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The Journey of William of Rubruck to the Eastern Parts of the World, 1253-55 The Journey of William of Rubruck to the Eastern Parts of the World, 1253-55 The Mission of Friar William of Rubruck The Journey of William of Rubruck to the Eastern Parts of the World, 1253-55 The Journal of William de Rubruck The Journal of William de Rubruck William of Rubruck's Account of the Mongols The Journey of William of Rubruck to the Eastern Parts of the World, 1253-55 Travel Fact and Travel Fiction The Journey of William of Rubruck to the Eastern Parts of the World, 1253-55 The Journey of William of Rubruck to the Eastern Parts of the World, 1253-55 Strange Names of God The Journey of William of Rubruck to the Eastern Parts of the World, 1253-55, as Narrated by Himself The Journey of William of Rubruck to the Eastern Parts of the World, 1253-55, as Narrated by Himself The Journey of William of Rubruck to the Eastern Parts of the World, 1253-55 The Journey of William of Rubruck to the Eastern Parts of the World, 1253-55 The Mongol Conquests in World History The History of Central Asia The 'book' of Travels Crossroads of Cuisine Confronting the Borders of Medieval Art Crusader Art in the Holy Land, From the Third Crusade to the Fall of Acre The Prester John Legend between East and West During the Crusades The Seventh Crusade, 1244-1254 Technology in World Civilization Muscovy and the Mongols Daily Life in the Mongol Empire Voyages in World History The Dynamics of Transculturality Contemporaries of Marco Polo, Consisting of the Travel Records to the Eastern Parts of the World of William of Rubruck (1253-1255); the Journey of John of Pian de Carpini (1245-1247); the Journal of Friar Odoric (1318-1330) & the Oriental Travels of Rabbi Between the Middle Ages and Modernity Readings in Medieval History, Fifth Edition Warfare and Culture in World History, Second Edition Christianity in Fifteenth-Century Iraq Early Christian Remains of Inner Mongolia Genghis Khan and the Quest for God Before Orientalism The Faiths of Others History of Humanity: From the seventh to the sixteenth century Tamta's World

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become accessible in other sources over the past nine decades. The Seventh Crusade, led by King Louis IX of France, was the last major expedition for the recovery of the Holy Land actually to reach the Near East and its failure had wide repercussions both in the West and in Egypt and Palestine. This volume comprises translations of the principal documents and of extracts from narrative sources - both Muslim and Christian - relating to the crusade, and includes many texts, notably the account of Ibn Wasil, not previously available in English. This groundbreaking book examines the complex relationships between individuals and communities during the profound transitions of the early modern period. Historians have traditionally identified the origins of a modern individualist spirit in the European Renaissance and Reformation. Yet since the 1960s, evolving scholarship has challenged this perspective by calling into question its basic assumptions about individualism, its exclusive focus on elite individuals, and its inherent Eurocentric bias. Arguing that individual identity drew from traditional forms of community, these essays by leading scholars convincingly show that individual and community created and recreated one another in the major structures, interactions, and transitions of early modern times. The authors contend that on the one hand, communities provided the stability that allowed for individual agency, even as they imposed new forms of discipline that confined individuals to more rigid moral and social norms. On the other hand, individuals established forms of association to advance their own economic, social, political, and religious agendas. Offering an important contribution to our understanding both of the early modern period and of its historiography, this volume will be an invaluable resource for scholars working in the fields of medieval, early modern, and modern history, and on the Renaissance and Reformation.

Contributions by: Jerry H. Bentley, Thomas A. Brady Jr., Douglas Catterall, Donald J. Harreld, Susan C. Karant-Nunn, Marie Seong-Hak Kim, Henk van Nierop, Charles H. Parker, Michael N. Pearson, Carla Rahn Phillips, William D. Phillips Jr., Elizabeth Bradbury Pollnow, Kathryn L. Reyerson, Hugo de Schepper, Ulrike Strasser, Sanjay Subrahmanyam, and Markus P. M. Vink This Is A New Release Of The Original 1900 Edition. Crossroads of Cuisine offers history of food and cultural exchanges in and around Central Asia. It discusses geographical base, and offers historical and cultural overview. A photo essay binds it all together. The book offers new views of the past. As Narrated By Himself; With Two Accounts Of The Earlier Journey Of John Of Pian De Carpine. Volume IV deals with the 'Middle Ages'. It starts with the expansion of Islam and closes with the discovery of the New World. Various events during this period led to a significant expansion in communications: the rapid spread of Islam and of Gengis Khan's Mongol Empire, as well as the Crusades and the development of trans-Saharan and maritime routes around Africa to the Indian Ocean, leading to multiplied exchanges between the peoples and cultures of Africa, Asia and Europe. This book considers the history of the Prester John legend and its impact on the Crusades, investigating its entangled mythical history between East and West during the twelfth and thirteenth centuries. The present study thus responds to the still pressing need for a comprehensive historical investigation of the twelfth and thirteenth crusading history of the legend and its impact on the Muslim-Crusader encounters, examining various Latin, Arabic, Syriac, and Coptic accounts. It further reflects on new eastern aspects of the legend, presenting a new Arab scholarly view. This book first charts a pre-history of the legend in the late ancient Christian prophecy of the Last Emperor down to the emergence of the legend in the mid-twelfth century. Second, the work presents a historical discussion of the legend and its association with actual occurrences in the Far East and the Levant, analysing the legend history under the crusading crisis and the imperial papal schism in Europe. Meanwhile, the work considers the vague Prester John Letter addressed to Manuel I Komnenus, Byzantine Emperor, and its elaborate conception of a mythical eastern kingdom, revealing imaginative parallels on the wondrous East and legendary Eastern Christian kings in Arabic Muslim and Christian accounts of the Muslim geographer and cartographer al-Idrisi, the Coptic Abu al-Makarim and the Syriac Ibn al-'Ibri (Bar Hebraeus), among others. Moreover, the book examines how the legend impacted war and peace processes between the Ayyubids and the Crusaders during the Fifth Crusade against Egypt (1217-1221), revealing how it was mingled with Arabic and Eastern Christian prophecies at the time. The study concludes by investigating the perception of Prester John by the papal and European envoys to the Mongols in the thirteenth century, revealing how the legend was instrumentalised (and even weaponised) to establish a Latin-Mongol crusade through a parallel exploration of relevant Latin, Arabic and Syriac sources. Discusses daily life in the Mongol empire, examining such topics as housing, clothing, food, medicine, religion, law, and folk tales. A landmark biography by the New York Times bestselling author of Genghis Khan and the Making of the Modern World that reveals how Genghis harnessed the power of religion to rule the largest empire the world has ever known. Throughout history the world's greatest conquerors have made their mark not just on the battlefield, but in the societies they have transformed. Genghis Khan conquered by arms and bravery, but he ruled by commerce and religion. He created the world's greatest trading network and drastically lowered taxes for merchants, but he knew that if his empire was going to last, he would need something stronger and more binding than trade. He needed religion. And so, unlike the Christian, Taoist and Muslim conquerors who came before him, he gave his subjects freedom of religion. Genghis lived in the 13th century, but he struggled with many of the same problems we face today: How should one balance religious freedom with the need to reign in fanatics? Can one compel rival religions - driven by deep seated hatred--to live together in peace? A celebrated anthropologist whose bestselling Genghis Khan and the Making of the Modern World radically transformed our understanding of the Mongols and their legacy, Jack Weatherford has spent eighteen years exploring areas of Mongolia closed until the fall of the Soviet Union and researching The Secret History of the Mongols, an astonishing document written in code that was only recently discovered. He pored through archives and found groundbreaking evidence of Genghis's influence on the founding fathers and his essential impact on Thomas Jefferson. Genghis Khan and the Quest for God is a masterpiece of erudition and insight, his most personal and resonant work. The Journey of William of Rubruck to the eastern parts of the world, 1253-55, as narrated by himself, with two accounts of the earlier journey of John of Pian de Carpine. Translated. from the Latin and ed., with an introductory notice, by William Woodville Rockhill, 1900. Reprinted in Maryland, USA by Rana Saad in 2004. Christians in fifteenth-century Iraq and al-Jaz'ira were socially and culturally home in the Middle East, practicing their distinctive religion despite political instability. This insightful book challenges the normative Eurocentrism of scholarship on Christianity and the Islamic exceptionalism of much Middle Eastern history to reveal the often unexpected ways in which inter-religious interactions were peaceful or violent in this region. The multifaceted communal self-concept of the 'Church of the East' (so-called 'Nestorians') reveals cultural integration, with certain distinctive features. The process of patriarchal succession clearly borrowed ideas from surrounding Christian and Muslim groups, while public rituals and communal history reveal specifically Christian responses to concerns shared with Muslim neighbors. Drawing on sources from various languages, including Arabic,

Armenian, Persian, and Syriac, this book opens new possibilities for understanding the rich, diverse, and fascinating society and culture that existed in Iraq during this time. Drawing on recent discoveries, this study reconstructs the material culture of the Christian Öngüt in Inner Mongolia. As much of this material no longer survives in the field, it provides an insight into the rise and disappearance of a Christian culture in Asia. This work has been selected by scholars as being culturally important, and is part of the knowledge base of civilization as we know it. This work was reproduced from the original artifact, and remains as true to the original work as possible. Therefore, you will see the original copyright references, library stamps (as most of these works have been housed in our most important libraries around the world), and other notations in the work. This work is in the public domain in the United States of America, and possibly other nations. Within the United States, you may freely copy and distribute this work, as no entity (individual or corporate) has a copyright on the body of the work. As a reproduction of a historical artifact, this work may contain missing or blurred pages, poor pictures, errant marks, etc. Scholars believe, and we concur, that this work is important enough to be preserved, reproduced, and made generally available to the public. We appreciate your support of the preservation process, and thank you for being an important part of keeping this knowledge alive and relevant. The Mongol Empire can be seen as marking the beginning of the modern age, and of globalization as well. While communications between the extremes of Eurasia existed prior to the Mongols, they were infrequent and often through intermediaries. As this new book by Timothy May shows, the rise of the Mongol Empire changed everything—through their conquests the Mongols swept away dozens of empires and kingdoms and replaced them with the largest contiguous empire in history. While the Mongols were an extremely destructive force in the premodern world, the Mongol Empire had stabilizing effects on the social, cultural and economic life of the inhabitants of the vast territory, allowing merchants and missionaries to transverse Eurasia. The Mongol Conquests in World History examines the many ways in which the conquests were a catalyst for change, including changes and advancements in warfare, food, culture, and scientific knowledge. Even as Mongol power declined, the memory of the Empire fired the collective imagination of the region into far-reaching endeavors, such as the desire for luxury goods and spices that launched Columbus's voyage and the innovations in art that were manifested in the masterpieces of the Renaissance. This fascinating book offers comprehensive coverage of the entire empire, rather than a more regional approach, and provides an extensive survey of the legacy of the Mongol Empire. The purpose of this volume is to identify and analyze the mechanisms and processes through which concepts and institutions of transcultural phenomena gain and are given momentum. Applied to a range of cases, including examples drawn from ancient Greece and modern India, the early modern Portuguese presence in China and politics of elite-mass dynamics in the People's Republic of China, the book provides a template for the study of transcultural dynamics over time. Besides the epochal range, the papers in this volume illustrate the thematic diversity assembled under the umbrella of the Heidelberg Cluster of Excellence "Asia and Europe in a Global Context." Drawing from both the humanities and social sciences, stretching across several world areas and centuries, the book is an interdisciplinary work, aptly reflected in the collaboration of its editors: a historian and political scientist. The Journal of William de Rubruck: Account of the Mongols. William of Rubruck (1220-1293) was a Flemish Franciscan missionary and explorer. His account is one of the masterpieces of medieval geographical literature comparable to that of Marco Polo and Ibn Battuta. Translated by William Woodville Rockhill (1854-1914). William accompanied King Louis IX of France on the Seventh Crusade in 1248. On May 7, 1253, on Louis' orders, he set out from Constantinople on a missionary journey to convert the Tatars to Christianity. He actually followed the route of the first journey of the Hungarian Friar Julian. With William's party were Bartolomeo da Cremona, an attendant called Gosset, and an interpreter named in William's report Homo Dei, meaning "man of God," perhaps representing the Arabic Abdullah, "servant of God." After reaching the Crimean town of Sudak, William continued his trek with oxen and carts. Nine days after crossing the Don he met Sartaq Khan, ruler of the Kipchak Khanate. The Khan sent William on to his father, Batu Khan, at Sarai near the Volga. Five weeks later, after the departure from Sudak, he reached the encampment of Batu Khan, Mongol ruler of the Volga River region. Batu refused conversion but sent the ambassadors on to the Great Khan of the Mongols, Mongke Khan. He and his travelling companions set off on horseback on September 16, 1253 on a 9,000 km journey to the court of the Great Khan at Karakorum. Upon arrival they were received courteously, and he was given an audience on January 4, 1254. Philological Encounters is dedicated to the historical and philosophical critique of philology. The journal welcomes global and comparative perspectives that integrate textual scholarship and the study of language from across the world. The early modern era is often envisioned as one in which European genres, both narrative and visual, diverged indelibly from those of medieval times. This collection examines a disparate set of travel texts, dating from the thirteenth to the seventeenth centuries, to question that divergence and to assess the modes, themes, and ethnologies of travel writing. It demonstrates the enduring nature of the itinerary, the variant forms of witnessing (including imaginary maps), the crafting of sacred space as a cautionary tale, and the use of the travel narrative to represent the transformation of the authorial self. Focusing on European travelers to the expansive East, from the soft architecture of Timur's tent palaces in Samarqand to the ambiguities of sexual identity at the Mughul court, these essays reveal the possibilities for cultural translation as travelers of varying experience and attitude confront remote and foreign (or not so foreign) space. The compelling story of a thirteenth-century Christian noblewoman ransomed to the family of Saladin, made a ruler by the Mongols, and with extraordinary connections across continents and cultures from the Mediterranean to Mongolia. This book will be important for students and scholars of Byzantine, Crusader and Islamic history, art and architecture. The first intellectual history of interreligious dialogue, a relatively new and significant dimension of human religiosity. In recent decades, organizations committed to interreligious or interfaith dialogue have proliferated, both in the Western and non-Western worlds. Why? How so? And what exactly is interreligious dialogue? These are the touchstone questions of this book, the first major history of interreligious dialogue in the modern age. Thomas Albert Howard narrates and analyzes several key turning points in the history of interfaith dialogue before examining, in the conclusion, the contemporary landscape. While many have theorized about and practiced interreligious dialogue, few have attended carefully to its past, connecting its emergence and spread with broader developments in modern history. Interreligious dialogue--grasped in light of careful, critical attention to its past--holds promise for helping people of diverse faith backgrounds to foster cooperation and knowledge of one another while contributing insight into contemporary, global religious pluralism. The Journal of William de Rubruck: Account of the Mongols. William of Rubruck (1220-1293) was a Flemish Franciscan missionary and explorer. 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He and his travelling companions set off on horseback on September 16, 1253 on a 9,000 km journey to the court of the Great Khan at Karakorum. Upon arrival they were received courteously, and he was given an audience on January 4, 1254. "Travel Fact and Travel Fiction" contains 18 articles by different authors on important examples of travel writing from Classical Antiquity (Herodotus) until the first half of the nineteenth century. Discussed are among others Herodotus, Egeria, Rubruck, Marco Polo, Columbus, Joachim Du Bellay, Busbequius, Gryphius, Goethe and Dickens. Central themes are fiction, literary tradition, scholarly discovery and observation. Patrick J. Geary's highly acclaimed collection of source materials on the Western medieval world is well-known for offering an excellent selection of substantial excerpts—or entire documents wherever possible—from the most widely studied historical texts. This much-anticipated fifth edition features a larger format, as well as enlarged type, to make the collection more reader-friendly. Study questions have been added at the end of each section to help students focus on key points in the text. New documents on the Black Death, William of Rubruck, and Marco Polo are included, as well as a new selection from St. Benedict's Rule for Monasteries and a new translation of Einhard's *The Life of Charlemagne*. Two color photo sections have been added, introducing students to fascinating medieval art such as a fifth-century ivory from Constantinople, the two earliest images of Joan of Arc, the *Sachsenspiegel*, and a shirt that belonged to Queen Bathild. Publisher Description Excerpt from *The Journey of William of Rubruck to the Eastern Parts of the World, 1253-55, as Narrated by Himself: With Two Account of the Earlier Journey of John of Pian De Carpine* Among the most valuable sources of information to which Friar William had access, was the narrative by Benedict of Poland of his journey to the Court of Kuyuk Khan, in 1246, in company with John of Pian de Carpine. It is highly probable that Friar William met Friar John before leaving France in 1244, and received advice from him, and possibly communication of his report to the Pope, if it was written at that time. At all events, as the route followed by the latter was for much of the way through the same countries traversed by Friar William and as the two narratives complete and corroborate each other, it has been deemed advisable to give in full the relations of Friars John and Benedict. About the Publisher Forgotten Books publishes hundreds of thousands of rare and classic books. Find more at www.forgottenbooks.com This book is a reproduction of an important historical work. Forgotten Books uses state-of-the-art technology to digitally reconstruct the work, preserving the original format whilst repairing imperfections present in the aged copy. In rare cases, an imperfection in the original, such as a blemish or missing page, may be replicated in our edition. We do, however, repair the vast majority of imperfections successfully; any imperfections that remain are intentionally left to preserve the state of such historical works. An expanded edition of the leading text on military history and the role of culture on the battlefield *Ideas matter in warfare*. Guns may kill, but ideas determine when, where, and how they are used. Traditionally, military historians attempted to explain the ideas behind warfare in strictly rational terms, but over the past few decades, a stronger focus has been placed on how societies conceptualize war, weapons, violence, and military service, to determine how culture informs the battlefield. *Warfare and Culture in World History, Second Edition*, is a collection of some of the most compelling recent efforts to analyze warfare through a cultural lens. These curated essays draw on, and aggressively expand, traditional scholarship on war and society through sophisticated cultural analysis. Chapters range from an organizational analysis of American Civil War field armies, to an exploration of military culture in late Republican Rome, to debates within Ming Chinese officialdom over extermination versus pacification. In addition to a revised and expanded introduction, the second edition of *Warfare and Culture in World History* now adds new chapters on the role of herding in shaping Mongol strategies, Spanish military culture and its effects on the conquest of the New World, and the blending of German and East African military cultures among the Africans who served in the German colonial army. This volume provides a full range of case studies of how culture, whether societal, strategic, organizational, or military, could shape not only military institutions but also actual battlefield choices. Excerpt from *The Journey of William of Rubruck to the Eastern Parts of the World, 1253-55, as Narrated by Himself: With Two Account of the Earlier Journey of John of Pian De Carpine* In publishing the narrative of Friar William of Rubruck, a work which should rank as high in the literature of travel as that of Marco Polo, his better-known successor in the field of Asiatic exploration, the Hakluyt Society, I think, not only renders a service to students, but performs an act of justice long due to a great, though much neglected, traveller, who for six hundred and fifty years has remained imperfectly known and appreciated. It must be a source of lasting regret to all members of the Society that our great geographer and lamented President, Sir Henry Yule, was not able to undertake the preparation of an edition of William of Rubruck's *Itinerarium*, as he had long contemplated doing; but his high opinion of the narrative, expressed in several of his works, has already greatly contributed towards establishing the travellers unquestionable right to pre-eminence among the earliest European explorers of Asia. It is sincerely hoped that the present volume will further aid in showing the equity of Friar William's claim to the highest recognition. About the Publisher Forgotten Books publishes hundreds of thousands of rare and classic books. Find more at www.forgottenbooks.com This book is a reproduction of an important historical work. Forgotten Books uses state-of-the-art technology to digitally reconstruct the work, preserving the original format whilst repairing imperfections present in the aged copy. In rare cases, an imperfection in the original, such as a blemish or missing page, may be replicated in our edition. We do, however, repair the vast majority of imperfections successfully; any imperfections that remain are intentionally left to preserve the state of such historical works. Most general histories of technology are Eurocentrist, focusing on a main line of Western technology that stretches from the Greeks is through the computer. In this very different book, Arnold Pacey takes a global view, placing the development of technology squarely in a "world civilization." He portrays the process as a complex dialectic by which inventions borrowed from one culture are adopted to suit another. Between the ninth and the fifteenth centuries, Central Asia was a major political, economic and cultural hub on the Eurasian continent. In the first half of the thirteenth century it was also the pre-eminent centre of power in the largest land-based empire the world has ever seen. This third volume of Christoph Baumer's

extensively praised and lavishly illustrated new history of the region is above all a story of invasion, when tumultuous and often brutal conquest profoundly shaped the later history of the globe. The author explores the rise of Islam and the remarkable victories of the Arab armies which - inspired by their vital, austere and egalitarian desert faith - established important new dynasties like the Seljuks, Karakhanids and Ghaznavids. A golden age of artistic, literary and scientific innovation came to a sudden end when, between 1219 and 1260, Genghiz Khan and his successors overran the Chorasmian-Abbasid lands. Dr Baumer shows that the Mongol conquests, while shattering to their enemies, nevertheless resulted in much greater mercantile and cultural contact between Central Asia and Western Europe. Drawing on medieval accounts of the earliest European journeys to China, India, Mongolia, and southeast Asia, Before Orientalism explores European attitudes toward Asian eating habits, sexual practices, femininities, and civility, reconstructing a precolonial vision of the East that was often neutral or admiring.

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