

## Mini-Task #1 - "I Will" List

**Module Task Prompt:** What was Mansa Musa's role in the colonization of Africa? After reading primary and secondary sources on the Kingdom of Mali and European exploration of Africa, write a causal analysis in which you argue the extent to which Mansa Musa's pilgrimage to Mecca caused European exploration of the African continent. Support your position with evidence from the text/s.

**Focus Standards:**

**RH.9-10.3**

Analyze in detail a series of events described in a text; determine whether earlier events caused later ones or simply preceded them.

**D2.His.14.9-12.**

Analyze multiple and complex causes and effects of events in the past.

**WHST.9-10.1**

Write arguments focused on discipline-specific content.

**Directions:**

**Step One:** Underline the key “to do” words in the task prompt

**Step Two:** Make a list of everything you will need to do to successfully respond to the task prompt, using the sentence starter “I will...”

**Step Three:** Write down any questions you have about the prompt that will need to be answered so you can successfully complete the assignment.

LITERACY DESIGN COLLABORATIVE 2019 - STUDENT WORK RUBRIC - ARGUMENTATION TASK - GRADES 9-10

9th-10th Grade World History Anchor Module - Quarter 1 (R2/R3)

Scoring Elements	Emerging		Approaches Expectations		Meets Expectations		Advanced	
	1	1.5	2	2.5	3	3.5	4	
Controlling Idea	Makes a general claim with an unclear focus.		Establishes a <b>clear claim that addresses the prompt</b> , with an <b>uneven focus</b> .		Establishes <b>and maintains a clear, specific, and credible claim</b> that addresses <b>all aspects</b> of the prompt.		Establishes and maintains a <b>precise, substantive</b> claim that addresses all aspects of the prompt. <b>Acknowledges limitations and/or the complexity of the issue or topic</b> .	
Selection & Citation of Evidence	Includes minimal details from sources. Sources are used without citation.		Includes <b>details, examples, and/or quotations</b> from sources that are <b>relevant to the claim</b> . <b>Inconsistently</b> cites sources.		Includes details, examples, and/or quotations from sources that <b>support</b> the claim and <b>supporting ideas</b> . <b>Consistently</b> cites sources <b>with minor formatting errors</b> .		Includes <b>well-chosen</b> details, examples, and/or quotations from sources that <b>fully support</b> the claim and supporting ideas. Consistently cites sources <b>using appropriate format</b> .	
Development / Explanation of Sources	Explanation of ideas and source material is irrelevant, incomplete, or inaccurate.		Explains ideas and source material <b>to support the argument</b> , with <b>some incomplete reasoning or explanations</b> .		<b>Accurately</b> explains ideas and source material and <b>how they support</b> the argument.		<b>Thoroughly</b> and accurately explains ideas and source material, <b>using logical reasoning to support and develop</b> the argument.	
Organization	Lacks an evident structure. Makes unclear connections among claims, reasons, and/or evidence.		<b>Groups ideas and uses transitions</b> to develop the argument, with <b>some lapses in coherence or organization</b> .		<b>Groups and sequences</b> ideas to <b>develop a cohesive argument</b> . Uses transitions <b>to clarify the relationships among claim(s), reasons, and evidence</b> .		Groups and sequences ideas <b>in a logical progression in which ideas build to create a unified whole</b> . Uses <b>varied</b> transitions to clarify the <b>precise</b> relationships among claim(s), reasons, and evidence.	
C3 Concept: Cause and Effect	Includes causes or effects of past events.		Explains causes and effects of past events or developments.		Clearly explains reasonable relationships between multiple, complex causes and effects of past events or developments.		Clearly explains reasonable and precise relationships between multiple, complex causes and effects of past events, AND evaluates their relative significance OR classifies causes to argue their relative significance.	

**Mini-Task #3 - Causal Analysis Example**Source: [http://apushhale.weebly.com/uploads/1/3/5/7/13572980/writing\\_guide\\_1\\_.pdf](http://apushhale.weebly.com/uploads/1/3/5/7/13572980/writing_guide_1_.pdf)**Evaluating How New Technology Fostered Change in United States Industry  
from 1865-1900**

From 1865 to 1900, the United States expanded in many facets to grow as a new nation and become a global power. The country was mending the wounds of the Civil War, expanding overseas due to Imperialist sentiment, and also expanding westward. During this time, improvements in technology and new technology allowed for new industry so that the U.S. grew in wealth and power, but also experienced a greater gap between the rich and the poor. From 1865 to 1900, improvements and new technology such as the transcontinental railroad, refrigerated car, and the assembly line fostered great change in American industry.

In 1864, an expansionist Republican Congress pushed the Pacific Railway Act, which gave private companies – the Union Pacific and Central Pacific – land grants to build a transcontinental railroad. This was completed in 1869 and joined the East and West coast for the first time. The transcontinental railroad spurred change in industry as it allowed the west to become incorporated as a major part of the American economy, both in allowing settlers and also industry to expand beyond the commercial East. Another change in industry due to the transcontinental railroad was the rise of new industries, such as steel, that had previously been in less demand but were now needed to lay track. This development led to the rise in power of business tycoons such as Andrew Carnegie, who controlled the steel industry. The completion of the first transcontinental railroad spurred change in U.S. industry as it paved the way for increased western movement in the Eastern economy (and vice versa) and created a greater demand in fledgling industries such as steel.

Another invention created in the late 1800s that encouraged western industry was the refrigerated railroad car. The car allowed meat to remain fresh as it traveled from meatpacking plants in the west to consumers in the East. Due to the refrigerated car, cattle ranchers could also raise animals for Eastern markets as well as local markets, causing the market to explode in what is known as the Cattle Boom. Ranchers would bring their cattle on the long drive from ranches in Southern places such as Texas to meatpacking plants in the Midwest such as Chicago, and then next would be brought with the refrigerated car anywhere in the country. Therefore, the refrigerated car allowed for the expansion of the cattle industry and lucrative profits for cattle barons who owned the ranches.

In the East, inventions such as the assembly line greatly increased productivity and thus output in the East. At the turn of the century, Henry Ford invented the assembly line for use in his automobile industry. Expanding upon the principles of scientific management, or trying to be of maximum efficiency in industry, the assembly line assigned one individual task to each worker so that each person was working on a different part of cars at the same time, rather than everyone working on one car at a time. This increased efficiency drastically and was applied to other industries, allowing for increased output of goods. In addition, improved machinery also allowed factories to be more efficient and for industry to offer consumers more products of uniform quality. However, such efficiency measures often caused the workers to feel increased boredom and concentrated wealth in the hands of tycoons owning the industry. This resulted in the formation of labor unions and calls for reform in what was known as the Progressive Era. Reform such as the Sherman Anti-Trust Act was enacted but laborers would not have their grievances addressed in practice until after 1900 (for example, with the Clayton Anti-Trust Act, which protected collective bargaining).

New technology such as the transcontinental railroad, refrigerator car, and assembly line/improved machinery spurred much change in the U.S. industry from 1865-1900. While many industries (textiles, paper) maintained approximately equal power throughout, new industries such as steel rose to power, efficiency was improved for increased output in the East, and the Western economy/industry was connected to the East for a more national economy.

Name: \_\_\_\_\_

### Mini-Task #3 - Product Analysis Handout

**Module Task Prompt:** What was Mansa Musa's role in the colonization of Africa? After reading primary and secondary source accounts describing the Kingdom of Mali and European exploration of Africa, write a causal analysis in which you argue the extent to which Mansa Musa's pilgrimage to Mecca caused European exploration of the African continent. Support your position with evidence from the text/s.

#### Part One:

Listen to your teacher and record the following information about the writing product that you will create for this assignment:

<b>Product Name:</b>	
<b>Product Purpose:</b>	
<b>Product Audience:</b>	

Name: \_\_\_\_\_

**Part Two:**

Read the example writing product and then complete the table below. Use your notes in the table below during the group discussion.

What jumps out to me about this writing product?	What about this writing product is different from what I have seen before?	What about this writing product is the same as what I have seen before?

**Part Three:**

Listen to your teacher and record the following information about the writing product that you will create for this assignment:

Key Features of This Writing Product

### Mini-Tasks #4 & 15 - Skills Self-Inventory

**Step One:** Individually, read the skill statements below. In the notes column, put a star next to ones that you think you can already do. Put a triangle next to ones you want to learn to do better.

**Step Two:** With a partner, discuss your choices.

**Step Three:** After your discussion, write short explanations next to your star and your triangle, and put your name at the top of the page.

Skills	Star/Triangle and Notes
1. I can summarize the main ideas, plot, or claims in a text, including key supporting details.	
2. I can identify, define, and contextualize terms essential to understanding a text.	
3. I can analyze in detail a series of events described in multiple texts and determine the connections among those events.	
4. I can analyze multiple and complex causes and effects of events in the past in order to determine whether earlier events caused later ones or simply preceded them.	
5. I can organize and test ideas through discourse with others.	

Name: \_\_\_\_\_

6. I can reexamine a prompt based on the information gathered and changes in understanding.	
7. I can analyze and discuss models of effective disciplinary communication for a product type.	
8. I can use a system to organize ideas and evidence for clarity and coherence.	
9. I can use reasoning and evidence to support and develop a controlling idea.	
10. I can review and refine text, including line of thought, reasoning and evidence, language usage, and tone as appropriate to audience and purpose.	

**Step Four:** After we've done this whole project, we'll look at this list again.



## Mini-Tasks #6-9 - Journey to Mali: 1350 - 1351

Source: "Journey to Mali: 1350 - 1351." ORIAS, UC Berkeley,  
<https://orias.berkeley.edu/resources-teachers/travels-ibn-battuta/journey/journey-mali-1350-1351>.

### The Allure of Mali

When Ibn Battuta first visited Cairo in 1326, he undoubtedly heard about the visit of Mansa Musa (King of Mali from 1307 to 1332). Mansa Musa had passed through the city two years earlier making his pilgrimage to Mecca with thousands of slaves and soldiers, wives and officials. One hundred camels each carried one hundred pounds of gold. Mansa Musa performed many acts of charity and "flooded Cairo with his kindness." So much gold spent in the markets of Cairo actually upset the gold market well into the next century. Mali's gold was important all over the world. In the later Medieval period, West Africa may have been producing almost two-thirds of the world's supply of gold! Mali also supplied other trade items - ivory, ostrich feathers, kola nuts, hides, and slaves. No wonder there was talk about the Kingdom of Mali and its riches! And no wonder Ibn Battuta, still restless after his trip to Al-Andalus, set his mind on visiting the sub-Saharan kingdom.



This is a small section of a famous map known as the Catalan Atlas, produced in 1375. The Atlas is attributed to Abraham Cresques, a Jewish book illuminator and map-maker. The original version is housed at the Bibliothèque Nationale de France (link is external), but this image is a clip from a website that hosts very high-definition images of the map panels.

Since this map was made in 1375, it did not exist yet when Ibn Battuta went to Mali. However, the inclusion of Mansa Musa on the map (shown sitting on a throne, with gold accessories) suggests that the legends of his wealth and power continued well after Ibn Battuta's time.

A trip to Mali, like all other trips, would be made easier because of already established trade routes controlled by Muslims. The rulers and many businessmen of Mali had converted to Islam a generation before and Muslim traders had come to live in Mali's business centers. Ibn Battuta could not resist another trip before he settled down. Or perhaps he thought about settling in Mali where the converts and Muslim settlers and even the king (sultan) were hungry for Islamic education and law. Mansa Musa had built mosques and minarets and established Friday prayer-days in Mali. He had brought judges to his country and became a student of religion, himself. Perhaps Ibn Battuta was looking for a job in the circle of rulers in Mali. This trip would take him 1,500 miles across a fearsome desert.



*An image from the Draa River Valley, on the northern edge of the Sahara Desert.*

*Source: Theoliane*



*Azalai salt caravan, December 1985..*



## Crossing the Sahara

Ibn Battuta set out from Fez in the autumn of 1351 and crossed the Atlas Mountains. After traveling for eight or nine days he arrived at a town called Sijilmasa on the Oasis of Tafilalt. This was the last outpost before crossing the vast Sahara Desert. Here he spent four months waiting for the winter season when the great caravans could cross the desert. It was here where he bought camels of his own while staying with Muslims who offered him hospitality.

And so he set out across the Sahara Desert for Walata in a camel caravan in February, 1352. They traveled in the early morning and late afternoon and rested under awnings to avoid the scorching midday heat. Twenty-five days later the caravan reached the settlement of Taghaza, the main salt-mining center of the Western Sahara. Here workers loaded great slabs of salt which was in great demand in Mali. Taghaza was a desolate place. "This is a village with nothing good about it," complained Ibn Battuta. "It is the most fly-ridden of places." Then he described the huge amounts of gold that changed hands there.

The caravan stayed in Taghaza for ten days where he stayed in a house built entirely of salt except for the camel skin roof! The water was salty, too, and food had to be brought from the outside.

Then began the most dangerous part of the journey - almost 500 miles of sand where only one water place exists. Fortunately there had been some rainfall that year, so there was some scattered vegetation and occasionally even pools of water for the camels. The travelers drank water from goat skin bags. Yet there were more dangers:

*"In those days we used to go on ahead of the caravan and whenever we found a place suitable for grazing we pastured the beasts there. This we continued to do till a man ... became lost in the desert. After that we neither went on ahead nor lagged behind."*

Ibn Battuta worried about running out of water, about his guides losing their way, and about falling prey to the "demons which haunted those wastes." In the end of April, they arrived in Walata, on the edge of the desert -- a sweltering little town with mud brick houses next to barren hills and with a few palm trees. Ibn Battuta regretted coming at all to this town because he had been treated so much better in other parts of the Islamic world. He resented the governor who offered the visitors a bowl of millet with a little honey and yogurt as a welcoming meal.

*"I said to them: 'Was it to this that the black man invited us?' They said: 'Yes, for them this is a great banquet.' Then I knew for certain that no good was to be expected from them and I wished to depart."*

He stayed in Walata for several weeks, but as happened in other places on his journey, he took offense at the local customs. After all, he must have thought, he was a special visitor that should be pampered. And even more offensive were the local customs that Ibn Battuta thought were not appropriate for good Muslims.

For example, he expected the sexes to be separated in an Islamic society. On one occasion he entered in a qadi's (judge's) house only to find a young and beautiful woman there to greet him. She was the judge's friend! (Ibn Battuta considered her presence there highly inappropriate). On another occasion Ibn Battuta called on a scholar and found the man's wife chatting with a strange man in the courtyard. Ibn Battuta expressed his disapproval and the man answered,

*"The association of women with men is agreeable to us and a part of good manners, to which no suspicion attaches. They are not like the women of your country."*

Needless to say, Ibn Battuta considered the local customs inferior to his own. This was not the first time Ibn Battuta took issue with the behavior of local women.

### South into the Sahel and Savannah

The travelers went southward away from the desert and into the sahel (the arid country between the sandy desert in the north and grassy savannah to the south) along the Niger River to the king's palaces. Along the way he offered glass beads and pieces of salt in return for millet, rice, chickens, and other local foods. After two or more weeks on the road, he arrived at the seat of government, a town with several palaces for Mansa Sulayman, younger brother of Mansa Musa who had died. (Sulayman ruled from 1341 to 1360). The main palace was built by a Muslim architect from al-Andalus (Muslim Spain) and was covered with plaster painted with colorful patterns, a "most elegant" building. Surrounding the palaces and mosques were the residences of the citizens: mud-walled houses roofed with domes of timber and reed.



*Ibn Battuta followed the Niger River to several of Mali's biggest cities. He rode in a boat such as this.*



*The sahel forest in Mali during the rainy season.*

*Source: NOAA, US Gov, Public Domain*

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### What did Ibn Battuta eat in West Africa?

Ibn Battuta complained about being given millet porridge with a little honey and yogurt by a host. He mentions eating camel meat along the way, and trading glass beads and salt for millet, rice, milk, chickens, fish, melons and pumpkins, and other local foods. He got sick from eating yams (or a similar root). From the king, he received a welcoming gift of three loaves of bread and a piece of beef fried in shea butter, and a gourd containing yogurt. (He was insulted by this meager gift, too.)

Ibn Battuta described the fruit of the baobab tree: "like a cucumber, when it ripens it bursts uncovering something like flour; they cook and eat it and it is sold in the markets." (Actually, the women *pound* it into a flour - it doesn't just turn into flour spontaneously). He also told of a ground crop like beans that was fried which tastes like peas, or made into a flour and fried in 'shea butter'. [Hamdun & King, Ibn Battuta in Black Africa, p. 40.]

On his way back home from Mali, he tells of some Berbers who live off of dates and locusts (an insect like a grasshopper). [Hamdun & King, p. 74]

Some of Ibn Battuta's food-related commentary is more overt cultural commentary. Consider this disturbing anecdote, which he said was told to him:

*Sultan Mansa Sulayman was visited by a party of ...[non-Muslim] negro cannibals, including one of their [princes]. They have a custom of wearing in their ears large pendants, each pendant having an opening of half a span. They wrap themselves in silk mantles, and in their country there is a gold mine. The sultan received them*

*with honour, and gave them as his hospitality-gift a servant, a [black woman]. They killed and ate her, and having smeared their faces and hands with her blood came to the sultan to thank him. I was informed that this is their regular custom whenever they visit his court. Someone told me about them that they say that the choicest parts of women's flesh are the palm of the hand and the breast. [Fordham University Medieval Sourcebook*

Ibn Battuta did not claim to witness the shocking events he described here, and his story begs the question: Would he have been willing to believe and repeat this account if the sultan's visitors had been Muslims?

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Ibn Battuta must have wanted to see the ruler quickly, but ten days after his arrival, he reported that he became seriously ill after eating some undercooked yams. One of his traveling companions died from the same food! Ibn Battuta remained ill for two months. After he finally recovered, he went to observe a public ceremony - an audience with the sultan Mansa Sulayman.

*"[The sultan] has a lofty pavilion ... where he sits most of the time... There came forth from the gate of the palace about 300 slaves, some carrying in their hands bows and others having in their hands short lances and shields... Then two saddled and bridled horses are brought, with two rams which, they say, are effective against the evil eye... The interpreter stands at the gate of the council-place wearing fine garments of silk... and on his head a turban with fringes which they have a novel way of winding... The troops, governors, young men, slaves, ... and others sit outside the council-place in a broad street where there are trees... Anyone who wishes to address the sultan addresses the interpreter and the interpreter addresses a man standing [near the sultan] and that man standing addresses the sultan." [Dunn, p. 302]*

He described those who came to the palace:

*"Each commander has his followers before him with their spears, bows, drums and bugles made of elephant tusks. Their instruments of music are made of reeds and calabashes, and they beat them with sticks and produce a wonderful sound. Each commander has a quiver which he places between his shoulders. He holds his bow in his hand and is mounted on a mare. Some of his men are on foot and some on mounts." [Hamdun & King, pp. 47 - 48]*

At another session (part of a festival) he describes:

*"The men-at-arms come with wonderful weaponry: quivers of silver and gold, swords covered with gold... Four of the amirs stand behind him to drive off flies, with ornaments of silver in their hands... .... The Interpreter brings in his four wives and his concubines, who are about a hundred in number. On them are fine clothes and on their heads they have bands of silver and gold with silver and gold apples as pendants. ... A chair is there for the Interpreter and he beats on an instrument which is made of reeds with tiny calabashes below it [a "balophon"] praising the sultan, recalling in his song his expeditions and deeds. The wives and the concubines sing with him... about thirty of his pages... each has a drum tied to him and he beats it. Then ...[come acrobats and jugglers of swords]..." [Hamdun & King, pp. 52 - 53]*

Ibn Battuta ended his eight-month stay in Mali with mixed feelings. On the one hand he respected the parents' strict teaching of the Qur'an to their children: "They place fetters [ropes or chains] on their children if there appears ... a failure to memorize the Qur'an, and they are not undone until they memorize it." He also admired the safety of the empire. "Neither traveler there nor dweller has anything to fear from thief or usurper."

On the other hand he criticized many local practices:

*"Female slaves and servants who went stark naked into the court for all to see; subjects who groveled before the sultan, beating the ground with their elbows and throwing dust and ashes over their heads; royal poets who romped about in feathers and bird masks."*

He also complained about the small gift of bread, meat and yogurt given to him by the king.

*"When I saw it I laughed, and was long astonished at their feeble intellect and their respect for mean things."*

Later he complained directly to the king:

*"I have journeyed to the countries of the world and met their kings. I have been four months in your country without your giving me a reception gift or anything else. What shall I say of you in the presence of other sultans?" [Dunn, p. 300, 303]*

That evidently made a difference, though it is hard to know what the locals thought of their demanding guest.

*"Then the sultan ordered a house for me in which I stayed and he fixed an allowance for me... He was gracious to me at my departure, to the extent of giving me one hundred mithqals of gold." [Hamdun and King, p. 46]*

On his return trip, Ibn Battuta continued to explore parts of Mali. He went to Timbuktu, a town that was just beginning to flower as a center of Islamic scholarship and trade. Mansa Musa himself had a mosque built there. But Ibn Battuta was evidently not very impressed with Timbuktu - a city that would become great in the fifteenth and sixteenth centuries.

To learn more of the fascinating story of Timbuktu, watch this BBC documentary, *The Lost Libraries of Timbuktu*, posted here by the film-maker.

His return journey was even more difficult. He had bought a riding camel and another to carry his supplies. But in the desert heat one camel died. Other travelers offered to help carry his supplies, but further on Ibn Battuta fell sick again. He recovered in a small town called Takadda. Here Ibn Battuta received a message from the Sultan of Morocco commanding him to return to Fez immediately. They left Takadda on September 11, 1353 in the company of a large caravan carrying 600 black female slaves to Morocco. The slaves would be sold as domestics (house maids), concubines, or servants of the royal court.

The caravan went northward for 18 days through the wilderness and passed through the land of the veiled Berber nomads whom Ibn Battuta called "good for nothing. We encountered one of their chief men who held up the caravan until he was paid an impost of cloth and other things." They continued on and stopped at Sijilmasa where he stayed about two weeks. Then he went over the High Atlas Mountains in the dead of winter. "I have seen difficult roads and much snow [in other parts of the world], but I never saw a road more difficult than that."

At last he arrived in the capital Fez, a city that was the center of the intellectual universe west of Cairo. It was 1354. He was home - this time for good.

**Mini-Tasks #6-9 - Ibn Battuta: Travels in Asia and Africa 1325-1354  
(Excerpt)**Source: <https://sourcebooks.fordham.edu/source/1354-ibnbattuta.asp>Festival ceremonial

I was at Malli during the two festivals of the sacrifice and the fast-breaking. On these days the sultan takes his seat on the pempi after the midafternoon prayer. The armour-bearers bring in magnificent arms--quivers of gold and silver, swords ornamented with gold and with golden scabbards, gold and silver lances, and crystal maces. At his head stand four amirs driving off the flies, having in their hands silver ornaments resembling saddle-stirrups. The commanders, qadi and preacher sit in their usual places.

The interpreter Dugha comes with his four wives and his slave-girls, who are about a hundred in number. They are wearing beautiful robes, and on their heads they have gold and silver fillets, with gold and silver balls attached. A chair is placed for Dugha to sit on. He plays on an instrument made of reeds, with some small calabashes at its lower end, and chants a poem in praise of the sultan, recalling his battles and deeds of valour. The women and girls sing along with him and play with bows. Accompanying them are about thirty youths, wearing red woollen tunics and white skull-caps; each of them has his drum slung from his shoulder and beats it. Afterwards come his boy pupils who play and turn wheels in the air, like the natives of Sind. They show a marvellous nimbleness and agility in these exercises and play most cleverly with swords. Dugha also makes a fine play with the sword. Thereupon the sultan orders a gift to be presented to Dugha and he is given a purse containing two hundred mithqals of gold dust and is informed of the contents of the purse before all the people. The commanders rise and twang their bows in thanks to the sultan. The next day each one of them gives Dugha a gift, every man according to his rank. Every Friday after the 'asr prayer, Dugha carries out a similar ceremony to this that we have described.

On feast-days after Dugha has finished his display, the poets come in. Each of them is inside a figure resembling a thrush, made of feathers, and provided with a wooden head with a red beak, to look like a thrush's head. They stand in front of the sultan in this ridiculous make-up and recite their poems. I was told that their poetry is a kind of sermonizing in which they say to the sultan: "This pempi which you occupy was that whereon sat this king and that king, and such and such were this one's noble actions and such and such the other's. So do you too do good deeds whose memory will outlive you." After that the chief of the poets mounts the steps of the pempi and lays his head on the sultan's lap, then climbs to the top of the pempi and lays his head first on the sultan's right shoulder and then on his left, speaking all the while in their tongue, and finally he comes down again. I was told that this practice is a very old custom amongst them, prior to the introduction of Islam, and that they have kept it Up.



**Mini-Tasks #6-9 - Kingdom of Mali Primary Sources**

Adapted from: [https://www.bu.edu/africa/outreach/teachingresources/history/k\\_o\\_mali/](https://www.bu.edu/africa/outreach/teachingresources/history/k_o_mali/)

The following description of the visit to Cairo in 1324 by the King of Mali, Mansa Musa, was written by Al-Umari, who visited Cairo several years after the Mansa Musa's visit.

From the beginning of my coming to stay in Egypt I heard talk of the arrival of this sultan Musa on his Pilgrimage and found the Cairenes eager to recount what they had seen of the Africans' prodigal spending. I asked the emir Abu...and he told me of the opulence, manly virtues, and piety of his sultan. "When I went out to meet him {he said} that is, on behalf of the mighty sultan al-Malik al-Nasir, he did me extreme honour and treated me with the greatest courtesy. He addressed me, however, only through an interpreter despite his perfect ability to speak in the Arabic tongue. Then he forwarded to the royal treasury many loads of unworked native gold and other valuables. I tried to persuade him to go up to the Citadel to meet the sultan, but he refused persistently saying: "I came for the Pilgrimage and nothing else. I do not wish to mix anything else with my Pilgrimage." He had begun to use this argument but I realized that the audience was repugnant to him because he would be obliged to kiss the ground and the sultan's hand. I continue to cajole him and he continued to make excuses but the sultan's protocol demanded that I should bring him into the royal presence, so I kept on at him till he agreed.

When we came in the sultan's presence we said to him: 'Kiss the ground!' but he refused outright saying: 'How may this be?' Then an intelligent man who was with him whispered to him something we could not understand and he said: 'I make obeisance to God who created me!' then he prostrated himself and went forward to the sultan. The sultan half rose to greet him and sat him by his side. They conversed together for a long time, then sultan Musa went out. The sultan sent to him several complete suits of honour for himself, his courtiers, and all those who had come with him, and saddled and bridled horses for himself and his chief courtiers....

This man [Mansa Musa] flooded Cairo with his benefactions. He left no court emir nor holder of a royal office without the gift of a load of gold. The Cairenes made incalculable profits out of him and his suite in buying and selling and giving and taking. They exchanged gold until they depressed its value in Egypt and caused its price to fall." ...

Gold was at a high price in Egypt until they came in that year. The mithqal did not go below 25 *dirhams* and was generally above, but from that time its value fell and it



cheapened in price and has remained cheap till now. The mithqal does not exceed 22 *dirhams* or less. This has been the state of affairs for about twelve years until this day by reason of the large amount of gold which they brought into Egypt and spent there. ...

Selected by Dorian Bowman, Winsor School Al-Umari cited in Levitzion and Hopkins Corpus of Early Arabic Sources for West African History (Cambridge University Press 1981) pp. 269-273.

## Mini-Tasks #6-9 - Leo Africanus: Description of Timbuktu From The Description of Africa (1526)

Adapted from: [https://sourcebooks.fordham.edu/med/leo\\_afri.asp](https://sourcebooks.fordham.edu/med/leo_afri.asp)

El Hasan ben Muhammed el-Wazzan-ez-Zayyati was born in the Moorish city of Granada in 1485, but was expelled along with his parents and thousands of other Muslims by Ferdinand and Isabella in 1492. Settling in Morocco, he studied in Fez, and as a teenager accompanied his uncle on diplomatic missions throughout North Africa and to the Sub-Saharan kingdom of Ghana. Still a young man, he was captured by Christian pirates and presented as an exceptionally learned slave to the great Renaissance pope, Leo X. Leo freed him, baptised him under the name "Johannis Leo de Medici," and commissioned him to write in Italian the detailed survey of Africa which provided most of what Europeans knew about the continent for the next several centuries. At the time he visited the Ghanaian city of Timbuktu, it was somewhat past its peak, but still a thriving Islamic city famous for its learning. "Timbuktu" was to become a byword in Europe as the most inaccessible of cities, but at the time Leo visited, it was the center of a busy trade in African products and in books. Leo is said to have died in 1554 in Tunis, having reconverted to Islam.

What evidence does he provide that suggests the importance of learning in Timbuktu?

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The name of this kingdom is a modern one, after a city which was built by a king named Mansa Suleyman in the year 610 of the hegira [1232 CE] around twelve miles from a branch of the Niger River. (1)

The houses of Timbuktu are huts made of clay-covered wattles with thatched roofs. In the center of the city is a temple built of stone and mortar, built by an architect named Granata, (2) and in addition there is a large palace, constructed by the same architect, where the king lives. The shops of the artisans, the merchants, and especially weavers of cotton cloth are very numerous. Fabrics are also imported from Europe to Timbuktu, borne by Berber merchants. (3)

The women of the city maintain the custom of veiling their faces, except for the slaves who sell all the foodstuffs. The inhabitants are very rich, especially the strangers who have settled in the country; so much so that the current king (4) has given two of his daughters in marriage to two brothers, both businessmen, on account of their wealth. There are many wells containing sweet water in Timbuktu; and in addition, when the Niger is in flood canals deliver the water to the city. Grain and animals are abundant, so that the consumption of milk and butter is considerable. But salt is in very short supply because it is carried here from Tegaza, some 500 miles from Timbuktu. I

happened to be in this city at a time when a load of salt sold for eighty ducats. The king has a rich treasure of coins and gold ingots. One of these ingots weighs 970 pounds. (5)

The royal court is magnificent and very well organized. When the king goes from one city to another with the people of his court, he rides a camel and the horses are led by hand by servants. If fighting becomes necessary, the servants mount the camels and all the soldiers mount on horseback. When someone wishes to speak to the king, he must kneel before him and bow down; but this is only required of those who have never before spoken to the king, or of ambassadors. The king has about 3,000 horsemen and infinity of foot-soldiers armed with bows made of wild fennel [?] which they use to shoot poisoned arrows. This king makes war only upon neighboring enemies and upon those who do not want to pay him tribute. When he has gained a victory, he has all of them--even the children--sold in the market at Timbuktu.

Only small, poor horses are born in this country. The merchants use them for their voyages and the courtiers to move about the city. But the good horses come from Barbary. They arrive in a caravan and, ten or twelve days later, they are led to the ruler, who takes as many as he likes and pays appropriately for them.

The king is a declared enemy of the Jews. He will not allow any to live in the city. If he hears it said that a Berber merchant frequents them or does business with them, he confiscates his goods. There are in Timbuktu numerous judges, teachers and priests, all properly appointed by the king. He greatly honors learning. Many hand-written books imported from Barbary are also sold. There is more profit made from this commerce than from all other merchandise.

Instead of coined money, pure gold nuggets are used; and for small purchases, cowrie shells which have been carried from Persia, (6) and of which 400 equal a ducat. Six and two-thirds of their ducats equal one Roman gold ounce. (7)

The people of Timbuktu are of a peaceful nature. They have a custom of almost continuously walking about the city in the evening (except for those that sell gold), between 10 PM and 1 AM, playing musical instruments and dancing. The citizens have at their service many slaves, both men and women.

The city is very much endangered by fire. At the time when I was there on my second voyage, (8) half the city burned in the space of five hours. But the wind was violent and the inhabitants of the other half of the city began to move their belongings for fear that the other half would burn.

There are no gardens or orchards in the area surrounding Timbuktu.

Translated by Paul Brians

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- (1) Mansa Suleyman reigned 1336-1359. The city was in fact probably founded in the 11th century by Tuaregs, but became the chief city of the king of Mali in 1324.
  - (2) Ishak es Sahili el-Gharnati, brought to Tinbuktu by Mansa Suleyman.
  - (3) By camel caravan across the Sahara Desert from NorthAfrica.
  - (4) 'Omar ben Mohammed Naddi, not in fact the king, but representative of the ruler of the kingdom of Songhai.
  - (5) Such fabulous nuggets are commonly mentioned by Arab writers about Africa, but their size is probably grossly exaggerated.
  - (6) Cowrie shells, widely used for money in West Africa, sometimes came in fact from even farther away, from the Maladive Islands of Southeast Asia.
  - (7) A Sudanese gold ducat would weigh .15 oz.
  - (8) Probably in 1512.
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**Mini-Tasks #6-9 - European Exploration of Africa**Adapted from: <https://www.thoughtco.com/european-exploration-of-africa-43734>*Updated January 17, 2020*

Europeans have been interested in African geography since the time of the Greek and Roman Empires. Around 150 C.E., Ptolemy created a map of the world that included the Nile and the great lakes of East Africa. In the Middle Ages, the large Ottoman Empire blocked European access to Africa and its trade goods, but Europeans still learned about Africa from Islamic maps and travelers, like Ibn Battuta. The Catalan Atlas created in 1375, which includes many African coastal cities, the Nile River, and other political and geographical features shows how much Europe knew about North and West Africa.

**Portuguese Exploration**

By the 1400s, Portuguese sailors, backed by Prince Henry the Navigator, began exploring the West coast of Africa looking for a mythical Christian king named Prester John and a way to the wealth of Asia that avoided the Ottomans and the powerful empires of South West Asia. By 1488, the Portuguese had charted a way around the South African Cape and in 1498, Vasco da Gama reached Mombasa, in what is today Kenya, where he encountered Chinese and Indian merchants. Europeans made few inroads into Africa, though, until the 1800s, due to the strong African states they encountered, tropical diseases, and a relative lack of interest. Europeans instead grew rich trading gold, gum, ivory, and slaves with coastal merchants.

**Science, Imperialism, and the Quest for the Nile**

In the late 1700s, a group of British men, inspired by the Enlightenment ideal of learning, decided that Europe should know much more about Africa. They formed the African Association in 1788 to sponsor expeditions to the continent. With the abolition of the trans-Atlantic slave trade in 1808, European interest in the interior of Africa grew quickly. Geographical Societies were formed and sponsored expeditions. The Parisian Geographical Society offered a 10,000 franc prize to the first explorer who could reach the town of Timbuktu (in present-day Mali) and return alive. The new scientific interest in Africa was never wholly philanthropic, however. Financial and political support for exploration grew out of the desire for wealth and national power. Timbuktu, for instance, was believed to be rich in gold.

By the 1850s, interest in African exploration had become an international race, much like the Space Race between the U.S. and U.S.S.R in the 20th century. Explorers like David Livingstone, Henry M. Stanley, and Heinrich Barth became national heroes, and the stakes were high. A public debate between Richard Burton and John H. Speke over the source of the Nile led to the suspected suicide of Speke, who was later proven correct. Explorers' travels also helped pave the way for European conquest, but the explorers themselves had little to no power in Africa for much

of the century. They were deeply dependent on the African men they hired and the assistance of African kings and rulers, who were often interested in acquiring new allies and new markets.

### **European Madness and African Knowledge**

Explorers' accounts of their travels downplayed the assistance they received from African guides, leaders, and even slave traders. They also presented themselves as calm, cool, and collected leaders masterfully directing their porters across unknown lands. The reality was that they were often following existing routes and, as Johann Fabian showed, were disoriented by fevers, drugs, and cultural encounters that went against everything they expected to find in so-called savage Africa. Readers and historians believed explorers' accounts, though, and it was not until recent years that people began to recognize the critical role that Africans and African knowledge played in the exploration of Africa.

### **Sources**

Fabian, Johannes, : Reason and Madness in the Exploration of Central Africa. Out of Our Minds(2000).

Kennedy, Dane, : Exploring Africa and AustraliaLast Blank Spaces. (2013).

## Mini-Task #7 - Vocabulary Log

**Module Task Prompt:** What was Mansa Musa's role in the colonization of Africa? After reading primary and secondary sources on the Kingdom of Mali and European exploration of Africa, write a causal analysis in which you argue the extent to which Mansa Musa's pilgrimage to Mecca caused European exploration of the African continent. Support your position with evidence from the text/s.

**Directions:** Identify words and phrases that impact the meaning or tone of the text. Demonstrate how the words are used/what they mean in context, including figurative, connotative, and/or technical meanings.

Word/Phrase	Definition

Name: \_\_\_\_\_

Word/Phrase	Definition



### Mini-Task #8 - Split Page Notes

Title of Text: \_\_\_\_\_

Cause and/or Effects of the Important Details	Important Details Describing the Kingdom of Mali and Mansa Musa's Pilgrimage

Title of Text: \_\_\_\_\_

Cause and/or Effects of the Important Details	Important Details Describing the Kingdom of Mali and Mansa Musa's Pilgrimage

Name: \_\_\_\_\_


Title of Text: \_\_\_\_\_

Cause and/or Effects of the Important Details	Important Details Describing the Kingdom of Mali and Mansa Musa's Pilgrimage

Name: \_\_\_\_\_

Title of Text: \_\_\_\_\_

Cause and/or Effects of the Important Details	Important Details Describing the Kingdom of Mali and Mansa Musa's Pilgrimage

Title of Text: \_\_\_\_\_

Cause and/or Effects of the Important Details	Important Details Describing the Kingdom of Mali and Mansa Musa's Pilgrimage

Name: \_\_\_\_\_


**Reflect & Recapitulate**

In your own words and in complete sentences, write a 3 – 4 sentence summary paragraph describing Mansa Musa’s pilgrimage and explaining its effects on the Kingdom of Mali. Your summary should cover the main concepts of the notes, be accurate, and have adequate details.


## Mini-Task #9 - Analyzing Causes Graphic Organizer

**Module Task Prompt:** Was Mansa Musa responsible for the colonization of Africa? After reading primary and secondary source accounts describing the Kingdom of Mali and European exploration of Africa, write an essay in which you argue to what extent Mansa Musa's pilgrimage to Mecca caused European exploration of the African continent. Support your position with evidence from the text/s.

**Focus Standards:**

**RH.9-10.3**

Analyze in detail a series of events described in a text; determine whether earlier events caused later ones or simply preceded them.

**D2.His.14.9-12.**

Analyze multiple and complex causes and effects of events in the past.

**WHST.9-10.1**

Write arguments focused on discipline-specific content.

Mansa Musa's Pilgrimage Caused European Exploration	Additional Factors Caused European Exploration

**Constructed Response: To what extent did Mansa Musa's pilgrimage cause European exploration? Use at least two pieces of evidence from the texts to support your answer.**

## Mini-Task #12 - Causal Analysis Outline

**Module Task Prompt:** What was Mansa Musa's role in the colonization of Africa? After reading primary and secondary sources on the Kingdom of Mali and European exploration of Africa, write a causal analysis in which you argue the extent to which Mansa Musa's pilgrimage to Mecca caused European exploration of the African continent. Support your position with evidence from the text/s.

### I. First Paragraph

#### A. Contextualization and Thesis

1. Gives background information (contextualization) that would help the reader situate your argument within the broader historical event/developments of the prompt
2. Presents an accurate argument (thesis) that answers the entire prompt w/ starter word, time, region, and a three-pronged thesis
3. *Example of Contextualization: From 1865 to 1900, the United States expanded in many facets to grow as a new nation and become a global power. The country was mending the wounds of the Civil War, expanding overseas due to Imperialist sentiment, and also expanding westward.*
4. *Example of Thesis: During this time, improvements in technology and new technology allowed for new industry so that the U.S. grew in wealth and power, but also experienced a greater gap between the rich and the poor. From 1865 to 1900, improvements and new technology such as the transcontinental railroad, refrigerated car, and the assembly line fostered great change in American industry.*

### II. Body Paragraphs (look at your Product Example from the previous Mini-Task for examples)

- A. At least one paragraph per each Cause and/or Effect
- B. Topic Sentence identifies cause/effect
- C. Explain cause/effect focusing on WHY
- D. Use evidence to support your claim
- E. Provide historical reasoning for each piece of evidence.

III. Conclusion

- A. Wrap up your argument
- B. Restate the Thesis
- C. *Example: New technology such as the transcontinental railroad, refrigerator car, and assembly line/improved machinery spurred much change in the U.S. industry from 1865-1900. While many industries (textiles, paper) maintained approximately equal power throughout, new industries such as steel rose to power, efficiency was improved for increased output in the East, and the Western economy/industry was connected to the East for a more national economy.*

**Tip! Thinking Skills Sentence Starters**

Causation	Contextualization
<ul style="list-style-type: none"> <li>• This led to...</li> <li>• Immediately causing...</li> <li>• A proximate cause being....</li> <li>• The deep-rooted causes... .. which spurred...</li> <li>• Underneath it all was...</li> <li>• A change took place between... and ... because...</li> <li>• The underlying causes of..... had been...</li> <li>• If it were not for.....,</li> <li>• Consequently, ...</li> <li>• The main/only reason.... happened is because....</li> <li>• This was stemming from...</li> <li>• This sparked</li> </ul>	<ul style="list-style-type: none"> <li>• This makes sense because nationally/internationally at the time...</li> <li>• Meanwhile....</li> <li>• Elsewhere....</li> <li>• The theme of ..... is seen... .... was a time of ..... because across the nation/world.... .... serves as a great example of...</li> <li>• The larger story of.....</li> <li>• This fits into.... .... is representative of.... .... exemplifies the larger/continual/emerging trend of...</li> <li>• The historical backdrop of this document was...</li> <li>• ...coincided with</li> <li>• ...came about because</li> </ul>



Name: \_\_\_\_\_ Author of Paper Reviewed: \_\_\_\_\_

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**D2.His.14.9-12.**

Analyze multiple and complex causes and effects of events in the past.

**WHST.9-10.1**

Write arguments focused on discipline-specific content.

**Directions:** Review your own or a peer's writing product in two steps.

**First,** evaluate whether the essay has answered the task with sufficient explanation and evidence.

**Second,** review words, sentences, and vocabulary.

**Step 1: Feedback for Content Revision**

Revision Questions:	Yes/No	Location marked on essay? Yes/No & Comments
Does the essay analyze the events of Mansa Musa's pilgrimage? (RH.9-10.3)		
Does the essay explain the extent to which Mansa Musa's pilgrimage is the cause for the later exploration of Africa? (RH.9-10.3 and D2.His.14.9-12)		
Does the essay include specific evidence from the text to support the argument? (WHST.9-10.1)		

Step 2: ARMS Checklist

Revision Move	Edits marked on essay? Yes/No & Comments
<b>Add</b> words or sentences where information is missing or lacking development	
<b>Remove</b> words or sentences that do not fit or are repetitive	
<b>Move</b> words or sentences around to help the flow of the essay	
<b>Substitute</b> weak words and/or sentences with more specific vocabulary	