

Ottoman Empire & Qing China: Primary Source Activity

Ottoman Documents:

1. Document 1: How does this excerpt from *A Survey of the Turkish Empire* describe Turkish military power?

2. What impresses the author about the Turks?

What does he deride?

3. What does this text tell us about Western perceptions of the Turks in 1799?

4. Document 2: How does this Westerner feel about the Turks?

How can you tell?

5. Does there seem to be any change in Western reactions to the Ottoman Empire over the course of a century? If so, how would you describe that change?

Qing Documents:

6. Document 3: Why would Confucian scholars be opposed to the system suggested in these passages?

7. What strengths and weaknesses do you see in the Taiping economic program as revealed in these passages?

8. In what ways does the system envisioned here differ from what was already in place during the mid-nineteenth-century Qing?

9. Document 4: Describe Yao Chen-Yuan's experiences on his journey to deliver the messages.

10. Who were the Boxers attacking? Why?

11. Why did Dowager Empress Cixi not help the foreigners?

12. Based on this account, how do you feel the majority of the Chinese people reacted to the Boxer Rebellion?

Why do you think so?

HIPP or Document # _____

Pick 1 of the 4 documents to do HIPP.

H	Historical Context (tie to Purpose)	What was going on when the author wrote this document? What larger events shaped the writing of this document? How does this context help you better understand the document?
I	Intended Audience	Identify the person or the group the author expects to inform or influence. How does this impact the author's message? What is the type of document? (letter, book, journal, speech) Who does the type of document impact the author's message? (i.e. Do we use different words in speeches vs. letters? Why?)
P	Purpose (MUST tie to one of the other HIP to get credit)	Why did the author create the source?
P	Point of View	How did the author's background (race, nationality, location writing from, gender, religion, position (king, traveler, slave), socioeconomic class) impact their written perspective? How does the author's background impact the TONE of the document? (tone = angry, resigned, persuasive, overjoyed, depressed, authoritative) What broad historical themes influenced the author to create this document?

Ottoman Empire Primary Sources

Document 1

Source: Sir William Eton, British, *A Survey of the Turkish Empire*, 1799

It is undeniable that the power of the Turks was once formidable to their neighbors not by their numbers only, but by their military and civil institutions, far surpassing those of their opponents. And they all trembled at the name of the Turks, who with a confidence procured by their constant successes, held the Christians in no less in contempt as warriors than they did on account of their religion. Proud and vainglorious, conquest was to them a passion, a gratification, and even a means of salvation, a sure way of immediately attaining a delicious paradise. Hence their zeal for the extension of their empire; hence their profound respect for the military profession, and their glory even in being obedient and submissive to discipline.

Besides that the Turks refuse all reform, they are seditious and mutinous; their armies are encumbered with immense baggage, and their camp has all the conveniences of a town, with shops etc. for such was their ancient custom when they wandered with their hordes. When their sudden fury is abated, which is at the least obstinate resistance, they are seized with a panic, and have no rallying as formerly. The cavalry is as much afraid of their own infantry as of the enemy; for in a defeat they fire at them to get their horses to escape more quickly. In short, it is a mob assembled rather than an army levied. None of those numerous details of a well-organized body, necessary to give quickness, strength, and regularity to its actions, to avoid confusion, to repair damages, to apply to every part to some use; no systematic attack, defense, or retreat; no accident foreseen, nor provided for...

The artillery they have, and which is chiefly brass, comprehends many fine pieces of cannon; but notwithstanding the reiterated instruction of so many French engineers, they are ignorant of its management. Their musket-barrels are much esteemed but they are too heavy; nor do they possess any quality superior to common iron barrels which have been much hammered, and are very soft Swedish iron. The art of tempering their sabers is now lost, and all the blades of great value are ancient. The naval force of the Turks is by no means considerable. Their grand fleet consisted of not more than seventeen or eighteen sail of the line in the last war [Russo-Turkish war of 1787-92], and those not in very good condition; at present their number is lessened.

The present reigning Sultan, Selim III, has made an attempt to introduce the European discipline into the Turkish army, and to abolish the body of the Janissaries. [He has] caused a corps to be recruited, set apart a branch of the revenue for their maintenance, and finally declared his intention of abolishing the institution of Janissaries. This step, as might be expected, produced a mutiny, which was only appeased by the sultan's consenting to continue their pay during their lifetimes; but he at the same time ordered that no recruits should be received into their corps. The new soldiers in the corps are taught their exercise with the musket and bayonet, and a few maneuvers. When they are held to be sufficiently disciplined, they are sent to garrison the fortresses on the frontiers. Their officers are all Turks and are chosen out of those who perform their exercise the best.

Document 2

Source: Dr. Cyrus Hamlin, an American missionary in Ottoman Empire, "Turkish Bread", 1907

[Tappan Introduction] Natives who became Christians were put out of their guilds, and therefore it became almost impossible for them to find work. Many were reduced to poverty, even to beggary. Dr. Hamlin, the President of Robert College, discovered that when Mahomet II took Constantinople, in 1453, the act of capitulation declared that every foreign nation located in that city might have the privilege of establishing a mill and bakery. "Americans have never claimed this right," said Dr. Hamlin, "and I can therefore claim it." The first step was to obtain the firman, or formal permit, from the Government.

THERE was some curious experience connected with the firman, which so well illustrates "the way things go" in Constantinople, and in the East generally, that I will narrate it. The Government readily promised the firman; and, had no opposition occurred, would have given it. But one of the great pashas was a very extensive owner of mills and bakeries. The mills were all horse-mills then, and he evidently feared that the small steam-mill proposed would grow. He knew what usually comes of giving foreigners an entering wedge. He had the immense guild, also, whose interests were one with his. The promise of the firman was not performed. No Government on earth was ever so skillful in putting off a thing as the Turkish. At length, I began to build, on the faith of the promise. We had not proceeded far, before engineers from the Porte came to examine and take a plan of our works. I knew that foretold an interdict, and counseled all to shut the

gate, if they saw an officer approaching. By treaty right, no one could thus enter without an officer accompanying him from our embassy; and I was sure they would not even apply for one, but hope to carry the point irregularly, and to arrest and imprison all the men found working.

One day, at noon recess, the officer came, and Demetri, whom he wished first of all to arrest, was standing in the street, eating bread and olives. "Where is Demetri Calfa?" said he to Demetri himself. "I just saw him at the wine-shop," was the cool reply. "Turn round the corner to your right, at the foot of the street." The officer soon returned; the workmen were all in the attic, the students and I were below. "Who is the master-workman here?" "I am, sir." "I want the rayah master." "There is no such man here." "I arrest you all, young men, and make 'pydos' interdict." "Keep to work, boys! You are students, and can't be arrested in this way." "But these are workmen" "No, sir; they are all my students!" An unwary workman in the attic had, in the meantime, thrust out his head; and the officer saw him. "Ho! you skulker, you are a workman! Come down here, you will go with me!" "I am one of Mr. Hamlin's scholars!" was the cool reply. "You a scholar! Let me hear you read!" The man, who was a good carpenter and a great wag, and belonged to no particular faith, turned round, found a New Testament in Armeno-Turkish, and began to read appropriate passages. The officer was confounded. I then put my hand upon his shoulder, told him he was violating treaty rights that he could reign on the other side of the wall, but I, within, until he should come in a legal manner; and so I led him out and shut the gate. He sat down upon a stone, and began to soliloquize. "Such an interdict never saw I! The master-workman is a foreign hodja; the workmen are all his students! I am breaking the treaty! My soul! what reply shall I carry back?" I went out and comforted him, and told him to say that if the Porte should violate the treaty again, I should accuse it to the embassy and the American Government. And, as the right was included in the A Capitulations, I should inform other embassies of the act. It can enter this establishment again only through our embassy.

The Turkish Government had placed itself in a false position. It must now apply to the embassy and ignore its oft-repeated promise; or it must give the firman. It wisely chose the latter; and the interdict became the amusement of the village, and the chagrin of the pasha and bakers who had instigated it. A very slight matter secured a large patronage to the bakery.

Our bread was made a little over weight, instead of following the example of the bakers, who always make it a little underweight. As often as the examiners tried our bread, they said "Mashallah!" and passed on.

The people soon learned the fact; and the amount of time that they would spend to obtain this bread would exceed in value fourfold the difference of weight they would thus gain. The truth is, all men like to be treated well in a bargain, and do not so much mind the amount. We had introduced another improvement. Attempts had been made to bring into market yeast bread, but had failed. The bread of the country is universally leavened bread; and no one but foreigners knew anything about making bread with hop yeast. Having first mastered the art of making good hop yeast, the bread we produced became known as "Protestant bread" and commanded a good sale at an advanced price.

Qing China Primary Sources

Document 3

Source: "The Land System of the Heavenly Kingdom" published in 1853, Taiping Kingdom

The division of land must be according to the number of individuals, whether male or female; calculating upon the number of individuals in a household, if they be numerous, then the amount of land will be larger, and if few, smaller; and it shall be a mixture of the nine classes. If there are six persons in a family, then for three there shall be good land and for three poorer land, and of good and poor each shall have half. All the fields in the empire are to be cultivated by all the people alike... thus, all the people in the empire may together enjoy the abundant happiness of the Heavenly Father, Supreme Lord and Great God. There being fields, let all cultivate them; there being food, let all eat; there being clothes, let all be dressed; there being money, let all use it, so that nowhere does inequality exist, and no man is not well fed and clothed...

During the harvest season, the Group Officer should direct [the grain collection by] the sergeants. Deducting the amount needed to feed the twenty-five families until next harvest season, he should collect the rest of the produce for storage in state granaries. The same method of collection is applicable to other kinds of products, such as barley, beans, ramie fiber, cotton clothes, silk, domestic animals, silver and copper cash, and so on, for all people under Heaven are of one family belonging to the Heavenly Father, the Supreme Ruler, the Lord God-on-High. Nobody should keep private property. All things should be presented to the Supreme Ruler, so that He will be enabled to make use of them and distribute them equally to all members of his great world-family. Thus all will be sufficiently fed and clothed...

Every sergeant, in superintending marriages and funeral events in the twenty-five families, should in every case offer a eucharistic sacrifice to our Heavenly Father, the Supreme Lord and Great God; all corrupt ceremonies of former times are abolished...

In every circle of twenty-five families, all young boys must go to church every day, where the sergeant is to teach them to read the Old Testament and the New Testament, as well as the book of proclamations of the true ordained Sovereign. Every Sabbath the corporals must lead the men and women to the church, where the males and females are to sit in separate rows. There they will listen to sermons, sing praises, and offer sacrifices to our Heavenly Father, the Supreme Lord and Great God....

In the creation of an army, for each 13,156 families there must first be a corps general; next there must be five colonels under the command of the corps general; next there must be five captains under the command of each colonel, altogether twenty-five captains; next each of the twenty-five captains must have under his command five lieutenants, altogether 125 lieutenants; next each of the 125 lieutenants must have under his command four sergeants, altogether 500 sergeants; next each of the 500 sergeants must have under his command five corporals, altogether 2,500 corporals; next each of the 2,500 corporals must have under his command four privates, altogether 10,000 privates, the entire army numbering altogether 13,156 men.

Within [the court] and without, all the various officials and people must go every Sabbath to hear the expounding of the Holy Bible, reverently offer their sacrifices, and worship and praise the Heavenly Father, the Supreme Lord and Great God. On every seventh seven, the forty-ninth day, the Sabbath, the colonel, captains, and lieutenants shall go in turn to the churches in which reside the sergeants under their command and expound the Holy books, instruct the people, examine whether they obey the Commandments and orders or disobey the Commandments and orders, and whether they are diligent or slothful. On the first seventh seven, the forty-ninth day, the Sabbath, the colonel shall go to a certain sergeant's church, on the second seventh seven, the forty-ninth day, the Sabbath, the colonel shall then go to another sergeant's church, visiting them all in order, and after having gone the round he must begin again. The captains and lieutenants shall do the same...

Throughout the empire all officials must every Sabbath, according to rank and position, reverently present sacrificial animals and offerings, sacrifice and worship, and praise the Heavenly Father, the Supreme Lord and Great God. They must also expound the Holy books; should any dare to neglect this duty, they shall be reduced to husbandmen. Respect this.

Document 4

Source: Yao Chen-Yuan, My Adventures During the Boxer War, 1900 (Yao was a Chinese Christian who was secretly carrying messages to assist the foreigners in peril during the Boxer Rebellion.)

During the night, a crowd passed by, led by a woman Boxer---a member of the Society of the Red Lantern—who asked me my name, my business, and where I was going. As I seemed to satisfy them with my answer, they went about their business, which was the destruction of a Catholic village, and the murder of the Christians. The next morning I continued on my way, being early joined by a Boxer who invited me to dine with him, after which we separated. That night I heard the keeper of the inn at which I stopped say to a Boxer, "We have no Christians here," and I spent the night in peace. The following day a child warned me not to go through a certain village, saying that the Boxers were taking every one they suspected, and I saw the fire kindled at which they burnt twenty Christians, while I at the same time thanked the Lord for putting it into the mind of a child to warn me, and thus save me, and perhaps the people of the Legation, from a like horrible fate. The country was flooded. I was compelled to wade through water the depth of which I knew nothing about, and I was wet and discouraged. I had just emerged from the water when a man with a gun on his shoulder called out to me in a loud voice "Where are you going?"

"I am going to Tientsin," I answered. "What for?"

"To find the head of a flower establishment in which I was employed before this trouble broke out." The readiness of my answer seemed to satisfy him, and he allowed me to continue on my way. At the next village a shoemaker informed me that the road was dangerous, being crowded with Chinese troops; a thing which I soon found to be true by being made prisoner and having my money taken from me. My money being all they wanted, the soldiers at once set me free, and I in turn complained to the officer that I had been robbed by his troops. "Wait," said he, "until I see who did it." "No, no," said I, "do not let me trouble you to that extent; the day is far spent, and I should like to spend the night in your camp." "With pleasure," said he. So I spent the night in the protection of my enemies.

"Please search me," said I in the morning, "to see that I have taken nothing, and I will proceed on my way." He returned my money, warning me not to go on the Great Road lest I fall into the hands of the foreign troops and suffer at their hands. "I understand," said I, with a meaning which he did not comprehend, and I left.

When I came to the river, I noticed a boatman and accosted him as follows "Will you take me to the Red Bridge in Tientsin?" "We do not dare to go as far as the Red Bridge," he answered, "the Japanese soldiers are there, and they will shoot us." "You need not be afraid," said I, "I can protect you from Japanese soldiers."

On hearing this he readily consented, but he put me off some distance from the bridge. I saw the soldiers in the distance, but waved my handkerchief as a token that I was a messenger, and thus encountered no danger. They escorted me to the Foreign Settlement and then left me to go alone, but the Russians refused to allow me to pass and I was compelled to return to the Red Bridge. I took one of the letters out of the hat and showed it to three Japanese officers who happened to be passing. "Where do you come from?" they asked.

"From Peking."

"Were you not afraid of the Boxers?"

"No."

"You are a good man; wait till I give you a pass." While he was writing, it began to rain, and they took me to their headquarters, where I saw a high official, dined with him, and related all my adventures by the way as well as the condition of affairs in Peking; all of which he wrote down, and then sent four of his soldiers to accompany me to the British and American Consulates. When I saw the American Consul, I burst into tears and told him of all that the people in Peking were suffering; how the Boxers were firing on them from all sides and trying to burn them out; how each man was limited to a small cup of grain a day, while at the same time they were compelled to labor like coolies, under a burning sun, in employments to which they were not accustomed, and I urged him to send soldiers at once to relieve them.