

**For Teachers:** Please have the students read the sentences one at a time and correct their pronunciation of each sentence then have them repeat after you. Wait until after they read the sentence (use the number in place of the missing word) to have the students choose the correct answer to fill in the blank. When the students finish the article, move on to the further questions.

日本語訳なしタイプ B もございます。スクロールダウンするとございますので好きな方をご利用下さい。

### 3[C] – The Travels of Ibn Battuta

イブン・バットゥータ

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- Despite the protests of some scholars, popular wisdom in the West has long regarded the Middle Ages as a time characterized by economic and social decline, 政治的混乱 (せいじてきこんらん) political anarchy, and a 偏狭 (へんきょう) さ parochialism that led to 内向 (うちむ) きの inward-looking societies. In the 1990s, Harvard professor Samuel Huntington provided an updates version of this perspective in his book, *The Clash of Civilizations*. His book was not only widely read by the general public but also stimulated heated debate among scholars.
- The 骨子 (こっし) gist of Huntington's argument was that significant cross-cultural exchange between the world's major civilizations is a relatively recent 実質的 (じっしつてき) な phenomenon in the world history, since there is little substantive evidence for it prior to the industrial age in Europe. This modernist view of globalization 支持者 (しじしゃ) has many adherents. While most historians acknowledge that some long-distance trade did occur in the medieval period, many consider it to have been negligible, with no lasting structural or developmental impact on the economic institutions of the time.

**Further Questions** \*Ask student to answer the question on their own at first. If the student can't answer correctly, have him look at the last page and read the "example answer" for the question. Have the student try to memorize the answer, if it's too long or difficult, you should divide the sentence into 2 or 3 parts to make it easier to remember. Once they have memorized the answer, the teacher should ask the question one last time so that the student can practice answering. Also if you find any mistakes, please mark the page and let me know ASAP.

- 1) What was the gist of Huntington's argument?
- Huntington の論拠の骨子はどのようなものですか。
- 2) What do historians believe about long-distant trade?
- 長距離貿易について歴史家はどう考えていますか。
- 1) *The gist of Huntington's argument was that significant cross-cultural exchange between the world's major civilizations is a relatively recent phenomenon.*
- 2) *While some long-distant trade did occur in the medieval period, many consider it to have been negligible.*
- One aspect of such arguments is that the medieval Muslim world was in 合理主義 (ごうりしゅぎ) terminal decline as a result of its failure to follow the ideas of rationalism and scientific 研究 (けんきゅう) inquiry established by the Greeks. These ideas are what stimulated the building of states in Europe during the Renaissance. Historian

H.A.R. Gibb contended that in the 14<sup>th</sup> century the political structure of the Muslim world was on a downward spiral because of weak government, political factionalism, and continuous warfare. He attributed this degeneration to the illiberal Turks and Mongols who conquered the Muslim world.

### Further Questions

10. 3) What do historians believe to be true about the medieval Muslim world?

11. 中世のイスラム世界について、歴史家はどのように思っていますか。

12. 4) What did H.A.R. Gibb contend?

13. H.A.R. Gibbは何と主張したのですか。

14. 3) *The medieval Muslim world was in terminal decline as a result of its failure to follow the idea of rationalism and scientific inquiry established by the Greeks.*

15. 4) *Historian H.A.R. Gibb contended that in the 14<sup>th</sup> century the political structure of the Muslim world was in a downward spiral because of weak government, political factionalism and continuous warfare.*

16. While this kind of “declinist” interpretation of Islam reveals some truths about the past, it plays down the evidence of the vigorous and expanding Muslim world that existed between A.D. 1000 and 1500. After all, Turkish and Mongol leaders eventually converted to Islam and revitalized areas previously devastated by war.

17. Some modern-day who have recently turned their attention to sources like the *Rihla*, or travel narrative, of Moroccan scholar Ibn Battuta have uncovered in them evidence of a vibrant, cohesive, and cosmopolitan Muslim world, united by a belief in sacred laws based on the Koran. Ibn Battuta’s buoyant depiction of Islam as constituting the basis for a community spanning the known world—an idea shared by the rulers, scholars, and officials he encountered—challenge the image of stagnant parochialism put forward by many declinists.

### Further Questions

18. 5) What evidence is downplayed by the declinist interpretation?

19. 悲観論者の解釈の中で軽視されていた証拠とは何ですか。

20. 6) What evidence has been uncovered in the travel narrative of Ibn Battuta?

21. Ibn Battutaの旅行記で明らかにされた証拠とは何ですか。

22. 5) *It plays down the evidence of the vigorous and expanding Muslim world that existed between A.D. 1000 and 1500.*

23. 6) *Evidence of a vibrant, cohesive and cosmopolitan Muslim world, united by a belief in sacred laws based on the Koran has been uncovered in them.*
- 24.
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25. Ibn Battuta was a complex man who, as historian Jeremy Bently notes, possessed “all the markings of a 罪人 (つみびと) sinner , and something of a saint.” His *Rihla* was translated from the original Arabic into French in the early 19<sup>th</sup> century. Yet for almost two centuries the narrative was dismissed by Western scholars as inferior to the 旅行談 (りょこうだん) travelogue of his near contemporary, the Italian Marco Polo. Admittedly, it has been determined that portions of the *Rihla* were based on 確 (たし) かに secondhand information, such as Ibn Battuta’s ～の旅行記 (りょこうき) account of travel on the Volga River—a trip he never made himself. Nonetheless, a 文化的偏見 (ぶんかてきへんけん) cultural bias in favor of the more scientifically precise observations of Marco Polo undoubtedly accounts for many of the dismissive views towards Ibn Battuta’s narrative.
26. Written in the medieval Muslim literary tradition, it was unconcerned with recounting factual details such as dates, names, and locations, but rather showed a keen interest in aspects of 神秘主義 (しんびしゅぎ) mysticism and 美化 (びか) された romanticized folklore. Ibn Battuta’s travels were considerably more extensive than those of Marco Polo, covering a distance of 73,000 miles—～を含 (ふく) む encompassing 44 present-day nation-states—and lasting for almost 30 years. A recent biographer, Ross Dunn, notes that Ibn Battuta’s account offers detailed insight into the diverse culture of medieval Islam, “from the sex lives of women in the Maldives to the harvesting of coconuts in Saudi Arabia.” It makes his story more personal and humanly engaging than Marco Polo’s technically superior travelogue.
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### Further Questions

27. 7) When was the *Rihla* translated into a European language?
28. *Rihla* がヨーロッパ言語に翻訳されたのはいつですか。
29. 8) What was the Muslim literary tradition unconcerned with?
30. イスラムの文学的伝統では何に関心が払われませんでしたか。
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31. 7) *The Rihla was translated from the original Arabic into French in the early 19<sup>th</sup> century.*
32. 8) *It was unconcerned with recounting factual details such as dates, names and locations.*
- 
33. In his narrative, Ibn Battuta does nothing less than reveal the 近代以前 (きんだいいいぜん) の premodern roots of globalization. By the 14<sup>th</sup> century, there clearly existed a dense network of trade and culture links between Europe, Asia, and northern Africa. The ジェノヴァ人 (じん) Genoese , on whose ships he sailed, were beginning to explore the

Atlantic, laying the foundation for European expansion. In Persia, a great cultural revival was under way, while in Anatolia, Osman I had founded a 王朝 (おうちょう) 始 (はじ) める dynasty and commenced a 70-year period of Ottoman expansion.

34. Having left his native Morocco in 1325 at the age of 21, Ibn Battuta witnessed these developments firsthand in the course of visiting most of the known world between China and Spain. He observed the 戦渦 (せんか) ravages of war and plague, but also the vitality of medieval communities as they 立 (た) ち直 (なお) る rebounded from these 災難 (さいなん) scourges. His narrative demonstrates the 不足 (ふそく) inadequacy of commonly 一般論 (いっぱんろん) held generalizations about life in the Middle Ages in light of the reality of a culturally dynamic Islamic world.
35. It was a time characterized by a level of commercial and cultural exchanges that connected societies across the Eastern 半球 (はんきゅう) hemisphere. Events in one locale were capable of having a profound impact on societies thousands of miles away. In this respect, at least, people from medieval times would not find today's globalized world as unfamiliar as we might imagine.

### Further Questions

36. 9) What existed in the 14<sup>th</sup> century?
37. 14世紀に存在していたものとは何ですか。
38. 10) What could events in the Eastern hemisphere do?
39. 東半球で起きた事に関して、何が可能でしたか。
- 
40. 9) *In the 14<sup>th</sup> century, there clearly existed a dense network of trade and cultural links between Europe, Asia and northern Africa.*
41. 10) *Events in one locale were capable of having a profound impact on societies thousands of miles away.*

### \*Choose the correct answer from these choices.

42. (38) Those who support the perspective taken by Samuel Huntington
43. Samuel Huntington みかた しじ ひと の見方を支持した人たちは
44. 1. argue European cultures only learned trading techniques from one another following the development of modern ideas of cross-cultural 寛容 (かんよう) さ tolerance.
45. 2. believe it was only after the process of industrialization 産業化 (さんぎょうか) in Europe had occurred that international trade became a noteworthy economic activity.
46. 3. suggest the political stability of the Middle Ages, rather than the lack of 不景気 (ふけいき) cross-cultural communication, may ironically have led to the stagnation of European nations.



47. 4. insist there is still not enough evidence available to make a fair comparison between the economies of Europe in the medieval period and today's world economy.
48. (39) What view has been put forward by some scholars as a result of their renewed interest in sources like the *Rihla*?
49. 学者たちが *Rihla* のような情報源に再び興味を持った事で、どんな見方が出てきましたか。
50. 1. Since such sources cover similar issues to those included in the work of Marco Polo, it would appear that they provided the inspiration for the great Italian explorer's writing.
51. 2. Despite Ibn Battuta's own claims to the contrary, his descriptions of the Islamic world suggest more religious diversity existed than modern historian had recognized.
52. 3. The people of the different regions of the medieval Islamic world were more dynamic and outward-looking than scholars had traditionally believed.
53. 4. Modern ideas and belief systems are actually less likely to have originated from the views held by medieval Muslims than people today realize.
54. (40) Why is it argued that Ibn Battuta's travel narrative was overlooked for so long by Western scholars?
55. Ibn Battuta の旅行記は、なぜ西洋の学者たちに長い間見落とされていたと言われていますか。
56. 1. Cultural prejudice against Islam itself was reflected in their analysis of the *Rihla* and led many of them to underestimate the objectivity of Ibn Battuta's claims.
57. 2. They generally preferred what was considered the more factually accurate account of Marco Polo as it sat more comfortably with their own cultural perspectives.
58. 3. Much of the content of the *Rihla* was unfamiliar in Europe, so the difficulty of translating it coherently from the original Arabic disguised its true value.
59. 4. They feared Ibn Battuta's frank descriptions of the people and customs he encountered would shock conservative 19<sup>th</sup>-century readers, so his stories were  
検閲 (けんえつ) する  
censored .
60. (41) Which of the following best summarizes the author's main point in the passage?
61. この節の著者の要点を要約したものととして最も適切なものは次のうちどれですか。
62. 1. Greater reliance on ideas of scientific inquiry and rationalism from ancient Greek culture would have helped create more vibrant Muslim societies today.
63. 2. While modern scholars should be open to alternative historical views, it is important that these views are judged by the accepted cultural standards of the time.

64. 3. The extensive network of commercial and cultural exchanges that exist around the globe today will have a profound effect on the future of the Islamic world.
65. 4. Contrary to what many people believe, evidence exists to indicate that the origin of our present globalized world can be found in the medieval period.

### Answers for "Further Questions"

66. 1) What was the gist of Huntington's argument?
67. *The gist of Huntington's argument was that significant cross-cultural exchange between the world's major civilizations is a relatively recent phenomenon.*
68. 2) What do historians believe about long-distant trade?
69. *While some long-distant trade did occur in the medieval period, many consider it to have been negligible.*
70. 3) What do historians believe to be true about the medieval Muslim world?
71. *The medieval Muslim world was in terminal decline as a result of its failure to follow the idea of rationalism and scientific inquiry established by the Greeks.*
72. 4) What did H.A.R. Gibb contend?
73. *Historian H.A.R. Gibb contended that in the 14<sup>th</sup> century the political structure of the Muslim world was in a downward spiral because of weak government, political factionalism and continuous warfare.*
74. 5) What evidence is downplayed by the declinist interpretation?
75. *It plays down the evidence of the vigorous and expanding Muslim world that existed between A.D. 1000 and 1500.*
76. 6) What evidence has been uncovered in the travel narrative of Ibn Battuta?
77. *Evidence of a vibrant, cohesive and cosmopolitan Muslim world, united by a belief in sacred laws based on the Koran have been uncovered in them.*
78. 7) When was the *Rihla* translated into a European language?
79. *The Rihla was translated from the original Arabic into French in the early 19<sup>th</sup> century.*
80. 8) What was the Muslim literary tradition unconcerned with?
81. *It was unconcerned with recounting factual details such as dates, names and locations.*
82. 9) What existed in the 14<sup>th</sup> century?
83. *In the 14<sup>th</sup> century, there clearly existed a dense network of trade and cultural links between Europe, Asia and northern Africa.*
84. 10) What could events in the Eastern hemisphere do?
85. *Events in one locale were capable of having a profound impact on societies thousands of miles away.*

86. 解答: (38)2 (39)3 (40)2 (41)4

87. Despite the protests of some scholars, popular wisdom in the West has long regarded the Middle Ages as a time characterized by economic and social decline, political anarchy, and a parochialism that led to inward-looking societies. In the 1990s, Harvard professor Samuel Huntington provided an updated version of this perspective in his book, *The Clash of Civilizations*. His book was not only widely read by the general public but also stimulated heated debate among scholars.
88. The gist of Huntington's argument was that significant cross-cultural exchange between the world's major civilizations is a relatively recent phenomenon in the world history, since there is little substantive evidence for it prior to the industrial age in Europe. This modernist view of globalization has many adherents. While most historians acknowledge that some long-distance trade did occur in the medieval period, many consider it to have been negligible, with no lasting structural or developmental impact on the economic institutions of the time.

### Further Questions

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91. One aspect of such arguments is that the medieval Muslim world was in terminal decline as a result of its failure to follow the ideas of rationalism and scientific inquiry established by the Greeks. These ideas are what stimulated the building of states in Europe during the Renaissance. Historian H.A.R. Gibb contended that in the 14<sup>th</sup> century the political structure of the Muslim world was on a downward spiral because of weak government, political factionalism, and continuous warfare. He attributed this degeneration to the illiberal Turks and Mongols who conquered the Muslim world.

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99. Written in the medieval Muslim literary tradition, it was unconcerned with recounting factual details such as dates, names, and locations, but rather showed a keen interest in aspects of mysticism and romanticized folklore. Ibn Battuta's travels were considerably more extensive than those of Marco Polo, covering a distance of 73,000 miles—encompassing 44 present-day nation-states—and lasting for almost 30 years. A recent biographer, Ross Dunn, notes that Ibn Battuta's account offers detailed insight into the diverse culture of medieval Islam, “from the sex lives of women in the Maldives to the harvesting of coconuts in Saudi Arabia.” It makes his story more personal and humanly engaging than Marco Polo's technically superior travelogue.
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revival was under way, while in Anatolia, Osman I had founded a dynasty and commenced a 70-year period of Ottoman expansion.

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