNECT

Language and Literacy Builder

We connect to our inquiry questions...

- By comparing sources, points of view, and relevant evidence to help us answer our questions

Less complex ⇒	More complex ⇒	Most complex ⇒
I think...	These two sources show...	The evidence in these sources is significant because...
One connection is... Another connection is...	This source shows ___, but the other source shows...	Based on evidence that shows ___, we conclude that...
Both sources show...	These sources help answer our question about ___ because...	Of all the sources we've reviewed, the most useful for answering our question are ___ and ___ because...
This source helps answer our question because...	This information matters because...	From these sources, we've learned ___. This is important because...
This source helps answer our question <u>because</u> it shows human brains got bigger during the Paleolithic Era.	This information matters because it tells us how changes in brains and bodies led to big changes in how early humans lived.	From these sources, we've learned that physical changes led early humans to evolve in many ways. <u>This is important because</u> it prepared the earliest humans to become modern humans that are similar to us today.



OBSERVE

Language and Literacy Builder

We observe sources to...

- Notice details that help us understand a source
- Ask and answer questions about what we see

	Less complex ⇒	More complex ⇒	Most complex ⇒
Questions to ask myself	• What do I see? • What <u>details</u> do I notice? • What <u>features</u> do I see?	• What <u>features</u> do I notice in this <u>source</u>? • What <u>sourcing</u> details can I identify about this <u>source</u>?	• What unexpected <u>details</u> stand out to me? • What new things do I notice when I change my perspective?
Ways to share observations	• I see ___ on this <u>source</u>. • I notice ___ in this <u>source</u>.	• One <u>detail</u> I see in this <u>source</u> is... • A <u>sourcing</u> detail I notice is... • Something I notice but can't explain is...	• I notice ___, which seems important because... • After looking at the <u>source</u> again, something new I see is... • I (see/don't see) ___, which makes me wonder...
	Things to look for	Source types and details	Examples
How to make observations	Details to look for: places, people, events, geography, action, perspective, purpose, patterns, words, numbers, information, colors, map keys Features of sources: title, author, headings, sections, photos, images, captions, graphics, charts, maps, vocabulary definitions, organization	Source types: article, artifact, document, drawing, graphic, illustration, image, letter, map, newspaper, photograph, primary source, secondary source, video, website Sourcing details: author, audience, publication date, title, location, date, materials used in an artifact, size of an artifact	• I see <u>mountains</u> on this <u>map</u>. • I see <u>drawings</u> on this <u>artifact</u>. • I notice <u>two charts</u> on this <u>website</u>. • I notice <u>big words</u> in this <u>letter</u>. • One <u>feature</u> I see in this <u>article</u> is many sections with headings. • I <u>don't see</u> any people, which makes me wonder if the city was abandoned.

Name: _____

Date: _____

Word Map

Directions: Explore this word for your personal dictionary. Use a bilingual dictionary, a thesaurus, and a partner. Prepare to share your findings!

word

definition

**Represent the Word:**

Draw a picture or diagram to help you remember the meaning of the word.

**Word Forms:**

Write down or look up different forms of the word.

**Synonyms:**

Use a thesaurus to look up two words that are similar.

**Translanguage:**

Use a bilingual dictionary to translate the words and write them here.

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