HISTORICAL CONTEXT

The ancient Greeks called any people who did not speak Greek “barbarians.” For the Greeks, this term was both descriptive (foreign languages sounded to the Greeks like “barbar”) and critical (foreigners were not Greek). In time, the term barbarian was applied with increasing criticism by the settled peoples of the Mediterranean to all of the nomadic peoples who came out of the enormous stretch of grasslands or steppe that stretched from eastern Europe to northern China. Periodic migrations or invasions of these nomads into the settled societies of China, India, and the Mediterranean fueled the stories and myths of their prowess and brutality. Successive waves of these barbarians were blamed for the fall of the Roman Empire, the Han dynasty, and (as we saw in Chapter 10) the Seljuk invasions of the Byzantine Empire and Muslim caliphate.

The Mongol invasions of the thirteenth century (see Map 12.1) were simply another stage in the conflict between the pastoral people of the great Eurasian steppe and the settled people of farms and cities. But this time was different. In previous eras, population or grazing pressures forced one group of people to bump another, setting off chain reactions of expansion that eventually reached the great cities of China, the Middle East, India, and the Mediterranean. The Mongols organized a massive confederacy of peoples that, at least for a few generations, united the entire steppe under a single ruler. Mongols systematically conquered settlements from China to Europe, and ruled the largest empire the world had ever known.

1 The term Mongol generally refers to the peoples of Mongolia in central Asia, whose language is Mongolian.
In this chapter we ask: Who were the Mongols? While we pay some attention to the history of other nomadic peoples from the Eurasian grasslands, we do not focus on comparing the Mongols with other peoples. Rather, we examine how the Mongols viewed themselves and how other people saw them. Perhaps somewhere between these two accounts, we will discover who and what they were.

**THINKING HISTORICALLY**

*Making Moral Judgments about History*

While not all outside observers and non-Mongol historians have been critical of the Mongols, the Mongols were widely condemned in their heyday (1206–1348) and have been since. And yet, as their defenders are quick to point out, there are reasons to question the objectivity of all of this bad press. Initial criticism of course came from the settled, literate, wealthy, urban societies that the Mongols conquered. These city observers and historians were not good losers. Try to imagine, if you were conquered, how you would write about your conqueror. Would you be biased? Would you be right?

The role of moral or ethical judgments in history is a thorny issue. For the most part, historians believe they should not let their own sense of what is right and wrong intrude on the way they describe and explain the past. This may remain an elusive goal, but it is especially difficult to achieve when the historian believes that the facts demonstrate that one side was the aggressor, the other the victim. Even if we try to be objective, the language we use tends to be full of moral judgment, explicitly or implicitly. Do we call it a migration or an invasion? Do we speak of the dead or the slaughtered? And even if the historian can find a neutral vocabulary, there are some who would say that she should not. Perhaps outrageous acts require outrage, and bland description dulls their impact. These are some of the questions you will consider as you read these selections. **What role does moral judgment play in a particular description or interpretation? What role should it play? Can historians be morally neutral? Should they be? Does the audience matter? Do the Mongols and their subjects need the same or different histories?**

**GREGORY GUZMAN**

*Were the Barbarians a Negative or Positive Factor in Ancient and Medieval History?*

Gregory Guzman is a modern world historian, specializing in the Middle Ages and the Mongols. In this essay he sets the treatment of Mongol history within the context of “barbarian history.”

*How did the horse shape life on the steppe? How effective were these herders as rulers of settled societies? What were the achievements of the pastoral nomads, including the Mongols?*

**Thinking Historically**

Why, according to Guzman, have most histories of the barbarians made them look bad? Have city people or historians let their own judgments block an appreciation of the achievements of pastoralists in general and the Mongols in particular?

According to the general surveys of ancient and medieval history found in most textbooks, barbarian peoples and/or primitive savages repeatedly invaded the early Eurasian civilized centers in Europe, the Middle East, India, and China. All accounts of the early history of these civilizations contain recurrent references to attacks by such familiar and famous barbarians as the Hittites, Hyksos, Kassites, Aryans, Scythians, Sarmatians, Hsiung-nu, Huns, Germans, Turks, and Mongols, and they also record the absorption and assimilation of these Inner Asian barbarian hordes into the respective cultures and lifestyles of the more advanced coastal civilizations. The early sources generally equate the barbarians with chaos and destruction. The barbarians are presented as evil and despicable intruders, associated only with burning, pillaging, and slaughtering, while the civilized peoples are portrayed as the good and righteous forces of stability, order, and progress.

But it must be remembered that most of these early sources are not objective; they are blatantly one-sided, biased accounts written by members of the civilized societies. Thus, throughout recorded history,
barbarians have consistently received bad press — bad PR to use the modern terminology. By definition, barbarians were illiterate, and thus they could not write their own version of events. All written records covering barbarian-civilized interaction came from the civilized peoples at war with the barbarians — often the sedentary peoples recently defeated and overwhelmed by those same barbarians. Irritated and angered coastal historians tended to record and emphasize only the negative aspects of their recent interaction with the barbarians. The following quotations clearly illustrate the tendency of the authors to condemn and denigrate the way their barbarian opponents looked and to associate them with the devil and evil, rather than to report with objectivity what actually happened.

The Roman historian Ammianus Marcellinus, whose description is distorted by hatred and fear, described the barbarians as “two-footed beasts, seemingly chained to their horses from which they take their meat and drink, never touching a plough and having no houses.”

While living in Jerusalem, St. Jerome also left a vivid description of the Huns who “... filled the whole earth with slaughter and panic alike as they flittered hither and thither on their swift horses. They were at hand everywhere before they were expected; by their speed they outstripped rumor, and they took pity neither upon religion nor rank nor age nor wailing childhood. Those who had just begun to live were compelled to die. ...”

Such reports obviously made the barbarians look bad, while their nomadic habits and practices, which differed from those of the sedentary coastal peoples, were clearly portrayed as inferior and less advanced: the incarnation of evil itself. These horror-filled and biased descriptions were not the accounts of weak and defenseless peoples. Rather, they were written by the citizens of the most advanced and powerful states and empires in Europe, the Middle East, India, and China. The individual barbarian tribes were, nevertheless, able to attack and invade these strong and well-organized civilized states with relative impunity — pillaging and killing almost at will.

Several important questions, not addressed by the ancient and medieval historians, need to be answered here. Who were these barbarians? Why and how did they manage to repeatedly defeat and overwhelm so easily the wealthiest and most advanced civilizations of the day? And why were they so vehemently condemned and hated in recorded history, if these barbarian Davids were able to consistently defeat such mighty Goliath civilized centers? Since the rich and populous civilized states enjoyed tremendous advantages in the confrontations, why have the barbarians so often been denied the popular role of the underdog?

In the process of answering those questions, this study would like to suggest that maybe the barbarians were not really the “bad guys.” While they may not deserve to be called the “good guys,” they made a much more positive contribution to human civilization than presented in the grossly distorted written sources. The barbarians deserve much more credit than they have been given, for they created a complex pastoral lifestyle as an alternative to sedentary agriculture, and in that achievement they were not subhuman savages only out to loot, pillage, and destroy. As this study will show, the barbarians played a much more positive and constructive role in the development and diffusion of early human history than that with which they are usually credited.

Before proceeding further, it is necessary to identify these much-maligned barbarians and describe how their way of life and their basic practices differed from those of the sedentary coastal peoples in order to better evaluate the barbarian role and its impact on the history of humanity.

In terms of identity, the barbarians were the steppe nomads of Inner Asia or Central Eurasia. This area represents one of the toughest and most inhospitable places in the world in which to survive. The climate of the interior of the large Eurasian landmass is not moderated by the distant seas, resulting in extremes of climate, of hot and cold, wet and dry. It is an area of ice, forest, desert, and mountains — with bitter winds, dust, and poor soil. Unlike the coastal regions with their dependable moisture and warmth, the soil of Inner Asia was too cold, poor, and dry for agriculture; thus the sedentary urban lifestyle of the coastal civilized centers was not an option in the Eurasian heartland. The people living there had to be tough to endure such a hostile environment, where they constantly fought both nature and other people for survival.

Due to necessity, the people of Inner Asia were nomads, wandering in search of food and pasture, and they became herdsmen, shepherds, and warriors. These steppe nomads, the barbarians of recorded history, were frequently nothing more than migrants looking for new homes; these people needed little encouragement to seek safety, security, and better living conditions in the warm, rich, and fertile coastal civilization centers. Thus the steppe barbarians were not always savage marauders coming only to loot and pillage. Many of the so-called barbarian invaders constituted a surplus population which harsh Inner Asia could not support, or they represented whole tribes being pushed out of their ancestral homeland by stronger tribes behind them. At any rate, these repeated waves of nomadic peoples leaving the steppes soon encountered the coastal civilizations.

These Inner Asian barbarians were more or less harmless outsiders until the horse dramatically changed their lifestyle on the vast steppes. They adopted the pastoral system as the best way of providing for basic needs. The natural pasture provided by the steppe grassland proved ideal for grazing large herds and flocks of animals. Soon their whole
The dominant feature of this emerging barbarian pastoralism was its mounted nature; it was essentially a horse culture by 1000 B.C. At first small horses were kept only for food and milk, but bigger horses eventually led to riding. Once an accomplished fact, mounted practices dramatically changed the lifestyle of the barbarian steppe peoples. Horseback riding made the tending of scattered herds faster and less tiring, and it enlarged the size of herds while increasing the range of pastoral movement. It also made possible, when necessary, the total migration of entire tribes and clans. Mastery of the horse reduced the vast expanses of steppe pasturage to more manageable proportions. Steppe nomads moved twice a year between traditional winter and summer pastures; the spring and fall were spent moving between the necessary grazing grounds. All peoples and possessions moved with regularity; the nomads became used to living in the saddle, so to speak.

The horse thus became the center of pastoral life on the steppes. The barbarian nomads could literally live off their animals which provided meat, milk, and hides for clothing, coverings, boots, etc. Tools and weapons were made from the bones and sinews, and dried dung was used as fuel. The barbarians ate, sold, negotiated, slept, and took care of body functions in the saddle as indicated in the following quotations: "From their horses, by day and night every one of that nation buys and sells, eats and drinks, and bowed over the narrow neck of the animal relaxes in a sleep so deep as to be accompanied by many dreams." "All the time they let themselves be carried by their horses. In that way they fight wars, participate in banquets, attend public and private business. On their back, they move, stand still, carry on trade, and converse." These mounted practices led to the emergence of the centaur motif in Middle Eastern art, as the civilized people tended to view the horse and rider as one inseparable unit.

Military action also became an integral part of nomadic steppe life. Warfare was simply cavalry action by the pastoral herdsmen who served as soldiers for the duration of the conflict. Steppe military service differed little from the normal, on-the-move pastoral life. Large-scale steppe alliances were hard to organize and even harder to hold together among the independent nomads. Such temporary alliances, called hordes, rose swiftly to great strength and power, but they usually declined and disintegrated just as quickly.

At any rate, these barbarian nomads were tough and hardy warriors. The horse gave them speed and mobility over both the light and heavily armed infantry of the civilized centers, but for this speed and mobility the barbarians gave up any type of defensive armor. They learned to guide their horses with their knees, since both arms needed to be free for the bow and arrow, their primary offensive weapon. By 1000 B.C. the compound bow was in common use by barbarians. This shorter bow could be handled with ease from horseback, and arrows could be shot up to three hundred yards with accuracy. As steppe hunters, all barbarians made excellent archers.

Early civilized armies had no cavalry. The famous Macedonian phalanx and the formidable Roman legions contained only light and heavily armed infantry. At first these brave foot soldiers had no tactical maneuvers to face and contain a barbarian cavalry charge. Even more devastating was the storm of arrows raining down upon them long before they could engage in the traditional hand-to-hand combat. The formidable steppe cavalry thus subjected civilized defenses to continuous pressure. Every nomad with a horse and bow was a potential front-line soldier who was tough, resourceful, and ferocious, whereas only a small percentage of the civilized population was equipped and trained for war. The nomadic lifestyle and the speed of the horse eliminated the need for expensive and heavy metal armor and its accompanying technological skills. Cavalry tactics gave an initial military advantage to the barbarians and the mounted horsemen won most of the early battles. The best defense against barbarian cavalry was an insurmountable obstacle, a wall. Ten- to twenty-foot-high walls of dirt, wood, or stone were built around cities and along some frontiers, i.e., the Great Wall of China. The old statement that Rome fell because China built a wall may not be such a simple overstatement after all.

Since they had the military advantage of cavalry tactics, the steppe nomads attacked and conquered various coastal civilizations with regularity. In a typical conquest, the victorious barbarians were the new military/political rulers. These new rulers possessed strengths obvious to all. The barbarians had vigorous and dynamic leadership; good, able, and charismatic leadership had been needed to organize the independent nomads into an effective horde in the first place. The new rulers had the complete loyalty of their followers; their group identity based on common blood and ancestors resulted in an intense personal and individual allegiance and commitment.

The first century after the initial conquest was usually an era of dynamic leadership, good government, and economic prosperity, as nomadic strengths mixed with the local advances and practices of that civilization. The new ruling family was often a fusion of the best of both sides as the barbarian victors married into the previous ruling dynasty. This brought forth an age of powerful and successful rulers, and produced an era of energetic leadership, good government, low taxes, agricultural revival, and peace. . . .

After this early period of revitalized and dynamic rule, slow decline usually set in. Royal vigor and ability sank as the rulers became soft, both mentally and physically. Without physical exercise and self-discipline, the rulers became overindulgent, instantly acquiring
conquest by the next group of unified, tough, and well-led barbarians and the vast expanses of the steppe heartland of Inner Asia. In its early stages each civilization was somewhat isolated from the others. Overland trade and contact was possible only through the barbarian steppe highway which stretched over five thousand miles across Eurasia, from Hungary to Manchuria. There was little early sea contact between the four sedentary centers, as naval travel was longer and more dangerous than the overland routes.

Thus the steppe barbarians were the chief agency through which the ideas and practices of one civilization were spread to another before 1500 A.D. According to [historian] William H. McNeill, there was much conceptual diffusion carried along the steppe highway by the barbarians. Writing originated in the ancient Middle East. The concept, not the form, of writing then spread eastward from the Middle East, as the Indian and Chinese forms and characters were significantly different than Middle Eastern cuneiform. The making and use of bronze and chariots also spread from the Middle East to Europe, India, and China. Chariots were introduced to China, on the eastern end of the steppe highway, a few centuries after their appearance in the Middle East. Needless to say, this type of early cultural diffusion is difficult to document with any degree of certainty, but enough evidence exists to make it highly probable, even if not scientifically provable.

The late medieval period provides even more examples of cultural diffusion via the movement of barbarians along the Inner Asian steppe highway. The great Eurasian Pax Mongolica opened the way for much cultural cross-fertilization in the late-thirteenth and early-fourteenth centuries. Chinese inventions like gunpowder and printing made their way to the Middle East and Europe in this period. Records show that Chinese artillerymen accompanied the Mongol armies into the Middle East. Papal envoys like John of Plano Carpini and William of Rubruck traveled to the Mongol capital of Karakorum in the 1240s and 1250s. In the 1280s, Marco Polo brought with him from Kublai Khan’s court in China a Mongol princess to be the bride of the Mongol Khan of Persia.

This cultural interaction and exchange between Eurasian coastal civilizations ended with the collapse of the Mongol Khanates in Persia and China in the mid-fourteenth century. The barbarian Mongols, therefore, provided the last period of great cultural cross-fertilization before the modern age.

Historical evidence that exists enables one to argue that the barbarian nomads played an active and positive role in the history of mankind. The barbarian invaders revitalized stagnant and decaying civilizations and were responsible for a certain amount of cultural diffusion between emerging ancient and medieval civilizations. The traditional portrayal of barbarians as mere marauders and destroyers is misleading and incorrect. Unfortunately this is the usual role they are given when historians center their study of the past narrowly on the
I "Barbarians" and Mongols

civilized centers and the biased written sources produced by those peoples. All too often historians tend to adopt and reflect the biases and values of their subjects under study, and thus continue to denigrate and condemn all barbarians without objectively evaluating their real contributions to human development. The study of the steppe nomads, the barbarians, is just as valid a topic for historical analysis as the traditional study of coastal sedentary civilizations. Only by knowing and understanding the pastoral barbarian can historians accurately evaluate the constant interaction between the two lifestyles and come to understand the full picture of humanity's early growth and development in the ancient and medieval periods of Eurasian history.

Visualizing the Past

The Mongol Empire as a Bridge Between Civilizations

Chinggis Khan and his successors actively promoted the growth of trade and travelers by protecting the caravans that made their way across the ancient Asian silk routes. The Mongols also established rest stations for weary merchants and fortified outposts for those harassed by bandits. These measures transformed the Mongol imperium into a massive conduit between the civilizations of Europe, the Middle East, and the rest of Asia. The map below illustrates a wide variety of marketable goods and inventions, as well as the agents and objects of several religions, between areas within the empire and along its lengthy borders. Study these patterns and then answer the questions that follow.

Questions: Discuss some of the major ways in which the Mongol Empire facilitated exchanges and interaction between civilizations and culture areas. What were the main centers of different kinds of products? What were the main directions in which ideas, goods, and new inventions flowed? Based on the discussions in the preceding chapters, who were some of the key agents of these exchanges? Why were the networks of exchange established by the Mongols so short-lived?